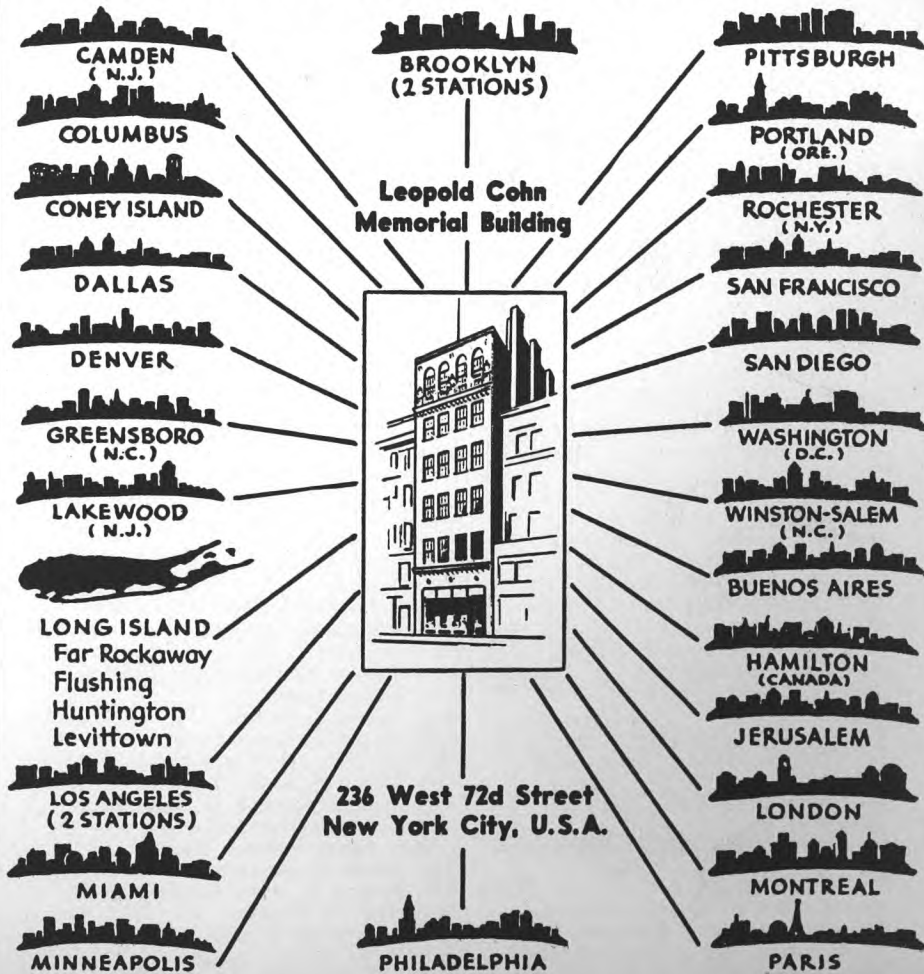


OUR FAR FLUNG BATTLE LINE

(I 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.

Sixty-sixth Year

VOL. LXV

OCTOBER, 1959

No. 2

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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Entered as Second Class Matter November 14, 1945, at the Post
Office at New York, N. Y., under the Act of March 3, 1879

PRINTED
IN
U.S.A.

American Board of Missions to the Jews, Inc.

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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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

European Headquarters, 24, Rue Liancourt, Paris

American Headquarters, 236 West 72nd Street, New York 23, N. Y.

Jewish Missionary Training Institute

A Training School for Christian workers interested in Jewish Evangelization.

Dr. Henry J. Heydt, President; Rev. Charles Kalisky, Dean.

Sessions every Tuesday and Thursday, 7:00 to 9:25 P.M.

(Continued on inside back cover)

THE CHOSEN PEOPLE

Subscription Price
\$1 per annum



Appears monthly
September to June
Inclusive

Vol. LXV

OCTOBER, 1959

No. 2

Salutation

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

DEARLY BELOVED FRIENDS:

The chief miracle of prayer is not what we receive through its exercise, but what we become. This truth is aptly illustrated in the life of Moses. It was prayer that solved the seeming contradictions in a life that was often puzzling, but always illuminating.

The figure of Moses dominates not only the history of the Jews but also the story of mankind. To him was given the task of organizing and leading a band of runaway slaves and welding them into a nation. We are often enthralled with the deliverance of Israel at the Passover. The wilderness wandering was also a stupendous wonder. It took gifts of leadership, vision, courage, and patience on Moses' part to organize this motley band and lead its migration from Egypt to Canaan. This is especially true since Moses led the Israelites frequently without their cooperation and sometimes in the face of bitter rebellion and continual murmurings.

As a lawgiver and statesman Moses was a legislator without peer. Under God he gave the Jews a legal code that incorporated economic wisdom, justice, and social responsibility. Without these laws the Jews could never have become a nation. Lawgivers today would be wise to study the Mosaic Code. It has many principles which should be the foundation of all human government.

WHAT KIND OF A MAN WAS MOSES?

But as great a statesman as he was, it is as a revealer of God that we most revere Moses. Through him Israel learned the majesty and power of God, Who was their Redeemer from slavery; Who controlled the earth and the sea; Who was their Guide in the Wilderness, their Captain in battle—the God Who made and kept covenants with His people.

What kind of a man was Moses? It is here that we observe the great paradox in this man of historic greatness. Very surprisingly he was an exceedingly unimpressive individual. Very few churches today would call such a man to be their pastor.

Meekness is one of the Christian graces, but in Moses' day it had not acquired this distinction. It is said of Moses that he was very meek "above all men which were upon the face of the earth" (Numbers 12:3). It is quite evident from the Scriptures that Moses' lieutenants interpreted this meekness as weakness. To God to be meek is a sign of spiritual strength; to man it

seems to be timidity. If we read those words in their context we discover two things: first, it was undoubtedly because of Moses' seeming timidity that both Miriam and Aaron had the courage to rebel against him; and secondly, that it was because of Moses' meekness that God "spake suddenly unto Moses, and unto Aaron, and unto Miriam," (verse 4) and punished Miriam with leprosy. The picture here is not of a great and impressive character whose very presence would forestall rebellion and intimidate rivals, but rather one of a captain being "pushed around" by his lieutenant and sergeant, as Moses' brother and sister sought to gainsay him.

