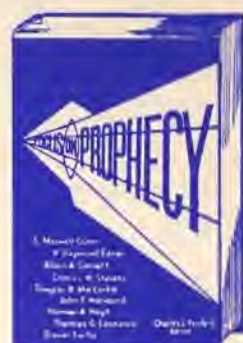


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JANUARY
• 1966 •

THE CHOSEN PEOPLE

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



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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Several weeks ago, I sat reading my paper while my wife was setting the table for dinner. Suddenly, the lights flickered and then went out. Thinking that the circuit breaker had blown, I found a flashlight, glanced at the refrigerator, which seemed to be all right, and then my wife and I went to the basement, where the washer and dryer had been working at peak. We thought that possibly they were the cause of the black-out. We disconnected them, and our lights went on. We were quite sure that our washer and dryer had caused the trouble. I re-checked the circuit box, then went upstairs and looked up the phone number of the appliance repair man. Just as I reached for the phone, it rang. It was our neighbor wondering why her television was not working. I checked ours and it also was out of order. Others informed us that the bank was dark and there were no traffic lights in the next town. I turned on our radio—it was working. New York City was dark. I tried to call the Mission headquarters where classes of the Jewish Missionary Training Institute were scheduled. I couldn't get through. I went back to the radio. Albany was blacked out, as were Vermont and New Hampshire.

The great black-out of November 9, 1965, is now history. Since we live in the suburbs we personally were not greatly affected. We did what we could and trusted the Lord to keep our workers and plant from harm. Just before retiring that night our son John said facetiously, "Don't you feel guilty? Look at the trouble you caused with your washing machine!" We went to bed chuckling.

No, John, our washing machine did not cause the black-out. But whatever the cause, it undoubtedly was some little link that did not properly function. As I write this letter the experts seem to think that a relay switch in Canada failed. At times like this strange questions enter one's mind. Could this failure have been caused by enemy action? I don't believe so, but we certainly showed how vulnerable our country is to attack in this regard. How terrible it could have been if an enemy had used this black-out to schedule an attack. It would not be the first time in history that "for want of a nail a kingdom was lost."

To the Jew First—The *Sine Qua Non* of the Gospel

We are now starting a New Year. It has been our custom each year to remind our friends of the truth that the Gospel of Christ "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Romans 1:16). Most of our friends gladly accept this statement with its deep significance, realizing that it is the Word of God. However, each year in January we receive a few letters rebuking us for emphasizing this as a "shibboleth," and saying also

that while the Gospel *was* to the Jew first, this order is no longer scriptural.

Even if "to the Jew first" were no more than a slogan, which it is not, the Lord knows that we have no desire to perpetuate a catch-phrase, nor do we desire to debate over our belief on this teaching of Scripture. The American Board of Missions to the Jews unequivocally stands upon the Word of God. We make no apologies for our conviction. We believe that to change the tense of the little verb *is* to *was* is dangerous. Like the switch that failed, it can plunge us into darkness.

Putting the Gospel in the Past Tense, Leaves Us—Where?

If the Gospel *was* to the Jew first only, what about the rest of the verse?

... I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Romans 1:16).

Observe the verb of the clause, "it is the power of God unto salvation." If one may change the tense to *was* as far as it relates to the Jew first, what can hinder one from changing it as it relates to the Gospel, saying in effect that the Gospel in the New Testament sense *was* the power of God unto salvation for the early Christians but that this is no longer true? This is the philosophy of the so-called "Christian" existentialists. Neo-orthodoxy cannot exist even momentarily where Scripture is permitted to speak for itself. Changing the tense of the verb *is* to *was* plunges one into darkness.

Arguing to the Point of *Reductio ad Absurdum*

Let us go on, and to many it may seem that we are carrying this existentialist philosophy to the point of absurdity. What would hinder one from proclaiming that "God *Was*?" To some people this is not as preposterous as it may seem to us. The current issue of the quarterly, *Theology Today*, has an article by Dr. Thomas J. Altizer, associate professor of religion at Emory University, of Atlanta, Georgia. In it the author states, "The greatest theological problem of our time is an understanding of the meaning of the death of God."

If language means anything the word "death" describes the condition of one who once was alive but no longer exists. In other words, the professor is saying "God *was*." At first glance one might believe one was reading the philosophy of the nineteenth century philosopher, Friedrich Nietzsche; on the contrary these are the words of a teacher of religion in an American College. Dr. Altizer is not alone in his atheistic theology. *The New York Times* of November 7, 1965 compares him with two other "God *was*" theologians:

Dr Altizer, a 38-year-old Episcopal layman who is in many ways the most radical and difficult to understand of the group, is a mystic who borrows heavily from Oriental and primitive religious phenomena. He states that man will be liberated from the present absence of the sacred only by affirming—even "willing"—the "death of God" and by enduring the present darkness without despair until the dialectical movement of history once again makes the rebirth of the sacred a possibility.

