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SIXTY-NINTH YEAR

VOL. LXVIII

FEBRUARY, 1963

No. 6

THE CHOSEN PEOPLE

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

Psalms 121:4.



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medium of information concerning Israel and the work of the

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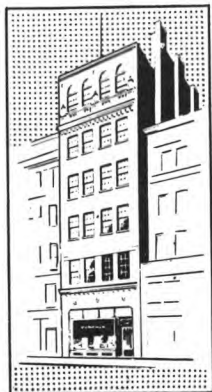
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Salutation

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

DEARLY BELOVED FRIENDS:

The menorah (candlestick) is the symbol of the State of Israel. One of the thrills of my recent trip to Israel was my first view of the huge seven-armed candlestick that is in a small garden next to the Knesset (Parliament) building in Jerusalem. It is a massive bronze lampstand about fifteen feet high and twelve feet wide. This impressive sculpture is the craftsmanship of Elkan. The inscription says:

Following on the visit of the British Parliamentary Delegation to Israel, friends and well-wishers of the young state, members of both Houses of Parliament and others evolved the idea of presenting this menorah as a gift from Britain to the Parliament of Israel, as a token of good will and friendship.

THE MESSAGE OF THE MENORAH

Its seven branches are decorated with twenty-nine panels which represent people and events (mostly biblical) which are the highlights of Jewish history. One's eye immediately finds the theme encircled on the central pillar — "Hear, O Israel: The Lord our God is one Lord" (Deuteronomy 6:4). The two lower branches proclaim the words of the prophet Zechariah:

Not by might, nor by power, but by my Spirit, saith the Lord of hosts (Zechariah 4:6).

These words have deep meaning to Israel. Zechariah was the prophet of the restoration and the rebuilding of the Temple. Sixteen years before he wrote, a band of exiles had returned from their captivity in Babylon. A new emperor, Cyrus, reigned. He generously permitted all the exiled peoples within his realms to return to their own countries. The homesick Jews received special encouragement to do so (Ezra 1). Though many of them remained in Babylon, a large body of them returned to Palestine.

In 538 B.C., about seventy years after the first deportation, Zerubbabel, a prince of the house of David, led 50,000 people back to their homeland (Ezra 2:64, 65). With holy zeal they set at the discouraging task of rebuilding the walls and the Temple. Some of the older ones remembered the magnificence of Solomon's Temple and when they saw the foundation of Zerubbabel's humble house of God, they wept. However, even this was not to be completed for many years. There were many outward reasons for this delay, but the great obstacle was the discouragement and later the indifference of the people. The Samaritans were a mixed race of Israelites and heathen who had gradually occupied Palestine during the Captivity. Ezra wisely rejected their offer to help in the rebuilding of the Temple, and from that day they became bitter enemies of the Jews. They

succeeded in having the work suspended. For fourteen years the foundation stood and no effort was made to build upon it. Zerubbabel was getting older—would the Temple ever be rebuilt?

In 521 B.C. Darius Hystaspes became king. It was then that Zechariah prophesied:

Then the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem in the name of the God of Israel even unto them (Ezra 5:1).

Once more work began, this time under the leadership of Joshua, the high priest (called "Jeshua" in Ezra) and Zerubbabel. When Tatnai, the Persian governor, questioned their authority they appealed to Darius and quoted the original decree of Cyrus. Darius issued a search, found the decree and in the second year of his reign he reconfirmed the permission to rebuild the Temple. Thus all outward opposition to the rebuilding ceased.

THE PROPHETIC SIGNIFICATION OF THE MENORAH

But the long delay had shattered their hopes. Where opposition fails, discouragement and indifference frequently succeed. It was to this situation that Zechariah ministered. But can you imagine how Zerubbabel felt? For many years he had ridden a roller coaster. How lofty had been the initial return, how thrilling the enthusiasm of the people! The leader was in the prime of life—what an opportunity to proclaim the faithfulness of the God of Israel to the nations. His enthusiasm was short-lived, it turned to despondency when the Samaritans opposed the work and it was halted. For long years it seemed as if the work was permanently stalled. Then a new king appeared, and Zerubbabel's hopes rose. Then Tatnai questioned the authority of the builders. What now? Would the work stop again? Appeal was made to Darius who reconfirmed the original decree, but once more Zerubbabel's hopes declined and this must have been the most discouraging of all—where strong enemies failed weak friends seemed to succeed. The people were disheartened, disappointed. Zerubbabel was getting old. Would he ever be able to see the completion of the work? The fourth chapter of Zechariah was given primarily to encourage Zerubbabel. From that day it has heartened countless myriads of saints—it looks forward to the millennium when restored Israel shall fulfill our Lord's purpose in her, Israel, the light of the world! It is the menorah — the candlestick:

I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof . . . This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it. Moreover the word of the Lord came unto me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? . . . (Zechariah 4:1-10).

The vision of the menorah is rich in symbolism but it is interesting to observe that there is no interpretation of the symbolism. Only the message is proclaimed and what a message of comfort that is, not only to Zerubbabel, but to all Israel. The same hands that laid "the foundation of this house; his hands shall also finish it." The prophet saw a golden candlestick. Its original is the great lampstand which stood in the tabernacle. In the Temple of Solomon it was replaced by ten smaller ones. These had been carried away at the Captivity and we never hear of their return. Perhaps Zerubbabel was even concerned as to where he

could get enough gold to make a new one! Although the lampstand of the vision was based on that of the tabernacle it differed in several aspects:

- (1) The bowl or reservoir above the lamp;
- (2) The pipes from it to the seven lights; and most important
- (3) The two olive trees which stood on either side of the lamp and which replenished the supply in the reservoir.

THE SPIRITUAL SYMBOLISM OF THE MENORAH

The lights themselves were doubtless the simple shell-shaped shallow lamps which are still found in Israel. You will see a picture of one of these on our front cover and in our masthead at the top of page one. The tabernacle candlestick had no reservoir. It was the duty of the priests to replenish the oil and to keep the lamps burning brightly. Zechariah's menorah needed no priest. The olive trees supplied the olives, the olives made the oil, the oil was piped to the lamps, the lamps were continually burning. This then was the message of comfort to Zerubbabel. God is Himself the Source of light. The light which He kindled will not be quenched. Since the lamp was fed by oil, and the oil was provided by the olive trees, whose roots reached down into the Source of all Light and Life—this light cannot be extinguished and yet, Zerubbabel, since this light will burn there will be a Temple for it to stand in. Just as God had permitted the hands of Zerubbabel to lay the foundation, so He would permit him to finish the work. The ride on the roller coaster was finished:

The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it (Verse 9).