MOSES, LIKE PAUL, SEEMED WEAK TO HIS ENEMIES

Evidently Korah and his cohorts also thought that this meek man could be easily swayed and they, too, rebelled for the same reason that Miriam and Aaron did. Like the apostle Paul many years later, there evidently was something about Moses' personal presence or his personality, that made him seem weak and insignificant to his enemies.

When we read of God's call to Moses in Exodus chapters 3 and 4, this impression is further confirmed. His earlier attempts to aid his brethren according to the flesh had resulted in ignominious failure and humiliating flight. Moses pleaded and pleaded until the "anger of the Lord was kindled" against him (4:14). He pleaded personal inability (3:11, 12), he argued that the Jews wouldn't believe that God had sent him, and that, besides, they didn't know God (3:13 and 4:1-9). He argued that he wasn't eloquent and that he was slow of tongue (4:10-14). In other words, Moses was so absorbed in his own insufficiencies that he seemed not to recognize the power of God.

Naturally Moses was fearful; he shrank from the responsibilities of his leadership. Humanly speaking, the man and his task were mismatched indeed. Not only did the people murmur, but Moses, their leader, did, too. How pathetic are his words!

Wherefore hast thou afflicted thy servant? and wherefore have I not found favor in thy sight, that thou layest the burden of all this people upon me? Have I conceived all this people? have I begotten them, that thou shouldest say unto me, Carry them in thy bosom, as a nursing father beareth the sucking child, unto the land which thou swarest unto their fathers? Whence should I have flesh to give unto all this people? for they weep unto me, saying, Give us flesh, that we may eat. I am not able to bear all this people alone, because it is too heavy for me. And if thou deal thus with me, kill me, I pray thee, out of hand, if I have found favor in thy sight; and let me not see my wretchedness (Numbers 11:11-15).

These words open the windows of a great soul. He had a temperament that was distrustful of self; he was frequently despondent; he was crushed with a sense of inadequacy to his task; he was ready to die under the double burden—his responsibility and the base ingratitude of the people. This was the human instrument which God used to weld Israel into a nation.

MOSES PRAYED AT EVERY CRISIS IN HIS LIFE

Between Moses the man, and Moses the man of history, lies the miracle of prayer. There are probably more prayers of Moses recorded in the Scriptures than those of any other man. Here are some of them;

When the children of Israel blamed him for their increased burdens — Exodus 5:22

When there was no water at Rephidim — Exodus 17:4

When Aaron made the golden calf — Exodus 32:11-14

At the tent of meeting — Exodus 33:12, 13

When Israel asked for meat — Numbers 11:11-15

When Miriam was stricken with leprosy — Numbers 12:13

When Israel murmured at the spies' report — Numbers 14:11-19

At every crisis in his life Moses prayed, but to him prayer was not a one-sided conversation. Twenty-two times it is recorded "The Lord spake unto Moses, saying . . ." He was in constant communion with God. He referred every question, problem, and situation to God. Moses brought his poor loaves and few fishes in prayer to the Lord and He multiplied them and fed the multitude.

It is in intercessory prayer in behalf of the children of Israel that we see the true man. On that terrible day while Moses was in the mount and Aaron built the golden calf,

. . . The Lord said unto Moses, I have seen this people, and, behold, it is a stiff-necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation (Exodus 32:9, 10).

What a test this was for Moses! From this time on the people of God would be known not as the children of Abraham, Isaac and Jacob, but as the children of Moses. The prayer of intercession that follows is eloquent. In person Moses was weak; in prayer he was powerful. His argument was twofold: By forgiving the people, God would honor His name; He would also be keeping His covenant with Abraham, Isaac and Jacob (Exodus 32:12, 13).

INTERCESSORY PRAYER MADE MOSES ELOQUENT

It is at this point that we note the remarkable change in Moses' life. When God commissioned him Moses pleaded:

O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant; but I am slow of speech, and of a slow tongue (Exodus 4:10).

"Slow of speech and of a slow tongue." Delitsch translates these words, "but am heavy in mouth and heavy in tongue." In other words, Moses was almost a stammerer, but as he interceded for his brethren he forgot himself. In all literature there is no more eloquent passage than his plea to God:

. . . Lord, why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand? Wherefore should the Egyptians speak, and say, For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give unto your seed, and they shall inherit it for ever (Exodus 32:11-13).

In was in intercessory prayer that Moses forgot himself, and he who was slow of tongue became fluent in speech.

MOSES' UNPARALLELED LOVE FOR HIS PEOPLE

In the sequel we have further insight into the character of Moses. Here is displayed a love for his people that was unparalleled in Old Testament history. Listen as he pleads with God:

Yet now, if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written (Exodus 32:32).

Moses was perfectly willing to be forgotten for the sake of the children of Israel; he was not willing to be remembered at their expense. Our minds go forward two thousand years and in the New Testament we read of another son of Abraham who similarly prayed. Paul said:

For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh (Romans 9:3).

As great as Moses' love was we believe that Paul's love was greater. Moses was willing to have his name blotted out—to be forgotten for the sake of his brethren. Paul was willing to be accursed for his brethren, his kinsmen according to the flesh. But we know of a greater love than that of either Moses or Paul. What both Moses and Paul desired to do couldn't be done by them. Only Jesus Christ, the sinless, perfect Son of God could become a curse for the lost sheep of the house of Israel:

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree (Galatians 3:13).

We now see the type of prayer that transformed Moses from the stuttering, despondent man into Moses the servant of God. Of all that Moses *received* in answer to his prayer, there was nothing that compared with what Moses *became* because of his prayer. It is not surprising that when he came down from the mount the Word of God says of him

... Moses wist not that the skin of his face shone while he talked with him (Exodus 34:29).

