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OCTOBER, 1963

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THE CHOSEN PEOPLE

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



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Salutation

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

DEARLY BELOVED FRIENDS:

There is a vital connection between the study of prophecy and the evangelization of the Jew. The study of the one will result in the effort toward the other. It is not an accident that from the times of the apostles until now the most effective witness to the Jews has been given by those who have been ardently premillennial. Those who truly long for our Lord's return inevitably demonstrate that hope by bringing the Gospel to the Jews. This is not surprising. Successful Jewish missionary methods and a premillennial eschatology both accept the Bible as the revealed Word, and they both insist on its literal, grammatical interpretation.

Prophecy and the Missionary Method

There are many effective Jewish missionary methods but when these are carefully analyzed, acceptance of the Lord Jesus Christ by Jews most frequently occurs when a Jew is convinced from the Scriptures that the Lord Jesus Christ is the Messiah that was promised in the Old Testament Scriptures. This was the method that our Lord used when He dealt with the Emmaus disciples. He said:

O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself (Luke 24:25-27).

This is the method that Philip used with the Ethiopian eunuch, who was reading the 53rd chapter of Isaiah and asked:

Of whom speaketh the prophet this? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus (Acts 8:34-35).

This is the apostolic method. Peter said:

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

This is also the method that has been used consistently by the American Board of Missions to the Jews since it was founded by the Lord in 1894 through Leopold Cohn who said in his autobiography:

Halting between the two opinions, I decided to fast a day and pray God to show me what to do. At noon time, when instead of eating I began to pray, I held in my hands the Hebrew Old Testament and as I cried to God my body shook and the book dropped to the floor and opened for itself. Opening my eyes, I looked down and to my great consternation, read from the open page in the Hebrew, Malachi 3:1, which

says literally: "I am sending my messenger and he shall prepare the way before me and the Lord whom you seek shall suddenly come to His temple, even the angel of the covenant (that word is identical with the word "testament") whom ye delight in: behold, He has already come, says the Lord of Hosts!" I fairly began to shiver; like an electric shock the words went through my whole system, and I felt as if the Crucified One stood beside me, pointing to that verse and particularly to the expression, "Behold, He has come already."

(*A Modern Missionary to An Ancient People*, p. 24.)

This led to his conversion. But note carefully Dr. Cohn's use of the terms "which says literally," and "particularly to the expression." This is also the only accepted method of interpretation to those who hold to premillennial truths. This is the link which holds prophecy and Jewish missions together.

The principle which both the premillenarian and the missionary to the Jew uses is simply to let the Word of God mean what He says. There are three forms of language used in revelation—the literal, the figurative, and the symbolic. Ezekiel, Daniel and Revelation are examples of symbolic truths in the Scriptures. Daniel's image, the ram and the he-goat vision, are symbols; but while this is true the facts that they represent are literal. So it is with figurative language—it is only the form in which truth is presented. Ezekiel says, "There shall be showers of blessing" (34:26). The showers are figurative, the blessings are literal. Jesus says "I am the door." The door is figurative, He is real. Literal language speaks of men and things as they are. Abraham, Isaac, Jacob, Israel, Judah, identify men who had those names. Israelites are the descendants of a definite man identified as Israel. This same principle holds with reference to Jerusalem, Zion, Olivet. Whenever Jerusalem is to be understood as meaning something other than the literal city it is identified by the adding of an adjective such as, "new," or "heavenly." Premillenarians also accept the "new Jerusalem," "the heavenly Jerusalem," as prophecies of literal facts even though they may differ from the present literal Jerusalem.

Prophecy and Rightly Dividing the Word

Premillenarians insist that the Scriptures carefully distinguish between the Jew, the Gentile, and the Church. They are not interchangeable. No one calls an Israelite a Gentile, and the converse is true—it is unscriptural to call a Gentile an Israelite:

We must let Israel mean Israel, and Gentiles mean Gentiles, or we miss the purpose of God in the miraculous origin, history, and preservation of the natural and national Israel. Observing carefully this distinction the Holy Scriptures are easily understood, and we learn without difficulty what God intends to do with the Jews, and by the Jews in blessing the Gentile world (Wilkinson, *Israel My Glory*, p. viii).

In no other field is the schizophrenic quality of amillennialism demonstrated as in the Jewish mission field. There are many earnest, sincere, scholarly devout Christians who are amillennial. They teach that the Bible is to be taken literally in the historical sense, but that it must be interpreted figuratively in the realm of prophecy. A conversation as recorded by William E. Blackstone in his epic work, "Jesus Is Coming," forcibly demonstrates why Jewish missions must be literal if they are to be consistent. The following is an account of a conversation between a Christian minister and a Jew:

Taking a New Testament and opening it at Luke 1:32, the Jew asked: "Do you believe that what is here written shall be literally accomplished—The Lord God shall give unto Him the throne of His father, David; and He shall reign over the house of Jacob for ever?" "I do not," answered the clergyman, "but rather take it to be figurative language, descriptive of Christ's spiritual reign over the church." "Then," replied the Jew, "neither do I believe literally the words preceding, which say that this Son of David should be born of a virgin; but take them to be merely a figurative manner of describing the remarkable character for purity of him who is the sub-

ject of the prophecy." "But why," continued the Jew, "do you refuse to believe literally verses 32 and 33, while you believe implicitly the far more incredible statement of verse 31?" "I believe it," replied the clergyman, "because it is a fact." "Ah!" exclaimed the Jew, with an inexpressible air of scorn and triumph, "You believe the Scripture because it is a fact; I believe it because it is the Word of God." (William E. Blackstone, *Jesus Is Coming*, pp. 20, 21).

