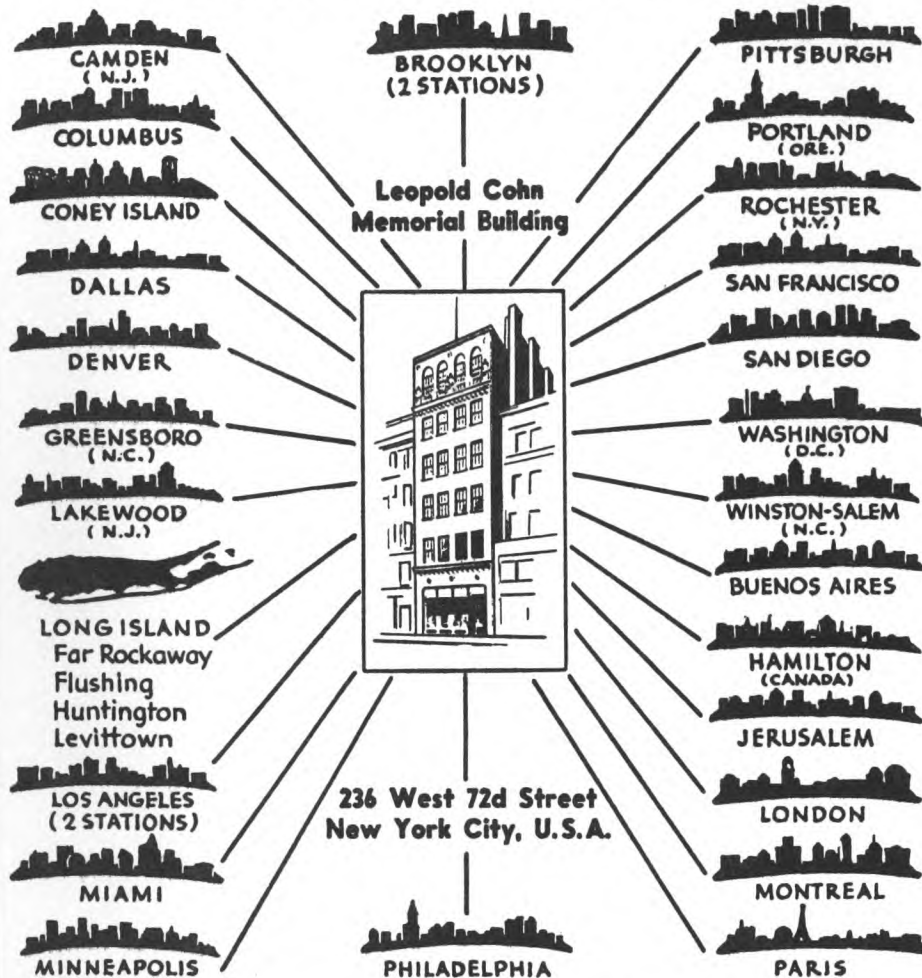


## OUR FAR FLUNG BATTLE LINE

(1 CORINTHIANS 14:8)

THEIR LINE IS GONE OUT THROUGH ALL THE EARTH, AND  
THEIR WORDS TO THE END OF THE WORLD Psalm 19:4



AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.

# THE CHOSEN PEOPLE

"He that keepeth Israel shall neither slumber nor sleep."

Psalm 121:4.



Published monthly, September to June, as a  
medium of information concerning Israel and the work of the

**AMERICAN BOARD OF MISSIONS TO THE JEWS, Inc.**

Headquarters, 236 West 72d St., New York 23, N. Y.

**20 cents a copy**

**\$1 a year**

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Continuing the Williamsburg Mission to the Jews

Founded in 1894 by Leopold Cohn, D. D. (1862-1937)

Succeeded by Joseph Hoffman Cohn, D. D. (1886-1953)

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*Missionary Secretary*

REV. EMIL D. GRUEN  
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Headquarters:

236 West 72nd St., New York 23, N. Y. 39 King William St., Hamilton, Ont.  
Cable Address, Leocone Newyork

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## PUBLICATIONS

REV. DANIEL FUCHS, *Editor*

"The Chosen People." For circulation among Christians.

"The Shepherd of Israel." A monthly paper for international circulation among Jews.

Leaflets. Expounding Scripturally Israel's place in God's program.

Gospel Tracts. In Yiddish-English parallel editions for Jews. Also in English, German, French, Spanish, Yiddish and Hebrew.

## World Fellowship of Christian Jews

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(Continued on inside back cover)

# THE CHOSEN PEOPLE

Subscription Price  
\$1 per annum



Appears monthly  
September to June  
Inclusive

Vol. LXIV

SEPTEMBER, 1958

No. 1

## Salutation

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

### DEARLY BELOVED FRIENDS:

Those "that were come again out of the captivity made booths." There is a tinge of sadness mixed with the great gladness of Nehemiah's account of the restoration of the Feast of Tabernacles. The poor, feeble remnant that returned to Jerusalem from the Babylonian captivity did what had not been done even in the glorious reigns of David and Solomon:

And all the congregation of them that were come again out of the captivity made booths, and sat under the booths: for since the days of Jeshua the son of Nun unto that day had not the children of Israel done so. And there was very great gladness (Nehemiah 8:17).

Those who had hung their harps upon the willows "by the rivers of Babylon" and sat down and wept, now found themselves sitting under the willows of the brook of Canaan, "and there was very great gladness." It was a delightful foretaste of that time when the restored Israel shall dwell under the bowers of that land which Jehovah has promised to the seed of Abraham forever.

### TISHRI — OUR JEWISH CALENDAR — AND TWO REMINDERS

Once more it is the month of Tishri, the climactic month of the sacred calendar. Each year at this time we send our little "Christmas gift in September" to our Chosen People family. It is a reminder to those who have covenanted with the Lord to remember Israel in their prayers and to do what they can to give Israel the Gospel of the Lord Jesus Christ, their Messiah. It is also a reminder of another fact, a tragic one. When we find Israel disobeying the Word of God and changing the seventh month of the year to the first, we realize that these people are in a greater bondage than they were during the Babylonian captivity. How we long for their true Feast of Tabernacles!

