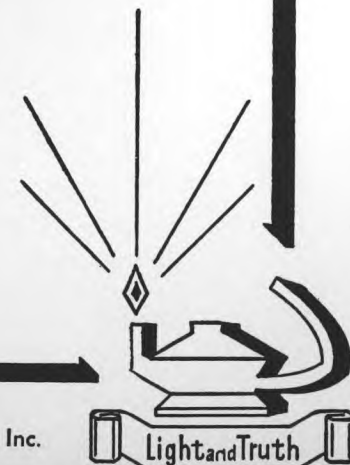


SEPTEMBER, 1965  
VOL. LXXI — No. 1

# THE CHOSEN PEOPLE

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



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LXXI

SEPTEMBER, 1965

No. 1

## SALUTATION

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

### DEARLY BELOVED FRIENDS IN THE LORD:

Are the Gospels historically trustworthy? This is one of the important questions which must be faced when one reviews a recently published book, "We Jews and Jesus," by a well-known learned Reform rabbi, Samuel Sandmel. Dr. Sandmel is Provost and Professor of Bible and Hellenistic Literature at the Hebrew Union College-Jewish Institute of Religion.

This book was written, according to the author, "for those thoughtful Jewish people who seek to arrive at a calm and balanced understanding of where Jews can reasonably stand with respect to Jesus." It is well-written and thought-provocative. It is an apologetic for the traditional rejection of the claims of the Lord Jesus Christ by the Jews. In this sense it is not intended to be, and its tone and content cannot be considered to be, a polemic against Christianity; it is a defense of the Jewish position, not an attack upon our faith. Dr. Sandmel is calm, fair, and, I must grudgingly admit, quite persuasive as he presents his case. It is a book which the missionary to the Jews must face squarely and be ready to answer if he expects to reach the intellectual Jew with the message of the Gospel.

### The Difference Between a Gentile and a Christian

The author is a scholar, but there are times when he abandons the calm tone of the intellectual and passionately states his case. Frequently, one is forced to sympathize with his attitude:

My parents fled Eastern Europe to escape pogroms which began with the ringing of church bells. My mother used to say that even after decades in America the ringing of church bells could still occasionally frighten her. When I was a boy, I was more than once described as Christ-killer, especially by gangs of boys. I recall a few occasions when such gangs chased me; I don't recall if they ever caught me. Most Jews my age have had at least the former experience.

— Sandmel, Samuel, "We Jews and Jesus," p. 141.

The rabbi evidently escaped the gangs of boys but he belongs to a generation of Jews six million of whom did not escape!

One must understand the background of history when Dr. Sandmel categorizes as "Christian" much of which we vigorously protest is not and never was Christian. The average Jew does not know the difference between a Gentile and a Christian, so the author makes a monolith of Christendom which represents as one, Catholic and Protestant, Modernist and Fundamentalist, Unitarian and Trini-



tarian, anti-Semite and philo-Semite, all in one large heterogeneous group as he writes his passionate indictment:

The Jewish grievance exists on several levels. Why should Christians have wanted them to concede as true that which they did not believe was true? How could Christians have the temerity to asperse the divine Laws of Moses, and to proceed to regard them as abrogated? How could Christians regard Jesus as divine in the light of his crucifixion, and at the same time blame Jews, mere men, for the death of a divine being? How could Christians so extend the blame for the death of Jesus that Jews, born centuries later and thousands of miles away, and despite obvious innocence, still were held responsible and guilty? How could a religious system that accused Jews of hypocrisy itself escape that charge when, pretending to kindness, it limited Jews economically and politically, herded them into ghettos, and compelled them to wear badges to identify them as unworthy out-siders? How could Christians apotheosize a "prince of peace," in the light of the countless wars of Christendom? What boast could Christians properly make of the alleged superiority of Christianity in view of the demonstrable failure of Christian civilization to live, at least in its relations with Jews, on even a minimum standard of religious principles?

— Sandmel, Samuel, *"We Jews and Jesus,"* pp. 7, 8.

Our readers can now understand one of the greatest difficulties which we, as a mission to Jews, meet. We are blamed for nineteen centuries of persecution of the Jews by people who called themselves "Christians."

### A Jewish Jesus versus a Christian Christ

However, it is not on these points that the rabbi seeks to build his case. His thrust is not against Christianity, as such, but against the Lord Jesus Christ. To Dr. Sandmel the Lord Jesus Christ was a Jew, no better or worse than many other Jews. In order to build his case the rabbi naturally derides the historical accuracy of the Gospels. To him the Gospels contain a little history (very little) and much interpretation. The "little history" leads him to believe that there was a Jew named Jesus whom Christians now worship as the Son of God. The Jews accept the humanity of Jesus; they reject His deity. Dr. Sandmel sets up a Jewish Jesus against a Christian Christ:

There is by now a history of scholarship at least two centuries old which dedicated itself to separating the human from the divine Jesus. I shall adopt some of the terminology of that scholarship in that I shall speak of Jesus, meaning thereby the man, and of the Christ, meaning thereby the divine.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 27.

Dr. Sandmel accepts the human Jesus; he rejects the divine Christ.

What the rabbi postulates briefly is this: in the age of Jesus, Palestine was a Roman possession. The Jews suffering under the yoke of Rome longed for deliverance. They found in their writings, both sacred and profane, allusions to a Messiah who would destroy the power of Rome. The followers of Jesus believed that He was that Messiah:

Jesus was neither the first nor the last in the long history of Judaism by whom and for whom the claim was made that he was the long-awaited Jewish Messiah. It would have been normal for such a person deemed the Messiah to attract followers and partisans, and for there to be on the sidelines those who waited to see whether the outcome of events fulfilled the expectations and specifications or not, before deciding whether the particular person was or was not the Messiah. For a claimant to be hailed initially in no way meant that he continued to elicit acceptance; and every Messianic claimant in Judaism has begun with, or quickly gained, broad acceptance and ended in general rejection.

— Sandmel, Samuel, *"We Jews and Jesus,"* pp. 32, 33.

Such a claimant, according to Dr. Sandmel, was Jesus. Because He was an insurrectionist He was crucified. But, if that were all that there was to the matter, it would have ended there. All who reject the Lord Jesus Christ have to

face an unassailable fact of history. His death did not end His career. To explain this Dr. Sandmel writes:

In the case of Jesus, as we have said, his partisans held after his death that he had been vouchsafed a special resurrection, and out of this belief proceeded a new and differing interpretation of the role of the Messiah.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 33.

Dr. Sandmel writes that, because Palestine was still under Rome, the Christians invented another teaching, the Second Coming:

Those Jews who had accepted Jesus as the Messiah, despite his death on the cross, made an initial significant alteration in the Messianic pattern, changing it, as it were, from one single event, ushering in the great climax, into two parts, preparation first, and after an interval, the climax. This alteration became conformed to the reality that Jesus had died on the cross; but, so it was firmly believed, he had been quickly resurrected and then had ascended to heaven, there to await the appropriate time for his second coming. It was the latter that was viewed as the climax; his initial coming had been the preparation. That "second coming" is still awaited in Christendom and is a basic tenet in orthodox Christian conviction, though in established and sedate churches it does not loom centrally or vividly.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 33.