The logic is simple and it is compelling: if the prophecy that has been fulfilled was literally fulfilled, the unfulfilled will likewise come to pass literally. The pattern has been set. Calvary did not abrogate or change God's method of revelation. Dr. Feinberg states the issue clearly:

The only way to know how God will fulfill prophecy in the future is to ascertain how He has done it in the past. All the prophecies of the suffering Messiah were literally fulfilled in the first advent of Christ. We have no reason to believe that the predictions of a glorious and reigning Messiah will be brought to pass in any other manner. Take, for example, the words of Gabriel in the first chapter of Luke where he foretells of the birth of Christ. According to the angel's words Mary literally conceived in her womb; literally brought forth a son; His name was literally called Jesus; He was literally great; and He was literally called the Son of the Highest. Will it not be as literally fulfilled that God will yet give to Christ the throne of His father David, that He will reign over the house of Jacob forever, and that of His glorious kingdom there shall be no end?

(Feinberg, *Premillennialism or Amillennialism?* pp. 18, 19).

Prophecy and the Two Advents of Christ

There is another link that welds together the premillenarian and the Jewish missionary. The message of the prophetic Scriptures vindicates our faith in the Lord. The Jewish people take every opportunity to show us the evident failures of outward Christendom. We, too, are keenly aware of the great discrepancy between what has been promised and what is still to be fulfilled. "Unto us a child is born," was fulfilled at Bethlehem. "Unto us a son is given," was fulfilled at Calvary. But the rest of the verse is ironical unless we believe and understand the prophetic Scriptures. "His name shall be called Wonderful." It is that to His children, but one does not have to walk far to hear His Wonderful Name blasphemed. "Counsellor"—how can the nations look to Him for counsel—He didn't graduate from Harvard? "The mighty God"—He is admired as a great teacher, a noble character, a mighty prophet, but not as God Incarnate. "The everlasting Father, the Prince of Peace"—and we are now preparing for the bloodiest of all wars! Is this failure? Of course not. Those who know the prophetic Scriptures never expect a Utopia—they look for the Lord's return.

It has always been hard for the Jew to distinguish the two comings of the Messiah. Some of the rabbis, realizing that the Scriptures show different aspects of the Messiah, taught that there were two Messiahs: Messiah ben Joseph, the suffering Messiah, and Messiah ben David, the reigning Messiah. Only the prophetic Word shows that there is just one Messiah but two advents.

The American Board of Missions to the Jews prints a bi-lingual monthly, *THE SHEPHERD OF ISRAEL*, in Yiddish and English. About one-half million copies are distributed annually. Recently Dr. Simon Bacon, Principal of the United Hebrew Schools of Springfield, Mass., wrote and published "An Open Letter to the American Board of Missions to the Jews." In it he ridiculed our calling the Lord Jesus Christ the Prince of Peace. He said:

Let me point out another little, hard fact. I have read recently that since the beginning of history over 14,000 wars have been fought. They have not detailed how many wars have been fought by Christians against Christians, or by Christians against non-Christians. But you must admit that there must have been a great many such wars. Now if you proclaim through the Shepherd of Israel that the Prince of

Peace already has come, you truly tax my credulity. Christian theology, also aware of this terrible difficulty, now speaks of his second coming. Why is it so hard for you to understand that we Jews cannot accept the dogma of his first coming?

The learned doctor errs when he says that Christian theology *now* speaks of our Lord's second coming. Modern theology now ridicules this teaching. The truth is that the Jewish prophets, our Lord Himself, the apostles, all taught both advents of our Lord. If we teach but one coming then the doctor's complaint is all too valid. It is easy to fall into the trap, "Don't teach them about the second coming of Christ until after they know about His first coming." The wise missionary to the Jews will be premillennial—he will teach both advents. The prophetic Scriptures vindicate our faith.

The study of the prophetic Scriptures also corrects prejudices concerning the Jews. And again, we who bring the Gospel to the lost sheep of the house of Israel must express our gratitude. It is a mistake to suppose that the national rejection of our Lord by Israel, which is temporary, imperils the individual salvation of a Jew. It is a mistake to teach that the guilt of the crucifixion hinders Jewish acceptance of our Lord. It is a mistake to use the expression "Gentile Church" to describe the church of the present dispensation. This may seem trifling to some, but we have come across earnest Christians who have taught that God is through with the Jews just on the basis of this "Gentile Church" error. They infer that if this is a Gentile dispensation it is perfectly all right to ignore Jewish evangelism until the Times of the Gentiles are over and the so-called "Gentile Church" is complete. There once was a Jewish church without Gentiles, but never a Gentile Church without Jews. An understanding of prophecy necessarily demands an understanding of the Church of Jesus Christ. There can be no valid eschatology without a true ecclesiology. The study of prophecy with its insistence on accurate and literal interpretation corrects prejudices about the Jews.

Prophecy and Zionism

The student of prophecy has a great advantage when he brings the Gospel to the Jew. Our generation has seen the fruition of Zionism—the Jew now has a homeland in Israel. We sadly admit that Zionism is a political and not a spiritual movement, but the Scriptures that tell of the return of the Jews to Israel infer that that return was to be in unbelief. The founder of Zionism, Theodor Herzl, was motivated by the evident need of the Jews for a homeland. He did not at first care where this home should be, and his first negotiations were for Uganda! It was premillennial Christians, one of whom was William E. Blackstone, author of the book "Jesus Is Coming," who sent him marked copies of the Old Testament Scriptures that showed Herzl that God had promised a home to the Jews in Israel! These marked copies of the Scriptures are on public display at the historic exhibit of Zionism at Herzl's grave. It is a fact that the only ones who since the destruction of Jerusalem in 70 A.D. were consistently Zionist were premillennial Christians! The noted Jewish historian, sociologist, and psychologist, Franz Kobler, admits this fact:

For the restoration of the Holy Land, and, particularly, of Jerusalem to their former and even more splendid glory, constitutes also an essential part of the Christian eschatology as developed by the founders of the Church. Their principal expectations, based chiefly on the *Book of Daniel* and on the *Revelation* of St. John, were the return of Jesus ("The second Coming of Christ") and his victorious struggle against the Antichrist whose fall would lead to the Millennium, the heavenly kingdom of peace bound to last a thousand years and to be followed by the Last Judgment (Rev. xx). The Christian fathers—Justin, Irenaeus, Tertullian, Lactantius, and others—imagined these events as impending, with the Holy Land and Jerusalem, the latter miraculously rebuilt, as their setting (Kobler, *The Vision was There*, p. 12).