Even hosts of armies and laborers could never produce such a menorah:

Not by might, nor by power, but by my Spirit, saith the Lord of hosts. (Verse 6).

Zerubbabel needed this encouraging lesson and so do we. The strength of the nations at its mightiest is weak. Only the oil pressed from the fruit of the olive tree can burn brightly for our Lord. May we never corrupt His provided oil with foul-smelling concoctions of our own making.

THE INSPIRATIONAL VISION OF THE MENORAH

Once more the people of Israel need the vision of the menorah. Last spring I spoke with the present Samaritan High Priest. He is a descendant of those who hindered the rebuilding of Zerubbabel's Temple. There are about 300 Samaritans still living and each year they slay the passover lambs on Mt. Gerizim. Since the Arabs hate them as much as they do the Jews, the Jordanian army protects them during the ceremonies. It was cold and chilly on top of the mountain. The soldiers had to wear their outercoats. I was startled when I saw this uniform of the Arab Legion. They looked like German soldiers of Kaiser Wilhelm I, even to the pointed metal helmet, and I was reminded that anti-semitic Germany is still the source of Arab Jew-hate today. During World War II, the Arab world, anxious to be free from Britain and France, naturally gravitated toward the Axis, and Nazi propaganda in the Middle East followed the familiar line. The Jews were made the epitome of evil. They were described as the slaves of Western Imperialism bent on exploiting the Arabs. The radios of the Arab World were tuned to the Nazi broadcasts. Nazi propaganda played one monotonous tune—exterminate the Jew. Hitler is dead but his gospel is still preached by the Arabs everywhere! Even to this day vitriolic anti-semitic literature campaigns are using Nazi technique and also the Arab embassies, legations and consulates, even in the United States, still reprint and distribute free of charge the discredited propaganda of the Nazi ma-

chine. The modern Sanballats are even worse, they desire to drive Israel into the sea. But they cannot, to him that has vision there is a menorah and its light is unquenchable.

ISRAEL IN PROPHECY AND THE MENORAH

The message of Zechariah's menorah also extends to the future. Some commentators have seen its fulfillment in the church. But here we must be careful. There is a clear distinction made in the Scriptures between Israel and the church—the church is not a subject of Old Testament prophecy. The symbol in Zechariah's prophecy refers to Israel restored, not only to her land, but to her position. This was God's original intention and He Who laid the foundation will finish His work. How gloriously the Scriptures speak of Israel as the Light of the World:

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light and the kings to the brightness of thy rising (Isaiah 60:1-3).

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth (Isaiah 62:1).

"The salvation thereof as a lamp that burneth." The menorah in the garden near the Knesset is both significant and sad. How marvelous that the members of Parliament of Israel should be reminded of Zechariah's vision. "Not by might, nor by power, but by my Spirit saith the Lord of hosts." The enemies of Israel, still despising the day of small things, have threatened to drive the new nation into the sea. But like the Samaritans 25 centuries ago they, too, shall be confounded. This is true but the lampstand in the courtyard is also saddening. The purpose of a lampstand is not to be beautiful, but to shine forth; not to attract to itself, but to illuminate. There are no lamps on the menorah, nor are there pipes, nor olive trees. Not yet is Israel fulfilling God's purpose for her. What she has done in her own strength is astounding. Can you imagine what she will do when the Hands which laid her foundation shall complete His glorious work? Then shall her salvation go forth "as a lamp that burneth."

And the Gentiles shall see thy righteousness, and kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name (Isaiah 62:2).

In the meantime we also find comfort in Zechariah's menorah and in its Source of supply. Pray for us as we seek to make our Lord Jesus Christ known to Israel so that they, too, will know of Him Who

... hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ (2 Corinthians 4:6).

Yours faithfully for the Hope of Israel,

Daniel Tucker

Incidents In the Work

BY ALL MEANS, THAT SOME MAY BE SAVED

Two incidents are described by our workers, one in San Francisco, Calif., and the other in Pittsburgh, Pa., in which the telephone played a major part in reaching Jews with the Gospel, and an interesting incident in the work of our missionary in Philadelphia.

A Telephone Conversation Leads a Jewish Woman to Christ

By MRS. BETH BUTLER
Missionary, San Francisco, Calif.



LAST January a San Francisco pastor received a telephone call from a Christian family, formerly members of his church, who had moved to Nevada. They told him that a Jewish friend of

theirs in San Francisco was in desperate trouble. They had called this Jewish lady from Nevada to wish her a happy birthday, and found her in the depths of despair and planning to take her own life. Something should be done at once, they thought, and left it to the pastor to decide what.

The pastor appealed to a Hebrew Christian friend of his, Dr. Elias den Arend, the San Jose field representative of our Mission, who happened to be within reach. Upon our Brother den Arend's advice, the pastor telephoned our San Francisco Mission, and I received the message. He gave me the lady's name and I telephoned her at once.

I explained to her how I had obtained her name and identified myself as a member of the American Board of Missions to the Jews and my purpose in calling. She sobbed out her story—the recent death of her husband, her own illness consisting of a recent attack of a chronic heart condition, which had resulted in thousands of dollars of hospital expense, the loss of her job, and the final crushing blow, namely, a letter just received from her family to whom she had appealed for help and in which

they had told her to remain where she was and get along as best she could instead of returning to live with them. She had nothing to live for, she told me.

I comforted her as best I could, quoting Scripture, and kept her on the phone, pressing her to put her trust in her Messiah, the Lord Jesus Christ—for He is the Messiah, I told her, and quoted the Lord's reply to the woman of Samaria in John 4:25 and 26, when she said, "I know that Messiah cometh, which is called Christ: when he is come, he will tell us all things," to which Jesus answered, "I that speak unto thee am he."

A silence at the other end of the line encouraged me to say, "Would you like to know the value God places on your soul, which you regard so lightly?" When she answered, "Yes," I quoted, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

Then as I was certain I was holding her attention, I quoted other Scripture—"Know ye not that your body is the temple of the Holy Spirit . . . and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's."