Moses had tapped a source of unconscious beauty and strength which only a mountaintop experience with the Lord could supply.

MOSES' GREATEST HONOR — "A PROPHET LIKE UNTO THEE"

Toward the close of his life Moses received from God the most wonderful mark of honor that was ever bestowed upon a human being. The promised Messiah was to be a prophet like Moses! It was to the same Moses who years before had bitterly complained to God that he was inadequate for his task that God said:

I will raise them up a Prophet from among their brethren, like unto thee (Deuteronomy 18:18).

"Like unto thee." It would be of untold profit if we could see in how many marvelous ways the Lord Jesus Christ was a Prophet like unto Moses.

One point, however, is certain. It was prayer that changed Moses of the halting tongue to Moses the prophet. It was on the mountain top that Moses learned eloquence. In his pleading for Israel he was made like unto Him of Whom he prophesied.

May this be our experience as we pray for the peace of Jerusalem.

Faithfully yours for a redeemed Israel,

Samuel Sachs

Incidents In The Work

"WE'VE A STORY TO TELL TO THE NATIONS" —

—and to Israel in particular. Our missionaries at home and abroad, following Paul's advice to Timothy, are preaching the Word, in season, out of season, wherever there are Jews to listen, in London, England, in our own country, and even in Costa Rica where trainees are preparing for a work in Quito, Ecuador.

What Does Christianity Offer That Judaism Does Not?

By JOSHUA WILKOWSKY
Missionary, London, England

Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool (Isaiah 1:18).



MR. WILKOWSKY

SOME of my Jewish brethren recently asked me, "What have you found in Christianity that we cannot find in Judaism?" My reply was, "Forgiveness of sin. Although Judaism teaches a moral code, it does not supply the need of a hungry soul; it does not rehabilitate the sinner with the heavenly Father. Isaiah, therefore, invites his brethren to the living Source from whence forgiveness of sin can be derived; namely, through the propitiation the heavenly Father provided, the cleansing through His atonement for fallen humanity. 'Though your sins be as scarlet, they shall be as white as snow.' There is no provision for the blotting out of sin, which, in Judaism, is based on merit, the reward of good deeds."

After our conversation I gave them several of our tracts, including "An Astonishing Yom Kippur Prayer," and they promised to read them.

I talked with a young orthodox Jew who has been in this country

nine years. He came from Cracow (formerly Poland). I could see that he was a man of learning. I started a conversation with him on the teaching of the Talmud. To my surprise I found that he knew a great deal about it. He told me his life story—that during the war when the Nazis occupied Poland, he was hidden by Gentile Christians who, at the risk of their own lives, fed and looked after him for several years. I asked him if he had read the New Testament. He answered in the negative. I gave him one and several of our tracts, which he promised to read.

We are coming in contact with different kinds of Jews, and in dealing with each one tact must be used and reliance upon the Lord as to what answer to give. For the orthodox Jew who believes in the Torah (the Law) there is a basis on which to discuss spiritual matters. I asked a learned rabbinical Jew what is his impression when he recites the thirteen principles of the faith every morning, and particularly the twelfth principle: "I believe with perfect faith in the coming of the Messiah, and, though He tarry, I will wait daily for His coming." I asked him what kind of a Messiah he expected. He replied, "A Messiah who will come down from heaven and save the Jewish nation from all tribulation, and make them secure from all their enemies." I then told him, "It is not according to the predictions of the prophets that the Messiah should be a nationalist," and I drew his attention to Isaiah chapter 2, verse 2:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

Thus I emphasized that the Messiah who came upon this earth two thousand years ago is a universal Saviour; that individuals out of all nations who dwell upon this earth, when they come to Him in faith, find new life.

DO JEWISH BELIEVERS WEAR A BODILY SIGN?

I have recently had a most interesting experience. The nurses of a missionary hospital invited me to interview a 72-year old Jew who professed to be a believer in the Lord Jesus Christ, our Saviour.

I had a long conversation with him on spiritual matters. I could see that in his heart he did believe in our Messiah, the Lord Jesus. The only obstacle to developing his faith more fully is that he cannot read or write. He is a widower and lives with his eldest daughter who does not enjoy good health. He is afraid to make an open confession to his daughter, fearing that the shock may aggravate her ill health.

In his simplicity he asked me if he needs to have a certain sign on his body should he become a believer. I knew what he meant. Most of the orthodox Jews have a notion that a Jewish believer must have a cross carved on the left hand where the phylacteries should be, according to Deuteronomy 6:8, "and thou shalt bind them for a sign upon thine hand."

I explained to him that there is no bodily sign, only a spiritual sign, namely, not to be afraid to confess the Lord Messiah before his friends and relations and to be willing to suffer reproach for His name's sake.

Several Jews have asked me, "How can a Jew believe in Christ and yet call himself a Hebrew?" This is an

age-old question. I explained that we do not separate ourselves from our nation but that our nation separates us from them.

The Virgin Birth Troubles a Jewish Mother

By MISS HELEN GRABER
Missionary, Los Angeles, Calif.

He hath put a new song in my mouth, even praise unto our God; many shall see it, and fear, and shall trust in the Lord (Psalm 40:3).



MISS GRABER

THE ABOVE verse has meant much to me for several years, but it has taken on a deeper meaning today. Some time ago an elderly Jewess visited our Mission and told us how at one time she was sick and lonely, and after much hesitation took courage and addressed our blessed Lord Jesus in the following words, "Jesus, the Gentiles are so happy. You help them. Please help me too!" And at once our precious Lord helped her. How true it is that "His ears are open unto their cry" (Psalm 34:15).

