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THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."
Psalm 121:4.



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Salutation

"Salute every saint in Christ Jesus" — Philippians 4:21

DEARLY BELOVED FRIENDS:

The days of miracles are not over. We have seen two astounding wonders in the past decade. This month we are celebrating the tenth anniversary of the rebirth of the nation of Israel. What a miracle! After the destruction of Jerusalem in 70 A.D. Titus contentedly rested in the belief that he had destroyed the Jewish commonwealth. To some of his friends who urged even more drastic measures to prevent the possibility of their restoration, he replied, "How can this be done? Their country is now destroyed, and no other place will receive them." Titus was mistaken. The Jews have made a habit of outliving their conquerors! The Assyrians, the Babylonians, the Persians, the Greeks, the Romans—all in turn have wreaked their vengeance upon the Jews, but the Jew still lives.

The preservation of the Jewish people has been a continuous two-thousand-year-old miracle but even this is climaxed by the rebirth of the nation. When I was a student in seminary I was called upon to explain and defend the truth of our Lord's premillennial return. I did this as well as I could but I stood alone; the rest of the class was strongly amillennial. The student who opposed me ridiculed what he called "the futurist interpretation of Revelation" as the product of "picayune-minded literalists." "It all depends," he said, "on the accomplishment of two improbable if not impossible future events—the return of the Jew to Palestine, and the Jewish people being so united that they will accept as binding a covenant with a mystic person yet to arrive, the so-called anti-Christ!" That was in 1939.

On May 14, 1948, the new State of Israel was formed. Over night there arose the majestic figure of Ben Gurion, a man admired even by his bitterest foes. The Jewish people are still divided but if Ben Gurion would sign a treaty with anyone the great majority of the Jews would enthusiastically back him up. I would rather be a "picayune-minded literalist" who is right than to be an intelligent, broad-minded spiritualizer who is wrong. God means what He says—and praise Him—He said what He means! The nation of Israel is a modern miracle.

A Goatherd's Astonishing Discovery

A few months before the State of Israel was formed, another miracle began, this one in the archaeological field. Until this time the oldest Biblical

manuscript in Hebrew was one dated about the ninth century A.D. In the spring of 1947 a Bedouin goatherd named Muhammad adh-Dhib (Muhammad the Wolf) was grazing a herd of goats west of the Dead Sea. G. Lankester Harding, Director of Antiquities in the Hashemite Kingdom of Jordan, gives the following account of what happened:

One of the goats strayed in search for better pastures, and the goatherd, looking for it up the steep rock hillside, chanced upon a small circular opening in a rock face. With pardonable curiosity he looked in cautiously, but could make out only a large dark cavern; so he picked up a stone and threw it in—and heard something crack and break. Nervously apprehensive at the unexpected result of his effort he withdrew, and returned later with a friend. Each made brave by the presence of the other, they wriggled through the small aperture into the cavern, and in the dim light could distinguish some large jars standing on the floor, one of them broken by the recently thrown stone. Fragments of others were lying all around, but they quickly proceeded to examine the contents of the intact jars.

Instead, however, of the expected golden treasure they drew forth a number of leather rolls covered with, to them, an unknown writing—had they but known it, a treasure far greater than any gold.

It would be interesting and even helpful if we could find the space to trace the course of these manuscripts during the next few months, but our purpose in telling our Chosen People family of these discoveries is not merely to tell of an astounding archaeological treasure—we want to see the hand of the One of Whom the psalmist said, “Behold, he that keepeth Israel shall neither slumber nor sleep.” These manuscripts were just about one thousand years older than any other extant Biblical Hebrew texts. That fact was important, but to our mind’s eye there was an even more startling occurrence.

The Ownership of the Dead Sea Scrolls

The manuscripts became the property of the Syrian Monastery of St. Mark in the Old City of Jerusalem. Toward the close of the British Mandate in Palestine, the tension between the Jews and Arabs was mounting. Travel between the Jewish and Arab sections of Jerusalem was almost impossible. In the midst of these rising passions, Professor Eleazar L. Sukenik of Hebrew University met with a member of the Syrian Church in the Y.M.C.A. in Jerusalem toward the end of January 1948. He was shown some of the scrolls and allowed to borrow them for a few days. One of them was a manuscript of the Book of Isaiah. He copied several chapters for his own personal use and returned the scrolls on February 6, 1948, with an offer to purchase them.

The British Mandate in Palestine came to an end on May 14, 1948, and the new State of Israel was proclaimed. Some months later when the Constituent Assembly of this new State of Israel met, there was placed in the hands of each member a copy of the fortieth chapter of Isaiah as made by Sukenik, together with an account of the scroll and notes on the text. What more portentous message could have been produced than the majestic words, “Comfort ye, comfort ye my people, saith your God”?

The parallels of the two modern miracles are indeed astounding. In 70 A.D. Titus destroyed the Temple at Jerusalem. He boasted that he had destroyed the nation of Israel. Nineteen hundred years later my classmate in seminary almost unconsciously quoted Titus’ boast, “These things can’t be—the Jews cannot and will not return to Palestine.” But both Titus and my classmate were wrong. God’s Word has been literally fulfilled.

Modern Judaism’s Opinion of the Book of Isaiah

Just as modern Christendom almost universally has repudiated the return of our Lord literally, so has modern liberal Judaism almost unanimously rejected the authenticity of the book of Isaiah, especially the second portion which begins with the fortieth chapter. As the prophet Isaiah looked into the future and saw the Suffering Servant of Jehovah and His later reign on earth at Jerusalem, his heart was filled with ecstasy and the language he used to describe those events was more majestic than his words in the first section dealing more fully with the judgment of the nations. Seizing on this observation the modernist and the liberal Jew first proclaimed a second and then a third Isaiah—a *deutero* and *trito* Isaiah. But two different styles do not necessarily mean two different authors. I remember reading *Alice in Wonderland* when I was a child. What a delightful fantasy it was. It was written by a man who called himself Lewis Carroll. Lewis Carroll was the pen name of a professor of mathematics at Oxford University whose true name was Charles Dodgson! When the learned professor addressed his students in class, his language was quite different from that which he used in addressing his beloved Alice in the fairy tale.