Paul Van Buren of Temple University in Philadelphia, on the other hand, employs the philosophical methods of linguistic analysis and emphasizes the "meaninglessness" of any word such as "God" that cannot be "verified" by human experience.

William H. Hamilton of the Colgate Rochester Divinity School, who like Dr. Van Buren is an ordained clergyman, adopts neither of these approaches. He begins with the ethical problem of the existence of evil and regards faith in God as a future hope which for the moment dissolves into love of one's neighbor.

Just a change of tense. "God *is*" becomes "God *was*." How black is this darkness! I believe the words of Revelation 22:18, 19, and that it is best not to tamper with the intent and the words of Scripture.

We Announce the Opening of Our Chicago Branch Mission

Your Mission is a witness to the fact that the Bible is God's Word and that God is faithful to His Word. As we look over the years and see how our Lord has blessed and honored His Word we continually marvel at His gracious provisions. From the beginning of a little store-front mission in the heart of the Brownsville section of Brooklyn 70 years ago, He has prospered us until now we are happy to announce the opening in Chicago, Illinois, of our thirtieth branch mission. Chicago with 285,000 Jews has the third largest Jewish population in the United States. The way our Lord opened this opportunity is another proof of His faithfulness.

In 1933 the Rev. David Bronstein and his wife, Sarah, opened a testimony to the Jews in Chicago. It was named "Aedus Center." "Aedus" is the Hebrew word for witness. From the start it was a witness that was blessed by our Lord. It was aggressively evangelistic and many souls were continually added to the Body of Christ. Four years ago David Bronstein was called home. Mrs. Bronstein zealously and courageously continued the ministry.

Last year the Board of Directors of Aedus, seeing that the neighborhood in which Aedus was located was changing, sold the building and prayerfully sought a new location. In addition to this they sought to recruit a new staff. Finding devoted missionaries has always been the biggest problem of Jewish Missions. Our Lord's statement is still apt, "The harvest truly is plenteous, but the laborers are few" (Matthew 9:37). Although the Lord gave Mrs. Bronstein remarkable vigor and continued facility of mind, her sight at the age of 75 began failing, and the Aedus Board of Directors graciously asked the American Board of Missions to the Jews to take over and continue a ministry which since its establishment in 1933 has been a faithful "Aedus," witness, to Israel's Messiah.

We are transferring Harry Jacobson from Minneapolis to Chicago. Brother Jacobson, under God's blessing, has done marvelously in carrying on the work of our Mission among the Jews of the Twin Cities. He has already begun to organize the work in Chicago. Three of the students on our Scholarship Program are studying at the Moody Bible Institute, and we will use them also.

Please pray for our building needs. Already negotiations are under way for the purchase of a building on the North Side of Chicago in a large Jewish community. In addition to the fund provided by Aedus we will probably invest about \$40,000. We believe that this will glorify the Lord, and that, by His grace, Chicago will become one of our most effective mission stations.

When we move Mr. Jacobson to Chicago, his place in Minneapolis will be filled by David Woods, one of the boys who came to my wood-working class when I started with the Mission in 1937. The Lord has been blessing Mr. Woods in our West Orange, New Jersey, ministry. He certainly has earned the promotion to his new, enlarged field. To West Orange we are happy to send Lawrence Caruvana, of Coney Island, one of Miss Koser's young men. Larry participated in our Scholarship Aid program, he helped us in our World's Fair ministry and now is being promoted to front-line duty. This is what thrills us—the boys who came to the Mission, accepted the Lord, went to schools and seminaries, and are now serving the Lord. We have many of these students coming up through the ranks! As we look to the future we do not see a black-out, but realize with Hudson Taylor that the "future is as bright as the promises of God." One of these promises is Romans 1:16.

Yours for Israel's salvation,



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



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

A Jewish Businessman Asks Us to Instruct Him in the Bible

By DAVID J. JUROE
Missionary, Washington, D. C.



A SHORT TIME AGO we received a phone call from a Jewish businessman who had been referred to us by a mutual friend. He seemed to be quite concerned over spiritual matters; so we

made an appointment to meet together and discuss his problems.