### Was Jesus Just a Man Whom the Jews Rejected?

With these quotations we can begin to recognize the pattern of Dr. Sandmel's thinking. To him Jesus was just a man whom the Jews rightly rejected. It was His followers who invented His deity, he asserts. In his thinking the New Testament contains a "little" history and a lot of invention. The learned doctor attempts to separate the wheat from the chaff in his book.

The discipline (if it can be thus termed) which he uses is that of Higher Criticism. What Dr. Sandmel states is not new. He admits he leans heavily on Protestant scholarship. Accepting the *a priori* assertion that a miracle is an impossibility, this school of Higher Criticism has attempted to "so sift the documents of the New Testament, composed in faith in the supernatural Christ, and discover or 'recover' Jesus the man, Jesus the Jew" (p. 51). Dr. Sandmel readily admits his debt to the Protestant critics:

There is the danger that some Christians may mistakenly confuse academic dispassion with disdain; this could especially be the case among those Christians for whom the serious research into Christian origins is a new adventure and who are therefore unacquainted with the history of the Protestant Gospel scholarship which I, a rabbi, learned from my Protestant teachers.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 4.

### Sweeping Statements of Little Value as Evidence

It is interesting to observe that Dr. Sandmel gives very little of the evidence upon which he bases his grandiose conclusions. What he does is to make sweeping statements such as, "scholars say," "it is normal in scholarly literature," "an ordinary practice followed by scholars," "there is by now a history of scholarship," "a good many modern scholars hold to the opinion," "the march of scholarship," "scholars were preoccupied," "the conclusion of scholarship," "these occurred to two German scholars," etc., etc. We are not opposed to scholarship, but do not worship it. I am a missionary, not a scholar, but have always understood that a scholar is one who observes data objectively. From reading Dr. Sandmel's book, *"We Jews and Jesus,"* the impression is gained that matriculation into the fraternity of scholars is reserved for those who join in the statement that "no amount of evidence can prove a miracle."

Much of the eighteenth-century deist disparagement of the historicity of the Gospels was intuitive rather than learned. It was a denial of the Gospel miracles, rather than a judicious scholarly appraisal of the Gospel materials.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 14.

But their scholarship was not disinterested; it had the motive of using the tools of learning so as to isolate the figure of Jesus, a historical person, non-miraculous in character.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 15.

To the modern skeptic who does not believe in miracles, historical reliability is an issue in the account of Jesus' walking on the water, his cures and exorcisms, his resurrection, and his ascension into heaven.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 25.

The rabbi is clever, if there are no such things as miracles, then there is no truth in Christianity. But if there are no miracles, there is no Judaism either.

### First Century Spread of the Gospel a Miracle

The violence of this method of criticism is glaringly evident. It is pure subjectivity that rules and the so-called investigator gets out as conclusions only what he puts in as premises. This is shown by comparing two quotations from Dr. Sandmel:

... many of them came to assume that all of the Gospel material was suspect, unless it was specifically confirmed by non-Gospel materials.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 53.

What knowledge we have about Jesus comes only from the New Testament.

— Sandmel, Samuel, *"We Jews and Jesus,"* p. 17.

In other words what the rabbi is saying is that there is no truth in the Gospels except what the reader wants to accept, because no non-Gospel material confirms anything about Jesus; it is all suspect.

We must remember that there was an obvious miracle which must be accepted. This miracle was the spread of the Gospel by non-violent means during the first century of the Christian era. No one has offered a better explanation of this phenomenon than the greeting of the early Christian, "The Lord is risen indeed!"

It is a sad thing when a learned rabbi seeks to bolster his case by using the findings of Higher Criticism. Apart from the fact that such a process attempts to erode the basis, not only of the Gospels, but also of the Old Testament, one should realize the bias of Higher Criticism originally was not only anti-supernatural, it was also anti-Semitic. After all, the Jew is one of the greatest miracles. Franz Delitsch, describing Wellhausen exclaimed, "What a scholar, and what a Jew-hater!" The theology that produced a generation of scholars who dissected the bodies of millions of Jews with the calm deliberateness that Higher Criticism dissects the Word of God, is now being propagated by a rabbi.

Our reasoning in this Salutation Letter so far has been negative. We have tried to demonstrate that Rabbi Sandmel's case, although persuasively presented, is not valid. By God's grace, in our next issue we hope to present *our* case. The Bible-believing Christian is on solid ground as he, by God's grace, proclaims the most stupendous fact in all history,

"Christ died for our sins according to the Scriptures."

Yours for Israel's salvation,

*Samuel Buchs*

THE CHOSEN PEOPLE

## INCIDENTS FROM THE FIELD

"... My Word ... shall not return unto me void,  
but it shall accomplish that which I please (Isaiah 55:11.)"

### Reports Sent in by Our Workers

#### Many Jewish Inquirers Visit Our 1965 World's Fair Exhibit

By SAM KALMUS  
Missionary, New York, N. Y.



OUR FIRST day at the 1965 re-opening of the New York World's Fair was an exceptionally busy one. For at least six hours capacity crowds visited the Demonstration Center and 90

per cent of the callers at our exhibit were Jews, many of whom heard of Him for the first time, "Of whom Moses in the law, and the prophets, did write, Jesus of Nazareth," Israel's true Messiah.

Many wonderful incidents occurred since the Fair re-opened on April 21st, one of the most interesting of which was the following:

A group of six bearded students (Yeshivah Buchers) came into our exhibit. Their leader, a young man of 24, a senior and the superintendent of the Yeshivah student body, and two others, accepted our invitation to be seated. We discussed the Scriptures with them for nearly three hours. The leader agreed with me on the passages concerning Israel and the Gentiles but could not see where the Old Testament referred to Jesus Christ as the Messiah. Whenever I would say, "Thus saith the Lord," he would say, "Thus saith the ancient learned rabbis." He was never antagonistic and when he left he accepted my card and said he would like to return and continue our discussion.

Another visitor was a Jew from Greece who spoke only French, Spanish and Italian, with which latter language I am well enough acquainted to understand it. He said he could not believe that there were Jewish believers in Jesus Christ. He asked if we would send him our literature to his home address in Greece. I showed him our New Testament in Hebrew and French and when I offered to send him a copy along with the other literature, he accepted the offer with pleasure.

I asked a nice-looking man who came into our booth to browse, "Are you a minister?" To my surprise he answered, "No, I'm a Jew." When I told him he didn't look Jewish, he said he was a proselyte to Judaism. He asked me to explain our function as a mission, took some of our literature and said he would come back and ask us some questions. We pray that he may return soon.