Liberals Reject the Miraculous as Impossible

There is a deeper and more basic reason than mere difference in style of language at the core of the modernistic antagonism against the unity of the book of Isaiah. This book contains predictive prophecy some of which was fulfilled centuries before the birth of our Lord Jesus Christ, and the liberal just can’t believe in that! Rejecting the miraculous as impossible he also rejects predictive prophecy as preposterous. To the born-again Bible-believing Christian predictive prophecy is not a problem, it is a glorious truth. Such a one has found Him of Whom Moses in the law and the prophets did write—Jesus of Nazareth. To reject predictive prophecy means to reject the Christ of the Scriptures. We cannot do that!

Isaiah of the Dead Sea Scrolls Contains All 66 Chapters!

If one would swallow all of the tortuous subtleties of the *deutero*- and *trito*-Isaiah theories he would necessarily have to conclude that much of this book must have been written since May 1948. For example: “. . . cast up, cast up the highway; gather out the stones . . .”; “. . . the desert shall . . . blossom as the rose.” These prophecies have been fulfilled before our very eyes. If there can be no such thing as definite predictive prophecy then this book must have been written in the last decade. There’s only one thing wrong with such reasoning, and it is this—that among the Dead Sea Scrolls there was a complete copy of the book of Isaiah which dates back to the second century B.C. and contains the entire sixty-six chapters. Thank God we have a sure word of prophecy.

But there is another startling parallel in these modern miracles. In 70 A.D. Titus destroyed the Temple. From that day until ten years ago the Jews were wanderers over the face of the earth. For centuries it looked as if Titus had spoken the truth—that no country would receive them. We have seen that Titus was wrong.

Two years before this in 68 A.D., Vespasian, commander-in-chief of the Roman army in Palestine, came down the Jordan valley to Jericho. Professor F. F. Bruce of the University of Sheffield has written an excellent book called "Second Thoughts on the Dead Sea Scrolls." In it he says of this campaign:

... from there the tenth legion advanced against Jerusalem in the following year, leaving a garrison in Jericho. What contacts the community at Qumran (the place where the Dead Sea Scrolls were found—*Editor*) may have had with the insurgents we cannot say, but a stronghold like theirs was bound to receive hostile attention from the Roman forces in the district. We can scarcely doubt, then, that it was destroyed by the Romans about this time; and there is no further trace of any connection between the community and their former headquarters. One further inference which we may safely make from the evidence is that, on the approach of the Romans down the Jordan valley, the members of the community bestowed their literary treasures in the caves which abounded in the vicinity, hoping to retrieve them when the tide of war had receded. But the opportunity for them to retrieve the books never came.

God Hid the Scrolls From 70 A.D. to 1947

Can you not see the Hand of God in these events? The same army that destroyed Jerusalem was used by Him to be the means of preserving these manuscripts. For almost nineteen centuries the Jews wandered over the face of the earth. During those same centuries these manuscripts had been hidden. And yet when the new State of Israel was founded, on the day the Constituent Assembly met, each member had on his desk a copy of the fortieth chapter of Isaiah as Dr. Sukenik had copied it from the Dead Sea Scrolls.

We do not know what that message meant to the individual members of the Assembly. Among them were Orthodox Jews, Conservative Jews, Liberal Jews, even atheistic Jews, and a few Arabs. To many of them this message was, no doubt, just beautiful poetry, but to you and me, redeemed children of God, this is more than poetry—it is another evidence of the truth of the Scriptures, for this wonderful prophecy says:

The grass withereth, the flower fadeth: but the word of our God shall stand for ever (Isaiah 40:8).

This is the message which your Mission brings to the Jews, "God means what He says." When He speaks of the virgin birth of our Lord, He means just that. When the prophet tells of the vicarious atonement he says, "Surely he hath borne our griefs, and carried our sorrows." This is the trust of the believer in our matchless Saviour. And this is the message that your Mission brings to the churches, "God says what He means." When He speaks of Israel He is not speaking of the Church. When God through Isaiah said:

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this (Isaiah 9:7),

thank God, He said exactly what He means!

Ever faithfully yours on behalf of Israel,

Samuel Sucher

Incidents in the Work

HOW I BECAME A CHRISTIAN

The heart-warming story of how a Polish Jew whose family was annihilated by the Nazis found his true Messiah and accepted the Lord Jesus Christ as his personal Saviour and Redeemer.

By SUCHER GOLDMAN, Missionary, Winston-Salem, N. C.

I WAS BORN in Poland in a Jewish Orthodox family. Until I was thirteen years old I went to a Hebrew school. After that I had to go to work. It was in Krakov in 1936 that I first saw a mission to the Jews. I was very much interested and went in. There I received for the first time in my life a New Testament which produced a tremendous and unexpected effect upon my mind.

I found in Jesus Christ not only my brother in the flesh but above all in the spirit. I could not understand some of the Christian principles, like the Trinity. The real reason I did not become a Christian at this time was because of the anti-Semitism of the Polish Catholics whose example as Christians was very bad. Instead of showing us Christian love, they hated and persecuted us because we were Jews. I remember when I was five years old I saw a pogrom against the Jews. We were hiding in our attic and I was able to look through a hole and see with what brutal hate they killed the Jews. This was about the year 1920. A little later they started to organize another pogrom and in order to do this the Catholic Church tried to turn the Polish people against the Jews. A priest found a poor Gentile Polish family who had a little girl. He explained to them that he must have a Christian child to hide in the cellar of a Jew in order to make the public believe that the Jew wanted to kill the child for the unleavened bread of Passover which is called "Matzo," and then the people would start a new pogrom. So the Polish family agreed for a cer-



Sucher, Ingrid, Francis (7) and Phillipe (3).

tain sum of money to lend their daughter for this purpose. The priest took the child and hid her in our cellar, because it was more accessible than others. Then the parents made an alarm that their child was lost. The police had no difficulty in finding her; they knew beforehand where the child was.