Several days later he came to our house and we talked for two hours, about his background, his business, his family and the Bible. He came from a very rigid orthodox family, he said, and now, in middle life, he found himself rebelling against many of the traditional precepts of Judaism. He believed himself to be a good Jew, he said, and although he knew very little about the Bible, he was respectable and honorable in his business.

We found him to be somewhat familiar with Christian terminology, having attended a number of church services. He wondered how the Christian communion service compared with the Jewish Feast of Passover; and this gave us a wonderful opportunity to describe the biblical presentation of the atonement and the need for sacrifice for sin.

Toward the close of our meeting, this Jewish man began to analyze his motives for coming to see us, as certain doubts about his Jewish beliefs seemed to make

him a little uneasy. I endeavored to reassure him by pointing out that his deepest longings were basically spiritual, which he probably had never attempted to describe, or possibly had never really been aware of before. Thus he was now able to see his interest was deeper than just adding knowledge about the Christian faith. He was a realtor, he said, and added, "I would like to come and visit you periodically and discuss the Bible. You are the teacher and I will be the pupil, a willing subject."

This proposal on his part turned our astonishment to deep delight. We are asking you, our Mission friends, to pray with us for this man who will be coming regularly to see us for a systematic study of the Scriptures. We are also praying for wisdom that we may be so used that the Holy Spirit will eventually penetrate the heart and mind of this son of Abraham and bring him to a saving knowledge of our Lord Jesus Christ.

A Novel Way to Convey the Meaning of Salvation

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



THE NUTWOOD Street Baptist Church is located in Garden Grove, California, a city of 85,000 population, about 40 miles southeast of Los Angeles. Rev. Glenn Solum is the pastor,

and he has a real burden for winning Jews to Christ. Three years ago this church made a careful survey of Jewish missions and put our Mission on its budget and has been upholding our work in prayer ever since. Upon invitation I have preached there several times.

On one occasion, at an evening service, I spoke on the Jewish holiday of *Shevouth*, or Pentecost. A young man, a Jew, was present for the first time, together with his Gentile wife. They had come, I learned, upon the invitation of a born-again couple of Jewish believers, Mr. and Mrs. Walter Disher, who had induced them to come to hear a Jewish Christian speaker—myself.

After the service Walter Disher introduced the couple to me and I talked with them. They consented to see me in their home about two weeks later. When the time came I asked a senior student from the Bible Baptist College of Springfield, Mo., who had been serving with us as a missionary intern during the summer, to accompany me. We found the young couple at home and Mr. and Mrs. Disher with them, all with their Bibles open.

The conversation began with a question about the Jewish holiday of Passover. From this we went to texts in the Old Testament and then to the New, and this led to a discussion on conversion. I talked about conversion as being a new life. Then I turned to the young student and said, "I never heard of how you came to the Lord. Would you mind telling us?" He replied by telling us that he was brought up by his Jewish mother but without any real understanding of religion; and he described his

stretch in the U.S. armed services, a period during which he sought only pleasure.

Some years later, he continued, Christians whom he met witnessed to him and tried to get him to meet their pastor, which he feared to do, he said. At this point, the young Jewish husband in whose home we were visiting, exclaimed, "That is just the way I feel!" However, the student said, he did meet the pastor who gave him the plan of salvation. I interrupted him here and said, "Please explain to these friends what is meant by the 'plan of salvation.'"

Thereupon he went through the ABC's of the Gospel. Then to illustrate his point, he took out a small pocket Bible, opened it, placed a piece of paper between the pages, closed the Bible with the edge of the paper sticking out, and holding it toward the young husband said, "Imagine this piece of paper to be a \$20 bill, which we will use to illustrate the gift of God, salvation in Christ." Then holding the Bible tightly in his hand so that the piece of paper could not be pulled out, he said, "Imagine now that you want this \$20 bill, representing the gift of salvation, what would you have to do to get it?" The young husband answered, "I suppose I'd have to take the Bible to get the \$20 bill." The student said, "This is exactly what God is doing. He is offering you salvation, but you cannot have it without accepting Christ. You can have it right now if you will pray to God for it." Then addressing the young man by name, he said, "Will you accept the Lord Jesus Christ as your Saviour?"

There was a long moment of silence dur-

ing which we could hear the young man sobbing. At last he said, "I want to believe! I want to believe!" Then in a firm voice, "I will believe!" We went to our knees, and as we prayed we heard the young wife sobbing. At the conclusion of our prayer, she said that she too had accepted the Lord as her husband prayed.