This feast was the most joyous event of the year. For seven days the Jews left their dwellings and made themselves booths and lived in them. Like the Passover, this feast was given to them to remind them of their deliverance:

Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt; I am the Lord your God (Leviticus 23:42, 43).

We need to know that we, too, dwell in booths. We are strangers and sojourners here dwelling for a little season in tents and booths.

For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens (2 Corinthians 5:1).

It is a good thing to keep the Feast of Tabernacles, to know that we were redeemed from bondage in Egypt, to realize that during the wilderness journey we were fed and sheltered in the "booths" of God's abundant provisions.

#### TWO FEASTS THAT LOOKED BACK — AND FORWARD

But as the Passover not only looked back, but also looked forward, even so it was with the Feast of Tabernacles. It looked prophetically into the future. The Talmud regards the *Sukkah* (booths) as symbolical of the cloud of glory which hovered over the Tabernacle and which led the children of Israel by day and illumined them by night. The fourth chapter of Isaiah gives a graphic description of the Messianic Kingdom, "when the Lord shall have washed away the filth of the daughters of Zion." Note how beautifully typical is Isaiah's description of the new *Sukkah*,

And the Lord will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defence. And there shall be a tabernacle (Hebrew, *Sukkah*—booth) for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain (Isaiah 4:5, 6).

If we are to understand the prophetic truths of the Feast of Tabernacles, we must interpret them with the other feasts of the sacred calendar. These are listed and detailed in the twenty-third chapter of Leviticus. This chapter has been called "The Sacred Calendar of the History of Redemption." It lists the "appointed seasons" of meeting between Jehovah and His people Israel during the year. Each of these seasons taken separately is redundant with spiritual teaching but it is when we view them as a unit that we realize that they form a series of prophecies, some already fulfilled, others still to be fulfilled, that graphically portray God's plan of redemption. Dr. Alfred Edersheim, the noted Christian Jewish scholar, wrote concerning this aspect of the Jewish calendar:

And that this meaning was intended from the first, not only in reference to the Passover, but to all the feasts, appears from the whole design of the Old Testament, and from the exact correspondence between the type and the antitype. Indeed, it is, so to speak, impressed upon the Old Testament by a law of internal necessity. For when God bound up the future of all nations in the history of Abraham and his seed He made that history prophetic, and each event and every rite became, as it were, a bud, destined to open in blossom and ripen into fruit on that tree under the shadow of which all nations were to be gathered.

The first feast mentioned in the twenty-third chapter of Leviticus is Passover, in the first month of the year. There is no more beautiful type of the Lord Jesus Christ than that of the Paschal lamb. Certainly the Passover not only looked backward to redemption from Egypt but looked forward to the time when "Christ our passover" was sacrificed for us.

#### MEANING OF THE "FIRST FRUITS" AND THE "TWO LOAVES BAKED WITH LEAVEN"

Next in the list is the Feast of Unleavened Bread which was a sort of continuation of the Passover, and followed it on the next day. Joined with

the Passover and the Feast of Unleavened Bread was the presentation of the omer, when a single sheaf of the firstfruits of the harvest was presented unto the Lord. The first epistle to the Corinthians tells us of the fulfillment of this type: "But now is Christ risen from the dead, and become the firstfruits of them that slept" (15:20).

Fifty days after Passover at the time of reaping of the wheat there was another feast. At the feast of the omer a single sheaf was offered to the Lord. At Pentecost or the Feast of Weeks two loaves of bread baked with leaven were presented. The fact that there were two loaves and these were baked with leaven shows that this offering has absolutely no reference to the Lord Jesus Christ. Pentecost refers to the Church of Christ. Dr. Cohn in his excellent booklet, "Will the Church Escape the Tribulation?" says:

Observe also, that the two loaves were baked with leaven. What more beautiful concept of the Church of Christ in our Lord's original design than that these two loaves represented the two divisions of the human race, the division which God alone had made, Jews and Gentiles? Thus is exemplified the illustration of Ephesians 2:14, 15, "who hath made both one, and hath broken down the middle wall of partition between us . . . for to make in himself of twain one new man, so making peace."

Thus we can see that Passover, Unleavened Bread, Firstfruits, and Feast of Weeks all were prophecies that already have been literally fulfilled. Not only were they fulfilled literally but to the very day of the Jewish calendar. Our Passover, Firstfruits, and Pentecost actually took place on the exact date of each feast.

#### WHERE IN GOD'S PROGRAM IS THIS PRESENT AGE?

Immediately following the ordinances for the fulfilled feasts there is a verse that at first seems to be out of place:

And when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, neither shalt thou gather any gleanings of thy harvest: thou shalt leave them unto the poor, and to the stranger: I am the Lord your God (Leviticus 23:22).

From Pentecost, the last of the fulfilled feasts, there was an interval of almost four months before the Feast of Trumpets (typifying the Rapture) hallowed the seventh month. Then followed in rapid succession the Day of Atonement and the Feast of Tabernacles. In God's prophetic program we are now in the interval between the fulfilled and unfulfilled sacred seasons. Gleanings are provided for the poor and the stranger, "the poor have the gospel preached unto them," "ye are no more strangers and foreigners." What an excellent picture of the preaching of the Gospel during this age!

How can we interpret the meaning of the Feast of Tabernacles? We must understand it in relation to all of the feasts that have already been fulfilled. Since the Feast of Weeks, or Pentecost, typified the ingathering of an election from among all nations, the Feast of Tabernacles therefore represents the completion of that harvest.

#### DEUTERONOMY 16:13, 14 COINCIDES WITH THE PROPHECY OF ZECHARIAH 14:5, 9

What rejoicing we shall do "before the Lord" in that glorious day! The book of Deuteronomy in repeating the law for this day is prophetic in its description:

... After that thou hast gathered in thy corn and thy wine . . . thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, and the stranger, and the fatherless, and the widow, that are within thy gates ((Deuteronomy 16:13, 14).