A Jewish Lawyer Intervenes

So my father was arrested and accused of wanting to kill the little girl for Passover. But, fortunately, we knew of a Jewish lawyer, a Dr. Landau, who understood very well that the Jewish religion forbids the killing of men and that no blood is allowed to be eaten. Even the eating of animals' blood is strictly forbidden. So he consecrated himself to defend my father without a fee. And it was this lawyer who found out all about the planned conspiracy and proved it before the court. Then my father was released. There were no pogroms.

This is why I felt that the Catholics are enemies of the Jews and it was the chief hindrance to my becoming a Christian. I did not want to become

like them. I loved my people and I felt morally higher than those who hated us. At that time I did not know there were other Christians who love the Jews. And so I continued to live as before.

After World War II I came home and was told that all my family had been killed and that during the war six million of my people had been exterminated. This caused me to experience a terrible moral depression. I thought that under the ashes of the crematories where my people and others had been burned there had also been burned all the moral teachings of all time. This tragic cataclysm was the result of the atheistic thinking of the Nazis, because where God is absent, there is the devil.

Why Are the Jews so Persecuted?

I tried to find a remedy. It was only then that I tried seriously to understand why we are so persecuted and why the most terrible persecutions started after the destruction of the second Temple which took place seventy years after Jesus Christ was crucified. The answer, of course, was this: Because we had denied Jesus Christ whose coming had been predicted by God through His prophets. And only when we will become true believers in the Holy Scriptures and acknowledge Jesus Christ as our Messiah, our Redeemer and Saviour, and start to live a new life in Him, will we be saved.

In 1949 I went to Paris where I hoped to find a mission to the Jews and the answers to all the questions I still had unanswered. It was Pastor André Frankl of the American Board of Missions to the Jews in Paris who answered all my questions. Then I was completely converted and born again.

For my love and gratefulness to our Lord Jesus Christ who died on the cross for my sins and who is my personal Saviour, I decided to consecrate

my life to Him and to obey His commandments. I wanted to be a real Christian and to imitate our Divine Master. However, other difficulties troubled me: How could I love the Nazis, the murderers of my family and my people? Then I thought that to be a Christian is to be ready for all kinds of sacrifices, to bear one's cross throughout life, and to overcome all bad instincts in order to become a child of God.

The first Christian commandment is to love God and to show mercy and forgiveness to all. God created the world and mankind because He loves us (John 3:16). Without Christian love the world could not exist, especially in our nuclear era. Our duty as Christians is to be the light of the world, giving an example with our personal life. We have to feel a love for all mankind and understand God's compassion for all men. We have to be God's instruments, to execute His will, with a tender Christian love and a highly developed sense of personal responsibility. The more science advances, and especially the science of war, the more we have to guard our Christian conscience and increase our Christian activities. It is the only way to help the world to exist in peace, love and happiness.

I Forgive My Enemies

So I prayed very much that God would open my heart and let Him guide my soul in His holiness and divine light, so that I could do as our Lord did when He was tortured and crucified, saying, "Father, forgive them for they know not what they do." And praises be to His holy name, I was blessed from heaven! God drove all hate from my heart, and put in its place indulgence, forgiveness, and a Christian conscience. I forgave the crimes of my enemies and prayed for them fervently as I prayed for myself. I understood that

if I could not forgive, God knowing my heart would not forgive me.

Formerly I liked the worldly life; but now I sacrificed the worldly life for the eternal one, because no man can serve two masters (Matthew 6:24). I combatted and I am still combatting one wickedness after another, trying to drive out the worldly man who is living in me and to purify myself. Thus I am willing to sacrifice my life to help my people to be saved and to help save any Gentiles also whom I might meet.

Jews Who Came to Scoff Remained to Pray

By REV. ASHTON H. HOLDEN
Missionary, Montreal Branch



MR. HOLDEN

OUR LANGUAGE CLASS has been the scene of some interesting conversations with Jewish folk. Recently, when reading from Genesis, one of our newer members stated that he could not accept the Bible account of creation as it was not scientific. We insisted that it IS scientific, and showed him that the Bible itself "cleared up" his principal difficulty in a later part of the narrative. He then admitted his misjudgment; and this led to a discussion concerning that great proof of Biblical authenticity—Prophecy. We spoke of Israel's Messiah, and His first and second comings. Three of the group have asked for New Testaments and continue to show great interest in the Scriptures. "Nowhere else do you find such words as Jesus spoke," said one the other week. We have taken such occasions to urge the claims of their Messiah.

We are hopeful even of some who have shown impatience at these talks about "Messiah," and believe that the truth is making an impression. "Is not my word . . . like a hammer that breaketh the rock in pieces?" (Jeremiah 23:29). Some have come to our meetings with the obvious intention of breaking them up; yet we have witnessed the wonderful influence of that Word subduing and convicting those very souls.

Some neighbors—previously indifferent—have been showing interest in our work. "You must find it *difficult*—talking about Christianity," said one Jewess. We explained that we rely solely upon the Word of God and the Power of His Spirit. Others, like this young woman, are in business in this district. Pray, dear friends, that they may soon experience this Power in their own hearts!

Our New Washington Branch Awakens Jewish Interest

By REV. SAMUEL KALMUS
Missionary, Washington, D. C.

Behold, now is the accepted time; behold, now is the day of salvation (2 Corinthians 6:2).

THROUGH the recent renovating of our new Mission home here in the Nation's capital, we have been able to carry on with most of our activities. We have even been able, between the driving of a nail and the swinging of a paint brush, to keep up with our personal visitation program. Our mailing ministry is increasing and bringing forth results to the saving of precious souls.