I cannot help diverting from my thesis for a little "tongue-in-the-cheek" remark. Here is a Jewish scholar who is not interested in the premillennial and amillennial dialogue—a scholar who has studied the evidence candidly and who has no axe to grind. He recognizes that premillennial truth "constitutes also an essential part of the Christian eschatology as developed by the founders of the Church." We who believe the prophetic Scriptures are not "a modern schismatic minority"; those who have departed from them are the schismatics! The point that I wish to make is this—that during the centuries before Zionism premillennial Christians studying the Scriptures were convinced that God had promised the land of Palestine to the Jews! The original Zionists were Christians. Since the prophetic fulfillment of Zionism is literal, the promise of the Messiah is also literal. We should effectively wield this argument in reaching the Jews with the Gospel.

We now come to the epitome of our plea. The study of prophecy will result in a Jewish witness because this subject as no other reveals the heart of God. He is a God Who keeps His Word. In His covenant with Abraham He graciously promised that He would bless them that bless Abraham, and, conversely, curse him that cursed the Jew. In other words, God's relationship to Israel is so tender and so close, that His judgment will be based on the treatment of Abraham as a criterion, as if that was one's attitude toward God Himself. Later He said, "He that toucheth you toucheth the apple of his eye" (Zechariah 2:8). How tenderly sensitive God is to the treatment of the Jew. And this tender empathy is not past, it reaches into the judgment of the nations. There the criterion is still the treatment of the Jews. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matthew 25:40). Here again our Lord identifies Himself with His brethren, the Jews. It is not an accident of language that the Abrahamic covenant and the judgment of the nations use precisely the same words. God the Father said, "I will bless them that bless thee"; God the Son will say, "Come ye blessed." God the Father said, "I will curse him that curseth thee;" God the Son will say, "Depart ye cursed . . . Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matthew 25:41, 45). This places the motive where it should be. Those who study prophecy do it because they love the Lord and look for His appearing. Those who love the Lord will love the same people whom He loved; as He wept over the lost sheep of the house of Israel, so will they. This is the ultimate reason why the study of prophecy will result in bringing the Gospel to the Jew.

Ever faithfully yours in behalf of Israel,

Daniel Fuchs

Incidents In the Work

SPEAKING THE WORD FAITHFULLY

Our resident pastor of Beth Sar Shalom in New York City takes us through the headquarters building. From Los Angeles and El Cajon, California, Miami Beach, Florida, and London, England, our workers recount their experiences to the glory of God.

An Invitation to Visit Our New York Headquarters

By REV. JONAS J. COHEN
Resident Pastor, New York, N. Y.



IF YOU, dear reader, have never visited New York City and our New York Headquarters at 236 W. 72d Street, you have a unique experience awaiting you, and one that will thrill your soul.

Why? Because you will be able to observe at first hand how the Gospel is presented to our Jewish brethren in obedience to our Lord's command. Here the glorious tidings of salvation are proclaimed to "every creature," even as Christ himself said, with the result that "miracles of grace" are all about us, ready and eager to bear witness to "the faith which was once delivered unto the saints."

When you enter our Headquarters building at the street level you will meet our missionary receptionist, whose first act always when greeting inquirers is to invite them to be seated. If they are sincere seekers after truth, our receptionist endeavors to draw them out, which is sometimes easy, and, at other times, quite difficult. Usually Jewish people are very diffident and reserved in speaking on religious matters, especially when talking to strangers. Many of them believe that a Jew who becomes a Christian ceases to be a Jew. Our missionaries are quite experienced in this and other questions which trouble the Jewish mind, and they are generally able to allay whatever fear it is that disturbs the individual. Helping the in-

quirer to ascertain the will of God for him is always the aim of the missionary and then to start him on the road toward his salvation.

Beyond the receptionist's desk inside the entrance to the building is the Chapel, or Auditorium, on the rear wall of which is a large mural, 20 feet wide by 8 feet high, covering the entire rear wall, depicting, on the left, the Mount of Olives, on the right, the City of Jerusalem, in the center, the valleys of Hinnom and Jehoshaphat, and above all of this, partly hidden by rolling clouds, the Lord of Glory and the angelic host, all done in full color by a leading artist, the whole conception representing the glorious return of our Lord.

This is the Auditorium with its spacious platform, its pulpit and chairs, and the baptistry beneath, where Jewish believers on confession of their faith in the Lord Jesus Christ are baptized. Close by the platform is a grand piano and an organ. As many as 200 people have been gathered in this hall, seated and standing, for the Sunday afternoon services.

On the five floors above the auditorium are the administrative offices, and the desks of the missionaries who work out of the metropolitan area; the workers who have charge of the various departments of the mission's activities; the President and Dean of the Jewish Missionary Training Institute, the classrooms and the library, which is one of the best Jewish mission libraries to be found anywhere; the Book Room, mailing and shipping department; the editorial and publications department which is responsible for almost 2,000,000 pieces of literature each year, and the printing room where we save expense by means of a small offset printing machine, folder

and stitcher. There is also the accounting department, a dining room and well equipped kitchen. We also have a large basement furnished with chairs and a public-address system, where overflow audiences can be accommodated. In 1945 when this building was acquired it seemed too big, even for future requirements, but now there is no surplus of space. Everywhere the building is teeming with activity.

Friends of the mission who have been able to visit us at Headquarters invariably tell us of their surprise and joy at what they observe during these visits, especially if they are fortunate enough to attend some of our Sunday afternoon or Wednesday evening meetings. Listening to the thrilling testimonies in word or in song of Jews who have found their Messiah, and looking at the transformed faces of these born-again sons and daughters of Abraham, is something to remember with the joy that borders on tears, long after your visit, and something to tell your friends about and for which you will give thanks to God.