All of this agrees in every detail with the prophecy of the fourteenth chapter of Zechariah. When "the Lord my God shall come, and all the saints with thee" (verse 5), when "the Lord shall be King over all the earth" (verse 9):

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the LORD of hosts, and to **keep the feast of tabernacles** (verse 16).

But before the joyful Feast of Tabernacles as prophesied in Zechariah 14 can be celebrated, Israel's Day of Atonement as taught in the twelfth and thirteenth chapters must be kept. The Feast of Tabernacles always followed the Day of Atonement, when Israel mourned for her sin and when the high priest completed the atonement of presenting the blood of the sacrificed goat within the veil.

Even until today it is customary for pious Jews to drive in the first nail or post for the erection of the *Sukkah* at the end of the Day of Atonement.

We think of the joyful blessing of the Feast of Tabernacles. How we long for that day not only for Israel but for all the world. It will truly be "life from the dead," but it can happen only after Israel's Day of Atonement.

#### OUR "CHRISTMAS GIFT IN SEPTEMBER"

Shortly after you receive this number of THE CHOSEN PEOPLE you will also receive your copy of the "Jewish Art Calendar" our other name for which is your "Christmas Gift in September." It arrives at a most appropriate time, for the Jewish New Year (Rosh Hashana) this year is celebrated on September 15th, or the first of Tishri.

Many of our ever-widening circle of friends look forward to receiving our Jewish Calendar each year and give it a prominent place in their homes where they may note the Jewish feasts and fasts and lift their hearts in fervent prayer to God for the conversion of our Jewish brethren.

Ever faithfully yours for Israel's redemption,



P. S. Just as this goes to press the Board of Directors has approved of our opening a witness in Phoenix, Arizona, and in Quito, Ecuador. In the face of the shrinking income of many of the Lord's people, this is a real step of faith, but we feel that it is the Lord's will and we know that He will abundantly provide.

## Incidents in the Work

### WORDS OF GOOD CHEER FROM OUR MISSION FIELD

Mrs. Esther Juroe, Rev. Arnold Seidler, and our dear brother in England, Joshua Wilkowsky, send us encouraging reports of the progress of our work in these fields.

"I Just Love Jesus,"  
Said the Rabbi

By MRS. ESTHER JUROE  
Missionary, Rochester, N. Y.



MRS. JUROE

Among the numerous precious experiences of the past year in telling our Jewish friends of their Messiah, the Lord Jesus Christ, one stands out as quite unusual. It occurred at the home of a retired rabbi. His wife answered the door bell and after telling her why I came, she said, "Oh, we have books and books and books—books everywhere—books all over the house!" I held up a New Testament and said, "Do you have this book?" She looked at it and said, "Yes, I think we have. You come in and talk to my husband." She invited me to be seated while she went to call her husband. As I glanced around at his library, I realized that I was about to meet a man of learning. Her husband, a rather elderly, frail-looking man then entered the room, greeting me very cordially. I immediately told him the purpose of my visit. He listened as I read Old Testament Scripture passages such as Isaiah 59:2, chapter 53, and 9:6, and then the corresponding New Testament passages giving the fulfillment. He listened quietly with no word of opposition, then went to a bookcase and took out a book which was none other

than the Yiddish New Testament put out by our Mission. He told me he bought it from a second-hand bookstore.

All this was the beginning of a discussion of the Word which lasted about an hour and a half. We talked about the first and second coming of Christ, referring to various Scriptures such as Daniel 9:26, Genesis 49:10, and Malachi 3:1. We also discussed Israel's return to the land, and, most important, how they as a nation, as well as each one individually, could be freed from their enemies and have eternal life through their Messiah, the Lord Jesus Christ—which they could not have by means of the law.

I was thankful for the freedom the Lord gave me to speak, and also for the gracious manner in which our friend received it all, never denying, but appearing quite serious at times. Seeing that he was quite well acquainted with the Gospels, I said to him, "Surely you must believe that Jesus is your Messiah." His reply was, "I just love Jesus." He appeared doubtful that Christianity "worked" as he had met only one or two, myself included, who seemed to know the Word and practiced it. Pray that he will truly experience its power in his own life, and that I can, the Lord willing, accept his invitation to call again.

During the past year a teenager has accepted the Lord as his Saviour, has been baptized and joined a local church. It has been a real blessing to see him witness and grow in his spiritual life. He comes to my home often to help me in work about the yard,

such as raking leaves and spading, and we often find ourselves talking more about the Lord than tending to our work. His Jewish mother is very happy about the change in his life and we are praying that his life and testimony will bring his family and a number of relatives to the Lord.

To talk with children is a privilege that I love, for they are usually eager to hear the Word if not opposed by their parents. On one occasion two little girls and a boy came to the door with their mother. The oldest girl was eager to show me her Bible, pointing out that it contained a New Testament. I asked her if she would like to know something the Lord tells us in His Word. She said she would, so I helped her find John 3:16 and Romans 6:23. After explaining the verses I suggested that the children learn them. How good it was to hear these Jewish children say John 3:16.

Pray that the Lord will lead in these contacts as well as in others, "praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ . . . with grace, seasoned with salt, that ye may know how to answer every man."

### A Visitor from Pittsburgh Greets our Montreal Mission

By REV. ARNOLD SEIDLER  
Missionary in Charge, Pittsburgh Branch



MR. SEIDLER

to remain unchanged. Town and people seem just as I left them ten years

ago, and there is still prevalent a vital interest in the discussion of religion and matters spiritual.

Perhaps it was a certain type of person I met. Perhaps it was my fortune to meet some of the intelligentsia who had to flee Europe and make Canada their home. I also met residents who were second and third generation Canadians and they, too, were ready and willing to listen and to talk about the things of God.

The gathering of such groups at the Mission is due to the indefatigable work of the Rev. Ashton H. Holden and to the support he receives from the Rev. Stanley S. Stock, our Montreal Director.