MR. KALMUS

Mrs. W. had been receiving THE

SHEPHERD OF ISRAEL and several tracts for some time; so one day she called and asked if Mrs. Kalmus could come and see her. Mrs. Kalmus called and found a lady with an inquiring mind. Mrs. W. was invited to visit our home and when she came we had several hours of discussing the truth from the Scriptures. She seemed to respond to the truth that the Lord Jesus Christ is the promised Messiah. She told us she listens to every good gospel radio program. We are praying that she may be led to accept the Lord as her Saviour.

Mr. F. has been on our mailing list for a month or more. Upon one of my visits to a synagogue, this man came up to me and introduced himself. He said he had received our literature and while he thought it very good it was hard for him to believe that the Bible was all truth. He requested that we keep on sending him literature. So let us all pray for him.

We had the great privilege this past year of leading a wonderful young Jewish man and his wife to accept the Lord Jesus Christ as their personal Saviour and Messiah. They have two children and all four are now attending a Bible-teaching church.

We were invited to a Jewish home recently and found six other Jewish folks present. That night we had the precious opportunity of opening up the Scriptures to these beloved people. The lady who invited us had been receiving our literature and had attended some gospel meetings with us. She is very much interested in God's truth and wants her friends to hear about it too. The group we spoke to that night have promised to attend our weekly meetings. Pray that they may come to know the truth and that the truth will make them free.

Thanks be unto God who has permitted us to labor with Him and has demonstrated His faithfulness every step of the way.

A Newspaper Notice Leads to Jewish Contact

By DR. ELIAS DEN AREND,
Missionary, San Jose, California



DR. DEN AREND

LAST MONTH I called on a Jewish family in a city I visit regularly and invited them to come to one of my services just then being held in that city. They appreciated the invitation, they said, but did not think they would be able to find the time to come.

One of the local newspapers published a notice of the services to be held and a son of the Jewish family I had previously called on came to hear what I would have to say about the salvation of the Jews. After the service this young man invited me to go home with him and tell his parents what I had told the congregation that night. I accepted the invitation and accompanied the son home. His parents were very kind and listened patiently to my message. When I finished they promised to think it over and invited me to come and see them again whenever I was in their neighborhood.

I did so and each time I talked with them their questions became more and more to the point. They were very much interested in hearing that the Lord Jesus Christ gave His blood on Calvary for Jew and Gentile alike. Their interest grew to the point where they would call me by telephone at my hotel and talk with me at considerable length on this subject.

Last week I called on them again. This time the son told me he is finally convinced that Jesus Christ is the long-awaited-for Messiah of the Jews

and that he, the son, is ready to accept Him as his Saviour but that he would like to wait before making public confession until his parents are ready to do the same. The parents, however, are not ready. They told me they are holding out because they are afraid of the consequences. Should they make their confession now, they said, their family would make things very difficult for them.

Let us all pray earnestly for this dear family that they may overcome their fear and soon decide to accept the Lord Jesus Christ as their Saviour and Messiah and make their public confession in spite of interference from friends or relatives.

A Jew Comes Back to Apologize

By LEWIS DARBY
Missionary, New York Headquarters



MR. DARBY

A FEW DAYS ago a Jewish man came into our Sunday afternoon service. He said the meeting was just what he had been looking for—where Gentile and Jew could worship together. After the meeting we invited him to come to our Wednesday night prayer meeting. He offered no objection because it was a Christian service and he promised to come.

A young Jew who had come into the Mission looking for information about our work showed so much interest that we invited him to kneel with us in prayer after the service, and he accepted the Lord Jesus Christ as his Saviour. We missed seeing him for a while after that. Then he came in one Wednesday evening and apol-

ogized for his absence and said he wanted to express his sorrow at having remained away because he had sinned.

Our attractive show window catches the attention of many Jews who come in to inquire, "What does this mean? Is it Reform Judaism, or what?" We tell them it is a place of worship where Jews who believe in the whole Bible—the Old and the New Testaments—and Gentile Christians meet together. Those who are willing to listen are told the gospel story of salvation and redemption through the blood atonement of Messiah, the Lord Jesus Christ.

Many Gentiles—nominal Christians—come in and express surprise that Jews can become Christians. Some of these are resentful and criticize us sharply for taking the Gospel to the Jew, saying we have no right to try and change the religion of a Jew. So the challenge is a two-fold one, namely, bringing the glorious good news of eternal salvation to the lost ones of the children of Israel, and opening the eyes of uninformed but well-intentioned Christians to the full meaning of our Lord's command when He said, "Go ye into all the world, and preach the gospel to every creature," and reminding them that the Jew is a creature.

Our headquarters building in New York is a bulwark in the cause of Christ in a Jewish community. Besides our regular meetings within the building we have our outdoor meetings during clement weather. Our missionaries usually encounter opposition at these street meetings and sometimes the going is a bit rough. Large numbers of Jewish students attend the many colleges and universities in the New York area, particularly Columbia and New York Universities, and these students present a fruitful field for tract distribution. In the course of

(Continued on page 16)

An Encouraging Report from Canada

By WILLIAM JONES, Honorary Secretary-Treasurer



MR. JONES

AS WE ENTER 1958 we find ourselves literally between two great forces in the world, Communism on the one hand, and the atom bomb on the other. During the past year the world was shocked to read a news report that Russia had launched the first satellite into outer space. To be exact, it was on October 4th that the Moscow radio announced the event. No doubt our Jewish people have not been slow to note that it was on the eve of Yom Kippur, the Day of Atonement.

Men who deny the very existence of God dispatched a material body into the lower heavens, the abode of "... the prince of the power of the air ..." Ephesians 2:2. Man's attempt to reach one of the planets or the moon has a parallel in Scripture. The early ante-deluvians aspired to build a tower that would reach into heaven (Genesis 11:4). God intervened in judgment. Moreover, in Isaiah 14:13, 14, at some unstated time before the history of man, we read of Lucifer who said in his heart "... I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds ..." God intervened

in judgment. Recent events cause us to wonder whether man has not exceeded his mandate to "be fruitful, and multiply, and replenish the earth, and subdue it" (Genesis 1:28). Are not his aspirations after other worlds improper to him? Is not this world ripe for judgment? As the Lord looked down on the city and the tower which the children of men builded, He foresaw in His omniscience the vast end that could arise from this beginning; and we read that He confounded their language and scattered them abroad and they left off to build the city.