You may also have time to visit one or more of the other mission branches in New York. If you can, you must go to our Coney Island branch, and see what our missionary there, Hilda Koser, has, under God, accomplished in starting, organizing and carrying on with complete success, a Christian Sunday School for Jewish people. This is ably supervised by our Dr. Heydt and has its different departments and consecrated, born-again Jewish teachers, many of whom have been recruited from the ranks of the school's own scholars. Or, if your visit coincides with one or another of the "Family Nights" in Long Island, you may be able to meet and have fellowship with whole families of Jewish Christians who found their Messiah at your Mission.

Why not drop me a line as you finish reading this article, address it to me, and tell me when you are planning to pay New York a visit, and we will be glad to arrange for you to see your Mission in action during your stay.

God's People Pray: and a Soul Is Won After Two Years

By REV. MARTIN M. ROSEN
Missionary, Los Angeles, Calif.



HE was a young man on his way up in the world—polite, warm, well-poised and assured. He had emigrated to the U.S. from England with his widowed mother and younger

brother, seeking a better life here. He held a responsible position with an insurance firm during the day, attending college evenings and working as a real estate broker, listing and selling apartment buildings and other income property.

His mother and aunt had confessed the Lord Jesus Christ as their Saviour, having come, through two Hebrew Christian friends, to hear the Gospel. "That's all right for Mother and Aunt Anna," he said, "because they need something like this. But I am strong, and I am young, and I don't feel any need for religion in my life. Not now, anyway."

Unlike many young Jewish people of this day, he had a deep and abiding faith in God. He prayed every day and truly thanked God for all the good things he had in life. But one day in a private conversation he confessed to me that for six months past he had not been able to pray and knew that he was away from God altogether.

The fact that he knew his own need was indication enough that the Holy Spirit was dealing with him. Many of us intensified our prayers on his behalf. Shortly afterward he came to see me, ostensibly for a friendly chat; and for the next two weeks we saw each other often. I knew then that the Holy Spirit had a real hold on his heart. But he could not make a decision, he said, because he really did not know what he wanted. "It isn't what you want," I told him. "Why don't you ask yourself what God wants?"

During the next couple of days, I saw him again and again, as he took time off from his very busy schedule to come and discuss spiritual matters with me, and to read of the Lord Jesus in the New Testament. Then I read a portion of John's account of the resurrection, commenting as I did so, "Doesn't it seem to you, as I read this, that you can picture these things happening and that they are true?" He confessed that they did indeed seem true to him, even the resurrection. Then I asked him if there was any reason why he should not accept Christ. He said he would accept Him, and prayed to the Lord Jesus, confessing he was a sinner and desiring to give his life to the Lord and asking Him to save him.

Thus was a Jewish soul won to the Lord because for two years the prayers of God's people, even those of his own family, followed him.

A Former Rabbinical Student Accepts a Bible

By KENNETH A. REEVES
Missionary, El Cajon, Calif.



A SHORT TIME ago a Christian lady asked me if I would call on a Jewish couple whose daughter had accepted the Lord Jesus Christ at a day-camp last summer.

I called on the couple and found that the husband had formerly been a rabbinical student. In talking with him I noticed that his eyesight was none too good and that if I gave him a Bible it would have to be in large print. I purchased such a Bible and took it to him. When he accepted it he asked me just how different the King James Version of the Old Testament was from the Jewish Tenach. I told him they were much the same, with the exception of the order of the books and some of the words.

I asked him if he was familiar with "Shiloh's coming" in the "Book of Be-

ginings" (Genesis 49:10). He admitted that it had been some time since he had read the passage. As we looked at the passage together he recalled something from his studies, he said. The word "gathering" was not in the Scriptures he used: the word was "obedience." He wanted to know why there was a difference. I explained to him that the Hebrew word could be translated into English as "gathering" or "obedience" as the former is used in the King James Version and the latter in the American Revised Version. "Gathering" is also used in some of the Jewish translations, as in the 1916 edition of the Old Testament translated by Harkavy, published by the Hebrew Publishing Company of New York.

The words "gathering" and "obedience" I explained to him are almost identical. When Shiloh comes certainly the people will "gather" around to hear His words; and those who gather will be "obedient" to Him and to His words.

We studied and discussed this passage of Scripture, as well as the story of the creation in Genesis 1, for some time. I had meant to spend only a half hour or so with him, but actually spent more than two hours. He promised to continue reading the Bible.

Since then he has attended our monthly meeting on the last Friday evening of each month. We are praying that the messages he hears at the meetings and his study of the Bible will soon bring him to a realization and acceptance of the Lord Jesus Christ as his Messiah and Saviour.

A New Tract Just Out!

I FOUND THE MESSIAH

By ARLENE GOLD

Read the thrilling testimony of a Jewess who walked into our Coney Island branch in a spirit of belligerency and scepticism, and how she found there the Messiah of Israel and peace for her soul. Read it and pass its message on to a Jewish friend.

Copies obtainable from our Book Room.

See price list on page 19.

Witnessing to (1) an Unfriendly Lawyer; (2) a Friendly Lady

By ALBERT AND ROXANA SCHIFFMAN
Missionaries, Miami Beach, Fla.



A GENTILE Christian friend and I stopped in a cafeteria one noon. There we saw a Jewish lawyer with whom we had talked that very morning. He had been unfriendly, tore up the tract we offered him, and vehemently shouted, "Go give this stuff to the Christians. They need it!"

He was in the cafeteria with a man I had known and witnessed to in New York many years ago; he was far from being a believer. I approached the two, however, and explained to my former acquaintance what we had endeavored to present to his lawyer friend that morning. He sided with us at once, defending our position, reiterating all we had said and adding to it. "Look," he said to the lawyer; "I knew this man, Al Schiffman, many years ago in New York when he was on the New York Stock Exchange and he told me these same things out of the sincerity of his heart and not for money."

Suddenly the whole picture changed. A friendly discussion followed at some length which put our lawyer friend in a far more receptive mood and opened the way for another approach at some future time—we hope and pray. We thank God for opportunities of this kind.