While waiting for a bus one evening I met a lovely Jewish mother. At first we talked about the weather, and the like, and then we got into spiritual things. She accepted much of what I told her along with some suitable tracts. She asked me to come and see her in her apartment. When I called upon her I took along a Bible for her, which she appreciated, and together we looked into the Old Testament prophecies of the Messiah and some of the fulfilments. The virgin birth troubled her. I said to her, "Why is it incredible to you that the Messiah should clothe Himself in human flesh? He formed man of the

dust of the ground and Eve was taken out of Adam's side. As it says in Genesis 18:14, 'Is anything too hard for the Lord?'"

At the end of my visit she invited me back and I invited her to our various Mission meetings. Join us in prayer for this dear Jewish mother and for her family.

After our usual Sunday Fellowship Meeting, which convenes at 2:30 P. M., we proceed to one of the large parks of Los Angeles where many Jewish people congregate. Here our brother Martin Rosen and others preach to the people. This is a great opportunity to give out God's Word to the lost of Israel. Many stop, look, and listen. Some ask questions and we try to answer them. A few grumble. The preaching continues some Sundays until dark, and later, for the weather is warm in Los Angeles even in December. God grant that many souls may be born again through this ministry.

Getting Acquainted with Jews in San Jose, C. R.

By GEORGE HOLT

Mr. and Mrs. George Holt and son Greg, our new workers to Quito, Ecuador (page 9, THE CHOSEN PEOPLE for November, 1958), and at present studying Spanish in Costa Rica, take time out to make some Jewish contacts.

THE Republic of Costa Rica in Central America with Nicaragua on the north and Panama on the south, and a population of 925,000, of which some 1,500 are Jews, according to the American Jewish Year Book, has for its capital the inland city of San Jose, population about 40,000, of which something like 200 are Costa Rican Jews, and perhaps 3,000 are immigrants, mostly from Poland. This data is not official. Costa Rica, to many who come here, seems to be re-



Mr. and Mrs. George Holt and son Greg.

garded as a springboard into the USA.

The Lord directed us to a Jewish dentist, a prominent man here and Costa Rican born. He has a brother, also a dentist, and the two own a drug and supply house. We are seeking an opportunity to witness to them. We have met another Jew from Israel, who speaks Hebrew, English and Spanish. Also, a fellow student gave us the name of a retired business man, Mr. M.J.S., from Springfield, Mo., to whom he had witnessed. We are praying that these contacts may be fruitful for His glory.

Language school has, of necessity, taken most of our time. However, the Lord is graciously directing us to Jewish people when there is need for us to go into the city. We have just begun to speak Spanish a little more intelligibly than at first, but we have a long way to go yet. By getting out among the people we are forced to use what we have learned so far.

Just two weeks ago the opportunity opened to witness at length to G.R., a Jewish dental salesman from New York. He accepted a Prophecy New Testament and said that this was one book he would be sure to read. He returns to New York City sometime at the end of this month. We will contact Headquarters and ask that one of our New York missionaries call upon him. Mr. R. speaks Spanish very well and makes two

trips a year into several of these countries.

Our friend, E.F., has not as yet been granted a visa to leave for the States. The last time we visited him he was so hungry to read Hebrew that he accepted a Yiddish booklet that I had in my pocket, saying he could read that. This man and his wife are very dear to us and we long for them to know our Lord Jesus Christ.

Do continue to pray for us concerning the need to speak this language fluently, without the faltering of the beginner. This is so important in the contact with professional people. Though many speak English, they love Spanish but want to hear it spoken well.

"We Always Told the Rabbi," Said This Jewish Lady

By REV. KENNETH C. ANDERSON
Field Evangelist, New York



REV. MR. ANDERSON

WE FOUND Mrs. L. lying on a bed suffering from physical ailments and loneliness. We invited her to attend our Mission Branch in Brooklyn, and a few days later she came and seemed to enjoy the fellowship of the Hebrew Christians gathered there. She says that she suffers from lapse of memory and forgets when the meetings are to be held. But we continued to urge her to come and hear about the Messiah, the Lord Jesus Christ. After she had attended the meetings for some time we asked her if she believed in Jesus as the Messiah, and she answered simply that she did. We feel sure that she has come to know the Lord in a real way, but that her problems and her lack of ability to cope with

these problems keep her from growing in the Lord. We would like to have her come to the meetings regularly, but many times it is difficult to find her at home, or even to find where her home is, as she moves from place to place quite often. However, every once in a while Mrs. L. will "pop in" to one of the meetings, having remembered that it was meeting night. We are always delighted to see her, and when she is with us she seems to enjoy the fellowship. Will you not pray for this Jewish woman and for others like her? We would like to see them put their complete trust and confidence in the Lord.

Each week we meet with our Jewish friends in the East New York area of Brooklyn for praise, prayer, and Bible study, and our desire is to teach these people how to live for the Lord Jesus. Several of them are older folk who find it difficult to forget the customs and traditions that were taught them in the European countries.

One evening, at our prayer-meeting time, an old Jewish lady came with a request for prayer for her own problems. She said she believed that only the prayers of the missionaries would be heard and answered by God. Asked her reason for saying this, she replied that in Europe they always told the rabbi all their problems and he assured them that he would bring their petitions to God. This idea in her mind suggested to us that she was not praying for her own needs, had not learned to "come boldly unto the throne of grace . ." (Hebrews 4:16), and gave us an opportunity to teach her the power of prayer in the individual's life. Our prayer is that this lady, as well as others of our Jewish friends, will learn the need of a daily prayer life. We covet the prayers of God's people that our Jewish believers will be quick to learn the wonderful and abiding truths of God's Word.

FRANK E. DAVIS

A Memorial Tribute

On June 29th, 1959, in Pasadena, California, Frank E. Davis, went to be with the Lord.