Sure she was listening, I went on, "When my father and my mother forsake me, then the Lord will take me up" (Psalm 27:10). "We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." I explained here that it is necessary that we have an atonement for our souls and that God sent the Messiah, the Lord Jesus, to be that atonement. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

Feeling now that she was with me

I asked what was preventing her from asking the Lord Jesus to come into her heart to be the atonement for her soul. She answered, "Nothing, if you put it that way." I quoted Revelation 3:20, and said our Lord stands at the door of our hearts and knocks, and He wants you to invite Him in or He wouldn't have brought about so many telephone calls tonight to make it possible for me to reach you. I stopped and waited, and then she asked the Lord Jesus to come into her heart to be the atonement for her soul. With tears of joy she thanked God for His gift to her and for the way He had brought it all about. She no longer felt lonely, she said, and after I made an appointment to see her the next day, we said good night.

All of this happened over a year ago. During the months that followed this Jewish lady attended our "Prayer for Israel" meetings at the Mission, and some of our Hebrew Christian friends entertained her in their homes to help establish her in her faith. Then one day I invited her to a dinner of Christian business and professional women, and when she failed to appear, I telephoned her that evening but failed to reach her. Later, I called again and a friend of hers answered and told me she had had a stroke while at work and was in the hospital. I went to see her and found she was paralyzed on her right side and was unable to talk. But when I asked her if she still trusted in the Lord Jesus as her personal Saviour, she nodded her head vigorously and her face reflected the peace of her spirit. I told her how the Lord had answered my prayer to find out where she was, and when I asked her if she too had prayed that the Lord would bring her to me, she nodded immediately and clasped me to her with her one good arm.

Then her Christian friends from Nevada arrived unexpectedly in San Francisco, and a joyous reunion in the Lord was held at the hospital because of her assurance of salvation and the knowledge that the Lord Jesus Christ lives in her heart. Will you join your prayers

with ours for her recovery according to His will and power?

"My Jewish Faith Always Lacked Something!"

By MARILYN HICKS
Missionary, Pittsburgh, Pa.



REV. A. RUNGE

Our Pittsburgh missionary, the Rev. Albert A. Runge, was there and greeted him when he arrived; and inasmuch as I was new to the work he invited me to be present at the interview.

Brother Runge began by pointing out to our Jewish friend the difference between rabbinic Judaism and biblical Judaism. He showed him how adding or subtracting anything from the original biblical Judaism was directly contrary to Moses' words, "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandment of the Lord your God which I command you" (Deuteronomy 4:2).

Next, Brother Runge proceeded to show our friend how it could be proved from the Old Testament that our Lord Jesus Christ was not only the Jewish Messiah, but was also the son of God. They read together the prophecy of the virgin birth (Isaiah 7:14), Messiah's deity (Isaiah 9:6), and the place and time of His birth (Micah 5:2). Brother Runge explained that the New Testament is the fulfillment of the Old Testament with no variation from Moses' words.

Our Jewish friend, who had been listening earnestly, then said, "Do you mean that to be a true Jew one must believe in Jesus Christ?" Brother Runge answered, "We must strive to be a Jew

YESTERDAY we had a rare experience. A Jewish man telephoned to say he wanted some information and asked if he could come over to the Mission right away.

in the eyes of the God of the Jews rather than in the eyes of other Jews. If we are true Jews we will be faithful to the God of the Jews and to His promised Messiah, even as Abraham, Moses and Elijah were faithful. They were a minority, whereas the majority of Israel always wandered away from the God of Israel, as when the whole nation of Israel worshipped the golden calf while Moses was in the mount receiving the ten commandments from God" (Exodus 32:4).

As the conversation went on, our Jewish friend mentioned some of his inherited prejudices against Christians, and we realized that in spite of his earnestness and need, he was not quite ready to accept the Lord. He was without work and no doubt God was using this fact to make him consider his faith, or lack of it, for the man said to us, "I always felt that my faith lacked something."

He asked Brother Runge if he would be willing to speak to his wife. He said, "I don't believe she ever heard of these things." So he and his wife were invited to dinner and also to our weekly meetings. He accepted some of our literature quite eagerly. We are praying earnestly for our Jewish friend, that he will soon come to know and accept his Lord and Saviour and Israel's true Messiah.

"I Being in the Way, the Lord Led Me"

By HARRY J. BURGEN
Missionary in Charge, Philadelphia Branch



AMONG the many Jews we have reached with the gospel message in the Philadelphia area is Albert S. He conducts a wholesale and retail candy business.

One morning, as I started out for the day, I could truthfully say with Abraham's servant of old, "I being in the way, the Lord led me,"

for He is "wonderful in counsel, and excellent in working," and He graciously led me to this man's store.

As I came near the place and saw the name, I thought it sounded Jewish. I felt that I ought to stop in and offer him some of our literature, although I didn't know him and had never been in the store before. But a discouraging thought occurred to me, which was that he would only turn me down. So a struggle took place in my mind, whether to go in, or not to go in. But I rejoice to say that I did not yield to the discouraging thought, but walked into the store.

And a wonderful thing happened!

Albert S. was in the store and with him was a Gentile lady, who proved to be a Christian, who was witnessing for Christ to this son of Abraham. It certainly seemed to me that this was a prearranged plan for me to come into the store at the very time when this lady, a Mrs. C., was presenting Christ to the store owner. Hearing her faithful witness for our Lord, I lost no time in joining in. When she realized my purpose, she exclaimed, "Brother, the Lord sent you here!"

I took over, with her consent, and confirmed the testimony she had already given. Mr. S. listened with interest and I felt that he was receptive. So much so, that I followed up this first visit and called on him several times later.

The day eventually came when he confessed his faith in the Lord Jesus Christ. This met with the disapproval and opposition of his wife, and caused division. But with God's help he has remained faithful. When I saw him the last time we talked about Christ's coming again, and he said, "Christ cannot come too soon for me."

To our blessed Triune God be the glory! Salvation and blessing to all to whom the gospel witness has been given.

*Lord, lay some Jew upon my heart,
And love that Jew through me;
And give me grace to do my part,
To bring that Jew to Thee!*

How We Can Reach The Jews In Small Towns

By REV. MAX DORIANI

[Mr. Doriani, formerly with the American Board of Missions to the Jews and now pastor of the First Christian Church at Ebensburg, Pa., in addition to his pastoral duties never loses an opportunity to reach Jews with the Gospel in the neighborhood where he serves the Lord — Editor]



THERE are thousands and thousands of small towns in the United States in each of which are Jewish families, few or several. The sum total of these rural and small-town Jews is undoubtedly very large.