Opportunities for witnessing come not only as a result of making direct calls, but also by seeming accident. For example, in a store I overheard a lady inquiring about a Bible. She asked the clerk a question which he seemed unable to answer; and when he turned away to wait on another customer, I told her where she could get the kind of Bible she was looking for. She asked, "And how do you know?" I replied, "Because I believe that Jesus Christ is Israel's true Messiah." This caught her interest and

a conversation ensued which revealed that we were neighbors. She and her husband, she said, were from New York and were visiting in Miami for the first time; they were staying just a block away from us. I invited her to call on us and a few evenings later she did so.

When I asked her if our Christian faith came to her as a shock, she said, "Yes; all my life in and around New York I had never heard of a Hebrew Christian."

As we sat around the table opening the Scriptures, our visitor seemed particularly impressed with the fact that the New Testament was the promised *new covenant* of the prophet Jeremiah (31:31). Because of her orthodox background she was able to understand the importance of sacrifice and atonement as it was given to Israel. Moreover, she was able to acknowledge that if God could reveal Himself *in a form* to Abraham (Genesis 18:1), to Jacob (32:30), to Samson (Judges 13:22), He could take upon Himself the nature of man. Thus she was able to see the incarnation as a possibility, and, for her, Christianity took on a new aspect—Jewish. It was eleven o'clock when she took her leave, promising to come again.

In addition to two regular study groups a week, we are finding the time, as the Lord leads, to meet the needs of others. The demands upon our time are many as unexpected opportunities present themselves. We can only ask your prayers for wisdom and understanding to do whatsoever our Lord would have us do.

Another New Booklet

THE TALMUD

By REV. DANIEL FUCHS
Missionary Secretary

An explanation of the Talmud and its place and meaning in Judaism. You must read this booklet, and you will understand better what Paul meant when he said of the Jewish people that "they have a zeal of God, but not according to knowledge" (Romans 10:2).

Obtainable now from our Book Room.

See price list on Page 20.

Jews Ask Questions — on the Street and in the Shops

By JOSHUA WILKOWSKY
Missionary, London, England



TALKING with Jews in their places of business invariably draws forth questions that are not always easy to answer in a few words. In a recent talk with some Jews on the subject of sin and its nature, I told them that God sent His Son, Jesus Christ, into the world to save humanity from degradation and sin. They replied that that was the teaching of Christianity, and they objected to Christianity because when a Jew is baptized he becomes a Christian and is no longer a Jew but is lost to eternity.

I explained that Jesus Christ (Messiah) was the greatest Jew, and that He loved His nation and wept over Jerusalem when He saw the approaching destruction of the Holy City because of His rejection by His own people, the Jews.

After our discussion they accepted copies of *The Shepherd of Israel* and promised to read it.

It is wonderful to see how the Lord works in the hearts of His people. Recently a Jew who was married to a Gentile asked my advice on spiritual matters. One of his questions was, what was the meaning of salvation and how did it work. He listened as I explained its meaning from the Old Testament and the New, that salvation meant being born again as the Lord explained it to Nicodemus. His comment: "I hope one day to stand on the Lord's side," and then he gave me his home address which of course was an invitation to call.

A Jewish medical student with whom I talked told me his parents, who died a few years ago, hailed from Grodno, Poland. They were orthodox and he was brought up in their faith. When he went to day-school he was brought

into contact with Gentile children, which broadened his views. Later, when he attended university, several Christian students became his friends. He read the New Testament, he said, and admires Jesus' teaching, particularly the Sermon on the Mount. I was able to guide him in his thinking about the Lord and he seemed willing to believe the truth. He accepted a copy of the January *Shepherd of Israel* with the article, "The Way to God," and he promised to study it.

Another Jew with whom I talked said, "How can we believe in the New Testament when we saw what Christians did to our people during World War II?" I explained that all Gentiles are not Christians and that real Christians love the Jews and work and pray for their salvation. That was my answer, and one I always make when asked such a question and it always seems to make him who asks stop and think.

I sometimes meet Jews on the street to whom I have previously given literature. Now and then one will stop me and ask a question about something he has read in "The Shepherd."

Our prayer-fellowship which has resumed meetings is having a surprisingly good attendance. At our first meeting we reviewed the fruits of the Lord's work during 1962 and offered prayers for His blessing upon our American Board of Missions to the Jews and all our workers during the year to come.

May all lovers of the Lord's chosen people lift up their hearts in prayer and supplication for Israel's conversion.

What Is Judaism?

What is Judaism now? A religion of sacrifice to which for eighteen centuries no sacrifice has been possible; the religion of the Passover and the Day of Atonement on which for well-nigh two millenniums no lamb has been slain and no atonement offered. A sacerdotal religion with only the shadow of a priesthood; a religion of a temple which has no temple more; its altar is quenched, its ashes scattered, no longer kindling any enthusiasm, nor kindled by any hope. — Farrar.



JEWISH NOTES

By CHARLES KALISKY

REBUILDING THE TEMPLE IN JERUSALEM

From time to time we have been asked whether the Jews are planning to rebuild the Temple in Jerusalem. We have invariably replied that to the best of our knowledge there is no such plan among the Jews at present, although we agree that according to the Word of God the temple will be rebuilt and the worship of Jehovah there will be restored. Isaiah 2:2, 3 makes this abundantly clear:

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains . . . and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, the house of the God of Jacob.

Some months ago, however, we were informed of rumors that funds were already being collected, and plans were being made for the rebuilding of the Temple. We found this information incredible, as Mount Zion, on which the Temple is to be rebuilt, is not in Jewish hands, and the temple area itself is the site of a Moslem mosque.

Eventually we were able to trace this rumor to its source. It appears that a rabbi in Miami, Florida, had given a series of adult talks on the Temple in a local synagogue, and among other things, had said that he considered the time had come when the Temple should be restored in fulfillment of the promise Jews have been making in their prayers for many centuries, "Bring us back to our land and we will rebuild Thy House." He declared that if Israel is returning to the land, the people have an obligation to rebuild the Temple, and funds should be collected for this purpose. He also said that with the rebuilding of the Temple the sacrifices according to the Mosaic Law should be resumed. He was careful to point out,

however, that as the site of Solomon's Temple is in Arab hands today, it need not be rebuilt on its original site and that anywhere else in Jerusalem could serve the same purpose.