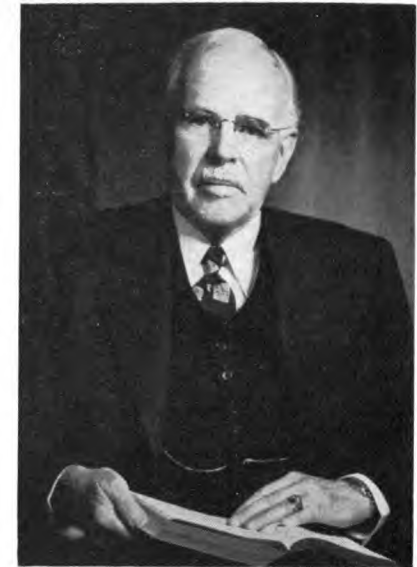
The following tribute to our brother in Christ was written by Irwin H. Linton, President of the Board of Directors of the American Board of Missions to the Jews, Inc.:

THEN said Jesus to them plainly, "Lazarus is dead." And now we of the American Board of Missions to the Jews face the stark fact that our vital, genial brother, Frank E. Davis, is dead.

In the Lazarus record we read that Jesus, the great Creator, Sustainer and Restorer of life wept with the grief that death inflicts on life, love and companionship. Then the preview of the joy set before us in the command (limited to Lazarus to avoid emptying Palestine's graves) to "Come forth!" which the dead man forthwith did, wrapped hand and foot in grave clothes.

What joyous exclamations from the women Lazarus must have heard, turning round and round, as they unwrapped him! Our brother Frank lacked this joy, but had that of seeing the radiant angel sent to escort him through space and the palace gardens to the Throne Room, and hearing the "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Next to this joy, I think, was that of seeing again the wife he had loved for over half a century and lost the year before. He had brought this charming lady with her wit, wisdom, and memories stored with quaint poetry, to the ancient parish home where Augustine Washington and Mary Ball in 1731 rehearsed that wedding which gave the world George Washington.



MR. DAVIS

A grievous feature of marriage is that the longer and happier it is the sharper the pang of its ending. Last year when Frank the widower returned to the same place it was clear his heart was filled with thoughts of the previous year and a near-ahead reunion.

Death took Robert Browning's wife, and he wrote,

For sudden the worst turns the best
to the brave,
The black minute's at end,
And the element's rage, the fiend-voices
that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace,
out of pain,
Then a light, then thy breast,
O thou soul of my soul! I shall clasp
thee again,
And with God be the rest!

Personal evangelism, skilful law work for the Mission, and a large Negro congregation I know about, teaching a class in Christian Evidences, and, like David, playing the harp (piano), while Abraham's

(Continued on page 16)

Questions and Answers

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

Question: *We have a sect which argues that the Jews are an earthly people and the Church a heavenly, that the earthly blessings are for the Jew and the heavenly for the Church. How do you prove that Israel of old was not only an earthly people?*

Answer: The distinction you mention is often made even in estab-



DR. HEYDT

lished fundamental areas, but it is altogether artificial. More than that, it is an utter denial of Hebrews 11:13-16, as even a casual reading of these verses will prove. Every Bible teacher must be especially careful that in his enthusiasm to press one teaching another is not denied. The distinction is a denial of many other Scriptures also. Take Galatians 3:8, "God . . . preached before the gospel unto Abraham." Paul is writing about the Gospel of grace in Christ (1:6,7) and pronounces an anathema upon the preaching of any other Gospel (1:8, 9). Peter tells us that the Old Testament prophets inquired and searched diligently regarding the salvation of the *soul* (1 Peter 1:9, 10). They knew it would be by grace (verse 10) and through the suffering of Christ (verse 11), but the *time* when it was to be accomplished was the matter of their search, and it was revealed to them that it was not to be in their day (verse 12). Especially important is 1 Corinthians 10:1-4. A denial of spiritual blessings to the Israelites of old is practically a denial of the pre-existence of the Lord Jesus Christ as well as of the Scripture itself.

They ate the same spiritual meat and drank the same spiritual drink as we, even Christ Himself. Not only are the Israelites included in the spiritual blessings but the Church is included in the earthly if Romans 4:13-16 means what it says. The aspect of the promise to Abraham which is emphasized here is that he should be *heir of the world*, and this was made sure to *all* the seed (verse 16). The very reason the Old Testament saints did not receive the fulfillment of this earthly promise is because they, *without us*, were not to be thus perfected. This was God's better provision for *us* (Hebrews 11:40). In complete harmony with this is the promise in Revelation 5:10, "and we shall reign on the earth."

* * * *

Question: *Who was Istar? Is that where the name of Easter comes from?*

Answer: Ishtar is the name of the Babylonian goddess of love and the reproductive forces of nature. Her Sumerian names were Ninni and Innina. Her Phoenician name was Astarte. For other designations see Webster's Unabridged Dictionary under Great Mother. According to some (so Hislop in *The Two Babylons*) this is whence the name Easter is derived. Perhaps more correct, however, is Webster who gives it an Anglo-Saxon source, the name of the old Teutonic goddess of spring, *Eastre*. In harmony with this is the statement in *Britannica*, "The name Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede (De Temp. Rat. c.xv.) it is derived from *Eostre*, or *Ostara*, the Anglo-Saxon goddess of spring . . ."

Question: *Why did God prescribe the use of a heifer in Numbers 19:2 rather than a bullock?*

Answer: Various reasons are given in answer to this question; some quite opposite from each other. One suggestion is that since this was a lesser offering than the regular sin-offering for the congregation, the female animal was used to give the greater prominence to the male of other sacrifices. Another states that in the primitive stage of sacrificing, the female was considered to be the more sacred animal. More than likely the contrast of the sex of the animals has nothing to do with it. Since this was a sacrifice for defilement caused by contact with death it would rather be the case that the female animal was prescribed because she is the bearer of life. This is borne out by the color red as indication of fulness of life. Delitzsch comments, "As thus appointed to furnish a reagent against death and mortal corruption, the sacrificial animal was to possess throughout, viz., in color, in sex, and in the character of its body, the fulness of life in its greatest freshness and vigour."