What is the religious life of these country Jews? How are they regarded by their Gentile and Christian neighbors? Aren't they often looked upon as a people apart? Even earnest Christians, who hear so often in church and Sunday school that the Jew is part of the great Hebrew-Christian tradition, do not know exactly how to meet and exchange ideas on religion with their Jewish friends and neighbors.

A field representative from a Jewish mission may come to speak in one of these small-town churches and remind its members that Jews need Christ and that the congregation should not only pray for the salvation of the Jews but also make some evangelistic effort to reach them for our Lord, by doing it themselves locally or by contributing to a dedicated missionary program.

Are there special conditions which prevail in small towns and country areas which differ from those that prevail in the larger cities? I think there are. In small towns everybody knows everybody else. Jews know pretty well what is going on in the local churches and what kind of people church members are. A Jew will judge the claims of Christianity by the people who belong to the local church. The average church has among its membership some very good clean-living people. So has the local synagogue. Church membership also includes some who are not too good and

not too bad. So does the membership of the synagogue. There are church members who are trouble-makers and squabblers. The synagogue also has some. The church will occasionally have a member or two who is downright evil. And so may the synagogue.

Yet it is a Christian imperative to witness to the Jew. Jews are intellectually inquisitive. Some, if only to satisfy their curiosity, would like to know more about the Christian faith. Many Jews are waiting for someone to take the first step to bring them into a larger fellowship with their Christian neighbors. They, like some of us, don't know how to make the first move.

Can we talk to a Jew about Christ and the need of a personal relationship with Him? Of course. But not about subjects which he would consider abstractions, or philosophical theories, such as justification, the visible and invisible church. The Bible is the Word of God and has to do with God's dealing with people, and this is the important thing to discuss with the Jew.

How may Jews in small towns and rural communities be reached with the Gospel? If there is a church in the town that is really close to Christ, with a real Christian spirit, this is the church which has the golden opportunity to reach the local Jews. A closer walk with Christ on the part of the congregation and each individual Christian is the answer. Members of such a church should think out an intelligent approach to the Jew and familiarize themselves with it. They should make a simple and sincere effort to welcome Jews to their meetings.

A minister's attitude toward the Jew is a gauge by which his Christian spirituality can be measured. A modernistic minister has no interest in the Jew, a neo-orthodox minister may have some,

(Continued on page 16)



JEWISH NOTES

By REV. CHARLES KALISKY

THE LAST, OR LATEST, WORD ON WHO IS A JEW

The reaction of the Jewish world press to the Israeli Supreme Court decision on the Father Daniel Rufeisen case, reported in our last issue, has been one of general satisfaction. There appears to be a feeling among Jews everywhere that at last, after centuries of calumny and anti-semitic excesses by the Roman Catholic Church Jews are able to show their feelings for their historic persecutors in a very realistic way. We do not know how the same court would have decided in the case of a Jew who belonged to no Christian church denomination or sect, but only publicly testifies to the fact that he accepts Jesus of Nazareth as the Messiah of Israel and Saviour promised by the Old Testament prophets. No doubt before long there will be such a test case.

Little attention has been paid to the dissenting opinion of Israel's Supreme Court Justice Haim Cohen. He strongly maintained that the Israeli government, on the basis of its own Law of the Return, was wrong in making the applicant's religion a condition for receiving rights under the law as a Jew. He even suggested that the majority decision tended to a suppression of conscience, and was liable to create a new type of *Marrano*—Jews who conceal their true faith which they continue to practice in secret. He said of Daniel Rufeisen, that he was a Jew "Knocking at the gates of his homeland which, in the words of the (Israeli) Declaration of Independence . . . were to be 'opened wide to every Jew,' and that the Minister of the Interior refuses to admit him because he is wearing the robes of a Catholic priest . . . if, however, he had hidden his robes and packed away his cross and concealed his faith the gates would have been opened wide to him."

There are other anomalies that have

been sedulously ignored, but we are sure that they have not been unnoticed. A secular decision has been made on the basis of religion, and which contradicts the age-old ruling of the Jewish religious authorities. Hitherto the rabbinical tradition had always accepted the fact that a Jew was still a Jew, even if he was a convert. He may be a bad Jew, an apostate Jew, an atheistic Jew, but always a Jew. The civil court, however, says this is not so in Israel.

There are many other aspects of this subject we would like to write about, but limitations of space forbid. We are, however, specially concerned just now with the effect this decision will have on the Hebrew Christians, particularly in Israel.

Jewish mission work will become even harder than ever, as Jews will be unprepared even to have the slightest interest in a religion which can strip them of their rights as Jews. We think that it will also result in a large number of believers in Israel maintaining their faith in secret, as Justice Cohen foresaw. Indeed, we must pray more earnestly than ever for our believing brethren, and for those who seek to bring the Gospel of Salvation in Christ to Israel.

New Bible Translation condemned by Jews. The new translation of the Old Testament to be published by the Jewish Publication Society of America very shortly, has been condemned already by the Metropolitan Board of Orthodox Rabbis in New York. The President of the Board said, "Translations of the Bible must come from people who themselves accept the doctrine of the divine revelation of the Torah and the role of the Talmud as the exclusive and authentic source for translation and interpretation." We cannot, of course,

accept the teaching of the Talmud as "the exclusive and authentic source for translation and interpretation", but we nevertheless do agree that only those who believe the Bible to be the Word of God are qualified to make effective and reliable translations. From some extracts we have already seen of this new translation it is evident that it is not so much a translation as an interpretation. The miracle of the crossing of the Red Sea by the children of Israel is reduced to a mere natural phenomenon by referring to the Red Sea as a "marsh" or a "Sea of Reeds." The third commandment is made to be concerned with perjury, and not profanity. These are some of the ways in which the translators have allowed their liberal views to influence their work of translation.

Searching for the grave of Moses. In Deuteronomy 34:5 we read, "So Moses the servant of the Lord died there in the land of Moab . . . and he buried him in a valley in the land of Moab, over against Bethpeor: but no man knoweth of his sepulchre unto this day."

In Transjordan, which is the biblical land of Moab, a team of archaeologists are searching for the tomb of Moses. The work of excavation has begun in an area between the ancient city of Petra and Amman, not far from Mount Nebo, and already some interesting discoveries have been made. A number of very ancient tombs have been found together with the remains of a structure similar to the pyramids in which the ancient Egyptians buried their Pharaohs. This is thought to be a very significant find indeed, as it is felt that the Children of Israel may have built for Moses a tomb similar to those their fathers knew and actually constructed for Pharaoh, before Moses led them out of Egypt to the Promised Land.

