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## The Tragedy of the False Messiahs

— See Page 1 —

VOL. LXVIII

NOVEMBER, 1962

No. 3

# 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

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Continuing the Williamsburg Mission to the Jews

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(Continued on inside back cover)

# THE CHOSEN PEOPLE

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## Salutation

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

## DEARLY BELOVED FRIENDS:

A hoax is not always funny! This is especially true if it deceives one who should know better. A few years ago two Australian soldiers picked up a "high-brow" poetry magazine. They appreciated poetry but just couldn't find any meaning or craftsmanship in what they read, and so decided on an experiment. From such an unpoetic source as a United States Government report on sewage disposal techniques, they randomly took various words and phrases and lined them up in a form that looked like a poem. Then they invented a name and signed "Ern Malley" to their concoction and submitted it to the editor. He bit hard. Malley's "poem" was published and the editor acclaimed him as "one of the two giants of contemporary Australian poetry." An unpoetic mind such as mine sees something humorous in this hoax, but it was not funny to the editor. I am not sure if he considered himself the other "giant of contemporary Australian poetry." If he did, he was a poetic giant out of a job, for his magazine was soon laughed out of business.

## FALSE MESSIAHS SATANIC DELUSIONS

Probably the greatest hoaxes in history have been perpetrated on the Jewish people. The Jewish Encyclopedia in an article, "Pseudo-Messiahs," tells the sordid story of some who during the last two thousand years have claimed to be the promised deliverer of Israel, appointed by God to establish the messianic kingdom. Some of these were imposters who exploited the masses, others were "victims of their own beliefs or delusions." In any event, the results were horrendous. Countless thousands of the followers of these false Messiahs lost their lives, the people were deluded with false hopes. Tragedy was the result of these hoaxes.

Even before the destruction of the Temple by Titus in 70 A.D. a number of false Messiahs claimed that title. They promised relief from the yoke of Rome and they found many ready followers. Josephus describes them:

Another body of wicked men also sprang up, cleaner in their hands, but more wicked in their intentions, who destroyed the peace of the city no less than did these murderers. These were such men as deceived and deluded the people, under pretense of divine inspiration, but were for procuring innovations and changes of the government; and these prevailed with the multitude to act like madmen, and went before them into the wilderness as pretending that God would there show them the signals of liberty. But Felix thought this procedure was to be the beginning of a revolt; so he sent some horsemen and footmen, both armed, who destroyed a great number of them (The Jewish War, Book II, Chap. 13, Par. 4.)

In the very next paragraph Josephus tells of an Egyptian who "was a cheat and pretended to be a prophet also." He won 30,000 adherents whom he sum-

moned to the mount of Olives. He "was ready to break into Jerusalem by force from that place." But Felix attacked with the result that "the greatest part of those that were with him were either destroyed or taken alive."

Josephus also tells us that even while the Temple itself was already on fire, a false Messiah made a proclamation in the city that very day that God commanded them to get up upon the temple, and that there they should receive miraculous signs of their deliverance. Those who heeded were burnt alive!

#### CONFIDENCE IN THE WRONG PERSON BRINGS TRAGEDY

The most famous of these false Messiahs is Bar Cochba, to whom we referred in our November 1960 issue. Early in the second century A.D. the Emperor Hadrian gave the Jews permission to rebuild the Temple, but later modified the permission with the request that the new building be erected in a different place. This was a condition which the Jews could not accept and they planned a revolt. The leader in this planned insurrection was the famed Rabbi Akiba. Akiba was not a soldier, he was a theologian, and he was almost eighty years old. The revolution was well planned but it lacked a brilliant leader. Suddenly there appeared one who seemed to be the incarnation of the nation's will. His name was Bar Kosiba. An ancient historian, Syncellus, calls him "an only son" (In the Greek he uses the word, *monogenes*, exactly the same word used four times in the gospel by John referring to our Lord as the "only begotten" Son). He was of the house of David, a necessary messianic requirement. Akiba saw in him the needed leader. Making a play out of the Hebrew words of the prophecy of the Messiah in Numbers 24:17, he proclaimed, "Kosiba has arisen as a star (Cochba) in Jacob. He is the Messiah!" The Jews eagerly accepted the false Messiah who took the name of *Bar Cochba* (son of a star). Fanned by messianic hope the Jews were led from one victory to another until it became necessary for Hadrian to summon his ablest general, Julius Severus, from Britain to Palestine. Instead of accepting open battle with the Jews, the country was blockaded. Starvation set in within the Jewish camp. The Romans advanced on the plains of Megiddo. City after city fell to the onslaught. The last to fall was Bethar. For a year this fortress withstood the siege. Finally, a traitor showed the Romans an underground entrance. We quote the historian Heinrich Graetz who describes the slaughter:

Horses were said to wade to the nozzle in blood—a river of blood flowed into the distant sea, carrying bodies along with it. One can scarcely credit the numbers said to have been slain, and yet they were confirmed by Jewish and Greek historians. The authentic historian Dio Cassius, relates that besides those who died of hunger and fire, there fell half a million Jews.

#### PROPHECY SHOWS JESUS OF NAZARETH TO BE THE TRUE MESSIAH

A study of the false Messiahs will reveal much to the child of God who is interested in presenting the Lord Jesus Christ, the true Messiah, to the lost sheep of the house of Israel. One of the most striking facts is that none of these imposters arose and claimed that he was the Messiah until the first century of the Christian era. This is startling. From the close of the Hebrew canon (about 400 B.C.) until the actual coming of the Messiah (33 A.D.) no one dared to claim that he was the Messiah—but beginning about that time and afterwards, many pseudo-messiahs arose. For four centuries the Persians, the Greeks, the Syrians, and the Romans ruled with iron rods and persecuted the Jews. There were many national heroes. Judas Maccabee, under God, delivered the Jews from the bloodthirsty Antiochus Epiphanes, yet no one ever called him the Messiah, and he never made that claim for himself. Why not?

The answer is clear—the Scriptures clearly delineated the time of the coming of the Messiah:

Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks, and threescore and two weeks (Daniel 9:25).