Four Jewish ladies came into our exhibit asking questions—who were we, and why were we represented at the Fair. When we presented our story in full, that Israel's true Messiah was the Lord Jesus Christ, and that the testimony to this fact was in our Old Testament which was in fact the Hebrew Scriptures, one of the older ladies of the group advised her three companions to leave. One of the younger women said, "Let us hear this man out; we can't be bigots. He may know some things we don't know. We must be open-minded to the things of God." As the group left, this lovely young Jewess told me she was coming back without the others and would like to hear more about the claims of Jesus.

A Jewess with two young children



wanted to know what kind of a booth ours was, and when I told her it had to do with Israel and Israel's promised Messiah, her questions came fast and furious. She wanted to know about everything all at once, especially about the early church and the Jewish persecutions. She became so interested, her two children wandered off and she had to run after them. But she came back and asked for our Hebrew-English New Testament, and whether we had classes where she could learn more about the Messiah. I have sent her name and address to our Flushing Mission for follow-up.

Let us pray that the Word of God will penetrate the hearts of these seekers after truth, that each one of them will in God's time come to know Him whom to know aright is life everlasting.

#### Small-Town Church Contacts Local Jewish Families

By HARRY JACOBSON  
Missionary, Minneapolis-St. Paul



**PASTOR** Frank A. Oslin, of the Ironwood (Michigan) First Baptist Church, invited me to visit him for three days just before Easter (April 18th, 1965) for the purpose of talking

to a few Jewish people in the town who had no regular worship services.

Ironwood is a town of 13,000 about 260 miles northeast of Minneapolis, on the Northern Peninsula of Michigan, next to the Wisconsin border. It has about 20 Jewish families, and a little synagogue, which is opened once a year for three days on Yom Kippur, when a student rabbi from Cincinnati is sent up to minister to them. The 20 families (we were able to meet and talk with 16) are about half elderly folks and half middle-age, made up of approximately equal numbers of Orthodox, Conservative and Reform Jews.

We held evening meetings in the Ironwood church, emphasizing the Jewish foundations of Christianity, and during the day called on the Jewish families. Some of them had heard of Jews becoming Christians, but had never seen one. Their curiosity probably overcame any resentment they might have felt toward us, and permitted an entrance for the pastor and myself into their homes and stores.

We called on an Orthodox couple. The man was 86 and had lost a leg. He sat up ramrod-straight in his wheelchair and showed us all the *Pesahdiche* (for Passover) items which he had ordered specially from Minneapolis, and then apologized for not being able to stand up and greet us. I told him, "If you would only believe in the Messiah, the Lord Jesus Christ, He can give you a brand-new perfect body when He comes back for us who believe in Him. There will be no more suffering, no more sickness, no more pain. Won't that be wonderful?"

The poor man answered, "Ah, yes, when He comes. But when is He going to come?" Then he showed me the ancient Hebrew prayerbooks that had been handed down in his family for generations, and his prayer-shawl and phylacteries. "All my life," he said, "I *daven* (pray) every morning. I put on my *talis* (prayer shawl) and *legen tefilin* (the phylacteries). I have never missed, except when I was in the hospital." He paused, and said, "But when is the Messiah going to come? There isn't much time left for me."

I told him the Messiah had already come in the person of Jesus Christ and that our prophet Isaiah had predicted His coming to suffer in chapter 53. We went through the chapter together and the old man listened very attentively, smiling happily. Then a fear came into his eyes and he cried out, "It's too late. There is no hope. Why didn't you come sooner, years ago?"

I tried to reassure him that it was not too late, but he kept shaking his head. Our hearts ached for him. We are pray-

ing that he will yet open his heart to God and find the peace that passes understanding.

#### We Baptize Two Believers and Observe Seder in April

By PETER GUTKIND, Haifa



**WITH** THANKSGIVING to our living Lord and Saviour, Jesus Christ, I report the progress of our blessed work in this, His vineyard in Israel, during the month of April.

In addition to our customary work of visitation among groups of our believers, visiting more with families than with single persons, arranging and attending meetings with speakers, there were two festive events of particular importance; namely, the Seder of Saturday, April 17th, and the baptism of two converts a week later. The influence of these two events made itself felt on all our activities throughout the entire month.

The Seder evening of April 17th was of the Lord's doing, blessed and wonderful. There, before our whole assembly, as before the congregation of Israel, against the background of the slain lamb, was the Gospel of the Lord Jesus Christ openly preached. The subject of the meeting was, "Salvation Through the Blood of Golgotha," and the giving of thanks to God that when He saw the blood He *passed over*, and that a prayer to our Lord for salvation, offered through His blood will not *pass over* those who believe.

A week later on April 24th we held a baptismal service for two of our converts. One, the man, first spoke to us about his conversion and baptism at Christmas time (1964), saying he would like to be baptized on his birthday, which would occur at the end of April. The second convert, a lady, first confessed her faith to me, and decided to be

baptized, during the latter half of February this year.

The circumstances in both cases were interesting. In the case of the lady, I had invited her for lunch, at which time she brought up the subject, and when I became convinced of her sincerity, we arranged a special meeting with her twice a week, for prayer and preparation. On the day I visited the lady for her first lesson, the man previously mentioned called and expressed his wish for baptism. So what was to have been an hour of prayer and preparation for the lady became also the same hour for the man.

The baptismal service for these two believers was a very blessed, joyful and happy one, rich in touching experiences not soon to be forgotten. The baptism took place at wonderful Bethsaida, in Galilee, near Capernaum. We improvised a meeting at the Sea of Tiberias, had our breakfast there, and at eleven o'clock went to the home of one of our faithful friends, where, with ten believers, we celebrated the Lord's Supper, after which, with additional friends, we had our lunch. Later that day we returned to our apartment in Haifa for the Saturday evening meeting, where we found another group of friends waiting at our door. Three of our brethren gave messages on the Gospel during the evening. After the meeting we had a birthday supper for the man who had been baptized. The events of the day had been altogether so impressive that even now, as I write this letter, the influence is still upon my mind.

In general, during the month of April, we kept up a lively contact with numbers of our Jewish-Christian friends, as we did in March, totaling about 50 visits, and, in addition, we were called out of Haifa about 14 times. Altogether we distributed many copies of the Holy Scriptures, and, on every occasion, whether in the homes, at birthday dinners, fellowship gatherings, gospel meetings, we have been able to sing praises and give thanks to our living Lord and Saviour, our beloved Redeemer, Yeshua.



## QUESTIONS and ANSWERS

By HENRY J. HEYDT, Th.D.