No world organization was formed, and no soliciting or collection of funds was made. He was mainly expressing a personal opinion which is also the pious wish of many an Orthodox Jew today. What is significant is that as we approach the last days and the ingathering of Israel to the promised land begins, voices are being heard asking for the rebuilding of the Temple.

American students study at Jerusalem University. A group of 20 men and 22 women students from 29 colleges and universities in 19 states of the U.S. A. have gone to Israel for a year's study at the Hebrew University in Jerusalem. The program is sponsored by the American Friends of the Hebrew University. Twenty-three members of the group have received scholarships. The program is designed "to enable American students to savor Israeli culture at first hand."

The Jewish kingdom of the Chazars. Excavations and research projects are under way in Russia to obtain archaeological evidence of the kingdom of the Chazars. This kingdom was founded by a nomadic tribe of Finnish or Turkish origin which conquered and settled in the southeast part of Russia and the Crimea during the seventh century. According to legend, about the year 750 A.D., Bulan, king of the Chazars, after listening to representatives of the Christian, Jewish and Moslem religions present their case for their own religion, adopted Judaism as the national religion of his people. For more than 400 years, the Chazars practiced

Judaism, even after their conquest by the Byzantines in the tenth century. Eventually the Chazars were scattered and absorbed by other Jewish communities, particularly in eastern Europe, and many Jews from Russia today claim their descent from the Chazars, although practically nothing is known about them or their history, with the exception of the legend that they were a nomadic tribe which adopted the Jewish faith.

Japs study Hebrew in Israel. Five young Japanese students are studying Hebrew at an intensive course in Jerusalem. They have been sent to Israel by a Japanese religious cult called the Tabernacle Movement with the object of becoming ministers. This relatively new movement in Japan accepts both the Old and the New Testaments, believes Jesus was a prophet sent by God, and that the Jews are the chosen people, but they do not regard themselves as "Christians." The cult has about ten thousand adherents.

Jewish refugees everywhere. The president of the Association for New Americans recently stated that during last year 1,750 Jewish families, representing almost 6,000 individuals, settled in the New York area alone. Most of these newcomers came from Cuba and Egypt and some from European countries. At the same time Levi Eshkol, Israel's Prime Minister, intimated that he expects this year to see the largest immigration Israel has had in over ten years, and also the most expensive because of the special social and economic conditions of the immigrants who are arriving mostly as needy refugees.

"Shalom" statue to greet visitors to Israel. An inter-religious group, representing Christians, Jews and Moslems, is sponsoring the erection of a 330-foot high statue, in the shape of the Star of David, on Mount Carmel, which will be clearly visible to all visitors arriving in Israel by sea. The project is to cost about \$5 million which is being contributed in small donations, mainly by non-Jews, and was inspired by the Statue of Liberty at the entrance to New

York harbor. It was conceived as a non-political symbol of the common ideals of the USA and Israel.

Bumper Citrus exports from Israel. The export of oranges, grape fruit and lemons this year from Israel exceeded by 44 per cent the total for the same period last year. This was on account of an unusually severe winter in Europe and America, which resulted in poor citrus crops last season in California, Florida and the Mediterranean countries. Over 230,000 cases of citrus fruit were shipped to North America and, consequently luscious Jaffa oranges, lemons and grapefruits, were obtainable in supermarkets throughout the U. S. A. and Canada.

American financial aid to Israel to end. Mr. David Bell, head of the U. S. Agency for International Development (AID) has announced that economic assistance to Israel, and several other countries, will probably end shortly, as these countries are reaching the point of self-sufficiency where such help is no longer needed. In the meantime financial assistance has been authorized for Israel's military requirements only.

Immigration to Israel from the western hemisphere. The chairman of the American section of the Jewish Agency for Israel has stated that 4,066 Jews immigrated to Israel from Canada and the USA in the past three years, and that the total number of immigrants from these countries since the founding of the State in 1948 is about 15,000, most of whom brought with them funds or professions or technical skills. Seeing that the estimated Jewish population of the U.S.A. and Canada is almost 6,000,000 this is very interesting, and shows that the 2,250,000 Jews in Israel today are made up of Jews who lived in countries where they suffered on account of persecution in one form or another, or were actual refugees.

Earth tremor in Jerusalem. On August 14th last an earth tremor was felt in the city of Jerusalem. It was slight and felt by many people, but no damage was reported. ☆



Questions and Answers

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

Question: Please explain to me what is "A-millennialism?"

Answer: The letter "a" with which "amillennial" begins is called in Greek *alpha primitive* and represents the Greek letter prefixed to a word in order to give it a negative sense, as the Latin *non-* does in a word like "nonsense." The Amillennial position is simply that there will be no millennium either before or after the return of the Lord Jesus Christ. It has many things in common with the post-millennial view but is to be distinguished from it and is, in fact, rapidly replacing it today. We definitely believe that this position contradicts the clear statement of Scripture as given in Revelation 20.

* * * *

Question: Please explain what is the meaning of "the spirit of prophecy" in Revelation 19:10.

Answer: The heartbeat of Old Testament prophecy was that it bore witness to the Lord Jesus Christ, and so He could say "these are they which bear witness of me" (John 5:39, A.S.V.). Revelation 19:10 shows us that this is true of New Testament prophecy as well and especially the Book of Revelation. Or, to put it in the words of A. T. Robertson, "The possession of the prophetic spirit shows itself in witness to Jesus." All prophecy centers around Him and He is both its sum and substance, yes, the very spirit of it. Here again the fact is presented to us that the Lord Jesus Christ is all and in all (Colossians 3:11).

* * * *

Question: When will the Scripture be fulfilled "when they say peace and safety sudden destruction cometh," etc.?