It was known by the sages that these "seven weeks and threescore and two weeks" were to be weeks of years. From the commandment to restore and build Jerusalem, to the Messiah, was to be a period of 483 years. Anyone who dared to declare that he was the Messiah would have been proved by the Scriptures themselves to be a fraud. Herod did not ask the chief priests and the scribes enough. They could not only have told him where He was to be born, but they could also have approximated the time of His coming. This leads to another conclusion—since the time for the coming of the Messiah has passed, He must already have come. It was the impact of this truth that led our founder, Rev. Leopold Cohn, to the Lord:

Yet I realized dimly that the Messiah must have come about four hundred years after Daniel was told by the angel about the seventy weeks. There was gladness in my heart, to find it true that the Messiah should have come about that time according to Daniel 9:24. But it was a joy mingled with sorrow. "Why has He not come?" Mind you, dear reader, how you could have gladdened my sorrowful heart by giving me a New Testament, a book whose existence was utterly unknown to me at that time. I, therefore, continued to study the Prophets with greater zeal. Whilst doing so, the pure spirit of God's Word took hold of my mind and heart. I then discovered that much of the Talmudic law is contrary to the Word of God. Then what a great struggle within, between light and darkness! I used to go into my large garden, and under an apple tree, cry like a little child, entreating, "Open thou mine eyes, that I may behold wondrous things out of thy law" (*A Modern Missionary to an Ancient People*, pp. 13, 14).

It was to refute this historical truth that some modern scholars have invented a concoction that is about as sensible as "Ern Malley's" "poem." Modern leaders in Judaism have been trying to convince the world that the idea of the Messiah being a person is a mistake. Since they will not admit that the Messiah has already come, they spiritualize the prophecies concerning the coming of the Messiah. So, J. Leon Roth in his book, *Judaism — a Portrait*, says:

The dream of Judaism is the coming of the Messiah; or rather, since the Messiah in Judaism is not so much a person as the inaugurator of a new epoch in history, of the coming of the Messianic age. Famous pictures of this age are given by Isaiah. Its coming into being is the victory of wisdom over violence; its fruit justice and universal peace.

Note the clever manipulation of words, "since the Messiah . . . is not so much a person as the inaugurator of a new epoch." One may rightfully ask, "If the Messiah is not a person, just what is the inaugurator?" By means of semantics the Messiah becomes a messianic age! Roth's teaching is not the teaching of ancient Judaism—they looked for a Messiah, a person who was to inaugurate the messianic age. The Messiah of the Scriptures is a person:

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins (Acts 10:43).

This leads to another dismal fact of Jewish history. It is the sad repetitious fact that the Jewish people have consistently accepted the false and rejected the true—Moses, Samuel, Jeremiah, Zechariah, the Lord Jesus Christ. Even this rejection was prophesied in the Scriptures:

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him: he was despised, and we esteemed him not (Isaiah 53:3).

It is a sad, sad story. The acceptance of the false Messiahs throughout the years has brought heartache and tragedy to the Jewish nation. Countless thousands lost their lives because they were allured by the claims of these imposters. The people were deluded and eventually were driven to despair. But the end of these tragedies is not yet. Our Lord prophesied:

I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive (John 5:43).

#### WE MUST SOUND THE WARNING

We should realize that the word "antichrist" has a twofold meaning. The Greek *anti* means not only "against" but "in place of." John tells us (1 John 2:18) that, "even now are there many antichrists." He also speaks of "that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world" (1 John 4:3). Anything that is opposed to Christ or substitutes for Him is antichristian.

Not only are there many antichrists, the Scriptures also tell of an individual who is *the* antichrist. Dr. Louis Sperry Chafer describes him:

If the person predicted is identified by his ambitious assumption to be Christ, he is rightly called *antichrist* and is easily represented by the first beast of Revelation (13:1-10). If he is identified as the one who declares himself to be God, as in Ezekiel 28:1-10, he is at once likened to the man of sin of whom Paul writes in 2 Thessalonians 2:3-10. Likewise, Daniel sees a little horn or king who conquers other kings and assumes a place of authority over the other kingdoms.

Though the titles differ, the beast of Revelation 13:1-10, the man of sin of 2 Thessalonians 2, the little horn of Daniel 7, and the wicked prince of Daniel 9 seems to be no other than the one who will federate kingdoms, but will be destroyed at the coming of Christ. His way evidently is being prepared by those who . . . teach antichristian doctrine, denying the fact of the incarnation of the *Logos*. Probably these are even now preparing for the coming of the person of antichrist. Christ referred to one who would come in his own name (John 5:43) whom the Jews would receive.

(*Systematic Theology*, Vol. VII, pp. 16-17).

It is sad to realize that antichrist will be welcomed—but our Lord still stands at the door and knocks. We must be faithful to our Lord and warn the lost sheep of the house of Israel about the peril of their ways. Salvation is in the Messiah, the Lord Jesus Christ. May we be found faithful in proclaiming the message of salvation to them!

Yours in the Hope of Israel,



## Incidents In the Work

"I WILL INSTRUCT THEE . . . I WILL GUIDE THEE."

One of our Hebrew Christian brethren tells of the Lord's guidance as he with his family flees from Egypt and reaches Paris. He describes the work of the Mission in Paris. Our missionary in San Jose, California, recounts an interesting conversation with a Jewish mother, and our worker in Austin, Texas, goes on a "fishing" trip with a pastor friend.

### We Find Love in Paris After Hate in Egypt

By MAURICE MENASCHE



THE FIRST friendly face we saw when we arrived in Paris, France on the morning of May 6, 1961, was the face of Pastor Henri Vincent, Honorary Director of the Paris Branch of the American

Board of Missions to the Jews, as he waited for us at the railroad station.

There were three of us arriving, my father and mother, and myself. We had just reached Paris from Marseille, and the first part of our adventure was over. We had come from Egypt—the land of the pyramids and sphinxes, which had enslaved our people long ago.

Pastor Vincent knew of our expected arrival because of word received from my brother who was already living in the U.S.A. He had contacted Pastor Vincent through the Headquarters office of the American Board of Missions to the Jews. A room, we were told, had been reserved for us in Paris by the Rev. Andre Frankl, the missionary representative of the Mission in France.