* * * *

Question: *Do you believe that the number 144,000 in Revelation is symbolical or represents an actual figure?*

Answer: There is no hint in Revelation 7 that the number an hundred and forty and four thousand does not mean just that. The seventy elders of Exodus 24:9 were exactly that number. There were twelve tribes and not eleven or thirteen. On the other hand, the number three thousand of Acts 2:41 is qualified by the word *about*. Your question, however, implies that the number an hundred and forty and four thousand must be either symbolical or an actual figure. This is not necessarily so. It may be an actual figure and at the same time have a symbolical significance. The use of numerical symbols among the Jews

goes back to the Maccabean period. Twelve is prominent as a governmental number. Scripture speaks of twelve patriarchs, twelve tribes, twelve spies, twelve stones in the breastplate, twelve disciples, twelve gates to Jerusalem, etc. So here, the twelve thousand from each tribe, yielding twelve times twelve or an hundred and forty and four thousand may certainly have symbolical meaning even though it refers to that actual number of Jews sealed at that time.

* * * *

Question: *How does the Bible show that God is a person?*

Answer: That the God of the Scriptures is a personal God is seen from the personal names given to Him, as in Exodus 3:14, the personal attributes ascribed to Him including self-consciousness, self-determination, intelligence, will, reason, love, wrath, etc., and the personal acts He is set forth as performing such as creating, upholding, forgiving, punishing, blessing, promoting, providing, revealing, *et cetera*. It demonstrates the folly of the natural mind to take the statement of an attribute in 1 John 4:8 and make it define all that God is and then to call Him simply "divine-principle." This idiocy has reached its height when it applies the principle to Psalm 23 "Love is my shepherd . . . love leadeth me . . ." etc., removing personal names and personal pronouns from the sacred Word and coming under the anathema of Revelation 22:18, 19. See also Proverbs 30:6.

* * * *

Question: *Who was Nimrod?*

Answer: Nimrod was the son of Cush (Genesis 10:8). What little is said about him in Scripture is found in Genesis 10:8-12 and Micah 5:6. Tradition has greatly enlarged this account, and you will find much of it recounted in Alexander Hislop's book *The Two Babylons* or in a good Bible dictionary or encyclopedia.

The Book of Ezekiel

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

CHAPTER XIV

Idolatrous Elders Denounced



PROF. FEINBERG

THIS CHAPTER is a rebuke to the elders of Israel. They had evidently come to inquire of the Lord (v.3;20:1). The false prophets did prey upon Israel and make merchandise of them (chapter 13), but it was because the nation was ready for such false predictions through the misleading of their elders. Though Ezekiel addresses the exiles in the first instance, his message is designed for the entire nation.

1. REBUKE OF THE HYPOCRITICAL INQUIRERS. 1-5

Then came certain of the elders of Israel unto me, and sat before me. And the word of the Lord came unto me, saying, Son of man, these men have taken their idols into their heart, and put the stumblingblock of their iniquity before their face: should I be inquired of at all by them? Therefore speak unto them, and say unto them, Thus saith the Lord God: Every man of the house of Israel that taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet; I the Lord will answer him therein according to the multitude of his idols; that I may take the house of Israel in their own heart, because they are all estranged from me through their idols.

The elders were supposed to be the spiritual leaders of the nation; they were the elders in exile in Babylon, of course. They sat before Ezekiel to await a message from the Lord. There may be an indication of a measure of

anxiety and apprehension. They were probably concerned about the future of Jerusalem and the homeland, and hoped Ezekiel could enlighten them on these themes. Perhaps now they realized that the smooth messages of the false prophets were worthless, and that the Babylonians were not to be turned back from their attack on Jerusalem. As the elders sat before the prophet, who could have had no way of knowing the condition of their hearts, the Lord spoke to him to reveal the inner springs of their souls. God disclosed that the elders had taken their idols into their heart. The figurative language does not mean they had actually set up the stumblingblock of their idols in their presence. The wording excludes the open practice of idolatry. They were longing after the old worship they had once carried on, which was the cause of the judgment of God on the nation. Their thoughts were occupied with idol worship; they were enamored of idolatry. Their affections were centered on worthless vanities. Since they were so hypocritical, God asks whether He should allow Himself to be inquired of by them at all. A strong negation is implied. Their very asking was an affront and insult to God, as long as they were determined to go on in their idolatry if given the opportunity. The divided heart, part for God and part for anything or anyone else, was condemned by Elijah on Mount Carmel (I Kings 18:21) and later by the Apostle James (James 1:8).

Since the inquiring of the Lord was merely pretense while idolatry was

firmly rooted in the heart, the elders could expect no oral answer from the Lord whom they did not reverence in truth. Rather, the Lord would answer them by deeds, not in words merely, but by acts of judgment. The reply would come not through any intermediary, but personally. Furthermore, the answer of God would take into consideration the degree to which the inquirer had become wedded to the practice of idolatry. One is reminded of the sad words of Hosea 4:17 concerning the northern kingdom: "Ephraim is joined to idols; let him alone."

The Lord expected to call them to account for their sinful desires toward idols. They would be taken in the snare of their own making. The Lord would unveil the ungodliness and deceit of their hearts, which had become estranged from obedience to Him. The thought is that their hearts would be subjected by judgment, not for the purpose of remedying their wicked condition.

2. CERTAIN JUDGMENT OF THE OFFENDERS. 6-11

Therefore say unto the house of Israel, Thus saith the Lord God: Return ye, and turn yourselves from your idols; and turn away your faces from all your abominations. For every one of the house of Israel, or of the strangers that sojourn in Israel, that separateth himself from me, and taketh his idols into his heart, and putteth the stumblingblock of his iniquity before his face, and cometh to the prophet to inquire for himself of me; I the Lord will answer him by myself: and I will set my face against that man, and will make him an astonishment, for a sign and a proverb, and I will cut him off from the midst of my people; and ye shall know that I am the Lord. And if the prophet be deceived and speak a word, I, the Lord, have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear their iniquity: the iniquity of the prophet shall be even as the iniquity of him that seeketh unto him; that the house of Israel may go no more astray from

me, neither defile themselves any more with all their transgressions; but that they may be my people, and I may be their God, saith the Lord God.