Exploration of the fortress of Massada. Exploration has also begun at the site of the Herodian fortress of Massada near the Dead Sea. This is where John the Baptist was incarcerated and from which he was taken and beheaded at the request of Herodias' daughter (Matthew 14:1-12).

The expedition is headed by Dr. Yigael Yadin, onetime Commander-in-Chief of the Israeli Defence Forces, now a professor of Archaeology at the Hebrew University in Jerusalem.

Massada is referred to in I Samuel 22:4 when David fled from Saul. The Hebrew word for "Hold" is *Metzuda*, rendered *Massada* in Greek. History records it as one of the most impregnable fortresses of the ancient world. It was fortified by Jonathan, the Hasmonean, successor to Judas Maccabeus, in 165 B.C. at the time of the Jewish insurrection against the Greeks, and was rebuilt and strengthened by Herod, The Great, in the year 42 A.D. He added a magnificent palace and surrounded it with a massive wall. Massada was used by Herod as a place of refuge for himself and his family, when he was out of favor with the Roman Emperor. After the destruction of Jerusalem by Vespasian in 70 A.D. a fanatical orthodox Jewish sect, called the "Zealots", made their last stand against the Romans at this place. These people, referred to in the Acts of the Apostles as *Sicarii*, translated "Murderers", after the stiletto-type dagger they used, were led by an Egyptian Jew whom they followed as their prophet (Acts 21:38). They were a constant thorn in the flesh of the Romans because of their uncompromising attitude to the emperor-worship of the Romans. They also fanatically combatted anything even remotely savoring of idolatry, such as bowing to the emperor's statue and refused to give any particulars for the census. Eventually they were forced to flee into the wilderness, and took refuge in the mountain fortress of Massada. When it was finally besieged by the Romans, Josephus records in his "Wars of the Jews," rather than surrender the whole garrison committed mass suicide, and set the place on fire. When the soldiers entered the smoldering ruins of the fortress they found over 900 bodies of men women and children.

The work of exploration which will take about three years, is being financed partly by a British newspaper. ☆

Our Summer Conferences

By REV. EMIL D. GRUEN, Conference Secretary



ONE of the special ministries of the American Board of Missions to the Jews which has brought much blessing to God's people year by year is our Summer Conference Program. During the months of July and August Mission conference teams, composed of outstanding Bible teachers and our own workers, visit different areas of the country, and in churches and on conference grounds we meet with God's people for Bible study, to hear of missionary experiences and needs, and generally for a time of fellowship. All who have attended these sessions testify of the blessing and edification they receive.

During the last summer the Lord graciously granted us a specially rich conference program which began with a week of meetings at The Firs, Bellingham, Washington. Here we enjoyed the warm Christian hospitality of Dr. Grant Whipple and his fine staff, as well as the inspiration of hours of Bible study. One of our friends who regularly attends this conference wrote us a letter of appreciation from which we wish to quote:

I want to share some of the reasons why we attend The Firs. Of course the primary purpose is Bible study. After this fellowship . . . The attitude of the conference leaders, the physical set-up of the camp grounds, and the congeniality of The Firs personnel soon cause a stranger to feel at home, and by the time we leave we are all like old friends . . . Our family is going to try to have a reunion at The Firs next year. Those of us who attended last year agreed it was perfect for all. (Gladys Jantz).

Following The Firs conference we went on our annual Oregon itinerary. The team, composed of a Bible teacher and our own missionaries, visited seven churches, holding a four-day conference at each. The churches visited were First

Baptist Church, Albany, Rev. Fred S. Doney, pastor; First Baptist Church, Eugene, Dr. Vance H. Webster, pastor; First Conservative Baptist Church, Springfield, Dr. R. Owen Douglass, pastor; First Baptist Church, Salem, Dr. Arlin M. Halvorsen, pastor; and in Portland the Burlingame Baptist Church, Rev. Ralph H. Isensee, pastor; Evangel Baptist Church, Rev. W. M. Whitwell, pastor; Sellwood Baptist Church, Rev. Donald S. Reid, pastor. To these pastors and their people we want to express our heartfelt thanks for the warm welcome accorded us.

We then went on to the Rest-A-While Conference Grounds at Cedar Lake, Indiana, where we had a truly wonderful week of fellowship. We are grateful to Mr. and Mrs. R. Boldt and their dedicated staff of helpers for the warm Christian environment in which we met. One of our dear Mission friends who has been attending the conference for several years, wrote her impressions of this conference in the last issue of THE CHOSEN PEOPLE.

At Asbury Park, New Jersey, we were guests of the First Baptist Church where we had another week of fellowship rich in Bible study. We wish to express our thanks to the members of this church and its pastor, Rev. John P. Ludlam, for giving us this excellent opportunity to be a testimony for the Lord in this vacation area, visited by very many Jews during the summer.

The summer conference season closed as usual with our Summer's End Conference at the Leopold Cohn Memorial Building in New York City.

As we look back at these conferences we can sing with a full heart, "Praise God, from Whom all blessings flow." There is so much to praise Him for—the many Mission friends we meet and thereby our lives are enriched; those who opened their churches and conference grounds to us, and particularly the

(Continued on page 16)



Questions and Answers

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

Question: *If the law was done away with after Christ, then why did the children of Israel have to keep the Sabbath of the Lord God before the law was given to Moses by God (Exodus 16:4-30)?*

Answer: There were other commandments and laws as well (verse 28) which were no doubt later incorporated into the Mosaic legislation, but this in no way gives them a priority over the finished work of the Lord Jesus Christ. Whatever the Mosaic legislation embraced, whether out of the past or newly added, was, as legislation, done away (Colossians 2:14). The reason for the sabbath observance in Exodus 16 is thought by some to be based upon such an observance already well known. The expression "To-morrow is the rest of the holy sabbath unto the Lord" in verse 23 would seem to substantiate this were it not for the fact that the Hebrew does not have the articles with "rest" and "sabbath" and the American Standard Version correctly translates "Tomorrow is a solemn rest, a holy sabbath unto Jehovah." A careful reading of the account will show that it was an altogether new thing for the Israelites. God had told Moses that what they gathered on the sixth day would be twice as much as on other days (verse 5). When this actually happened the rulers came and told Moses and only then did he tell them why (verses 22, 23). The Midrash Rabbah makes a point of this as showing that the Sabbath is equivalent to all commandments and states "... because when Moses forgot to tell them the command of the Sabbath, God said to him: 'How long refuse ye to keep My commandments and My laws?' (Ex. XVI, 28)" (Beshallah XXV, 12). Ibn Ezra and Rashi likewise point out that Moses did not at first give the

reason to the Israelites, Rashi maintaining that God rebuked him for his remissness but Rashbam defends Moses as withholding the information to excite their curiosity. Nevertheless God did at this time acquaint His people with the holiness of the Sabbath and prepare the way for its incorporation as a legal institution. Delitzsch states "It is perfectly clear from this event, that the Israelites were not acquainted with any sabbatical observance at that time, but that, whilst the way was practically opened, it was through the decalogue that it was raised into a legal institution."