We were no sooner settled in our hotel room than we received a call from Brother Frankl. He told us it would be his pleasure and privilege to keep closely in touch with us and help us during our stay in Paris. I will try, a little later, to explain the work and background of this dedicated man of God and his varied and spirit-filled life.

But first, however, I would like to

describe how it came to pass that we had to leave our home in Egypt and emigrate to France, and later to America.

Our family—father, mother and two sons—had led a sheltered life in Egypt, where we had been born and our parents before us. We are Hebrew Christians having come to a full knowledge of the grace of God and of His Son, the Lord Jesus Christ. All of us have accepted the salvation freely offered through faith in Him. We had been associated with other Hebrew Christians in Christian worship and had also, as the opportunity offered, presented Christ to others among our circle of Jewish acquaintances and friends.

For some years now Egypt has been ruled by a Dictator who came to power after the corrupt and inefficient rule of a King—Farouk. This Dictator, Nasser, set out to remedy some of the ills of the country with various projects, one of which was oppression of the Jews. In this program of oppression and discrimination every means was used to force Jews out of the country, such as expropriation of property, loss of work, exile, and countless other methods which a State can devise to force people to leave the country. The result was a continuous exodus of Jews from the many communities in Egypt. They fled by the thousand, mostly penniless, although they had been the owners of prosperous businesses in the great cities of Cairo and Alexandria. This persecution included Hebrew Christians also, as the Moslems made no difference between us and other Jews.

Late in 1957 my brother succeeded in leaving Egypt, and eventually reached the United States. We planned to join

him as soon as we could, but for a long time we despaired of ever finding a way to do so. A lot of our friends had received visas to enter other countries, and our desire to follow their example increased as living conditions became more and more intolerable. By the time Christmas 1960 came along there was nothing to distinguish it from any other season of the year, for the Government had decreed that no special observances were to be held, and no holiday leaves were to be granted.

One day our building superintendent informed me that the police had inquired about me. They wanted to know, he said, when I came home from work and when I left in the morning; also what my activities were. I did not think much about this until I realized that I was being followed wherever I went.

After this there was no longer any doubt as to what we should do. Before this, the difficulties of digging up the family roots which for generations had been in Egypt, and starting a new life in a strange country, were always in our thoughts. However, we made formal applications to leave the country, and by the end of April 1961 we received permission, and left for France, with little more than the clothes on our backs, where we arrived May 5, 1961. We took the night train from the port of Marseilles to Paris, and reached there early on the morning of May 6th, utterly dependent on the Lord and apprehensive as to what the future held for us. He undertook for us in a wonderful way.

As to how we accomplished our journey to America and are now settled in this wonderful country is another story of the guiding of the Lord, but the telling of this will have to wait for another occasion.

#### THE WORK OF OUR PARIS MISSION

I would like to add to this story a special word of appreciation for the kindnesses shown to me and my family by the Rev. Andre Frankl during our sojourn in Paris, and a brief description of his work and background as mis-

sionary for the Paris Branch of the American Board of Missions to the Jews.



Andre Frankl was born in Hungary and raised by his grandfather, a Rabbi, whose influence led him into a search for the truth, and eventually into the Christian ministry. Drafted into the Imperial Austrian

Army, he served in World War I on the Russian front where he was captured and spent the remainder of the war in a prison camp. During the Russian Revolution of 1917 he fled to France, where he continued his studies and was ordained into the Christian ministry. He dedicated his life to helping his brethren, the Jews, and was led to become a missionary, and joined the Paris Branch of the American Board of Missions to the Jews.

During World War II, when the Germans entered France, Brother Frankl worked with an underground group which enabled many Jews to escape into Switzerland, and thus avoid the clutches of the Gestapo. The Gestapo actually raided the Paris Mission on one occasion but found nothing, and Brother Frankl was able to continue to conduct classes in theology by correspondence with students all over France.

When the Hungarians revolted in 1956 and many fled to Austria, our brother went to the Austrian border and joined in the work of meeting the disheartened refugees as they streamed into the country, hungry, frightened, and broken-hearted. He helped in the work of rehabilitation, and later conducted special services for them at the Mission in Rue Liancourt in Paris.

It would take more space than this article provides to describe the numerous activities of the Paris Branch—the many services, the Bible classes and classes for children, the translation of tracts, the editing of the French edition of *THE SHEPHERD OF ISRAEL*, and the personal counselling in which work

Brother Frankl plays a large part. From time to time he receives invitations to preach in churches around Paris, which give him an excellent opportunity to describe the work of the American Board of Missions to the Jews and to explain that reaching the Jew with the Gospel is as basic in the missionary program of the church as faith in Christ is basic in the program of salvation.

We will never forget the many kindnesses shown to our family by this dear brother during our stay in Paris. It is not strange that so many have come to love him, as we do. We will always remember his smiling and cheerful face radiating the love of the Lord Whom he serves.

We praise the Lord Who has kept the promise that sustained us during our journey. At the very beginning when we saw we could no longer live in Egypt, we searched earnestly for guidance. The very day we had come to a decision my father took from the Scripture calendar the text for the day. It read:

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isaiah 41:10).

#### The Promise of Salvation Puzzles a Jewish Mother

By DR. ELIAS DEN AREND  
San Jose, California



SOME months ago my wife and I had the joy of leading a young Jewess to the Lord. She asked us to call upon her at her home recently and when we came to see her she told us that she was

having a very hard time with her mother. The daughter had told the mother of having accepted the Lord Jesus Christ as her personal Saviour. The mother disapproved of this, we were told, because she could not understand "what my daughter was talking about."

So we made an appointment to talk to mother and daughter together, and when we received a very cordial reception from the mother, we were surprised. We then endeavored to do what the daughter had asked us to do, namely, show the mother that her daughter had done nothing wrong in accepting God's promise of eternal life to all who confess faith in His Messiah, the Lord Jesus Christ; the promise which was made to all creatures, Jews and Gentiles alike.