Though it was the elders who sat before the prophet, the message of God now is directed to all the house of Israel. It is a clear and unmistakable call to repent and turn from their idolatry. The situation calls for a clean break with all idolatrous practices. Ezekiel's message is one of repentance, while the Lord answers the inquirers Himself (verse 7). God can be satisfied with nothing less than thoroughgoing repentance. Halfway measures neither deceive nor please God.

The proselyte had equal rights and equal responsibilities with the rest of the nation. The one who lived in the community of Israel was bound to observe the law of the land, a situation which is paralleled everywhere today. Since Israel was a theocracy, its laws against idol worship were binding on the stranger as well as the citizen of the land. Compare Leviticus 17:10 and 20:1, 2. He who separated himself from the Lord, apostatized from Him, literally, dedicated himself away from following God (see Hosea 9:10). To be sure, this was not done for the glory of God, but for himself, for his own pleasure and satisfaction.

The punishment outlined echoes the wording of Deuteronomy 28:37 and the earlier warning in Leviticus 20:3, 5, 6. God will set Himself against that man until he is destroyed from the midst of Israel. Verse 9 sets forth an important principle of divine dealing. When the false prophet, sensing the desires of his idolatrous inquirers, gives them a prediction, a prophetic word in keeping with their wishes, thus aiding their apostasy and delusion, the prophet himself has been deceived by his wicked heart; and ultimately it is the Lord who has enticed him. There is an elimination of secondary causes as in Isaiah 45:7 and

Amos 3:6. Because of their continuance in disobedience God has permitted false prophets to deceive them and prepare them for their doom. See I Kings 22:13-23. The Lord is behind all human action, whether good or bad, so no distinction is drawn between direction and permission in the will of God. When men obdurately refuse the truth, the Lord gives them over to falsehood. This passage is cited as an instance where the Old Testament bypasses secondary causes, and relates all actions ultimately to God and His law. Compare with I Kings 22:20-23, 2 Thessalonians 2:11 and the case of the hardening of Pharaoh's heart. The deception, of course, is not directly, in view of James 1:13, but through the flesh, the ungodly, and Satan. This happens only to those who willingly take deceit into their hearts. It is a righteous judgment on their wilful blindness. William Cowper put it well:

Hear the just law, the judgment of the skies: He that hates truth must be the dupe of lies; And he who *will* be cheated to the last, Delusions strong as hell must bind him fast.

Just as God is impartial in His offers of grace, mercy, and love, so is He no respecter of persons in judgment. Inquirer and false prophet will suffer the same punishment, for they were alike guilty. The responsibility is mutual. They will bear the punishment of their iniquity, that is, the Lord would allow them to be duped by the prophets to whom they sought for pleasant and smooth messages.

The intent of the rebuke is a gracious one. There is still hope held out if they would turn to God. They would again be recognized as the people of God. Such is the hope set before them in the midst of darkness. The fiery judgment consumes the sinner, but cleanses the nation at the same time (Isaiah 4:4). The dealings of God were actuated by love throughout. In the last days of the Ju-

dean kingdom, false prophecy was allowed to flourish, so that the righteous could be distinguished from the wicked in order to purge and purify the nations.

3. NO HOPE IN THE GODLINESS OF OTHERS. 12-20

And the word of the Lord came unto me, saying, Son of man, when a land sinneth against me by committing a trespass, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off from it man and beast; though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause evil beasts to pass through the land, and they ravage it, and it be made desolate, so that no man may pass through because of the beasts; though these three men were in it, as I live, saith the Lord God, they should deliver neither sons nor daughters; they only should be delivered, but the land should be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off from it man and beast; though these three men were in it, as I live, saith the Lord God, they should deliver neither sons nor daughters, but they only should be delivered themselves. Or if I send a pestilence into that land, and pour out my wrath upon it in blood, to cut off from it man and beast; though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they should deliver neither son nor daughter; they should but deliver their own souls by their righteousness.

The wording of verse 12 implies an interval of silence of undetermined length. Questions may have arisen in many minds after the previous oracle. Was there to be no sparing of the ungodly because of the righteous? Had Ezekiel overdrawn the gravity of their condition? Would God deal with Israel now in a different manner from His dealing with Sodom in Abraham's day? Jeremiah 7:16 and 15:1-4 afford a close parallel to the section before us. According to Jeremiah even Moses and Samuel, well known for their power in intercessory

prayer, would not avail to deliver the doomed city of Jerusalem and her people. See Exodus 32:11-14 and Numbers 14:13-20 (Moses), and I Samuel 7:8-12 (Samuel).

Ezekiel speaks of a land, purposely leaving it indefinite, so that they may seek the application to themselves. There is a fourfold judgment threatened: (1) famine, (2) evil beasts, (3) sword, and (4) pestilence. Physical life is dependent in the first instance upon food, so God will break the staff of bread by sending famine. Man's life is sustained by bread as on a staff, hence the expression. They had arrived at the place where God would not hear intercession on their behalf. Noah, Daniel, and Job, saints whose intercession came at strategic points in history, could deliver only their own souls from the impending calamity.

There seems to have been a view current among the nation that Jerusalem would be spared, if there were righteous men among her inhabitants. When a land has sinned as wilfully and long as Judah has, even the presence of godly men cannot avert the coming judgment. Moral responsibility is not transferable. Instances like Genesis 18:22 ff. and Jeremiah 5:1-4 are exceptions, and not to be counted upon in every case. In short, Israel is beyond the help of any human mediation, even of the most righteous. With Abraham (Genesis 18) God was willing to spare even wicked Sodom, if ten righteous men were found in the city, but in Israel there is no hope that the merit of the godly will avail for the ungodly majority. Noah was the means of the sparing of his family (Genesis 6:18); Daniel, his friends (Daniel 1:6-20 and 2:17, 18); Job, his friends (Job 42:7-10). Questions have been raised about the inclusion of the name of Daniel, but he was a well-known contemporary of Ezekiel at the court of Babylon. It is not a reference to an

older Daniel of whom nothing is stated in the Old Testament. Daniel's fame for wisdom and piety was already widespread in Ezekiel's day. It is suggested that the names are arranged, not chronologically, but to form a climax: Noah delivered his family with himself; Daniel, his friends; but Job, not even his children. Whether or not this be the intent of the prophet, the order is the same in each mention. The righteousness referred to is not that of works, but of grace, as throughout the Scripture.