What joy it was for me to see about twenty-five youngsters between the ages of ten and fifteen come in one afternoon to watch attentively the showing of slides on the life and death of Jesus Christ, and after that to listen to another message without visual aid. It was my privilege to speak to this group. I wish you could have been there to see them and hear their questions. They are accustomed to hearing the full gospel message, and are eager to discuss points which they cannot easily reconcile with their Jewish teaching. In presenting it to them, nothing is watered down, and they seem to seek earnestly after the Truth. Please pray for our brother, Ashton Holden, as he counsels with these youngsters that their eyes may be opened to see Jesus Christ as their Saviour. Some of them are steadily learning Scripture passages in order to earn a Bible which they can call their own, and take home with them. In that manner the Gospel not only gets into their minds and hearts but also into their homes.

### THE LADIES AND I TALK YIDDISH

Another group I was able to speak to was the Ladies' Sewing Circle. Although this group consists of two

types, several sophisticated North Americans, and a number of dear old ladies who can scarcely speak English, they were alike in that they loved to hear Bible stories. Also, they were shown slides of the characters and incidents of the Bible, and watched with reverence and visible sorrow the death of the Son of God. Words come easily when addressing such an attentive group.

After the meeting we had fellowship around the tables, and were served tea and light refreshments by Miss Agnes Tintler, one of our missionaries. The elderly ladies conversed in Yiddish with me, and I was pleasantly surprised to hear that their trust was centered in *Yeshuah Hamoshiach* (Jesus the Christ).

Upon the occasion of my first visit to our Montreal Mission English classes for newcomers were being started. Brother Holden continues these classes, and I was invited to speak to them. One newcomer in this class asked if he could bring his wife, son, daughter-in-law and sister-in-law. We encouraged him to do so. He and his family are recent newcomers to Montreal, happy indeed that they were able to leave Hungary. The husband was a director and producer of radio and TV programs in the old country, but his unfamiliarity with English precludes the possibility of his obtaining employment for the time being. After the lesson we talked in German for over an hour concerning faith in Christ, and he seemed impressed and greatly interested. He asked if he could come on other days than the day of the lesson in order to hear more. He was encouraged to do this by Mr. Holden who has some contacts with Christian radio personalities and might be of assistance in securing employment for him.

The Reading Room is open every day and is the scene of many interesting conversations. Young and old,

English-speaking and otherwise, come in to ask for literature, attracted by the tastefully arranged window display. One Jew who came in said he had attended meetings in London at the Hebrew Christian Testimony to Israel, and now was eager to take up where he had left off. Before we parted he professed faith in Christ.

Our Mission in Montreal is in need of your continual prayer support. The opportunities are great; the laborers are few. Mr. Holden has his hands full with the children's work and classes, the mothers' meetings, the English classes and Bible readings, the monthly prayer meeting, the visitation work, and speaking engagements at churches where he makes known our work among Jews and endeavors to interest Christian friends to pray for Israel.

Montreal has a great team—the Rev. Mr. Stock, our Director, the Rev. Ashton Holden, our missionary, and Miss Tintler, his helper. The work and the opportunities cry out for more help. Perhaps God is calling you to Jewish work. If so, write to our Missionary Secretary, the Rev. Daniel Fuchs, 236 West 72nd Street, New York 23, N. Y.

### "If I Accept Christ, Where Will I Be Buried?"

By JOSHUA WILKOWSKY  
Missionary, London, England



MR. WILKOWSKY

I MENTIONED previously a Jewish woman who has attended our prayer fellowship several times. During the last few months she did not come. Mrs. Wilkowsky and I went to see her. She explained

(Continued on page 16)

## "He Being Dead Yet Speaketh"

Since Dr. Cohn's homegoing, The Chosen People Broadcast has had a remarkably increasing effectiveness. These messages were recorded by Dr. Cohn without the use of notes; they were never intended for publication. There has been such a demand for copies of these messages that we are now collecting them. This is the twentieth in the series.

WILL YOU TURN now to the 11th chapter of Romans and read with me a few verses beginning at verse 8:

(According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

That is, the apostle Paul here speaks of the people of whom it is said, "the rest were blinded" in the end of the seventh verse—not all of the race of Israel, not all of any group, but just the people called "the rest," these were blinded. He goes on in the ninth verse speaking again of these same people,

And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompense unto them: let their eyes be darkened, that they may not see, and bow down their back alway.

May we again protest the misuse and the misinterpretation sometimes applied to these words and sometimes even to this entire passage. This is not written, as I told you a moment ago, concerning all Israel, nor concerning any entire group of people. It is distinctly stated that these verses apply to those mentioned in the seventh verse as *the rest*—"the rest were blinded." As a matter of fact, these entire three verses are quoted from Psalm 69. There in the 69th Psalm we read the original verses, and we discover that they have direct application to those who took so shameful a part in the crucifixion of the Lord Jesus Christ. For instance, in verse 21 of Psalm 69, we read:

They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Strangely enough the implication is the wreaking of vengeance not upon any part of Israel, but upon the Roman soldiers who did brutal things to the Lord Jesus Christ. This 69th Psalm gives an astonishing preview of the terrible events of the crucifixion of our Lord on Mount Calvary. You remember how they mistreated Him—spat upon His face, put thorns upon His brow and put Him through the most humiliating and shameful things that human beings could think of. Concerning these it is said, "Let their eyes be darkened . . . let their table be made a snare, and bow down their back" because they had done these wicked things to the Lord Jesus Christ and had turned their backs upon Him. The Holy Spirit here, through Paul, takes these words out of that 69th Psalm simply as being a particular application of a general truth. These Romans soldiers were the ones to whom God would give a spirit of slumber, before whom God would place a stumbling-block and a trap, and whose eyes God would darken. Paul lifts this description of retributive punishment from the Book of Psalms and applies it to the specific part of the nation of Israel who will reject the Lord Jesus Christ. That means that anyone, at any time, who will reject our Lord must face the penalty of these terrible judgments because he has done despite—he has done shame—to His blessed and Holy Name. It is not enough that you shall be neutral in a situation of this sort; you must take sides one way or the other. Silence in such a case means that you are a participator with the rejectors.