After talking to her about the "plan of salvation" for some time, the mother asked us to show her, if we could, in *her Bible*, where she could find this "plan of salvation." I asked her if she believed in the Word of God, and she said she certainly did, but what she couldn't understand was what God had to say about "salvation and eternal life."

She was surprised when we told her that the word salvation occurred 117 times in the Old Testament, *her Bible*, and we pointed out several passages to show her that the promise of salvation was not strange to Israel. But it was all new to her and she kept asking questions.

We often find that the average Jew has no idea that there is only one Bible. He usually thinks that the Christian Bible is quite different to their own, and is surprised to discover that it is the same book.

After four hours she seemed to be convinced that we knew what we believed. At least she said this: "I thank God that you did not teach my daughter things which you cannot back up in the Word of God." Then we asked her if she was ready to do the same as her daughter and accept the Lord Jesus, Israel's true Messiah, as her own. But she was not ready, she said. She wanted to think and talk more about it.

Her background is conservative Jewish. However, she promised us one thing, namely, that she will not trouble her daughter any more because she became a Christian.

We are very much in prayer that this dear Jewish soul will soon accept our Lord as her Saviour and Messiah. *ED*

## A San Antonio Pastor and I "Go a-Fishing"

By JOSEF HERSCHKOWITZ  
Missionary, Austin, Texas



THE pastor of the Gerald Avenue Baptist Church, of San Antonio, Texas, accompanied me on a trip to Kansas City, Mo., recently, and it turned out to be a Jewish fishing expedition — for souls.

The pastor, the Rev. Patrick D. Everitt, and I went into a Kansas City haberdashery to look at some of the articles offered for sale. I wasn't sure the proprietor was Jewish, so I asked him in Yiddish, "How's business?" and I received the customary answer—"Just making a living!"

In an effort to encourage the gentleman to talk more freely, I bought a pair of socks. Then with a little conversational maneuvering, I got him to ask me what business I was in. I told him I was in the biggest business in the world. That really roused his interest. He said, "That's some statement you make," and Brother Everitt chimed in, "But he's right!" This seemed to do the trick for he immediately asked, "What kind of business is it?"

So I told him in plain words, "I am a preacher of the Gospel of the Lord Jesus Christ. I am a Hebrew Christian, what you would probably call a *Mesumed*."

He was stumped, like so many of our people are under the same circumstances. He said he could not understand. Then I told him that on the Day of Atonement, which was then due, he would probably spend the whole day in the synagogue. "And when it is over," I

said, "what assurance will you have that your sins have been forgiven? I have such assurance."

We then went into a discussion of Deuteronomy 28, which describes God's blessings for obedience and His curses for disobedience. At one point our Jewish friend became a little excited and exclaimed, "Where is God? And why does He permit all these things to happen?" Then after we pointed out some of the Old Testament prophecies which have been fulfilled in the New Testament, he became more and more interested.

As we left the store he said, "*Masel and broche*," to which I answered, "We'll take the *broche* (blessing) but I want no part in the *masel* (luck)." He bade us, "May the good Lord bless you."

A few days later I received the following letter from Brother Everitt:

DEAR BROTHER JOE: It was a real pleasure to travel with you on our recent trip to Kansas City, Missouri. One of the things that thrilled me the most on the trip was the witness that you gave to the Jewish man in the clothing store. This was the first time that I ever witnessed a Christian Jew testify to another Jew about our Lord Jesus Christ. After watching you, I can see why it would be a difficult thing for the average Gentile to witness effectively to a Jew.

Your knowledge of the orthodox Jewish faith, I am sure, is invaluable to you in telling Jews about Christ. The way in which you handled yourself and the tact you employed was indeed interesting to watch. I know that that Jew will not soon forget your word of testimony. I wish that more of our preacher brethren could see the way you deal with the Jewish people about the Lord. You did a splendid job. May the God of all grace continue His blessing upon you.

PATRICK D. EVERITT.

Please pray for this Jewish man, that our testimony and witness may be used by the Holy Spirit to lead him to seek Christ as his personal Saviour. ☆



# JEWISH NOTES

By REV. CHARLES KALISKY

## ISRAEL AND THE EUROPEAN COMMON MARKET

As Israel is an Asiatic and not a European country it cannot become a member of the European Economic Community, which is the first step towards the creation of a federation of most of the European states. A significant part of Israel's economy, however, depends on exports, principally of citrus fruit to Europe, and the lowering of tariffs between the members of the Common Market which is now beginning to take effect, is likely to harm Israel's foreign trade considerably. So far a decision as to whether Israel be permitted to enter the Common Market as an associate has been postponed. In the meantime Israel is making every effort to enter into trade agreements with the newly formed African states to ensure the stability of the economy of the country in the event of the closing of her European markets.

End of bovine tuberculosis in Israel. The veterinary services of the State of Israel have announced that by the end of this year bovine tuberculosis, one of the prime sources of human infection through milk, will have been eliminated from the country. Israel will then be the first country in the world to have its milk-producing herds of cattle entirely T.B. free.

Dead Sea Scrolls may be exhibited at New York World Fair. Negotiations are in progress to have the seven original Dead Sea Scrolls, discovered in 1947 and at present displayed in the "Shrine of the Book" in Jerusalem, placed on exhibition at the World Fair in New York City in 1964.

Syrian princess in an Israeli kibbutz. The story of a Syrian princess who renounced her title, royal claims and inheritance to enter a Jewish kib-

butz in Israel was told recently in *The National Jewish Post and Opinion*. According to this account it appears that after the first World War the princess visited a kibbutz and was tremendously impressed with the democratic way of life there, which clashed so sharply with the feudal tyranny of the Arab countries in which she had grown up. She later fled her homeland, renounced her heritage and approached Aba Khoushi, the Jewish mayor of the city of Haifa, who arranged for her to enter a Jewish kibbutz. After the Israel War of Independence in 1948, she took a course of nursing at the Scots Mission Hospital in Tiberias, and now works as a nurse at the kibbutz she loves. She is greatly liked and respected by her fellowmembers, many of whom are unaware of her illustrious background.