Today we need to think more about our Lord and Saviour Jesus Christ than rockets, reminding ourselves of the two men in white apparel, standing with the disciples on the mount watching our Lord ascend into heaven, who said "... this same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11).

So, beloved, while some look with fear into the heavens, we look up beyond the heavens, which are the work of His fingers, with joy unspeakable and full of glory expecting at any moment to see Him and be like Him.

We wish to thank the pastors and our many friends who opened their churches and their homes in Western Canada to our dear brother, Rev. Walter J. Atkinson, and in Eastern Canada to our dear brother, Rev. Alexander Marks.

Our Financial Statement follows:

Contributions and Interest	\$26,429.02	
DISBURSEMENTS:		
Administration Expenses, including insurance.....	\$1,912.30	
Broadcasting and Relief	6,827.50	
Hamilton Office and Conference Expenses	5,924.96	
Montreal Mission		
Rent, Mission Expenses, Salaries.....	7,652.89	\$22,317.65
Excess over Disbursements	\$ 4,111.37	

Questions and Answers

By REV. HENRY J. HEYDT, Th. D.

Question: *Is the thought of John 13:10 simply the believer's attempt to bring his practical state up to his high position of Christ? Or is it possible that we can see only positional truth in John 13:10?*

Answer: Most of our difficulty with John 13:10 arises out of the fact that we insist upon interpreting it out of



DR. HEYDT

context. A guest was supposed to take a bath before going to a feast so that the only necessary washing when he arrived would be that of his feet which, because of the open sandals, would have become soiled. The Lord simply applies the fact that a person is not always all clean physically in a spiritual sense to the body of the disciples who were not all clean because of Judas. A. T. Robertson aptly states "It is far-fetched to make Jesus here refer to the cleansing power of his blood or to baptism as some do." If an individual wishes to use this Scripture for an application of positional or practical truth he ought to make certain that his hearers or readers are conscious of the fact that this is his own doing and not that of the Lord.

Question: *We read "Pray for the peace of Jerusalem." I do. But just what does it mean?*

Answer: Psalm 122 was sung by the pilgrims going up to Jerusalem, and as they entered the holy city (verse 2). David wrote it for such an occasion, centering the affections of Israel around the city and sanctuary. There is a beautiful play on

words, "Pray for the peace of the city of peace." The Hebrew word *shalom* includes welfare or prosperity and happiness, and therefore the promise follows, "they shall prosper that love thee." The verb *shall prosper* is cognate to the noun *peace*, and so we can read, "They shall have peace that love thee." The prayer had a literal significance and purpose for that day, but since David based many of his Psalms on the promise in 2 Samuel 7 they have a prophetic outlook to the millennium when the holy city shall again be the center of the nation. Our use of the prayer today must look forward to this time, for only the Prince of Peace can bring peace to Jerusalem.

There is a sense in which people pray for the peace of Jerusalem requesting salvation for the Jews, but this is not the primary significance of the Psalm.

Question: *Luke speaks of two cups at the Passover (22:17, 20). Was the cup which Jesus took after supper the fifth cup (Elijah's cup) which symbolized the Messiah, or did He again take one of the four cups?*

Answer: I can find no historical evidence to sustain the idea that the Lord Jesus Christ used a fifth cup in instituting the Holy Communion. The Mishna does say "nor shall a person have less than four cups of wine, even if they must be given him from the funds devoted to the charitable support of the very poor." The origin of the use of "Elijah's Cup," according to the interpretation of the Gaon of Wilna, is as follows: "It was an old belief of the Jews that shortly before the coming of the Messiah, Elijah would solve all difficulties and doubts, and settle all confusion and

difference of opinion. When a dispute arose and no decision could be made, it was customary to say, 'It must be left for Elijah's decision.' The Talmudists could not decide whether four or five cups of wine were necessary for the Seder, so a fifth cup is poured and left for Elijah, as though to say, 'He will decide whether this is necessary or not.' (See *The Jewish Festivals* by Hayyim Schauss.) Ederseim, in his book *The Temple, Its Ministry and Services*, has only the following footnote: "Exceptionally a fifth cup was drunk, and over it 'the great Hallel' was said, comprising Psalms CXX-CXXXVII."

The "cup after supper" corresponds with the statement in a Mishna of the Tract Pesachim, "A third cup of wine is then poured out, and the benediction after meals is said." On this Edersheim says "There cannot be any reasonable doubt that this was the cup which our Lord connected with His own Supper. It is called in Jewish writings, just as by St. Paul, 'the cup of blessing'" This cup is called in the Hebrew *kos shel bera-kah*, Cup of Benediction. The Jewish Encyclopedia says, "In Pes.x.1 the four cups of the Passover night are mentioned: the third of these is the cup of benediction following the grace after supper."

Heinrich Meyer argues that the "cup after supper" was the fourth cup because of the singing mentioned in Matthew 26:30 generally considered to be the part of the Hallel sung after the pouring of the fourth cup. He must then, however, argue that Paul's terminology in 1 Corinthians 10:16 "is not a *terminus technicus* taken from Jewish ritual." M'Clintock and Strong, although holding to the third cup, admit the possibility of its being the fourth cup.

* * * *

Question: *Exodus 13:18 says that the children of Israel went up "har-*

nessed" out of the land of Egypt. The reference note for "harnessed" is "or by fives in a rank." If we allow four feet between ranks there would be a marching column of about 455 miles long, and it would take at least six 24-hour days for the people to pass over the Red Sea.