* * * *

Question: *Was Matthias (Acts 1:26) or Paul (Galatians 1:1) God's selection to replace Judas?*

Answer: This question assumes that the apostolate must be confined to twelve. The original group functioned as "the twelve" and no one was divinely selected to take the place of Judas. Nothing in the passage indicates that a mistake was made or that mere human desire was followed. It seems to be very dangerous, when God has not spoken in contradiction to such a statement of fact, to do so ourselves primarily because the facts do not fit a particular theory we hold. Barnabas is listed with Paul as an apostle in Acts 14:14. The natural meaning of Romans 16:7 is that Andronicus and Junia were counted among the apostles. The word "messengers" in 2 Corinthians 8:23 is, in the Greek, "apostles." This is also the case in Philippians 2:25. The word therefore has considerable latitude but refers mostly in the New Testament to the Twelve selected by the Lord Jesus Christ.

* * * *

Question: *What do Jews teach about the Holy Spirit?*

Answer: The following quotation is taken from the *Jewish Encyclopedia* as being probably the most authentic presentation of Jewish belief along this line. It must not be thought, however, that all Jews accept this. It is really only the very orthodox position.

"Although the Holy Spirit is often named instead of God . . . yet it was conceived as being something distinct. The Spirit was among the ten things created on the first day. . . Though the nature of the Holy Spirit is really nowhere described, the name indicates that it was conceived as a kind of wind that became manifest through noise and light. . . The Holy Spirit, being of heavenly origin, is composed, like everything that comes from heaven, of light and fire. . . The Spirit talks sometimes with a masculine and sometimes with a feminine voice. . . ; i.e., as the word 'ruach' is both masculine and feminine, the Holy Spirit was conceived as being sometimes a man and sometimes a woman. . . The visible results of the activity of the Holy Spirit, according to the Jewish conception, are the books of the Bible, all of which have been composed under its inspiration. . . In the Messianic time, however, the Holy Spirit will, according to Joel ii. 28, 29, be poured out upon all Israel. The doctrine that after the advent of the Messiah the Holy Spirit will be poured out upon all mankind explains the fact that in the New Testament such great importance is assigned to the Holy Spirit. . . The inspiration of the Biblical writers is acknowledged in the same way as in rabbinical literature (Matt. xxii. 43; Mark xii. 36; II Peter i. 21). Hence the conception of the Holy Spirit is derived from one and the same source."

* * * *

Question: *Would you tell me why you object to the symbolism of Israel as the fig tree?*

Answer: That the blossoming forth of the nation Israel has prophetic significance is evident from a study of the Scriptures. However, the teaching that the Lord Jesus Christ cursed Israel be-

cause He cursed the fig tree (a theory based on Matthew 21:18-22) does not follow. God is not completely and for ever through with the Jewish nation (a theory based on verse 19). The Word of God cannot contradict itself, and certainly Israel cannot be a tree cursed for ever (Matthew 21:19) and at the same time a tree that will bud again (Matthew 24:32). We must not limit the Word of God beyond its context (the fig tree of Matthew 24:32 refers to many signs not just one, "when ye shall see all these things"). Nor must we indiscriminately make a part stand for the whole (the parable of the fig tree in Luke 13:6-9 is given to illustrate the need for individual repentance according to verses 3 and 5). We believe that the Scriptures on God's dealing with Israel and the regathering of Israel to the land are sufficiently clear and do not need the forced application of any other Scripture for their support, however attractive such an application may be.

* * * *

Question: *How was so much of the Temple overlaid with gold? How thick was the gold and how was it put on?*

Answer: Gold was very abundant in ancient times and was imported from Africa and the Indies. The Queen of Sheba brought the king 120 talents of gold. The amount David accumulated as the spoils of war was enormous. He had 100,000 talents of gold for the house of the Lord (1 Chronicles 22:14) plus another 3,000 (1 Chronicles 29:4). The Hebrew talent of weight was about 130 pounds. Exactly how the goldsmiths prepared and applied all of this, and how thick it was we do not know. Some articles, of course, were of solid gold, others were simply "covered" with gold. Ostentation was certainly not behind this elaborate ornamentation since it was not seen from the outside, and only the priests could enter the Dwelling itself and the Holy of Holies only the High Priest. It was to be the dwelling of God, and the gold was itself the symbol of purity and light (Job 37:21, 22; Revelation 21:18, 21). ☆

The Book of Ezekiel

By CHARLES LEE FEINBERG, Th. D., Ph. D.
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CHAPTER XXIX Judgment Upon Egypt



CHAPTERS 29 through 32 treat of one theme, judgment on Egypt. This is the longest of the prophecies in Ezekiel against any nation. Some find three distinct prophecies in the four chapters (29-30; 31; 32); others, seven. Apart from 29:17-21 (dated 571 B.C.), all the prophecies against Egypt belong to the period 587-585 B.C., shortly before and after the fall of Jerusalem under Nebuchadnezzar in 586 B.C. The time was one in which there was a temporary restoration of Egyptian power which was headed for ultimate decline. With the rise of the Persian power it became a Persian satrapy, and in turn was dominated by Greeks, Romans, and Mamelukes. After the time of Joseph in the Patriarchal period Egypt was a constant enemy of Israel except for a short time in Solomon's reign. Egypt was constantly urging Israel to rebel against Assyria and Babylon. In Ezekiel's time, as in Isaiah's day, there was a conflict for power in Asia between the empires on the Nile and the Euphrates. Compare 2 Kings 18:21; Isaiah 20:5; and Jeremiah 37:5-10.