Mission Schools in Israel. In a reply to a parliamentary question recently the Minister of Education stated that non-recognized, non-Jewish schools in Israel have 1043 Jewish pupils. These comprise both Protestant and Catholic schools. Replying to a further question the Minister said that the number of children attending these schools was decreasing from year to year. When asked why he does not take action against the parents of children being sent to these non-registered schools, Mr. Eban pointed out that such action might result in some of the mission schools asking for recognition, and if their standards met the requirements of the Law it would be difficult to refuse to grant such recognition, and the situation would then be worsened. This attitude towards the mission schools is of course directed by the orthodox Jews who also put all kinds of pressures on the parents of children

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known to attend these schools.

Archaeological discoveries in Israel. Not far from a site in the Negev where a new town is being built, archaeologists have uncovered the ruins of one of the cities of King Solomon. This city, Arad, is mentioned in the Scriptures, and was evidently destroyed several times before finally passing into oblivion. It is situated at a strategic point very important for the defence of the trade routes to Arabia, and disappeared from history shortly after the destruction of the Temple in the year 586 B.C. It is clear that the Negev, which is now for the most part barren desert, must have supported a considerable population in the past.

Israeli water-desalinization units for the home. At an international convention on water-desalinization recently held in Athens, an Israeli invention aroused great interest among the delegates. It was a small, self-contained unit, not much larger than a small household refrigerator, and could turn out almost 50 gallons of fresh water a day. This is of special value in areas where there is a shortage of fresh, but a plentiful supply of sea water.

An "egg"asperating problem! Since 1948 there has been an uneasy armistice between Israel and its seven neighboring Arab states. This long armed-truce has meant that both sides of the border are constantly patrolled by armed troops and has produced some tense and sometimes strange situations. Perhaps the most unusual of them all is the story of the recalcitrant chicken. The boundary between Israel and Jordan consists for the most part of the actual front line as it was when the shooting stopped. This frontier sometimes passes through the center of a village where it is indicated merely by a barbed-wire fence which constitutes the international boundary. A visitor to Israel or Jordan may walk along a street in the city of Jerusalem and suddenly find himself facing a military barrier. Generally the borders are separated by a neutral strip, but this is not always so. There are places where

the fields of an Israeli farm abut on to the fields of a Jordanian farmer. Usually the United Nations Mixed Armistice Commission is able to handle the delicate situations that can sometimes arise. The case of the wayward hen is such an instance.

Not long ago when at its headquarters in New York City the United Nations Organization was grappling with the great problems of world peace, nuclear testing or the peaceful use of outer space, the United Nations forces in Israel had a less momentous crisis to resolve.

A problem was caused by a Jordanian hen which clearly did not understand international law, or evidently felt that it had extraterritorial rights. One day it deliberately crossed the Jordan frontier and laid an egg in a chicken coop in an Israeli farm and remained there. When the chicken's owner discovered this he was infuriated, but as threats were of no avail he sent a Jordanian legionary to demand the return of the chicken and the egg. The sight of the Arab soldier alarmed the Jewish farmer and he immediately called for the police. The local Israeli chief of police felt that this was a military matter on account of the appearance of the legionary, and passed the matter on to the Area Commander of the Israeli Defence Force. He, in turn, recognizing the international complexity of the situation, reported it to the United Nations Mixed Armistice Commission. Finally, diplomacy triumphed. A meeting was arranged at the border fence where the two farms met. The farmers were persuaded to drink coffee together, each in his own country, and an amicable accord was reached—an "entente cordiale." The chicken was returned to its Arab owner, and the Jewish farmer retained the egg, and the two farmers separated on friendly terms. Thus another international incident was averted.

Jewish refugees for Israel? The Jewish Agency has offered "room and bread" to any or all of the 40,000 refugee Jews from Algeria who wish to settle in Israel. ☆



## Questions and Answers

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

Question: *How many days in the Jewish year?*

Answer: Since the Jews use lunar months which average 354 days for twelve, their year runs behind the solar year a little over 11 days a year. Therefore, in a cycle of 19 years seven lunar months are introduced to make up the time the lunar year runs behind. Whenever the extra month is added it is placed after Adar (corresponding roughly to our March) and called Ve-Adar.

\* \* \* \*

Question: *Will the Old Testament saints be included in the rapture?*

Answer: That the Old Testament saints will be included in the rapture seems certain for the following reasons: (1) Since these all died in faith (Hebrews 11:13) and hoped in Christ (Ephesians 1:12) they are surely included in the "dead in Christ" in 1 Thessalonians 4:16. (2) As "friends of the bridegroom" (John 3:29) they will certainly be at the marriage supper of the Lamb which follows the rapture. (3) A portion of them were likely already resurrected after the resurrection of Christ, most likely to be taken as the "firstfruits" according to Exodus 23:19 so there is no reason why the rest will not have a part in this "first" or "life" resurrection at the time of the rapture. (4) Believers of the New Testament dispensation are listed as the seed of Abraham and heirs according to the promise (Galatians 3:29), and if they are to share with the Old Testament saints it is only reasonable to conclude that the Old Testament saints will share with them. (5) Hebrews 11:40 expressly tells us that the Old Testament saints did not receive the fulfillment of the promises because this could not be their portion apart from us. They must wait

for the completion of the Church, the body of Christ, before their hopes of the heavenly (verse 16) can be realized.

\* \* \* \*

Question: *I read of several captivities and a remnant going back to Jerusalem and would like this cleared up.*

Answer: In First and Second Kings you will find the account of Israel's history relating to the captivities. The reign of Solomon over the single kingdom is covered in chapters 1-11 of First Kings. The history of the divided kingdom (Judah, the southern kingdom and Israel, the northern) is covered in 1 Kings 12-2 Kings 17. Israel is then taken captive into Assyria and the history of the kingdom of Judah until the Babylonian captivity is given in 2 Kings 18-25. For the return of *portions of all twelve tribes* after the Babylonian captivity see Ezra 6:17; 7:7; 8:35; Zechariah 8:13; Ezekiel 37:16, 17 etc.