**Question:** *What is meant by confessing or denying Christ as in Matthew 10:32, 33? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven."*

**Answer:** To confess the Lord Jesus Christ before men, particularly under opposition, is one of the evidences that a person is saved, so long as it is accompanied by true heart belief (Romans 10:9, 10). The Greek of Matthew 10:32 also indicates this. An Aramaic idiom is used, "confess in me." It is not just an acknowledged recognition of Christ but a confession to faith in Him and union with Him. The context throws important light upon the reason for this statement of Christ to His disciples. This was another step in His preparation of them for the future suffering and death He well knew would befall them. The disciple is to be willing to suffer even as the Master (verses 24 and 25). They were not to fear bodily death. Their very hairs were numbered, and nothing would befall them by accident (see verses 29-31). They were not to expect peace in the world and an open-armed reception by men. An inner peace, yes (see John 14:27), but not an outer peace gained by a compromise with evil, a peace at any price (Matthew 10:34). And not only so, but their very rewards depended upon an out and out stand for Christ, even to the giving of a cup of cold water (verse 42). It is this matter of rewards which is in view in verses 32 and 33. To those who feel that they have been guilty of a denial of the Lord Jesus Christ and will lose their rewards let us say—remember Peter! He denied even with an oath

(Luke 22:54-62), but he repented and was restored (John 21:15-17) and was permitted to die as a martyr (John 21:18-19).

\* \* \* \*

**Question:** *What is meant by "shall be guilty of the body and blood of the Lord" in 1 Corinthians 11:27 and "not discerning the Lord's body" in verse 29?*

**Answer:** A most serious consequence is here set forth as the result of partaking of the Lord's table in an unworthy manner. Such an act is a sacrilege, an act actually committed against the body and blood of the Lord. It results in the individual believer being chastened by the Lord. For this we should praise Him, for it is in order that we may not be condemned with the world. What is meant by partaking unworthily is explained in verse 29 by the expression "not discerning the Lord's body." This includes a *thoughtless* participation, a *me diakrino*, a "not judging through." This commemoration calls for our deepest contemplation of all that the Lord Jesus Christ endured for us. We ought never lightly enter such a service. But the "discerning" also embraces such abuse of the Lord's table as had occurred at Corinth. There must be a *discriminating* and a *separating*. One cannot drink the cup of the Lord and the cup of idols both. Read carefully 1 Corinthians 10:14-22. Also one is not to use the bread and the cup for the satisfaction of physical hunger and thirst. See 1 Corinthians 11:20-22. This latter is especially what Paul has in mind in verse 29 as we see from his conclusion in verse 34.

\* \* \* \*

**Question:** *I have not come to understand what is meant by: The calling out*

*of the Gentiles would "provoke the Jews to jealousy."*

**Answer:** Perhaps the answer to your question is the fact that you have not actually seen this in action. Let us face it—there is very little about the average Gentile Christian's life that would cause the Jew to desire what he has as far as his faith in Christ is concerned. He sees him fighting denominational issues and continually fussing within his own ranks. Answer it for yourself. Is the Christ-life of the average Christian the kind of thing you wish you had? Are the fruits of the Spirit there; is he patient in tribulation, not provoked, taking no account of evil, never envying nor seeking his own, bearing all things, enduring all things, etc., etc.? The *Lutheran Commentary* hits the nail on the head when it says, "The knowledge that the Gentiles enjoy the exalted spiritual blessings, intended originally for the Jews, will fill them with the desire, previously absent, to obtain their gifts." Are we missing the most important aspect of winning Jews to Christ?

\* \* \* \*

**Question:** *Will you please define the words "from faith to faith" in Romans 1:17?*

**Answer:** The expression "from faith to faith" in the Greek is *ek pisteōs eis pistin*, "out of faith into faith." Thus is the righteousness of God revealed altogether by faith. Faith is the source, our starting point, our entrance to justification. But it does not cease here, for it is the life of the justified as well. We go from this initial justifying faith into a life of faith as those who are justified, thus the just shall live by faith. This is their way of life.

\* \* \* \*

**Question:** *Why was not the empire Assyria mentioned with the other four great world empires in Daniel 2, and why isn't the empire of the man of sin mentioned?*

**Answer:** Assyria is not mentioned with the four world empires in Daniel 2 simply because this kingdom was past

and the image begins with its head, Nebuchadnezzar, "thou art head of gold" (2:38 A.S.V.). It presents a prophecy from this point on and does not look back. The description under the ten toes is more fully dealt with in Daniel 7 under the fourth beast with ten horns. You will note in verse 8 that another horn came up (see also verses 20 and 21). This relates to the man of sin and his kingdom. The dream of Nebuchadnezzar shows the kingdoms of the world from man's viewpoint as various metals, but Daniel's dream shows them from God's viewpoint as beasts devouring each other. It is in this description that the man of sin appears, and we should not expect to find him revealed in the first dream.

\* \* \* \*

**Question:** *How do you interpret Exodus 32:14, "and the Lord repented of the evil which he thought to do unto his people?" Does God change his mind?*

**Answer:** For other Scriptures on this side of the argument see Genesis 6:6 and Jonah 3:10. On the immutability of God see Malachi 3:6; 1 Samuel 15:29 and James 1:17. There is actually no contradiction here. The character of God never changes, but His dealings with men change as they change. God can only bless those who walk in obedience. When man sins God changes His dealings. This is because His character is holy and cannot change.

\* \* \* \*

**Question:** *Is the location of the tower and the gate of the corner in Jeremiah 31:38 known today? Are they in Jewish hands?*

**Answer:** This area is not in Jewish hands. The tower of Hananeel formed part of the north wall of Jerusalem and was between the Sheep Gate and the Fish Gate according to Baker's Bible Atlas. The map in the Rand McNally Bible Atlas has it on the west side of the Fish Gate and the Tower of Meah on the east. The Corner Gate is in the west corner. On the recent National Geographic map of the Holy Land the Fish Gate is identified as Herod's Gate.



## ZEALOTS THREATEN LIFE OF PETER GUTKIND

We stop our presses to bring you an urgent request for prayer for Peter Gutkind, our missionary in Haifa. On August 9th we received the following cable:

MANY FANATICS ATTACKED HOME AUGUST FIFTH BROKE IN  
FORCEFULLY SOME DAMAGE FAMILY UNHARMED POLICE CHIEF  
PROMISED PROTECTION CAME LATE FOLLOWING ATTACK ARRESTED  
SIX

We were unable to contact Mr. Gutkind for details but we did receive the following news item published in Maariv, a Hebrew newspaper in Haifa:

### Yeshiva Youth Besiege Home of Apostate Jew

By DAVID ZOHAR

"More than one hundred Yeshiva Youth, including members of the 'Activist Group' laid siege last night to the home of Theodore (Peter) Gutkind, aged 62, of Jaffa Street in Haifa. They threatened to use force against him if he did not cease from disseminating the propaganda of the 'Jewish Christianity Movement.'"

"Several dozen of the demonstrators broke into his home and destroyed items in the apartment. It was only with great effort that the police succeeded in dispersing the crowd and arrested five young men."