### YOU ARE AS GUILTY AS THE BULLY

If you are walking down the street and you see a little boy being abused by a great big bully and you refuse to take sides, in the eyes of the law you are just as guilty of beating that little boy as the great big bully is. Likewise this question of the Christ will not brook a neutral answer; it must be "yes" or "no." Therefore, when you read of the frightful treatment which our Lord received from the peoples of this earth—Roman, Grecian, Jewish, all alike—and keep silent, you are doing the very same things they did because you are failing to protest the inhumanity and the wickedness of the things they have done. That is why there will apply to you and to all those who reject the Lord Jesus Christ these terrible words: "Let their table be made a snare, and a trap, and a stumblingblock . . . unto them: Let their eyes be darkened, that they may not see, and bow down their back alway." The serious caution that we must put before you on a question like this is that you be not made a partaker of the iniquity of those who are rejecting the salvation offered through our Lord Jesus Christ. Let us remember once more that we have no right to pass condemnation on a whole race for something which they never did and for a rejection of which they are not guilty, because we have never put before them the gospel appeal in answer to which they may say "Yes" or "No."

We go on a bit further and we read in verse 11:

I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

In other words, even granting that these "rest" who were blinded were to go through this terrible punishment, and that they were to continue in the hardening of their hearts until they were gospel-hardened, and there would be no hope for their salvation

—granting all that, Paul now asks the question, "Have they stumbled that they should fall?" Is this rejection on the part of some of the Israelites complete? Are they to be forever cast off? In other words, does this fall mean total rejection? If you will study the chapter as we go along, you will find over and over again the same problem is posed. Some will believe; some will not believe; the remnant will accept; the great body will reject; the election will say "Yes," and the great mass of the human beings will say "No." That is what the gospel program is. The more we understand it, the more reverence we will have for the Word of God, and the more ambition we will have to go out and proclaim that Word that the election—the remnant—may be gathered in.

W. R. Newell, famed Bible teacher, said: "Did they (the Jews) stumble that they might fall? Some individuals, alas, do—both of Jews and Gentiles. Some are offended and turn away forever. But not finally the Israelitish nation. God's manifest blessing to Gentiles causes the careless, self-satisfied Jew to awake—first to ridicule Gentile testimony; then to arouse to a deep jealousy—'They have what we ought to have; but we have lost God's favor!'"

Again my time has passed away very quickly, but we want to suggest once more that you may write to us whatever questions are on your mind and are troubling you. We shall do our best to be of help to you. We shall be so glad to send you our literature, including THE CHOSEN PEOPLE, and our various tracts which take up some of these doctrinal questions that have been to many such a stumblingblock. We are very thankful that we can be of even a little help to the Lord's people at any time. Thank you and may the Lord bless you as you ponder further on His Word.

## Questions and Answers

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

**Question:** *In Ezekiel 36 it is living Israel that the Spirit is poured out upon. What about chapter 37? Does this mean that dead Israel is brought back and united with living Israel? Should we take chapter 37 literally, or is it spiritual truth?*

**Answer:** In Ezekiel 34:13 God promises to gather His people from the countries and to bring them into their own land. There they shall dwell securely (34:28). In 36:24 He reaffirms this. The land that was desolate will be tilled and become like a garden of Eden (36:34, 35). This is to be



DR. HEYDT

a literal return to a literal land. In chapter 37 this literal return is likened to a valley of dry bones that come to life. Verse 21 makes it very clear that the reference is to be the same literal gathering of this people from among the nations where they have been scattered. There is no reference here to the resurrection of dead Israelites from the grave. Verses 11-14 must be interpreted in the light of the context and other Scriptures. Verse 11 says this is the "whole house of Israel"; and if the reference is not to Israel scattered among the nations and compared to being in graves and brought forth, but to a literal resurrection from the dead, it contradicts Luke 13:3, "except ye repent, ye shall all likewise perish," because it would mean that all Jews would be saved. Hebrews 9:27 makes it clear that there is no second chance after death for anyone. Romans 11:26 refers to the entire living nation at that time which will be born in a day (Isaiah

66:8). God is not willing that any should perish (2 Peter 3:9) and will see to it that all who would accept the Gospel will hear it. Furthermore, not only does the entire context as we have shown above call for a resurrection (a return) from the graves of the nations, but in verse 11 Israel says "Our bones are dried up, and our hope is lost; we are clean cut off" (A.S.V.), just as it says they would be in 36:31.

\* \* \* \*

**Question:** *Has Deuteronomy 23:2 any bearing on such a person's being saved?*

**Answer:** The word *mamzehr* occurs only in Deuteronomy 23:2 and Zechariah 9:6. Delitzsch says of this word "not persons begotten out of wedlock, illegitimate children generally, but, according to the Talmud and the rabbis, those who were begotten in incest or adultery." They were barred from the covenant fellowship of Israel. So were the Ammonites and the Moabites (verse 3), but this did not hinder Ruth the Moabitess from becoming an ancestress of the Lord Jesus Christ and being mentioned in His genealogy in Matthew 1. At any rate, these laws of the old covenant are all done away in Christ (Galatians 3:25; 4:5) and do not in any sense affect the matter of such a person's receiving the gift of salvation.

\* \* \* \*

**Question:** *Is the Egyptian sea of Isaiah 11:15 the Red Sea? What river is referred to?*

**Answer:** The Egyptian sea of Isaiah 11:15 is the Red Sea. Egypt, at its greatest extent under Rameses II, was bordered on the east by the entire Red Sea. The river referred to is the Euphrates.

**Question:** *Is there any place in the Bible that indicates angels have sex?*

**Answer:** In both the Hebrew and Greek Scriptures the words for angel are masculine, and masculine pronouns are used (Revelation 14:15-19). Angels are called "the sons of God" in Job 1:6 and "sons of the mighty" in Psalm 29:1 (A.S.V. and the Hebrew); and in Psalm 89:6. The names given to two of them are masculine, Gabriel (Luke 1:19, 26) and Michael (Revelation 12:7). Gabriel is called a man as well as an angel (Daniel 9:21). See also Revelation 21:17. Jude 6, 7 states that there were some angels who did not keep their own principality but left their proper habitation and gave themselves over to fornication in like manner as Sodom and Gomorrah (see the American Standard Version of 1901). Some have assumed on the basis of Matthew 22:30 that angels are sexless, but this Scripture simply says there is no marriage among them.