\* \* \* \*

Question: *Did Paul establish the churches in Asia spoken of in Revelation?*

Answer: Only one of the seven churches mentioned in Revelation is expressly stated in Acts to have been visited by Paul, and that is Ephesus. When he was at Philippi he met Lydia who was from Thyatira (Acts 16:14). When he wrote to the Colossians he mentioned that the believers at Laodicea had not seen his face (2:1). This church was probably founded by Epaphras (Col. 4:12-16). However, the influence of Paul in Asia was very great especially during the time he stayed in Ephesus. Of this period Acts 19:10 says, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." ✠

Question: *Was the new birth as taught in the New Testament experienced by the Old Testament saints?*

Answer: The corruptness of the heart and the need for a new heart and a new spirit is an Old Testament teaching. See such passages as Psalm 51; Jeremiah 17:9 and Ezekiel 36:26, 27. The experience of the Holy Spirit was also known but His indwelling was not permanent as in the New Testament (Psalm 51:11). There are similarities, therefore, in the experiences of individuals of both dispensations as well as differences. One thing we need to realize in personal work is to avoid stereotyped expressions such as "Are you saved?" or "Are you born again?" How many people have taken the latter statement in the sense of reincarnation! Only one time did the Lord Jesus tell a person that he needed to be born again, and that was Nicodemus who was trusting in his Abrahamic lineage. Regeneration will take place when a person accepts the Lord Jesus Christ as Saviour from sin through His precious blood, whether we have especially explained it or not.

\* \* \* \*

Question: *Moses died on Mount Nebo, which according to the maps was in the promised land, yet God had told him he could not enter the land only view it.*

Answer: The land grant given to Abraham in Genesis 15:18 did actually include the portion east of the Dead Sea and the river Jordan, and certainly Mount Nebo is in this area. However, this is not what was in view when God told Moses of his punishment in Numbers 27:12-14. He had reference to the portion they were then immediately to possess, the land of Canaan. This is clearly stated in Deuteronomy 32:49.

\* \* \* \*

Question: *We would like to know about some of the tools which were used in building the Tabernacle.*

Answer: The first mention of tools in the Bible is in Genesis 4:22 where the American Standard Version reads, "the forger of every cutting instrument of

brass and iron." In connection with the building of the Temple we read in 1 Kings 6:7 about the hammer, axe and other tools of iron. These were not to be used in the house itself in the building of it. The stones, therefore, had to be prepared at the quarry, and the same was done with the timbers so that only mallets to drive in the pins were necessary. In connection with the Tabernacle there was, of course, a great deal of needle work, the weaving of materials, embroidered work, etc. The instruments in use in Egypt in these days were the ones the Israelites took with them when they left.

\* \* \* \*

Question: *Will there be any deaths in the Golden Age?*

Answer: Death will be possible during the millennium because people will continue to be born just like today. The life span will be longer. Delitzsch comments on Isaiah 65:20, "He who dies as a youth, or is regarded as having died young, will not die before the hundredth year of his life. . . ."

\* \* \* \*

Question: *Where it says "even to them that believe on his name" does it not mean that we must accept Him besides believing?*

Answer: It is true that the term "believe" may be used simply for the mental acceptance of certain facts, and this even the demons do and tremble (James 2:19). However, if you read again carefully John 1:12 you will see that this is not the kind of faith about which it speaks when it talks about the kind which gives a person the right to become a child of God. It says, "But as many as received him . . . even to them that believe on his name." Believing here embraces Him, as is the case with all saving faith. This is expressed in the Greek of John 3:16 by the preposition *eis*, "into": "that whosoever believeth into him. . ." This expresses an active faith, one that actually takes the individual into Christ and receives Christ into his heart. ☆

# The Book of Ezekiel

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## CHAPTER XXVIII God Against Tyre and Sidon



THE present chapter concludes the oracles of Ezekiel against Tyre. It is one of the better known passages of the book, but has been the subject of much divergence of interpretation. Differences appear between those who are liberal in theology and those who are orthodox. Moreover, there are variations in view between expositors who are consistent in interpreting the passage literally, and those who at specific points prefer a more symbolic or figurative sense. The chapter should be studied in conjunction with Isaiah 14 with which it has distinct parallels. The prophecy is said to refer to the king of Tyre then ruling, but a fuller realization is intended in an ideal personality according to some, or in a sinister figure, such as Satan or his masterpiece the Antichrist, according to others. See Daniel 7:25; 11:36, 37; 2 Thessalonians 2:4; and Revelation 13:6.

According to Phoenician annals the king of this time was Ithobal II (called by Josephus, Ithobalus II). The prophecy has been dated shortly before the siege of Tyre by Nebuchadnezzar (585-573 B.C.) during the reign of Ithobal II. It is with the spirit of Tyre that Ezekiel is dealing more than with any particular king. The chapter is full of remarkable imagery, and many find it permeated with much irony. It is felt that there are many expressions in the chapter which are still inexplicable. One thing, however, is clear. The imagery undoubtedly, at least in part, has reference to the contemporary history of Tyre, the ancient capital of Phoenicia.

### 1. JUDGMENT UPON THE PRINCE OF TYRE. 1-10.

The word of the Lord came again unto me, saying, Son of man, say unto the prince of Tyre, Thus saith the Lord God: Because thy heart is lifted up, and thou hast said, I am a god, I sit in the seat of God, in the midst of the seas; yet thou art man, and not God, though thou didst set thy heart as the heart of God; — behold, thou art wiser than Daniel; there is no secret that is hidden from thee; by thy wisdom and by thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures; by thy great wisdom and by thy traffic hast thou increased thy riches, and thy heart is lifted up because of thy riches; — therefore thus saith the Lord God: Because thou hast set thy heart as the heart of God, therefore, behold, I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit; and thou shalt die the death of them that are slain, in the heart of the seas. Wilt thou yet say before him that slayeth thee, I am God? but thou art man, and not God, in the hand of him that woundeth thee. Thou shalt die the death of the uncircumcised by the hand of strangers: for I have spoken it, saith the Lord God.