For a better understanding of the present chapter the historical background must be considered. Pharaoh Necho had been defeated by Nebuchadnezzar at Carchemish (605 B.C.). He was succeeded in 594 B.C. by his son Psammetik II who died in 588 B.C. His son, Pharaoh Hophra (Jeremiah 44:30; the Apries of Herodotus) followed him. He besieged Tyre and Sidon, was unsuccessful against Cyrene, and was deposed by Amasis in 569 B.C.

Zedekiah, as his predecessors Hezekiah (Isaiah 30) and Jehoiakim (Jeremiah 46), sought his help against the Babylonians. Ezekiel predicted Egypt would be a poor support in time of need. Isaiah (31:1) and Jeremiah (2:36) before him had condemned Egypt.

1. THE FIGURE REPRESENTING EGYPT. 1-7

In the tenth year, in the tenth month, in the twelfth day of the month, the word of the Lord came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt; speak, and say, Thus saith the Lord God: Behold, I am against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers, that hath said, My river is mine own, and I have made it for myself. And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales; and I will bring thee up out of the midst of thy rivers, with all the fish of thy rivers which stick unto thy scales. And I will cast thee forth into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together, nor gathered; I have given thee for food to the beasts of the earth and to the birds of the heavens. And all the inhabitants of Egypt shall know that I am the Lord, because they have been a staff of reed to the house of Israel. When they took hold of thee by thy hand, thou didst break, and didst rend all their shoulders; and when they leaned upon thee, thou brakest, and madest all their loins to be at a stand.

The date given in verse 1 is explicit. It was a year and two days after Nebuchadnezzar had invested Jerusalem (24:1, 2; 2 Kings 25:1), and seven months before its destruction (2 Kings 25:3-8). The message of judgment was against Pharaoh of Egypt and all his people. As already stated, this was Pharaoh Hophra, the Greek Apries (reigned from 588-569 B.C.); he was the grandson of Pharaoh Necho who

conquered godly Josiah at Megiddo (2 Chronicles 35:20-27). Zedekiah was looking for help from him against Nebuchadnezzar. The Egyptians did cause the Babylonians to lift the siege of Jerusalem (Jeremiah 37:5-7). Finally, the Egyptians had to withdraw (Jeremiah 44:30). What had incurred the wrath of God against the monarch of Egypt? The Lord describes him as the great monster in the midst of his rivers. The king is spoken of under the figure of a monster, undoubtedly the crocodile, which was worshipped by the Egyptians, and is a symbol on late Egyptian coins. See Isaiah 27:1. The rivers referred to are the streams and canals of the Nile. The expression was especially appropriate for the Twenty-Sixth Dynasty of Egypt, to which Pharaoh Hophra belonged, because its capital was Sais in the heart of the Delta. The claims of the king were arrogant indeed (v. 9 also). Actually, instead of his making the river, the river made him, for without it the land would be a desert. However, his dynasty had carried out improvements of the river, and stimulated commerce with her neighbors. A contributing factor to this haughty claim of the king was the annual inundation of the land by the Nile which made the Egyptians feel they were independent of God. Herodotus (Book II. 169) stated that Apries considered himself so strongly entrenched in his realm, that no god could displace him. This boast is analogous to that given by Ezekiel.

The fish spoken of are the followers of the king. The king will involve his people in his fall because of their loyalty to him. God is pictured as capturing the monster by hooks in his jaws. Herodotus claims the Egyptians caught crocodiles with hooks on occasion. Job 41:1 would appear to question the practical value of this method. But it is certain that the method will be effective in the hands of God, for the monster and his fish will be hurled upon the wilderness and the open field. This would mean death to a sea creature. This is a severe rebuke in view of all the Egyptian kings did for elaborate burials

with their pyramids, mummification, book of the dead, and other customs. As carrion they would be the food for beasts of the field and birds of prey. The first reason given for the indignation of the Lord against Hophra was his inordinate pride. Now the second reason for the visitation is set forth; Egypt had betrayed and disappointed the confidence Israel had placed in her. Instead of a firm and dependable support to Israel, Egypt had proved to be a staff of reed. The reed was common to Egypt (Exodus 2:3), so the figure was readily understood by the people of Egypt. The characteristics which Isaiah had found in Egypt in his day were still true of the land in the time of Ezekiel. Compare 2 Kings 18:21 and Isaiah 36:6 with this chapter. Their deception had marked them through the years in their dealings with other nations. Any who were unfortunate enough to depend upon shaky Egypt were due for sore disappointment. Instead of security Israel found that in relying on Egypt they were lacerated and shaken. Ezekiel was setting forth the same truth so forcefully enunciated by Jeremiah: "Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord," and "Blessed is the man that trusteth in the Lord, and whose trust the Lord is" (17:5, 7).

2. THE PROPHET'S EXPLANATION. 8-12

Therefore thus saith the Lord God: Behold, I will bring a sword upon thee, and will cut off from thee man and beast. And the land of Egypt shall be a desolation and a waste; and they shall know that I am the Lord. Because he hath said, The river is mine, and I have made it; therefore, behold, I am against thee, and against thy rivers, and I will make the land of Egypt an utter waste and desolation, from the tower of Seveneh even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt a desolation in the midst of the countries that are desolate; and her cities among the cities that are laid waste shall be a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.

The prophet predicts judgment upon Pharaoh, his people, and even their animals. History records the violent death which overtook Hophra. After his defeat at Cyrene he was dethroned and strangled by Amasis and his followers. Hophra's conqueror is not named. Devastation and desolation are foretold for the whole land. Only so could they realize who is the supreme Being in the universe, and the extent of His displeasure at the unlimited pride of the Egyptian ruler in claiming the prerogatives of the Creator. Such blasphemous pretensions could not go without answer from God. The ruin of the land is to be so thoroughgoing, that it will reach from Migdol to Syene. The first is the northernmost town and the second is the southernmost in Egypt, thus comprising the entire country. Complete decimation of both population and animal life is declared by Ezekiel. Because no such forty year period is known in Egyptian history, some claim a literal fulfillment of the prophecy was never intended. It is to be taken as hyperbole according to this view. But there is nothing in the context that would lead us to believe that there is a shift from the literal to the figurative.