\* \* \* \*

**Question:** *Please explain Isaiah 18:3. Could this be all the nations except Israel? I heard it explained as having been fulfilled in May of 1948 when Israel lifted up its flag and was recognized as a nation.*

**Answer:** It is difficult to place Isaiah 18 either historically or prophetically. Calvin insists that it relates strictly to the history of those times, but as to a solution he says that "nothing more than conjectures can be offered, because we have no histories that give any account of it, and where historical evidence is wanting, we must resort to probable conjectures." Perhaps the most popular of the historical interpretations is that Isaiah announces the overthrow of Sennacherib's hosts and calls upon the Ethiopian ambassadors to bring word of it to their own nation and calls upon the whole world to witness

it when it is announced by the lifted standard and the trumpet blast (verse 3).

Among prophetic interpretations the one you mentioned having heard referring it to the establishing of the nation Israel in May of 1948 is entirely out of harmony with the context. The only parallel event would have been the raising of their ensign on the mountains, if indeed that was done at that time. The Scofield Reference Bible applies it to the days of the regathering of Israel, and there are some who see here the destruction of Gog and Magog in the times of the Messiah. More than this we cannot, with our present understanding of the passage, declare.

\* \* \* \*

**Question:** *How is it possible for the devil, who is not almighty, to win Adam and Eve over to his side, while God, who is almighty, did everything possible to keep Adam and Eve on the straight and narrow road but did not succeed therein?*

**Answer:** The answer to your question rests not in the difference between the power of God and Satan but in the liberty Adam and Eve had to choose. God created them with this power of choice because if He had not, there could have been no real love extended to Him from His creatures. Love, in its truest element, is a matter of choice. Since God knows the end from the beginning he knew what the result of such a creation would be and therefore, before the foundation of the world, laid out the way of redemption so that the wrong choice of Adam and Eve would not have to remain a permanent choice. In this is manifested His love, wisdom and power, even to the Satanic world (Ephesians 3:9-11). To this day man may reject the strong and choose the weak; refuse the good and accept the evil.

# The Book of Ezekiel

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

## CHAPTER VII

### The Finality of the Judgment



PROF. FEINBERG

THE PRESENT chapter concludes the first extended message of the book. The chapter is actually in the form of a lamentation. The frequent repetitions, which have puzzled some interpreters and would-be emenders of the text, are intentional and emphasize the certainty of the coming calamity. The sentences are filled with deep emotion, and a note of finality runs through the entire passage.

#### 1. THE DOOM OF THE LAND. 1-9

Moreover the word of the Lord came unto me, saying, And thou, son of man, thus saith the Lord God unto the land of Israel, An end: the end is come upon the four corners of the land. Now is the end upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee: and ye shall know that I am the Lord. Thus saith the Lord God: An evil, an only evil; behold, it cometh. An end is come, the end is come; it awaketh against thee; behold, it cometh. Thy doom is come unto thee, O inhabitant of the land: the time is come, the day is near, a day of tumult, and not of joyful shouting, upon the mountains. Now will I shortly pour out my wrath upon thee, and accomplish mine anger against thee, and will judge thee according to thy ways; and I will bring upon thee all thine abominations. And mine eye shall not

spare, neither will I have pity: I will bring upon thee according to thy ways; and thine abominations shall be in the midst of thee; and ye shall know that I, the Lord, do smite.

Because the pleas of God had fallen on deaf ears, Ezekiel is charged to declare that the entire land of Israel was ripe for judgment. The time of God's patience had run out, and punishment could no longer be averted. See also verses 3 and 6 and the similar wording in Amos 8:2. No part of the land would be exempt from the stroke of God. The thought of the end is repeated for emphasis, and to underscore the truth that there was no further hope. All is meant to express the inevitable nature of the approaching catastrophe. What historic event is actually in view in this passage? The prophet doubtless has in mind the taking of Jerusalem by the army of Nebuchadnezzar of Babylon.

Verses 3 and 4 are repeated in verses 8 and 9 with but slight modifications as a sort of refrain. The cause of the coming calamity is stated clearly enough and repeatedly: their wicked ways and their abominations, that is, their idols. Their extreme departure from the will of the Lord will be manifest to all, even in the midst of them. When the Lord states He will not pity and His eye will not spare, the thought is not lack of love for His chosen people, but rather that His actions will be carried out according to the dictates of His holiness.

Once more it is proclaimed that the evil is definitely on the way. It is to be an unrelieved calamity, an unprec-

edented and unparalleled adversity. It is unique in character. In a beautiful play on words, impossible to reproduce in the English, the prophet pictures the end as though it had been quiescent or asleep, but would now be awakened and aroused to come against the people of the land of Israel. The word translated "doom" in verse 7 is of doubtful meaning. It occurs in Isaiah 28:5 where it means crown, but that rendering is not suitable here. The sense here seems to be that of "turn" as of the revolution of a wheel. Sin has now run its course and judgment alone remains. The day will be one of terror and tumult, far removed from the joyous cry of the vintage (Isaiah 16:10) and of the harvest season. Because verses 5 to 7 have a comprehensive sweep about them, some have thought the Day of the Lord is in view. However, the context favors the position that the great calamity of the dissolution of the monarchy in Israel and the destruction of the land, is the primary intent of Ezekiel's words. To be sure, history is so integrated that every judgment is one in a chain leading to the ultimate and final one, but the words before us receive their proper force when taken in the manner just indicated.

The repetition of truth and warning in verses 8 and 9 has the effect of showing the monotonous character of their sins. It is remarkable, too, how soon even threatening messages are forgotten by the hearers. There is need to enforce and re-enforce the heart of the message. When the blow does fall, they will realize that the Lord is a God of judgment, and that the visitation has proceeded from Him.