Answer: The word "harnessed" in Exodus 13:18 does not signify "by fives in a rank." It is translated "armed" the other times it occurs and should be so translated here (see Joshua 1:14; 4:12; Judges 7:11). Delitzsch varies a bit from this and prefers "equipped," "prepared for the march, as contrasted with fleeing in disorder like fugitives." Gesenius says it is "a word of which etymology was long sought in vain, i.e., fierce, active, eager, brave in battle." Even if the translation "by fives in a rank" were correct it would not necessitate a 455-mile column of five persons in a row since several ranks of five could march side by side.

* * * *

Question: *What about the difference between science and Scripture regarding the age of the earth and the antiquity of man?*

Answer: Not too much of value can be said in brief compass on a subject so tremendous. The best thing for the believer to do is simply to accept the Scripture account. We must wait at any rate until geologists, anthropologists and archaeologists come to some measure of agreement regarding their diversified theories. Some of the more recent catastrophic and cataclysmic theories, if proven correct, will require a complete rethinking of previous assertions. There can be no merit in discarding the statements of a book so proved for its historical accuracy as the Bible for the continually changing theories of men. We are under no obligation to harmonize the Scriptures with speculations in the realm of science.

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D., Director and Professor of Semitics and Old Testament, Talbot Theological Seminary, Los Angeles 17, California

CHAPTER VI Desolation of the Land



PROF. FEINBERG

THE PROPHECIES in chapters six and seven are related in that they elaborate on the symbolism of chapter five. However, each chapter has its distinct message and emphasis. With denunciation after denunciation Ezekiel strives to move the heart of the nation to the Lord. Whether they will hear or refuse, they must know there is a prophet in Israel as the mouthpiece of the Lord.

1. DESTRUCTION DECREED UPON THE LAND. 1-7

And the word of the Lord came unto me, saying, Son of man, set thy face towards the mountains of Israel, and prophesy unto them, and say, Ye mountains of Israel, hear the word of the Lord God: Thus saith the Lord God to the mountains and to the hills, to the watercourses and to the valleys: Behold, I, even I, will bring a sword upon you, and I will destroy your high places. And your altars shall become desolate, and your sun-images shall be broken; and I will cast down your slain men before your idols. And I will lay the dead bodies of the children of Israel before their idols; and I will scatter your bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be hewn down, and your works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I am the Lord.

The prophet is commanded to set his face in opposition toward (better, against) the mountains of the land. The action speaks of a recurring position assumed by the prophet. See 13:17; 20:46; and 21:2. The mountains are not mentioned because they are a poetic expression for the people of Israel, as some hold, but because they were the places where Israel practiced idolatry. Compare Leviticus 26:30-33; Isaiah 65:7; Jeremiah 3:6; and Hosea 4:13. The mountains of Israel were in sharp contrast with the plains of Babylonia. The judgment would extend from Jerusalem to include all the high places on the mountains of Israel. The mountains are addressed as though the people were incurable. So it was with the prophet in I Kings 13 who did not address Jeroboam the king, but the altar. The words of this text parallel the truth of Micah 6:2. By way of contrast and bright promise, Ezekiel in 36:1-15 sets forth an extended prediction of restoration for the mountains of the land.

The high places were places of worship which were polluted by the Canaanites in the rites of their cult. Hezekiah in the eighth century B.C. and Josiah in the seventh century removed the high places (2 Kings 18:4 and 23:5), but their reformations were temporary in character. After the deaths of these godly kings the people reverted to their old practices. All parts of the land witnessed the abominations of idolatry; even the watercourses (lit. ravines) were used for the rites and worship of Moloch.

See Isaiah 57:5; Jeremiah 2:23; 7:31, 32. The sword with which God threatened them was that of Nebuchadnezzar and his army. The invading forces would put an end to the high places and their worship.

The sun-images referred to by Ezekiel were objects sacred to the worship of the sun. Compare 2 Chronicles 34:4. They were probably in the shape of an obelisk placed beside the altars, intended for the worship of Baal-hamman. Worship of the sun was an ancient form of idolatry. It was highly developed in the Amun worship in Egypt where it dominated the entire national life. The term for idols in verse 4 is one of contempt; it may have been coined by Ezekiel who uses it 39 times. It probably means "block-gods." The slain of Israel were to be cast down before their idols. Contact with a dead body was defiling in the extreme (Numbers 9:6-10 and 2 Kings 23:14, 16). Because the land had been defiled by idols, the idols themselves would now be defiled by the corpses of the worshippers, a retribution in kind. This would be the height of desecration, replacing the fragrance of incense with the odor of putrefaction. The thought is repeated when the prophet warns that the bones of the dead in Israel would be scattered round about their altars. They would not even be accorded the dignity of a burial. They had dishonored God by their idolatries; He would honor them neither in life nor in death.

In verse 6 the prophet addresses the people themselves, not the mountains. In several threatening predictions Israel is informed that judgment awaits their cities, their high places, their altars, their idols, their sun-images, and their works. Their works, a comprehensive term, will be abolished (lit. blotted out). God had commanded that this should be done to the Canaanites who were in the land

before them. Since Israel had disobeyed, now their own works patterned after those of the surrounding nations, would be completely obliterated. Because of the visitation of the Lord the people would realize that God, not their idols, is the Lord. The last clause recurs in verses 10, 13, and 14 of this chapter and sixty times elsewhere, a characteristic of this prophecy, showing the motivation in all God's acts. He must be acknowledged as the only God.

2. A REMNANT SPARED. 8-10

Yet will I leave a remnant, in that ye shall have some that escape the sword among the nations, when ye shall be scattered through the countries. And those of you that escape shall remember me among the nations whither they shall be carried captive, how that I have been broken with their lewd heart, which hath departed from me, and with their eyes, which play the harlot after their idols: and they shall loathe themselves in their own sight for the evils which they have committed in all their abominations. And they shall know that I am the Lord: I have not said in vain that I would do this evil unto them.