"In an interview with a 'Maariv' reporter this morning Mr. Gutkind said that these religious young men threatened him for many days. They set guards around his house who continually annoyed him. Once they hurled stones at him, another time they blocked his lock with plaster, they destroyed his doorbell, and personally threatened him."

"Last Thursday the Police advised him to seek safety for himself because they could not assure his safety."

"Gutkind then hid himself with relatives at Kiriath Hayyim, but after two days the same young men discovered his hiding place. A large group gathered as one of them entered the apartment and wanted to talk to him."

"According to Gutkind, this young man represented himself as the 'representative of the religious ones' and said that if he would not stop preaching for the 'Jewish Christian' movement, his life would be in danger, but if he did stop they would assure him of life to the age of 120 and that they would find him a respectable occupation."

"Theodore (Peter) Gutkind is a Jewish apostate who immigrated from Poland seven years ago. For five years he was secretary of a Government school in Haifa."

We know that you will join us in prayer for our Lord's gracious deliverance. We will keep you informed.

## MEET OUR STUDENTS IN TRAINING AND OUR NEW MISSIONARIES

(Contributions are invited from students and new workers who feel led to present their testimonies for publication from time to time on this page as space permits.—EDITOR.)

### "The Film 'I Found My Messiah' Helped in My Salvation"

By PHYLLIS SCHUMAN  
Student in Training



WHILE attending a secular university in 1960, where spiritual guidance was not of an evangelical nature, I met a woman in a liberal youth group who told me of a Jewish man who had accepted Christ. She said his name was Rev. Sam Kalmus, but she did not mention the Mission.

One Sunday evening Mrs. Kalmus phoned me and asked if she could call. I consented and she called. She read and commented on several passages from Isaiah. During this visit she said something I will never forget — "If I were to go out into the street and get killed by a car, I know that I would be in the presence of God." Her knowledge of the Scriptures and her love overwhelmed me, but I couldn't quite accept the fact that the whole Bible was true.

This was on November 11, 1960. Mrs. Kalmus invited me to attend a meeting at the Washington Mission. I called her later and told her I didn't want to come, giving as an excuse that my second cousin had died and I didn't want to have anything to do with God. Her reply surprised me, she said, "Forget about religion and come as a friend." This melted my heart and I attended the meeting.

However, it was not until March 1961 that I actually accepted the Lord Jesus Christ as my personal Saviour. This occurred during a conference held by the Mission at the church of which I am now

a member. Two items on this program were most instrumental in my salvation; namely, the showing of the moving picture put out by the Mission entitled, "I Found My Messiah," and the testimony of several teenagers from the Mission's Coney Island Branch. On Easter Sunday, April 2, 1961, I made my public profession of faith in this same church, was baptized two weeks later, and joined the church in the following May.

In September of this same year I felt led of the Lord to enter Bible college and begin a systematic study of the Word of God. While in school, where I am at present, it has been my privilege to work with the American Board of Missions to the Jews, doing home visitation, testifying in churches, and teaching children and teenagers. I am looking to the Lord for His directive will for my life and I covet your prayers to this end.

Two verses of Scripture which were also significant in my salvation were Isaiah 53:5, "But he was wounded for our transgressions . . ." and 2 Corinthians 1:3,4, "Blessed be God, even the Father of our Lord Jesus Christ . . . Who comforteth us in all our tribulation."

### BIOLA Student Becomes Active Member of Jewish Prayer Band

By JIM REEVES  
Student in Training



MY father, the Rev. Kenneth L. Reeves, has been Field Evangelist for the American Board of Missions to the Jews since 1952, first at Los Angeles and then at San Diego, where he is

stationed at present.

I accepted Jesus Christ as my personal Lord and Saviour at the age of five and a half years, and have grown closer to Him ever since. After completing junior high and high schools, and with a partial scholarship from the American Board of Missions to the Jews, I entered the Bible Institute of Los Angeles (BIOLA), where I am now a student and an active member of the Jewish Prayer Band, a group of students who come together regularly to pray for the Jews. This group is led by an upper classman who has been to Israel. We have had the joyous experience of seeing God answer our prayers in marvelous ways. This experience has been a blessed one and I look forward each day to being drawn closer to the Lord than ever before and have come to love Him very much as I study God's Word.

I thank God for making it possible for me to attend BIOLA.

### "I Hope to Go Into Full-Time Ministry Among the Jews"

By LAWRENCE CARUVANA  
Student in Training



MY MOTHER'S background was Jewish and my father's was Italian, and neither was very religious, so I was not raised either way. As a "mixed" Jew, I'm thankful I found the Messiah of Israel as my Saviour.

When I was 13, I first came in contact with the American Board of Missions to the Jews and attended meetings at the Coney Island Branch. My mother was the first one in my family to be saved, and then she let my brother and me attend meetings at the Mission where she was saved.

My acceptance of the Lord Jesus Christ did not come as a great climatic

decision: I simply realized I was a sinner and needed to accept Christ as my Saviour, and I did. Soon after, my brother was saved, and several years after that, at a New Year's Eve candlelight service at the Coney Island Mission, my father acknowledged that he too had accepted Christ as his Saviour.

During high school, when able to do so, I taught Sunday school and helped Miss Koser at Coney Island. She challenged me to go to Bible school and asked me to pray about it. When I graduated from high school, my main desire was to get a job and make some money. After working for a year, however, I realized I was getting nowhere and needed further education. I applied to Staten Island Community College and was accepted, although I was still praying about going to Bible school.

In June 1960 I went to Miss Koser and told her that I felt the Lord was leading me to Bible school. We prayed about it, and a month later I applied to Northeastern Bible Institute, and was accepted. The Lord was leading me all right, but soon after entering Northeastern I became confused and wondered as to where exactly He was leading me. Then in the second semester of my junior year I realized He was leading toward the field of Jewish missions. Since that time I haven't had a doubt as to His leading, for which I praise Him.

I graduated from Northeastern's 3-year course in 1963, and spent 1964 studying at the Nyack Missionary College. However, Northeastern this year inaugurated a 4-year course with a degree, so I am returning to Northeastern and will graduate this coming June with a B.R.E. degree in missions. At that time I hope to go into full-time ministry among the Jews, for which I covet your prayers. The Lord gave me a verse when I first entered Bible school which is still very real to me even now—"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" (Psalm 27:1).

## NEWS ITEMS OF INTEREST

CAMP SAR SHALOM — One of the highlights at our summer camp for Jewish young people this year was the visit of Dr. Lloyd T. Anderson, president of the Conservative Baptist Foreign Missionary Society, on July 14th. As Dr. Anderson was about to offer his message at the evening campfire service, nearly 20 of the half-hundred teenagers present asked permission to offer their testimony first—and did! There was much joy at that campfire. Dr. Anderson's message, when he was permitted to deliver it (!), was exactly keyed to the occasion and was received with much appreciation and youthful acclaim.