Answer: Thessalonians 5:1-6 is a very

important passage in connection with the present controversy as to the time of the rapture described in the chapter immediately preceding. A careful study of the expression "day of the Lord" as it is used in both Testaments indicates it to be a time period composed of several distinct events. If we think that any particular event mentioned in connection with this expression gives a description of it in its entirety we bring the Scriptures into confusion. For example, Paul says that the day of the Lord will come as a thief and bring in sudden destruction as travail upon a woman with child. Peter also says that the day of the Lord will come as a thief and that the heavens shall pass away, etc. (2 Peter 3:10). A hasty reading of the passages would lead to the conclusion that the "sudden destruction" of Paul is the same as the "passing heavens" of Peter, but the Scriptures show that other events intervene. Peter simply draws upon one fact when he says "in the which." When all matters are considered, which we cannot enlarge upon here, it seems to us that the proper placement of the saying "peace and safety" is just before the rapture of the Church and the following tribulation period. It must be remembered that they are saying "Peace, peace, when there is no peace" as they did back in Ezekiel 13:10.

* * * *

Question: There is much discussion these days regarding the "presence" and the "coming" of Christ. What does the Greek have to say?

Answer: The Greek word *parousia* is translated 22 times by "coming" and twice by "presence" in the Authorized Version. It is from the present participle of the verb *pareimi* (literally, "to

be alongside") and therefore means "a being near, a coming, arrival, advent or presence." Obviously, both the translations "coming" and "presence" fit the word although the idea of "presence" more accurately describes the thought of the original. Those who feel the translation "presence" serves their cause argue from the root meaning, while those who desire the translation "coming" talk much about usage. But, either way, this will settle nothing. The real issue in the prophetic aspect of this word regards its application to a single event or to several events looked upon as transpiring within a time period. In other words, does the "coming" or "presence" of the Lord cover the entire period of the tribulation with a "pre" and a "post" appearing, or does it refer to only a post-tribulation advent? I see no reason why these words must be forced into fixed categories. Certainly the Lord Jesus Christ can be spoken of as coming, appearing, or being manifested to or for His own as well as coming to the world and being manifested to it, without its being necessary that these manifestations concur as to time. This comes out very clearly in 1 Thessalonians where His coming *with* His saints is spoken of in 3:13 and His coming *for* them in 4:15-17 and 2:19. In 2 Thessalonians 2:1 the "coming" is spoken of in connection with our gathering together unto Him while in verse 8 it is spoken of in its manifestation to the world.

Question: *If the Jews are still God's chosen people how do you explain Matthew 21:43?*

Answer: God has not and will not cast away His people whom He foreknew (Romans 11:2) since His gifts and calling are not repented of (Romans 11:29). Israel has been set aside because of disobedience, and God has given the work that she was to do to believing Gentiles (Matthew 21:43). This, instead of showing that the Jews are no longer God's chosen people, proves the opposite because this very thing was done to provoke them to jeal-

ousy as we are told in Romans 10:19, "First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." This is further explained in 11:11 and 14 and we see from verses 15, 23, 24, and 31 that Israel's restoration is part of God's purpose. There is an important lesson here for all of us because continued fruitbearing and usefulness is dependent upon belief.

* * * *

Question: *How do we know that the anti-Christ will come out of the Roman nation?*

Answer: We connect the anti-Christ with the Roman nation because we believe that the "prince that shall come" of Daniel 9:26 is the anti-Christ. The prophecy states that his people (not the prince himself) shall destroy the city and the sanctuary. This took place in 70 A.D. and the people who did the destroying were the Romans. It follows, therefore, that their prince will arise out of the Roman nation.

* * * *

Question: *Where is the Scripture that says soul and body will be reunited in the resurrection?*

Answer: The union of soul and body at the resurrection is certainly taught in such Scriptures as 1 Thessalonians 4:14-17; 1 Corinthians 15:51-55; Revelation 6:9-11 with 20:4-5; etc.

* * * *

Question: *Could Tarshish be identified with England?*

Answer: Some have thus identified it, but the majority seem to consider Tartessus to be intended. This is mentioned by Herodotus as a district of southern Spain. But, in spite of the fame attached to the port or region, its actual location has been much disputed. Carthage has had many supporters, including the Targum of Jonathan and some passages in the Septuagint and Vulgate. The map in the American Standard Version places it in southern Spain but adds a question mark. ☆

The Book of Ezekiel

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

CHAPTER XXX (Conclusion)

THE TYRANNY OF EGYPT TO BE BROKEN

4. VISITATION ON EGYPT'S IDOLATROUS CITIES. 13-19

Thus saith the Lord God: I will also destroy the idols, and I will cause the images to cease from Memphis; and there shall be no more a prince from the land of Egypt; and I will put a fear in the land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judgments upon No. And I will pour my wrath upon Sin, the stronghold of Egypt; and I will cut off the multitude of No. And I will set a fire in Egypt: Sin shall be in great anguish, and No shall be broken up; and Memphis shall have adversaries in the day-time. The young men of Aven and of Pibeseth shall fall by the sword; and these cities shall go into captivity. At Tehaphnehes also the day shall withdraw itself, when I shall break there the yokes of Egypt, and the pride of her power shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into captivity. Thus will I execute judgments upon Egypt; and they shall know that I am the Lord.

In this portion of the chapter the prophet mentions specifically the principal cities of Egypt that are to be demolished. Some of them belong to Lower Egypt, while others are to be found in Upper Egypt. Ezekiel reveals a minute acquaintance with the topography of Egypt. The stroke of God will fall heavily upon the idols and images of Egypt. It is well known that the great sin of Egypt was idolatry from earliest times. The Greek historian Herodotus related how Cambyses of Persia, son of Cyrus the Great, took Pelusium by setting before his army cats and dogs, sacred to Egypt, which the Egyptians would not attack. Fear instead of confidence will fill the land, and there will be no more independent rulers in that country. Pathros, Zoan, and No are singled out for judgment. The first is the usual name for Upper Egypt; the second is

considered to be the land of Goshen where the people of Israel settled (the Tanis or Zoan of Numbers 13:22); and the last is No-Amon of Thebes, the ancient capital of Egypt. So many cities are mentioned in this section to show how universal the judgment will be. Sin or Pelusium, called the key of Egypt, was situated on the northeast frontier of the country. Though a mighty stronghold of the land, it will be brought low by the invaders.