Those who complain loudly of the severity of the dealings of God in the Old Testament period, fail to take into sufficient account how the doctrine of the remnant underlines the mercy of God in spite of man's failure. The presence of a remnant indicates an easing of the dire punishment so amply deserved by the nation. The mass is rejected, but mercy and grace are extended to a godly nucleus in the nation. There never has been, nor will there ever be, a complete end made of Israel through the judgment of God. From the comprehensive wording of the passage ("among the nations" and "through the countries") it is clear that the prophet was looking beyond the time of the Babylonian exile. Nor is there need to restrict the reference to those in Israel between the Babylonian captivity and the rejection of Christ, who were

faithful to the Lord. The doctrine of the remnant may be studied from such passages as Isaiah 1:9; 10:20; Jeremiah 43:5; Zephaniah 2:7; 3:13; Zechariah 10:9; Romans 9:6-13 and 11:5.

The translation in verse 9, "I have been broken," may better read "I have broken." God breaks the heart to bring the sinner to true repentance; He does so by the calamities He brings upon him. The heart is mentioned because their inward motives were all wrong. But both eyes and heart were involved in their departure from the Lord. Their eyes allured them from their steadfastness in the Lord toward ungodliness and idolatry. Theirs will be a true repentance and contrition, for they will remember the Lord. Once they have gazed upon the Lord again and beheld His holiness, they will loathe themselves for all the abominable idolatrous practices they have committed. Such godly repentance is not to be repented of. See Job 42:5, 6. And when they abhor themselves (see 20:43 and 36:31), the Lord will declare to them that He does not abhor them (Leviticus 26:44). The idols after whom they have gone are referred to with utter contempt as literally dung-gods. When the idolaters are moved to loathing for themselves and constrained to trust the Lord, it will be evidence that the Lord has not spoken in vain. The lesson of their chastisement will not have been lost on them. Blessed is the reproving of the Lord when it has such a salutary effect.

3. LAMENTATION OVER THE DESOLATION. 11-14

Thus saith the Lord God: Smite with thy hand, and stamp with thy foot, and say, Alas! because of all the evil abominations of the house of Israel; for they shall fall by the sword, by the famine, and by the pestilence. He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that remaineth and is

besieged shall die by the famine: thus will I accomplish my wrath upon them. And ye shall know that I am the Lord, when their slain men shall be among their idols round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick oak, the places where they offered sweet savor to all their idols. And I will stretch out my hand upon them, and make the land desolate and waste, from the wilderness toward Diblah, throughout all their habitations; and they shall know that I am the Lord.

Since the smiting with the hand and the stamping with the foot are not elaborated upon, there has been a wide divergence of opinion as to the meaning of these gestures. They have been interpreted as expressions of exultation (25:6), scorn, joy, vigorous denunciation to stir their dull consciences, triumph, horror, the greatness of the calamity, indignation, sorrow, ill-will, and even evil satisfaction. Needless to say, it is useless to be dogmatic here, but the context would seem to point to the gestures as expressing great earnestness in view of the vehemence of the impending judgment. It is completely to misunderstand the heart of the prophet to hold that he looks with satisfaction at the judgment to fall upon his people, because he so hates their evil practices. This reveals a woeful misreading of the motivation and intent of the man of God. The main concern of Ezekiel was the vindication of God's honor and name, but this did not move him to delight in the affliction of God's people. Rather, because he loved the truth of God and the people of God, he would all the more earnestly impress upon them the dire consequences of their godless ways. Emphatic warning is directed to them in the light of the three dread calamities predicted: sword, famine, and pestilence. There would be no escape when these somber horsemen began their ride of death. Notice also the distance will make no differ-

ence. Whether near or far, wherever they are, the judgments will find them out and overtake them. The wrath of God would be inexorable and relentless. It always has been a fearful thing to fall into the hands of the living God (Hebrews 10:31). In their own wisdom and their own devices there is no way for the ungodly to escape the penalty for their sins.

When these judgments have overwhelmed them, they will realize God's holiness and sole claim to underived deity. The prophet enumerates the different localities where they carried on their idolatrous practices. He purposely mentions them all to underscore the wholesale manner in which they entered into their godless worship. The sweet savor referred to is literally "smell of rest." It is used with respect to sacrifices to indicate the pleasure and satisfaction given either to God (Genesis 8:21) or to idols, as here, by the offerer and his worship.

The desolation of the land will be thoroughgoing, from the wilderness toward Diblah. Because the name Diblah does not occur elsewhere in the Scriptures, it has been suggested that it refers to Diblathaim (Numbers 33:46, 47; Jeremiah 48:22) on the eastern border of Moab. The wilderness near the city would then be meant. As early as Jerome a change from Diblah to Riblah was suggested, but, although most modern commentators favor this change, none of the old versions supports it. If Riblah is chosen, the place was north at the entrance to Hamath on the Orontes River. See 2 Kings 23:33; 25:6; and Jeremiah 52:9, 27. From the wilderness to Riblah would thus be equivalent to saying from Dan to Beersheba. Ezekiel would appear to be including with one sweep all the land from south to the north. Throughout all the land and throughout all their

habitations the overflowing scourge would sweep all before it.

"YE SHALL KNOW THAT I AM
THE LORD"

Here is what has well been called the holy and royal monogram. When this seal is attached, God Himself vouches for the verity of what has been declared. This is so, not only with words of judgment, but with precious promises of grace as well. The same unchangeable God who has announced that all have sinned and come short of the glory of God, has provided an unspeakably blessed salvation for Jew and Gentile through faith in the Messiah of Israel, the Lord Jesus Christ. As we bear the message of loving favor in Christ, we call upon Israel's lost to hear and heed, for then they can know of a surety that our God and Saviour is the Lord Himself. What better credentials could we demand? As we wish the lost to obey the call of salvation, let us give heed to the call to witness, and we too shall know in a higher and deeper sense that God is the Lord.