Overheard at camp between two teenage girls: "How do you know you're saved?" asked one. "Well," said the other; "well — um — oh —; you know how it is sometimes when you meet a boy you like — your heart sorta goes thump, thump, thump? Well, that's how I knew I was saved!"

DALLAS—Our missionary, Thomas S. McCall, recently earned his degree of Doctor of Theology at Dallas Theological Seminary. This is one of the most difficult doctorate degrees to earn. Our brother is to be congratulated on such an achievement. A graduation gift from his mother was a trip to Israel for Tom and his wife, Carolyn, this summer.

LOS ANGELES — Several of our workers are co-operating in carrying on a vigorous field program for our Mission in over a hundred new churches. Among those assisting our brother Martin D. Rosen in this campaign are Terry Delaney and David Shimeall. The program is in addition to our regular heavy conference schedule which is under the direction of our Conference Secretary, Dr. Emil D. Gruen.

NEW YORK—Mrs. Anna Frank, our veteran missionary, went home to be with the Lord in May 1965, after 40 years of faithful service.

PORT JERVIS, N.Y. — Eleanor Bullock reports: Our adult Week-end Bible Conference here on June 11-13 was the crowning activity of the year in spiritual blessings. One hundred believers representing our local branches gathered at Port Jervis for the Tri-State Bible Conference. Our week-end Bible speaker was Dr. Daniel Fuchs.

### Booklet Now Ready on Evening Courses of Jewish Missionary Training Institute

EVERYONE interested in courses of study for bringing the Gospel to Jews and Gentiles may now obtain a booklet just off the press giving detailed information on the subjects covered and the dates of classes.

These courses, which are on college level, have been prepared by the Jewish Missionary Training Institute of the American Board of Missions to the Jews in co-operation with the Northeastern Collegiate Bible Institute. Classes are to be held two evenings a week, from 6:40 to 9:30, Tuesday and Thursday evenings, September 21st through May 26th.

Students will be accepted in two categories, those who desire credit and those who do not (auditors). Credits for courses are to be on the same basis as the day school of Northeastern Collegiate Bible Institute, as set forth in the Institute's catalog, and application must be made to and be accepted by the Admissions Committee of the Institute. Registration and tuition fees are quoted in the booklet and apply only to students taking courses for credit.

There are two semesters, the first starting on September 21st and ending January 18th; the second starting February 1st and ending May 26th. The new booklet contains the names and standing of each of the eight faculty members. Subjects covered in the courses are described in detail.

You are invited to write at once for your copy if interested. Address Dr. Henry J. Heydt, President of Jewish Missionary Training Institute, 236 W. 72nd Street, New York, N. Y. 10023.



# 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 XXXII

### FINAL LAMENTATION OVER PHARAOH

THIS prophecy is the final one in this section on Egypt, and was delivered almost two years after that of chapter 31, about eighteen months after the fall of Jerusalem in 586 B. C. The chapter is one of Ezekiel's most vivid prophecies. It begins with a description of the fallen king as in other prophetic lamentations. Viewed in the large, the passage contains two lamentations (verses 1-16 and 17-32), one over the fall of Egypt, and the other over the burial of the king and his subjects. There are but two weeks between the two prophecies (see verses 1 and 17). The first prediction is dated February, 585 B. C., eight months after the fall of Jerusalem. The twelfth year, the twelfth month, and the first day of the month was nearly two months (33:21) since Ezekiel heard of the destruction of Jerusalem through a fugitive.

#### 1. Judgment on Pharaoh. 1-10

And it came to pass in the twelfth year, in the twelfth month, in the first day of the month, that the word of the Lord came unto me, saying, Son of man, take up a lamentation over Pharaoh king of Egypt, and say unto him, Thou wast likened unto a young lion of the nations: yet art thou as a monster in the seas; and thou didst break forth with thy rivers, and troubledst the waters with thy feet, and foulest their rivers. Thus saith the Lord God: I will spread out my net upon thee with a company of many peoples; and they shall bring thee up in my net. And I will leave thee upon the land, I will cast thee forth upon the open field, and will cause all the birds of the heavens to settle upon thee, and I will satisfy the beasts of the whole earth with thee. And I will lay thy flesh upon the mountains, and fill the valleys with thy height. I will also water with thy blood the land wherein thou swimdest, even to the mountains; and the water-courses shall be full of thee. And when I shall extinguish thee, I will cover the heavens, and make the stars thereof dark;

I will cover the sun with a cloud, and the moon shall not give its light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God, I will also vex the hearts of many peoples, when I shall bring thy destruction among the nations, into the countries which thou hast not known. Yea, I will make many peoples amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them; and they shall tremble at every moment, every man for his own life, in the day of thy fall.

The subject of this prophecy is not in doubt, for the prophet is told at the outset that his lamentation is directed to the king of Egypt. The Pharaoh is likened to a lion, a well known figure in Scripture for a powerful and invincible ruler. On land Pharaoh is as a lion; in the waters, as a sea monster. He was feared both on land and sea. Certain students of the Scripture are quick to read into the words of the sacred record a mythology foreign to the nature of the Bible. They find here an echo of a chaos monster, reminiscent of a conflict between Tiamit and Marduk found in Babylonian accounts. The passage supports no such concept. The monster is not a mythological creature but the crocodile of the Nile. See 29:3-5. Not the hippopotamus, but the crocodile is seen as the representative sea creature for Egypt. The verb translated *break forth* is employed of the coming forth of an infant from the womb (Psalm 22:9), or of an ambush rushing from their hiding-place (Judges 20:33). Here it describes the manner of the crocodile to plunge suddenly into a stream and stir up the mud. The Egyptian king disturbed the even tenor of the lifestream of the nations around him.

The figure of the net has in mind the capturing of lions, because sea monsters

are taken by hooks. God is the moving personality throughout, for twice He refers to the net as His. The enemy (the company of many peoples being the Babylonians) were only instruments of God's judgment. The threat to leave the sea monster on the land implies that it will be rendered powerless, as a fish is out of water. More, the birds of heaven and the beasts of the whole earth will feed on the carrion. We are reminded of the predictions in Matthew 24:28 and Revelation 19:17, 18. If Egypt has any confidence reposed in her height, her immense size, this will prove to be no deterrent to the visitation from the Lord upon her. The flesh of Egypt's slain will cover the mountains, and her multitudes will only fill the valleys with more corpses.

The mention of blood in verse 6 is a possible allusion to the first plague of Exodus 7:19. Compare Revelation 8:3 for the time of the tribulation. The *land wherein thou swimdest* should probably be rendered *I will water the earth with the outflow of thy blood or with thy outflow from thy blood*. The land in view is, of course, Egypt. If Ezekiel's statement is considered exaggerated, one can compare the parallel in the words of Tiglath-Pileser I: "The corpses of their warriors I heaped in heaps upon the mountains; the blood of their warriors I caused to flow over the clefts and heights of the mountains."