The second visitation is that of evil beasts. It has been suggested that these may be the Gentiles (Daniel 7), but there is no reason these cannot be literal, just as the other punishments are. The beasts will ravage (literally, bereave) by robbing them of their children. Though Noah, Daniel, and Job could accomplish much in their day individually, all three together would be powerless in Ezekiel's day. Even members of the same family, sons and daughters, would not be spared. If a third calamity, invasion of their land by the enemy, were to befall them, both man and beast would be overwhelmed by it. And again, the notably righteous ones could not help one whit by any intercession. Finally, pestilence would also be an irresistible judgment. God's wrath in blood, that is, in death. With repeated blows Ezekiel masterfully brings home to his people bent on departure from God, the utter hopelessness and helplessness of their estate. If they would only heed!

4. GOD'S JUSTICE VINDICATED. 21-23

For thus saith the Lord God: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beasts, and the pestilence, to cut off from it man and beast! Yet, behold, therein shall be left a remnant that shall be carried forth, both sons and daughters: behold, they shall come forth unto you,

and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God.

For the four judgments mentioned observe carefully Leviticus 26:22, 25, 26. The number four conveys the idea of completeness with an allusion to the four quarters of the earth. The logic is this: If there would be no sparing in one judgment, how much more certain would the universal judgment be in the case of four devastating judgments? Verses 22 and 23 speak of a remnant, but it is a remnant of the wicked and not of the righteous. They also will go into exile to Babylon, where the contemporaries of Ezekiel were at the moment. The reason a remnant will be spared at all, will be to show the earlier exiles the enormity of the sin of the more recent exiles. This would be proof positive that the judgment of God was called for. They would see that God's judgments were neither excessive nor arbitrary. They would be comforted (mentioned twice) in the sense of acquiescing in the righteousness of the judgment of God. No matter how much Ezekiel loved his countrymen, no matter how much he was pained at their judgment, yet he had to acknowledge that the dealings of God with His people were in justice. The question of Abraham comes ringing down the centuries (Genesis 18:25): "Shall not the Judge of all the earth do right?" Ezekiel vindicates the divine justice, and so must we all.

GOD'S OBJECTIVE

Repeatedly in times of declaration of coming judgment God intersperses the word that His ultimate desire and longing for Israel is that they may no more go astray, but may be His

people and He their God. The pleasure of God can never rest on Israel, nor can they find rest for their souls, until they have found their salvation already procured in the death of their Messiah for them on Calvary. When their hearts are engaged with His Calvary love, there will be no occasion to seek after idols and such abominations. Ours is the positive charge from the Lord of glory to tell them the good news of redeeming grace. Could there be a more central Christian activity this hour than taking the Gospel of the Lord Jesus Christ to the lost sheep of the house of Israel? What is your answer? And what will your practice be?

FRANK E. DAVIS

A Memorial Tribute

(Continued from page 9)

grandchildren sang praises to God for giving and keeping His promise to send the Messiah—his labors in the work of the Lord—are too abundant and well known for rehearsing.

Old Bishop How gives us words we can use in thanking God for His work of grace in the heart of Frank Davis:

For this Thy saint who from his labor rests,
Who Thee by faith before the world confessed,
Thy Name, O Jesus, be forever blest.
Alleluia! Alleluia!

Thou wast his Rock, his Fortress, and his Might;
Thou, Lord, his Captain in the well-fought fight;
Thou, in the darkness drear, his one true Light.
Alleluia! Alleluia!

Oh may Thy soldiers, faithful, true, and bold,
Fight as Thy saints who nobly fought of old,
And win with them the victor's crown of gold.
Alleluia! Alleluia!

I. H. L.

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WHMS	Charleston, W. Va.	Sunday	9:30 a.m.	1490 Kc.
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WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
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CKLW-FM	Detroit, Mich.	Sunday	6:45 p.m.	93.9 Mc.
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WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
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KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
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AT HEADQUARTERS: Sunday 3:45 p.m., General Gospel Service and Young People. **First Monday** each month, 8:00 p.m., American Fellowship of Christian Jews. **Tuesday** 2:45 p.m., Bible Classes for Women and Children. **Wednesday** 8:00 p.m., Bible Study Class. **Tuesday and Thursday** 7:00 p.m., Jewish Missionary Training Institute Classes.

AT BROOKLYN, 590 BROADWAY: Monday 3:00 p.m., Bible class for Junior Girls. **Tuesday** 7:00 p.m., Young Adults. **Wednesday** 1:00 p.m., Mothers' and Kindergarten Classes. **Thursday** 6:30 p.m., Senior Co-eds; 7:30 p.m., Family Night. **Friday** 3:00 p.m., Junior Boys; 6:30 p.m., Teenage Co-eds; 7:30 p.m., Gospel Meeting.

AT CONEY ISLAND, 3116 NEPTUNE AVENUE: Sunday 11:00 a.m., Sunday School. **Monday** 1:00 p.m., Mothers' Class and Kindergarten. **Tuesday** 4:00 p.m., Jet Cadets. **Wednesday** 7:00 p.m., Teenagers' Class. **Thursday** 3:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Adult Class. **Fourth Thursday** each month 7:30 p.m., Family Night. **Friday** 4:00 p.m., Junior and Primary Boys and Girls; 7:00 p.m., Dorcas Society.

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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.

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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;

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