A Jew Comes Back

(Continued from page 9)

this work we meet up with many intelligent questions, always an indication of genuine interest, opportunities we are quick to take advantage of.

Cults of various kinds abound in New York and their misguided converts present a real difficulty because dealing with their arguments takes too much of our time away from our dedicated task of bringing the Gospel of salvation to God's chosen people.

(Every third man in Metropolitan New York is a Jew! One-fifth of all the Jews in the world are in New York—the largest aggregation of Jews in any one place in the history of the world.—Ed. note.)

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WKBW	Buffalo, N. Y.	Sunday	9:45 a.m.	1520 Kc.
WGKV	Charleston, W. Va.	Sunday	9:30 a.m.	1490 Kc.
WAIT	Chicago, Ill.	Sunday	9:00 a.m.	820 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
KLIF	Dallas-Fort Worth, Tex.	Sunday	7:30 a.m.	1190 Kc.
KVOD	Denver, Colo.	Sunday	9:30 a.m.	630 Kc.
CKLW	Detroit, Mich.	Sunday	1:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	1:15 p.m.	93.9 Mc.
WOOD	Grand Rapids, Mich.	Sunday	8:00 a.m.	1300 Kc.
WFBC	Greenville, S. C.	Sunday	10:45 a.m.	1330 Kc.
KTHT	Houston, Texas	Sunday	10:30 a.m.	790 Kc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WMIE	Miami, Fla.	Sunday	3:15 p.m.	1140 Kc.
WAAT	Newark, N. J.	Sunday	8:05 a.m.	970 Kc.
WAAT-FM	Newark, N. J.	Sunday	8:05 a.m.	94.7 Mc.
WINS	New York, N. Y.	Sunday	8:30 a.m.	1010 Kc.
KOCY	Oklahoma City, Okla.	Sunday	9:15 a.m.	1340 Kc.
KROW	Oakland-San Francisco, Cal.	Sunday	7:45 p.m.	960 Kc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
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WKDN	Philadelphia, Pa.	Sunday	4:30 p.m.	800 Kc.
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KVAN	Portland, Ore.	Sunday	9:00 a.m.	910 Kc.
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WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
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WTSP	St. Petersburg, Fla.	Sunday	10:30 a.m.	1380 Kc.
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AT BROOKLYN, 590 BROADWAY: Monday 3:00 p.m., Bible classes for Primary and Junior Girls. Wednesday 2:00 p.m., Sewing Class and Bible Study for Mothers. Thursday—Family Night, 7:00 p.m., Friday 7:30 p.m., Gospel Meeting.

AT CONEY ISLAND, 3116 NEPTUNE AVENUE: Monday 1:30 p.m., Mothers' Class. Tuesday 7:00 p.m., Dorcas Society. Wednesday 6:30 p.m., Teenagers Class. Thursday 3:00 p.m., Primary and Junior Girls; 7:30 p.m., Working Women, Young People. Friday 3:00 p.m., Primary and Junior Boys.

THE CHOSEN PEOPLE

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General Information

The American Board of Missions to the Jews is a missionary society incorporated under the laws of the State of New York, to promulgate the Gospel of the Lord Jesus Christ among the Jews. It had its inception in 1894 when Leopold Cohn, then recently converted from rabbinical Judaism, in obedience to the call of God, and in full dependence upon Him for support, established the beginnings of the present work.

Object—To reach the entire field of world Jewry. Mission stations are being established in such important Jewish centers as may be in greatest need of a Gospel testimony, consistent with the Lord's will as evidenced through His provision of workers and funds.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels and Testaments mailed to selected lists of Jews in practically every city and many towns of the United States. *The Shepherd of Israel*, published monthly in Yiddish and English, has a circulation among Jews in all parts of the world.

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast"). Stations are being added as funds permit.

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$400,000 annually. The Lord has never failed us. We have no guaranteed support from any human source;

nor are worldly methods of raising funds resorted to. No appeals are ever sent out, asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

We covet your prayers and your sympathy. We invite fellow believers to cast in their lot with us, taking fellowship in the great task He has committed to our charge.

Your Will. An increasing number of our friends are making Christian Wills, and are providing a generous share of their property as a bequest to their beloved Jewish Mission. For all of this we are sincerely grateful; it demonstrates God's care for the future needs of the Mission. The form of bequest may read as follows: "I give and bequeath to the American Board of Missions to the Jews, Inc., of New York, N. Y., incorporated in the State of New York in 1924, the sum of \$ _____, to be used for the purpose of said corporation, as defined in its charter."

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate.

Students in Training. Continually we have Jewish Christian students who have given evidence, first, of the new birth; secondly, of a definite call for service in the Lord's work; and thirdly of outstanding talents and leadership for the work. These we are supporting in various Bible schools throughout the country, and these form the reserves behind the lines to whom we may look for reinforcements for the days to come.

The Jews in Your Town. Send us 50¢ with each name and address. We will mail them monthly *The Shepherd of Israel* for a year. When a Jew shows a spirit of inquiry, we will inform you.

Machpelah. A cemetery plot for Jewish Christians, located in Mt. Olivet Cemetery, Maspeth, Long Island. This removes the worry from the older Jewish people who have accepted Christ, and have thereby forfeited their right to burial in a Jewish cemetery.

When You Change Your Address. To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance and give us both your new and the imprint of your old address.

FROM OUR BOOK ROOM

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Written from a background of sixty years of experience in reaching the Jew with the Gospel, they treat with the difficulties the Jew finds in such doctrines as the Trinity, the Virgin Birth, the Atonement. Here is the list:

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 - What is His Son's Name? Yiddish-English parallel.05
 - The Voice of Him That Crieth, Yiddish-English parallel.05
 - Cain and Abel, Yiddish-English parallel.05
 - To Both Houses of Israel, Yiddish-English parallel.05

WHAT EVERY JEW SHOULD KNOW:

- 1. What is a Christian? English or Yiddish.02
- 2. Was Abraham a Jew? English or Yiddish.02
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