Ezekiel is commanded of the Lord to address the prince of Tyre with words of severest rebuke and judgment. Some understood the prince of this verse and the king of verse 12 to be the same person. Others find two individuals spoken of in this chapter. There are those who identify the first person with the Antichrist of prophetic times, and the second as Satan. The term *prince* was the regular title of Israelite kings (1 Samuel 9:16; 10:1), and was used interchangeably with *king* (1 Samuel 13:14; 2 Samuel 7:8). Ithobal II was the representative of the pride and self-sufficiency of his people. It is admitted

on all hands that the application of the passage to Satan was common among leading Christian expositors in the latter part of the fourth century A.D., among them Jerome. Compare Daniel 10 for powers behind earthly thrones. However, it is our view that at this point in the chapter the figure to the fore is the actual ruler of Tyre at the time. Riches and power fed his pride, so that he claimed himself divine. Self-deification was his greatest sin. Others whose heads were turned by prosperity were Sennacherib (2 Kings 18:33-35), Nebuchadnezzar (Daniel 3:15; 4:30); Pharaoh (Ezekiel 29:3); Herod (Acts 12:21-23).

When the king of Tyre claimed to be a god, he was displaying the same spirit as the one who promised Adam and Eve that they could be as God (Genesis 3:5). A parallel sentiment is found in Isaiah 14:13, 14, as well as in 2 Thessalonians 2:4. Kings of Tyre believed they were descended from the gods, but there is here an added emphasis of this king's insufferable pride and self-sufficiency. The seat of God referred to was Tyre itself which he considered a divine dwelling-place. A suggestion has been offered that it was an empty throne in the temple of the god Melkarth at Tyre, which the king is thought to have claimed. According to the writer Sanchuniathon, Tyre was called the Holy Island. Its maritime power is recognized when it is said to have been in the midst of the seas (verse 8 also). God's rebuke comes with withering force as Ithobal is reminded that he is indeed man and not God. Here are both strong rebuke and irony to deflate the ego of the ruler of Tyre. Though he thought and acted as though he were indeed God, this did not alter the facts of the case one iota. Reckoning it so did not make it so.

If the prophet meant in verse 3 to indicate that the king was wiser than Daniel in his own estimation, then the language would seem to be ironical, mocking the claim of the ruler of Tyre. But it need not be ironical, but a serious statement of what he actually thought himself to be. Our text shows how far

Daniel's fame had spread by this time, even beyond the bounds of his own people. See 14:14, 20; also Daniel 1:20; 2:48; 4:18; 5:11, 12; 6:3. When Tyre was besieged Daniel had already been in Nebuchadnezzar's court about 25 years. The wisdom of Tyre's ruler was actually displayed only in material things and the amassing of wealth, not in spiritual matters. The secret referred to, in view of verse 4, is probably the ability to accumulate riches.

Though man has repeatedly been warned not to set his heart on fleeting riches which cannot satisfy the soul (Psalm 62:10; Luke 12:13-21), he cannot in himself resist the temptation, as is all too clear on every side in our day as in other ages. By commercial enterprise, skill in arts and manufacturing, the people of Tyre were able to heap up vast riches. Homer spoke of their wealth in his day. In two verses there are some six references to the riches of this commercial empire, which was so minutely set before us in chapter 27. It was this foundation in material possessions that gave Tyre, ruler and people alike, that sense of security, smugness, and inaccessibility, against which the prophet is thundering. The enormity of the presumption of thinking mortal man could be God is repeated before the words of judgment are pronounced.

Though the invaders are not mentioned by name, their character and the punishment they will inflict are stated clearly enough. The strangers were the Babylonians under Nebuchadnezzar (Jeremiah 27:1-3), who were known and feared for their cruelty (Ezekiel 30:11; 31:12). By 585 B.C. the armies of Nebuchadnezzar had made their power felt in the ancient world. They were to mar the beauty of Tyre's wisdom. This strange expression seems to point to both Tyre's beauty and wisdom, or the beauty produced by Tyre's wisdom, in other words, the city itself with all its possessions. Claims of deity and superhuman powers would mean nothing to the invaders, for they were intent on defiling (literally, profaning) the

lustre of Tyre, which had made such outlandish claims to deity.

Furthermore, utter defeat is in store for the Tyrians, as those who are conquered in a sea battle, as seen in the words "in the heart of the seas." The death spoken of by Ezekiel is a violent one (Jeremiah 16:4), for the intensive plural employed (literally, deaths) is meant to express the sense of those mortally wounded. The same usage is to be found in Isaiah 53:9 when the prophet Isaiah was predicting the violent death of the Messiah. In view of the revealed weakness, will the king of Tyre dare still to claim divine honors and immunities? How will he evaluate his deity in the sad hour when he is found at the mercy of the enemy who will mortally wound him? The final statement of the doom is that Tyre's king will die the death of the uncircumcised at the hand of the Babylonians. This has more connotation than the mere absence of a national custom or rite; it signifies those outside the covenant with God. It is true, according to the explicit account of Herodotus, that the Phoenicians practiced circumcision (not so the Babylonians), but the force is that the Tyrians would die a death of shame. The strong language is expressive of Hebrew scorn (1 Samuel 17:36; 31:4), and is used of those whose bodies are either unburied or cast into the earth without funeral rites. For the Jew it had the same connotation as *barbarian* had for the Romans and Greeks of a later time.

## 2. LAMENTATION OVER THE KING OF TYRE. 11-19.

Moreover the word of the Lord came unto me, saying, Son of man, take up a lamentation over the king of Tyre, and say unto him, Thus saith the Lord God: Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy

mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee. By the abundance of thy traffic they filled the midst of thee with violence, and thou hast sinned: therefore have I cast thee as profane out of the mountain of God; and I have destroyed thee, O covering cherub, from the midst of the stones of fire. Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness: I have cast thee to the ground; I have laid thee before kings, that they may behold thee. By the multitude of thine iniquities, in the unrighteousness of thy traffic, thou hast profaned thy sanctuaries; therefore have I brought forth a fire from the midst of thee; it hath devoured thee, and I have turned thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the peoples shall be astonished at thee: thou art become a terror, and thou shalt nevermore have any being.