#### 2. THE NEARNESS OF THE CALAMITY. 10-16

Behold, the day, behold, it cometh: thy doom is gone forth; the rod hath blossomed, pride hath budded. Violence is risen up into a rod of wick-

edness; none of them shall remain, nor of their multitude, nor of their wealth: neither shall there be eminency among them. The time is come, the day draweth near: let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which is sold, although they be yet alive: for the vision is touching the whole multitude thereof, none shall return; neither shall any strengthen himself in the iniquity of his life. They have blown the trumpet, and have made all ready; but none goeth to the battle; for my wrath is upon all the multitude thereof. The sword is without, and the pestilence and the famine within: he that is in the field shall die with the sword; and he that is in the city, famine and pestilence shall devour him. But those of them that escape shall escape, and shall be on the mountains like doves of the valleys, all of them moaning, every one in his iniquity.

Again, Ezekiel declares that the day of visitation is at hand, and the doom of the wicked in Israel is a foregone conclusion. The rod of verse 10 has been understood in two different ways. Some interpret it as a reference to Babylon (so the rabbis), that agent whereby Israel is to be chastised. They adduce in proof such passages as Isaiah 10:5 (spoken of Assyria) and Jeremiah 51:20-24. Thus, Nebuchadnezzar would be the agent of God's visitation upon them. Others explain the passage as referring to Israel, especially their rulers, with a possible allusion to the rods of the tribes mentioned in Numbers 17:8. It is true that pride was manifest in Israel and their rulers were blameworthy in the coming calamity, but the first explanation, which understands the subject to be Babylon, is preferable in light of the entire chapter. Since the sin of the people was fully grown and manifest, the chastening rod was already prepared for the day of reckoning.

But it is poor interpretation to make the rod of verse 11 the same as that of verse 10. The second reference points rather to a wicked ruler



in Israel, or the ungodly in the nation in general. How corroding sin can be is evident from the fact that neither people nor wealth will remain after the blow of the enemy has accomplished its work. Instead of "eminency" in verse 11 a better translation would be lamentation or wailing. So great will be the slaughter that no one will survive to lament the dead.

When a land is shortly to be overrun by the hordes of the enemy, of what use are buying and selling? There is no profit in commerce now. For the buyer to rejoice at the good purchase he has transacted is entirely pointless; similarly, the seller has no cause to lament the necessity which caused him to sell. Because of the devastation all property rights will cease. By the Mosaic Law real property reverted to the original owner in the year of jubilee. See Leviticus 25:13-16. For them in Ezekiel's day no year of jubilee would come to rejoice the hearts of the poor, so that their patrimony could be returned to them. Paul seems to have this passage in mind in 1 Corinthians 7:29-31. This passage in Ezekiel, moreover, does not contradict Jeremiah 32:15, 37, 43. Ezekiel had in mind his contemporaries and the conditions of his day; Jeremiah was looking on toward the future and the circumstances of the restoration. Finally, the prophet indicates the foolishness of the man who thinks he can strengthen himself in the very iniquity which calls down the wrath of God. Hardening oneself in sin will not accomplish immunity from punishment. On the contrary, it assures it all the more.

Sin has so eaten away the vitality of the nation, that their military power fails them in the hour of danger and need. It is true that preparations for war have been carried out, but there is neither power nor courage to withstand the enemy. Safety is found

nowhere, for the sword cuts down those without the city, while pestilence and famine do their stealthy and deadly work within. Compare Deuteronomy 32:25 and Lamentations 1:20. If any of the unhappy nation manage to escape and flee to the mountains, still theirs will be a mournful plight as they contemplate the havoc wrought by their iniquity. See Isaiah 38:14 and 59:11.

### 3. THE MOURNING OF THE SURVIVORS. 17-22

All hands shall be feeble, and all knees shall be weak as water. They shall also gird themselves with sackcloth, and horror shall cover them; and shame shall be upon all faces, and baldness upon all their heads. They shall cast their silver in the streets, and their gold shall be as an unclean thing; their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord: they shall not satisfy their souls, neither fill their bodies; because it hath been the stumblingblock of their iniquity. As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations and their detestable things therein: therefore have I made it unto them as an unclean thing. And I will give it into the hands of the strangers for a prey, and to the wicked of the earth for a spoil; and they shall profane it. My face will I turn also from them, and they shall profane my secret place; and robbers shall enter into it, and profane it.

After the description of the helplessness of the people in the city under attack, the prophet elaborates on the distress within the doomed city. Terror will so grip them all, that they will be powerless to withstand the enemy. Strong expressions are employed for complete loss of strength. Shame and horror will cover them like a garment, and marks of mourning will be in evidence on every hand. See Isaiah 3:24 and Micah 1:16. In that hour of extreme distress they will recognize the uselessness of the things in which they trusted. Their wealth will not provide them with

safety, nor will it furnish them the needed sustenance for their hungry bodies. They had misused their silver and gold to make idols; now they would see how utterly worthless these abominations were. Compare Proverbs 11:4. The "unclean thing" has reference to feminine impurity (Leviticus 20:21). The stumblingblock is unquestionably their idols as in 14:3 and 44:12.

Verse 20 has been variously interpreted. One position takes the ornament to mean the silver and gold of the people of which they made their idols, as we have just seen. The other and better view understands the prophet to be speaking of the temple of the Lord. The very place God meant to be beautified, they had polluted with multiplied abominations. They had defiled God's beautiful temple. What abominations were actually perpetrated in the house of God, will yet be told out in 8:3-17. Since Israel had already profaned the temple of God, He saw no further purpose in keeping it from the desecration of the enemy. Thus the temple with all its sacred appointments was given over to the invading army. But this could never have transpired unless the Lord had deliberately removed His protection from His sanctuary. When the Lord turned His face away from Israel, the enemy was able to carry out his wicked devices. That which is profaned is not the temple treasure or the wealth of the land in general, but the holy of holies which was the central and focal point of all Israel's worship. God has no desire to keep mere outward worship in operation as long as such worship is accompanied with and encrusted over by idolatries that profane the very essence of that worship. Therefore, we read repeatedly that all will be profaned.