The figure now changes from that of a river monster to that of a great luminary in the heavens. There appears to be here a more general darkness than the one over Pharaoh's own country. Compare also Revelation 8:12, 13. Some understand verses 7 and 8 to be explained by verses 9 and 10. It has been suggested that the verse is speaking figuratively of the political sky, but there could be an allusion intended to the judgment of darkness in Exodus 10:21-23. All creation feels the shock when one so mighty meets his doom. It is to be noticed that the figure is also employed in connection with the Day of the Lord in Joel 2:10. The overthrow of

Egypt is a prelude, as it were, of the destruction of world rule in the last days. Pharaoh, represented as a bright star, is to be completely darkened. When he is darkened, the others lose their brilliance in sympathy with him. The emotions suggested in verses 9 and 10 are grief, anger, dismay, and terror. It is not just that the news will reach the nations, but that it will occur among the nations, so that they behold it. The results of Pharaoh's fall will be felt by people beyond the range of his knowledge. For similar reactions at the fall of Tyre see 26:16 and 27:35.

#### 2. Babylon's Role in Egypt's Fall. 11-16

For thus saith the Lord God: The sword of the king of Babylon shall come upon thee. By the swords of the mighty will I cause thy multitude to fall; the terrible of the nations are they all: and they shall bring to nought the pride of Egypt, and all the multitude thereof shall be destroyed. I will destroy also the beasts thereof from beside many waters; neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them. Then will I make their waters clear, and cause their rivers to run like oil, saith the Lord God. When I shall make the land of Egypt desolate and waste, a land destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I am the Lord. This is the lamentation wherewith they shall lament; the daughters of the nations shall lament therewith; over Egypt, and over all her multitude shall they lament therewith, saith the Lord God.

Both Jeremiah (46:26) and Ezekiel (21:19 and 29:8) have already foretold that the king of Babylon would be the rod of God's chastisement on Egypt. Now it is unequivocally stated again. The pride of Egypt will be brought low by those who are vividly designated as the terrible of the nations, a characterization of the Babylonians employed in 28:7. The many waters referred to are those of the Nile and its canals. Neither the foot of man nor the hoofs of beasts will trouble any longer, because man and beast will be destroyed. Egypt will no more be a source of disturbance to the nations surrounding her. Her doom will

be complete. For a parallel statement see Zephaniah 1:3.

When God promises to make the waters of Egypt clear, the passage is literally, *cause their waters to settle*; with the settling of the mud the water clears. When the waters are no longer trampled, they settle and run smoothly. The allusion is to the words of verse 2. The rivers running like oil are figures of prosperity and life-giving blessing, which issue after Egypt's usual power is removed. Some understand this passage to be of the Messianic age, but it probably does not look that far into the future. Again, the Lord emphasizes that the ultimate purpose in His dealings with Egypt, indeed with all nations, is that all may realize His supreme authority, power, and deity. Since women in the Near East were hired as mourners, the statement concerning their lamentation is especially appropriate. Compare verse 18 and Jeremiah 9:17, 18.

### 3. Egypt's Hosts in Sheol. 17-21

It came to pass also in the twelfth year, in the fifteenth day of the month, that the word of the Lord came unto me, saying, Son of man, wail for the multitude of Egypt, and cast them down, even her, and the daughters of the famous nations, into the nether parts of the earth, with them that go down into the pit. Whom dost thou pass in beauty? go down, and be thou laid with the uncircumcised. They shall fall in the midst of them that are slain by the sword: she is delivered to the sword; draw her away and all her multitudes. The strong among the mighty shall speak to him out of the midst of Sheol with them that help him: they are gone down, they lie still, even the uncircumcised, slain by the sword.

Verses 17 to 32 have been characterized as "the most solemn elegy over a heathen people ever composed." It is surely that, but not "one of the most weird passages in literature." This portion is a remarkable confirmation that beings have existence and identity after this life. It also proves beyond a shadow of a doubt that after death destiny is fixed. There is no opportunity given to reverse decisions made in life. The month indicated is assumed to be the same in verse 17 as that in verse 1. The

time is then two weeks after the lamentation recorded in verse 2. The prophet follows Egypt and her multitude beyond the grave. See Isaiah 14:9-11. It is not Ezekiel writing in the style and spirit of Dante (quite an anachronism!), but the reverse. The prophet is credited with doing that which he prophesies. It underscores the certainty of that which is stated by divine command. Pharaoh and his followers are to be cast into the pit (verse 31). God's Word is alive with power, so the utterance of the prophet is said to accomplish what God wills. Whatever excellence Egypt may imagine herself to possess, will be as nothing. Her body will be consigned to the grave as with all the rest. She is delivered up by God. She is drawn away to her deserved judgment. It is as though the command were addressed to her enemies. The king of Egypt is seen as descended into Sheol where the other nations address him. They speak to him to taunt him, because now he is on the same plane as they. The soul is conscious in Sheol. As we have already indicated, there is existence beyond the grave, and not extinction. Those designated as helpers of Egypt are auxiliary nations, but their help has been unavailing in the hour of her extreme need.

### 4. Asshur in Sheol. 22-23

Asshur is there and all her company; her graves are round about her; all of them slain, fallen by the sword; whose graves are set in the uttermost parts of the pit, and her company is round about her grave; all of them slain, fallen by the sword, who caused terror in the land of the living.

We now have an enumeration of the prominent nations that receive Egypt into Sheol. Some of those named had not yet disappeared from the pages of history, but their doom foretold of God was nonetheless sure. The nations may be divided into two groups—the greater, more remote nations, then the smaller ones near at hand. Asshur or Assyria is first because of the prophecy in chapter 31, and because her fall was still a recent event in world history at the time of Ezekiel's writing. Sheol is seen under

the figure of a huge cemetery. The nations that had been so dreadful in their history on earth, are now helpless and despised in the depths of Sheol. Notice how often these nations are described as having undergone a violent death, slaying by the sword, indisputable evidence that they were the objects of God's righteous judgment. The company referred to may indicate the many nationalities in the Assyrian empire. Those who caused such widespread terror are now themselves an object of horror and dread.

### 5. Elam in Sheol. 24-25

There is Elam and all her multitude round about her grave; all of them slain, fallen by the sword, who are gone down uncircumcised into the nether parts of the earth, who caused their terror in the land of the living, and have borne their shame with them that go down to the pit. They have set her a bed in the midst of the slain with all her multitude; her graves are round about her; all of them uncircumcised, slain by the sword; for their terror was caused in the land of the living, and they have borne their shame with them that go down to the pit: he is put in the midst of them that are slain.