If interpreters disagree on details in the early part of this chapter, their differences become quite pronounced at verse 11. All must agree that the prophet still has in mind judgment on Tyre and its ruler. Furthermore, all must concede that the description utilizes highly figurative language. Moreover, all who have studied the passage closely must admit there are obscurities and difficulties in any view. However, the importation into the chapter of a foreign mythology of pagan legends must be resisted. And language must be interpreted in conformity with the same rules of common sense that obtain in searching out the meaning of any passage. Imagination must not be permitted to run wild. What, then, are some of the lines of interpretation suggested for verses 11-19? It is claimed that Ezekiel has adapted a popular story concerning a primal being who lived in the Garden of Eden and was driven out through pride. It is called by some a mythical tale of Phoenician origin here applied to the king of Tyre. Another view considers that Ezekiel is speaking of an ideal person.

But there are still other positions. The narrative behind the prophecy is supposed to be an adaptation of the Paradise story in Genesis. True, it dif-

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**BROOKLYN, 590 BROADWAY:** Wednesday 1:00 p.m., Mothers' and Kindergarten Class. Thursday 7:30 p.m., Family Night. Friday 6:30 p.m., Young People, 7:30 p.m., Gospel Meeting in Yiddish.

**CONEY ISLAND: 3116 NEPTUNE AVENUE:** Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' and Kindergarten Classes. Wednesday 6:00 p.m., Preteens; 7:00 p.m., Dorcas Society. Thursday 3:00 p.m., Junior and Primary Children; 7:00 p.m., Adults. Friday 4:00 p.m., Junior and Primary Children. 7:00 p.m., Teenagers. Fourth Thursday each month 7:30 p.m., Family Night.

### — LONG ISLAND —

**HUNTINGTON STATION, 27 LIBERTY STREET:** Monday 4:30 p.m., Children's Bible Class. Second Saturday each month 8:00 p.m., Gospel Meeting for Jews.

**INWOOD, 296 MORRIS AVENUE:** Monday 8:00 p.m., Gospel and Fellowship Meeting. **WESTBURY, POST AVENUE:** Third Sunday each month 4:00 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

**FLUSHING, N. Y., 164 - 10 JEWEL AVENUE:** First Friday each month 8:00 p.m., Bible Study. Saturday 10:00 a.m., Children's Bible Class.

**PORT WASHINGTON, N. Y., 20 CARLTON AVENUE:** Thursday 8:15 p.m., Bible Class followed by discussion.

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**LOS ANGELES, 5020 W. PICO BLVD.:** Tuesday 8:00 p.m., Bible Discussion Group. Every Second Friday 8:00 p.m., Fellowship Meeting. Meetings also held in Sunland, Downey, Bel Air and Hollywood.

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5917—16th ST., NW; Friday 5:30 p.m., Teenagers. Saturday 10:30 a.m., Children's Class. Sunday 3:00 p.m., Adult Bible Study. Third Thursday at 8:00 p.m., Ladies' Auxiliary. ☆

fers in many ways from that narrative, but that is to be accounted for by the addition of a greater amount of crude mythology. In this connection Isaiah 14:4-20 is cited as a close parallel. He who has a high regard for the authority of the Scriptures will not accept these explanations. Some feel that the implications of the story point to the first man Adam, the ideal man. The king of Tyre, of course, is compared to him. Still others draw unwarranted conclusions from the historical connection of Hiram of Tyre with the building of the temple in Jerusalem. There is supposed to be a contrast intended between the earlier fellowship with Israel and the later corruption which came in Ezekiel's time.

What is meant by the tabrets and pipes? One view holds that he was charged with the music and praises of the heavenly hosts. There are reputable interpreters who understand the terms to mean females, that is, the King of Tyre is viewed in his pomp as surrounded by the women of his harem with their timbrels or tambourines. It is sufficient to see here a continuation of the description of the splendor of the angelic personality. The day of his creation cannot mean the day of the king's enthronement or coronation, because joy and celebrations were the order of the day of accession. Where would one find a parallel to this as speaking of the day of one's creation? This is in the realm of conjecture. Moreover, the portrayal is such that it cannot refer to Adam before the fall, and least of all could it be true in any sense of the King of Tyre; for the latter could claim such perfection for himself, but God would not concede it as this passage does of Satan.

Commentators who hold to the view of an ideal man (Adam) inject another figure at verse 14 whom they call the "guardian cherub." It is quite difficult to see the necessity for this here or in verse 16 when the language shows the same person is addressed as at verse 12. The anointed cherub was none other than Satan himself in his position of

honor about the throne of God. We are told that the cherubim of the tabernacle and temple which overshadowed the mercy-seat were patterned after a heavenly prototype (Exodus 25:9; Hebrews 9:23, 24). By divine appointment this angelic figure was made the anointed cherub that covered the throne, and set in a place of special prominence. Mark how Jude 9 attests the power of Satan even when opposed by Michael the archangel. We fail to follow those who find the cherub's flaming sword (Genesis 3:24) compared with the flash of lightning, and then with God's thunderbolts in order to explain the stones of fire. The association of ideas is strange. Fire is a well-known symbol of God Himself (Hebrews 12:29), and the manifestation of His glory is represented under the figure of beautiful stones (Exodus 24:10, 17). Simply stated, Satan originally had continuous and unhindered access to the glorious presence of God.

By what stretch of the imagination could the words of verse 15 be applied to any earthly king? They must be taken to mean prosperous, without defect. This, too, could be valid for the King of Tyre only by exaggeration, and the situation does not necessitate it. Unrighteousness was found in the anointed cherub, because he aspired to equality with God (Isaiah 14:14); his damning sin was pride (1 Timothy 3:6). With verse 16 the prophet is beginning his transition from the sinister personality behind the King of Tyre to the monarch himself. The violence might well refer to commercial transactions that led to violence, and the king did not check them but rather aided. Just as Satan primordially allowed his heart to be carried away with pride from the Lord because of his beauty and wisdom, so the ruler of Tyre was following that destructive example. As retribution the Lord, who cast Satan out of his presence in the third heaven, will lay the Tyrian potentate before kings as a horrible example, as a spectacle for both amazement and mockery.

*To be continued in next issue*

# THE CHOSEN PEOPLE

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