Moreover, the enemy will feel so assured of victory that in the armed attacks to breach the cities, they will take no precautions for concealment as would be afforded by a night attack. Some render the last word of verse 16 as "all the day," which is a possibility. If taken in this sense, the passage conveys the thought that the enemies of Memphis will accord her continuous harassment. Aven, called Beth-shemesh (Jeremiah 43:13) or Heliopolis where sun worship flourished, will also feel the lash of the sword and suffer captivity with Pibeseth. The latter is Bubastis where sacred cats were mummified. The cat-headed goddess was Ubastet. Herodotus claims that an annual festival here would witness a gathering of some 700,000 people. How senseless is man in his perverseness about worship. He will worship even the lowest creatures rather than the blessed Creator. The young men referred to may be those in training for the priesthood at these cities.

Finally, to complete the list mention is made of Tehaphnehes, the Greek Daphne. See Jeremiah 2:16. The city was named after the Egyptian queen, Tahpenes. It was a residence of the Pharaohs (Jeremiah 43:7, 9). It is the same as the Hanes of Isaiah 30:4. Dark-

ness as a sign of approaching calamity will settle upon the city. See Joel 2:31 and Matthew 24:29. The long-endured tyranny of Egypt will at last be broken. A cloud of distress and calamity will descend upon the once favored city, and her daughters will be taken captive. The reference could be taken figuratively of her towns, but the analogy of the young men of verse 17 would appear to favor literal daughters. Why such a lengthy and repeated recital of the visitation of the Lord? It is to underscore the uniqueness of the Lord. The divine purpose and glory are never lost sight of. This dominant theme must be stressed and reinforced again and again. No prophet does it more consistently or emphatically than Ezekiel.

5. PHARAOH BROKEN BY NEBUCHADNEZZAR. 20-26

And it came to pass in the eleventh year, in the first month, in the seventh day of the month, that the word of the Lord came unto me, saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and, lo, it hath not been bound up, to apply healing medicines, to put a bandage to bind it, that it be strong to hold the sword. Therefore thus saith the Lord God: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong arm, and that which was broken; and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break the arms of Pharaoh, and he shall groan before him with the groanings of a deadly wounded man. And I will hold up the arms of the king of Babylon; and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them through the countries; and they shall know that I am the Lord.

The eleventh year of verse 20 is dated to 587 B. C. It was three months after the oracle in 29:1. The arm is the normal figure for military power, and this is the reason that it figures so largely in this last portion of the chapter. The breaking of the arm of Pharaoh may refer to the unsuccessful attempt of Egypt

to help Jerusalem in the invasion of Nebuchadnezzar. See Jeremiah 37:5 ff. But the defeat of Pharaoh Hophra may not be all the prophet had in mind; allusion could be made here as well to the defeat which Pharaoh-necho suffered at the hands of Nebuchadnezzar at Carchemish. Compare 2 Kings 24:7 and Jeremiah 46:2. There will be no way to reverse the outcome of the conflict. Egypt will be rendered powerless for any armed encounter. Her first reverses will not have been overcome before added and more severe defeat will be her lot. Because of the complete helplessness and defenselessness of the Egyptian population the people will be scattered abroad. See verse 26 for the same prediction. In the strongest possible terms the Lord foretells in verses 24 and 25 that it will be He who will use Nebuchadnezzar as His agent of destruction, and will make his arms and military strength invincible. At the same time He will make certain that the power of Egypt comes to nought. When will men learn that God alone is sovereign in the affairs of earth? When God arises to judge, neither the forces of heaven, earth, or hell are able to stay His hand. At whatever cost men must learn that God is Lord.

The Day of the Lord

When one collates the number of references to this awesome day to be found in the Scriptures, he is struck with the inescapable fact that in a coming day God will no longer be silent in His government of the universe. He will take over and intervene manifestly in the consummation of the world's affairs. Our day is spoken of as man's judgment, or better, man's day (I Corinthians 4:3). Now man has his say and his sway. It will not always be so. However, during the time known as man's day there is the blessed operation of the day of salvation as well (2 Corinthians 6:2).

Behold, now is the acceptable time;
behold, now is the day of salvation.

There is no better hour than the present to see that Israel hears the word of redeeming grace—time is running out. ☆

The Chosen People Broadcast

| | | | | |
|---------|-------------------------|----------|----------------|-----------|
| WADC | Akron, Ohio | Saturday | 8:45 a.m. | 1350 Kc. |
| WAIT | Chicago, Ill. | Sunday | 12:10 p.m. | 820 Kc. |
| 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. |
| 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. |
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| 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. |
| KCSF | Cornwall, Ont. | Sunday | 9:45 a.m. | 1230 Kc. |
| CJCH | Halifax, N. S. | Sunday | 9:30 a.m. | 920 Kc. |
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| T W R | Monte Carlo, Monaco | Friday | 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. 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.

CONY 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. Third 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.

WESTBURY, POST AVENUE: Second 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 9:15 a.m., Hebrew Class for Children.

LEVITTOWN, 6 PARKSIDE DR.: Monday 1:00 p.m., Women's Meeting. Wednesday 3:00 p.m., Children's Class. Thursday 6:30 p.m., Teenagers. Fourth Sunday each month 8:30 p.m., Adult Fellowship.

— CALIFORNIA —

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— WASHINGTON, D. C. —

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

The Gospel by Radio. Broadcasts are now maintained in the United States ("The Chosen People Broadcast") 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.

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

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

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(Continued from inside front cover)

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"These all died in faith, not having received the promises, but having seen them afar off." Heb. 11:13.

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Please address all enquiries to the Missionary Secretary at Headquarters.