Reaching Neighborhood Jews

(From page 8)

but a minister who goes by the Word of God is intensely concerned about the Jew. This is true of a congregation in still another way. A lukewarm though doctrinally sound congregation has no real interest in Jewish evangelism. A congregation spiritually close to the Lord Jesus Christ is intensely interested in the Jew. When we have the right spiritual equipment, we may look for great rewards and blessings.

Conference Reports

(From page 11)

choice Bible teachers who expounded the precious Book to us—Dr. Charles L. Feinberg, Dr. Charles H. Stevens of Winston-Salem, Dr. Martin F. Clough of Washington, D.C.; as well as our co-workers who shared their experiences with us, for all these we praise Him.

The forty years are reminiscent of the wilderness wanderings of their former bondsmen, the people of Israel. The period between Nebuchadnezzar's conquest of Egypt and Cyrus' victory was about forty years, so the forty years are understood as the period when Babylon was supreme over Egypt. Ezekiel, unlike Isaiah (19:18-25), does not relate Egypt to Messianic times.

Again the prophet foretells a forty year desolation for the proud land of Egypt, and such desolation as will show her to be the most devastated and ruined of all the countries. As has been already indicated, though the monuments and relics of that land indicate nothing of this period, a fulfillment in the past is not thereby ruled out. Was there, indeed, a scattering of Egyptians among the nations and through the surrounding countries? Berosus, the historian of Babylon, states that Nebuchadnezzar, after he had conquered Egypt, took great numbers of the captives to Babylon. Others, undoubtedly, fled to neighboring areas as in similar cases. The fall of Egypt was to be commensurate with the magnitude of her boast and defiance of the sovereign claims of God.

(To be continued in our next issue)

We look forward to another blessed summer conference season this year, if the Lord tarries. Why not make your plans now to share these blessings with us? The conference dates are as follows:

Oregon Itinerary

June 30 to July 3 and July 14 to 24

The Firs, Bellingham, Washington

July 6 to 12

Cedar Lake, Indiana

August 3 to 9

Asbury Park, New Jersey

August 18 to 23

Summer's End Conference

August 25 to September 1

We will be happy to send you further information on any of these conferences, and, of course, don't forget our Nationwide Congress on Prophecy to be held at the Moody Church, Chicago from May 12 to 19, 1963.

The Chosen People Broadcast

WADC	Akron, Ohio	Saturday	8:45 a.m.	1350 Kc.
WCRT-FM	Birmingham, Ala.	Sunday	7:45 a.m.	96.5 Mc.
WEZE	Boston, Mass.	Sunday	9:00 a.m.	1260 Kc.
WCOL	Columbus, Ohio	Sunday	9:00 a.m.	1230 Kc.
WCOL-FM	Columbus, Ohio	Sunday	9:00 a.m.	92.3 Mc.
CKLW	Detroit, Mich.	Sunday	6:45 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:45 p.m.	93.9 Mc.
KGER	Long Beach, Calif.	Sunday	10:30 a.m.	1390 Kc.
WFCJ-FM	Miamisburg, Ohio	Sunday	9:00 a.m.	93.7 Mc.
WJRZ	New York, N. Y.	Sunday	8:00 a.m.	970 Kc.
WJRZ-FM	New York, N. Y.	Sunday	8:00 a.m.	94.7 Mc.
WKIS	Orlando, Fla.	Sunday	9:15 a.m.	740 Kc.
WORZ-FM	Orlando, Fla.	Sunday	9:15 a.m.	100.3 Mc.
KVLH	Pauls Valley, Okla.	Sunday	8:30 a.m.	1470 Kc.
WRIS	Roanoke, Va.	Sunday	9:30 a.m.	1410 Kc.
KFAX	San Francisco, Calif.	Sunday	3:15 p.m.	1100 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
WJCD	Seymour, Ind.	Sunday	8:15 a.m.	1390 Kc.
WDAE	Tampa, Fla.	Sunday	8:15 a.m.	1250 Kc.
WDAE-FM	Tampa, Fla.	Sunday	8:15 a.m.	100.7 Mc.
WEAM	Washington, D. C.	Sunday	10:00 a.m.	1390 Kc.
KXEL	Waterloo, Iowa	Monday	11:15 p.m.	1540 Kc.
CKSF	Cornwall, Ont.	Sunday	9:45 a.m.	1230 Kc.
CJCH	Halifax, N. S.	Sunday	9:30 a.m.	920 Kc.
KCOV	Kelowna, B. C.	Sunday	4:00 p.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catharines, Ont.	Saturday	8:30 a.m.	620 Kc.
TWR	Monte Carlo, Monaco	Thursday	8:00 a.m. GMT.	41 M

SOME OF OUR REGULAR MEETINGS

— NEW YORK —

HEADQUARTERS: Sunday 3:45 p.m., Gospel Service. First Monday each month, 8:00 p.m., Fellowship of Christian Jews. Wednesday 8:00 p.m., Bible Study Class. Tuesday and Thursday 7:00 p.m., Jewish Missionary Training Institute. First Saturday each month 2:30 p.m., Women's Auxiliary. First Sunday 4:00 p.m., Service for Deaf.

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. Saturday 1:30 p.m., Children.

CONEY ISLAND: 3116 NEPTUNE AVENUE: Sunday 11:00 a.m., Sunday School. Monday 1:00 p.m., Mothers' and Kindergarten Classes. Wednesday 4:00 p.m., Preteens; 7:00 p.m., Teachers' Training and Dorcas Society. Thursday 3:00 p.m., Primary Children; 7:00 p.m., Adults. Friday 3:00 p.m., Junior 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. Tuesday 1:00 p.m., Women's Class.

ARVERNE, N. Y., 405 BEACH 67 STREET: Friday 7:00 p.m., Gospel and Fellowship Meeting.

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

LEVITTOWN, 6 PARKSIDE DR.: Monday 1:00 p.m., Women's Meeting. Wednesday 3:00 p.m., Children's Class.

LEVITTOWN BAPTIST CHURCH: Monday 7:00 p.m. Extension Sessions of the Jewish Missionary Training Institute.

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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. Latin America: Mrs. Berta Chávez, Honorary Treasurer, N. Dominguez 32, Parral (Chih.), Mexico.

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

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

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$500,000 annually. The Lord has never

failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out, asking for money. The Mission exists as a testimony to the God of Israel who has never failed to move the hearts of His children to come to our help.

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

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

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

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263

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Please address all enquiries to the Missionary Secretary at Headquarters.