Elam was an independent kingdom already in the time of Abraham. Compare Genesis 14:1. It was subjected by Ashurbanipal of Assyria about 645-640 B. C. When it recovered its power, it was the heart of the Persian Empire after the Babylonian exile of Judah. It was destroyed by Nebuchadnezzar as foretold by Jeremiah (Jeremiah 49:34-38). The bed spoken of is her sepulchre. The repetition of phrases throughout the section emphasizes the dirge-like monotony. Though Semitic peoples generally practiced circumcision, these are described as uncircumcised to bear out the concept of their pollution and defilement.

### 6. Meshech, Tubal, and Their Followers in Sheol. 26-28

There is Meshech, Tubal, and all their multitude; their graves are round about them; all of them uncircumcised, slain by the sword; for they caused their terror in the land of the living. And they shall not lie with the mighty that are fallen of the uncircumcised, that are gone down to

Sheol with their weapons of war, and have laid their swords under their heads, and their iniquities are upon their bones; for they were the terror of the mighty in the land of the living. But thou shalt be broken in the midst of the uncircumcised, and shalt lie with them that are slain by the sword.

Interpreters are not agreed on the identity of the people called Meshech and Tubal. Some regard them as remnants of the old Hittite people who were driven into the mountainous country in the eastern region of Asia Minor. Others identify them with the Scythians, seeing them as one people. But the Old Testament knows of no invasion of Palestine by the Scythians. Still others understand them to be the wild tribes, who at times broke into the Fertile Crescent from unknown regions in the Caucasian Mountains. It is suggested that those meant are the northern nations, the Moschi and Tibareni between the Black and Caspian Seas. Compare Herodotus i. 106; iii. 94. He speaks of them as a defeated people under Darius Hystaspes. When it is stated that they will not lie with the mighty, the sense is that they will not have separate tombs, but be buried in a common and promiscuous manner. Others will have a more honorable burial, so that these are not worthy to lie beside them. Those accorded an honorable burial will have their weapons of war with them in keeping with the custom of burying soldiers with their arms (1 Maccabees 13:29). Ancient Latin writers also attest this practice. This was a token of respect for the dead. To declare that their iniquities would be upon their bones is to indicate that their sins would rest upon their own heads. The prediction closes with a direct address to Pharaoh concerning his certain doom.

### 7. Edom, the Princes of the North, and the Sidonians in Sheol. 29-30

There is Edom, her kings and her princes, who in their might are laid with them that are slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit. There are the princes of the north, all of them, and all the Sidonians, who are gone down with the slain; in the terror which they



caused by their might they are put to shame; and they lie uncircumcised with them that are slain by the sword, and bear their shame with them that go down to the pit.

The same end will overtake Edom with her kings and princes, literally, chiliarchs, who were the heads of the leading families. In addition to her kings Edom had princes or dukes. See Genesis 36:40. Coming from Isaac, they were circumcised, but they will share the same fate as the foreign uncircumcised. Along with them the kings of northern Syria and Phoenicia will experience the righteous wrath of God.

#### 8. Pharaoh's Doom. 31-32

Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army, slain by the sword, saith the Lord God. For I have put his terror in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, even Pharaoh and all his multitude, saith the Lord God.

When Pharaoh sees the great array of departed ones in Sheol, he will be comforted over his own multitude. His strange comfort will come from seeing that he is not alone in his misery and doom. His will be the dismal comfort of knowing others are companions in his misery. Another reading in verse 32 is *my terror*, that is, that which the Lord imposes on Pharaoh's followers. The scene of their actions was the land of the living, especially the land of Judah. As we conclude the chapter, we need to remember the prophecy of blessing for Egypt in Isaiah 19:23-25.

This concludes the series of oracles against foreign nations. Those prophecies in chapters 35, 38, and 39, which denounce foreign powers, have their main emphasis as promises to Israel. The chapters against foreign nations were uttered while the prophet was silent toward his own people. As has already been stated, Egypt was conquered by Nebuchadnezzar. The silence of the Greek Herodotus is far from decisive in this matter. He was unable to read the Egyptian sources, and received his information through secondary sources.

The Egyptians, as is known, were adept at covering their disasters. For example, Herodotus did not even mention the important Battle of Carchemish. Some consider the prophecy as completely fulfilled. The destruction of ancient Egypt is said to have been so complete that the characteristics of the old empire have been forgotten. Sin carries with it its own destructive power.

#### The Monotony and Calamity of Sin

As one reads this chapter of Ezekiel, he cannot fail to be impressed with the monotony of the oft-reiterated punishment from the Lord on one nation after another. There is nothing beautiful nor, in the last analysis, variegated in the matter of sin. It is sin, then judgment, just as effect follows cause. And the boundless and unrelieved calamity of it all. Such awaits every soul out of Christ. And the individual Jew is no exception; he has no charm or magical formula whereby he escapes the wrath of God if he is unbelieving. For him, as for all, the remedy is in the finished work of his Messiah and Savior, the Lord Jesus Christ. How long does he need to wait to be told?

### LETTERS

*Thank you for the beautiful calendar, a reminder of the great debt I owe to Israel. I visited our booth at the World's Fair and was impressed with the faithful witnessing of our missionaries.*

K. M. R., Mt. Vernon, N. Y.

*Many thanks for THE CHOSEN PEOPLE magazine. I enjoy every part of it and it provides me with information that I enjoy.*

*To read the prophetic Word is the joy of my life and I would not want to miss this valuable paper.*

Mrs. W. H., Willowdale, Ont.

**When You Change Your Address.** To be sure of receiving every issue of THE CHOSEN PEOPLE, notify us a month in advance and give us both your new and the imprint of your old address together with your Zip Code number. ☆

## THE CHOSEN PEOPLE

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### 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.

(Continued on page 19, October issue)

## The Chosen People Broadcast

WAIT	Chicago, Ill.	Sunday	12:00 noon	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	6:15 p.m.	800 Kc.
CKLW-FM	Detroit, Mich.	Sunday	6:15 p.m.	93.9 Mc.
WBFG-FM	Detroit, Mich.	Saturday	1:15 p.m.	98.7 Mc.
WKPR	Kalamazoo, Mich.	Sunday	2:30 p.m.	1420 Kc.
KGER	Long Beach, Calif.	Sunday	7:15 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.
KFAX	San Francisco, Calif.	Sunday	3:15 p.m.	1100 Kc.
KGDN	Seattle, Wash.	Monday	12:45 noon	630 Kc.
KGFM	Seattle, Wash.	Monday	12:45 noon	105.3 Mc.
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	9:00 a.m.	1390 Kc.
WPOW	New York	Saturday	8:00 a.m.	1330 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.
CKOV	Kelowna, B. C.	Sunday	9:00 a.m.	630 Kc.
CJNB	North Battleford, Sask.	Sunday	9:30 a.m.	1460 Kc.
CKTB	St. Catherines, Ont.	Saturday	8:30 a.m.	620 Kc.
TWR	Monte Carlo, Monaco	Friday	8:00 a.m. GMT.	41 M
TWR	Netherlands, Antilles	Sunday	8:15 a.m.	800 Kc.

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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.