### 4. THE CHAIN OF THE CAPTIVITY. 23-27

Make the chain; for the land is full of bloody crimes, and the city is full

of violence. Wherefore I will bring the worst of the nations, and they shall possess their houses: I will also make the pride of the strong to cease; and their holy places shall be profaned. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumor shall be upon rumor; and they shall seek a vision of the prophet; but the law shall perish from the priest, and counsel from the elders. The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I will do unto them after their way, and according to their deserts will I judge them; and they shall know that I am the Lord.

Ezekiel is commanded to perform a symbolic act by making a chain which was emblematic of the captivity awaiting them. See Jeremiah 27:2 and Nahum 3:10. To be sure, the chain was actually of their own forging. All sin carries with it the seed of its punishment. Numbers 32:23 puts the matter beyond a doubt. Jerusalem which was meant to stand for righteousness and godliness had become full of violence and crimes of the deepest dye. The worst of the nations who will chastise Israel are the Babylonians. Both home and sanctuary will be violated by their depredations. In such an hour peace would be so welcome, but when sought for, it is not to be found. They may even attempt to sue for terms of peace with the Chaldeans, but it will not prosper. Calamity will follow calamity and rumor will succeed rumor. All classes of the people will be involved in the distress. Neither prophet nor priest nor elder will be able to help them. The prophet is mentioned for the immediate revelation from the Lord, the priest for instruction in the law (Malachi 2:7), and the elder for counsel in civil matters. Compare 2 Kings 23:1 and Jeremiah 26:17. Since the people had for so long not heeded the words of prophet, priest, or elder, there was no good to be gained by giving further

truth or advice. The ruin is a national one involving king, prince, and people. And all that they will be called upon to endure will be in direct proportion to their way and their deserts, literally judgments, their deeds. Abraham was right: the Judge of all the earth always does right (Genesis 18:25). Thus concludes the first series of prophecies (chapters 4 to 7) given within a little over a year's time.

#### "THE END IS COME"

There is a note of finality and irrevocable doom in these words that grips the heart. How solemn and arresting are these short words and how much of agony and sorrow they foretell. But this pronouncement had reference to the physical destruction of the land of promise. Can any one compute their seriousness when they are thought of in relation to eternal issues? Yet the day of grace is not endless; it will close. What then? Judgment will await those who have rejected the Saviour. Before that end does come, we need to be about the Lord's business as never before. Let us redouble every effort in these tragic and desperate days to get the Gospel of redeeming grace to as many in Israel as possible. By God's grace let us conquer this last evangelistic frontier. It may be now or never.

(Continued from page 7)

#### "If I Accept Christ, Where Will I Be Buried?"

By JOSHUA WILKOWSKY

that "As a Jewess who is getting on in years I feel I am betraying my own Jewish religion." She said she belongs to a synagogue and to the Jewish burial society. Should she accept Christ she would forfeit such benefits.

I recollect in my younger days when I witnessed to my Jewish brethren,

this question was generally asked, "Where will I be buried?" I can see how our Mission in America has been wise to have its own burial ground.

The tract, "An Astonishing Yom Kippur Prayer," is of great value in contacting Jews at the beginning of the year. Many stop in the street and start reading it.

Recently I talked with a Jewish businessman who has lost a great deal in shares on the stock exchange. I told him that there is a greater loss than the loss of money; namely, the loss of his own soul. "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" I detected there was a great storm of unrest in *his* soul, and gave him several of our tracts including a copy of THE SHEPHERD OF ISRAEL. He promised to read them. Let us pray that, as he reads them, the Messiah who alone can calm his troubled soul may become real to him.

At another place I called I was asked what made me change my religion. I replied, "I have not changed my religion. I have found a completion of it in the New Testament in which are fulfilled all the prophecies from the Old Testament. I have a complete faith in *Jeshua Hamoshiach*." They accepted tracts.

In the market places I discovered many Jewish stallholders with whom I am able to discuss the claims of our Lord and Saviour.

At our last prayer fellowship we had a converted Jewess who loves the Saviour. She poured out her heavy-laden heart to us. Every time she reads her Bible her mother tries to dissuade her by saying, "Don't forget your grandmother used to wear a sheittel and you have turned your back on your Jewish religion."

A few days after our meeting she sent us a letter expressing gratitude for the happy fellowship she had enjoyed with us.

## 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	8:00 a.m.	1520 Kc.
WHMS	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.
KTH T	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.
WNTA	Newark, N. J.	Sunday	8:15 a.m.	970 Kc.
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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.
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KVLH	Pauls Valley, Okla.	Sunday	7:45 a.m.	1470 Kc.
WKDN	Philadelphia, Pa.	Sunday	4:30 p.m.	800 Kc.
WPIT	Pittsburgh, Pa.	Sunday	9:45 a.m.	730 Kc.
KVAN	Portland, Ore.	Sunday	9:00 a.m.	910 Kc.
WMBG	Richmond, Va.	Sunday	2:00 p.m.	1380 Kc.
WCOD-FM	Richmond, Va.	Sunday	2:00 p.m.	98.1 Mc.
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KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WEW	St. Louis, Mo.	Sunday	2:45 p.m.	770 Kc.
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WTAN	Tangier, Morocco	Tuesday	21:30 c.m.t.	9.49 Mc.
WTAN	Tangier, Morocco	Thursday	19:30 c.m.t.	9.49 Mc.
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**AT HEADQUARTERS:** Sunday 3:45 p.m., Young People; 4:00 p.m., General Gospel Service. Tuesday 2:30 p.m., Bible Classes for Women and Children. Wednesday 7:00 p.m., Jewish Fellowship Class; 7:30 p.m., Youth Discussion Group. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute Classes.

**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

Published Monthly, September to June, as a medium of information concerning the work of the American Board of Missions to the Jews, Inc. *Subscription price, \$1 yearly.* Remittances should be sent by check or money order; *cash should be registered.* Address, 236 W. 72nd St., New York 23, N. Y. Canadian Agency: 39 King William St., Hamilton, Ontario. Northwest Pacific Agency: Mrs. J. R. Hemminger, 740 Broadway, Tacoma, Washington.

## 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.

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