Walter and Carol Disher will be going to Colombia, South America, with the Wycliffe Bible Translators. Thus they begin their ministry according to Romans 1:16 with a Jew first.

Report on World's Fair Ministry

By BURL HAYNIE

ABOUT the ministry of the American Board of Missions to the Jews at the 1964-1965 New York World's Fair, I have only good to report. Victories were won. Souls were saved. Thousands were enlightened. There were many seemingly unsurmountable problems. Our Lord enabled us to get on top of them all. Let there be praise to Him only.

The Lord was manifestly pleased to use a large number of His children in this ministry. Many of you prayed for it faithfully. Many of you gave of your substance. Our Mission's staff members and volunteers gave of their time and energy unstintingly to man our booth. Several other organizations cooperated in this venture. Notably among them were the Lederer Foundation of Baltimore, Maryland, which supplied us with special editions of the "Gospel According to Matthew" and the Yiddish New Testament; the Society for Distributing the Holy Scriptures to the Jews, which supplied us with bi-lingual editions of the New Testament in Hebrew and other languages; and the Biblical Research Society of Los Angeles, which gave to those who requested them Dr. David L. Cooper's "Messianic Series" as well as copies of my book, "Time of Jacob's Trouble Approaching." Some of us sowed. Some watered. God is giving the increase. To Him be the glory!

We reached thousands of Jews with the Gospel. I do not bank on statistics in evaluating the Lord's work, especially when it comes to Jewish evangelism. I do believe, however, that God will bring a goodly number of these Jews to Himself. He knows the ratio. For "Isaiah crieth concerning Israel, if the number of the children of Israel be as the sand of the sea, it is the remnant that shall be saved" (Romans 9:27, A.S.V.).

Space will allow me to relate only three of the hundreds of interesting experiences I had at the booth.

Early in the 1965 season a young Jewess came to the booth full of questions. Previously she had read one of our books. Rev. and Mrs. Samuel Kal-mus and I had the blessed privilege of seeing her bow her head and receive Jesus Christ as her Messiah and Saviour. Afterwards she came often to the booth for instruction and fellowship. On four occasions, I recall, she came to the Fair with her aged mother. On those occasions she took her mother to the kosher restaurant for a meal. She left her mother to eat, while she spent the entire mealtime at our booth. I pray that this young Jewess will develop fully as a child of God and bring glory to our Saviour. Please pray with me.

One evening I talked for half an hour with a learned Jewish man of about 50. He appeared honest and sincere. He was well versed on the subject of Christianity. At the end of our talk he remarked, "I must say, Mr. Haynie, Christians who talk the Bible as well as you do have something that we Jews don't have—none of our rabbis have it."

Just then a Gentile and his small daughter walked into the booth. The stranger remarked, "I'm glad I found this place. I would like to meet a Hebrew Christian." He looked at the Jew and asked, "Are you one?" My Jewish friend was dumbfounded. He looked at me, again at the stranger, then again at me. He asked me, "Do you know this man?" I said, "No."

Then the stranger enthusiastically addressed the Jew saying, in effect, "I'm a Christian. Been one about two years.

For many years I was very religious, attended church, tried to keep the law, did good deeds, etc. But one day a little over two years ago I came to see that I was a bankrupt sinner. Then I confessed my sins to God, and placed childlike faith in the Lord Jesus Christ, and He saved me—changed me completely."

While this unsolicited testimony was coming forth, I was praying earnestly; for I felt that I had an overly zealous person on my hands who was about to cloud my testimony to the Jew. I had tried to be rather sagacious and dignified in my approach to this scholarly man.

The stranger continued, "It was the blood of Jesus that cleansed me of my sins. He is the perfect sacrifice required by God. He shed His blood for the sins of the world. Without the shedding of blood there is no remission of sins. Moses wrote that God had given it to you upon the altar to make atonement for your soul."

My heart thumped with joy, for I had said practically the same words to the Jewish man. By this time I was confident that the stranger was a brother beloved, in the Lord.

The Jewish man said, "Why, Mr. Haynie told me the very same thing. This is incredible if you do not know one another. Your words are the same!"

The Gentile believer replied, "My 10-year-old daughter knows the Lord, too, don't you, honey?" "Yes, I do, Daddy, and He is coming after me some day," chimed the little one.

It was clearly evident that the Gospel had made a great impact upon the Jewish man. Looking completely bewildered, he dropped his head, and rapidly walked away saying to himself, "Incredible! Incredible!"

On another occasion, late one evening, a middle-aged Jewish lady walked into our booth. She quietly looked at all the signs and literature. Then she remarked, "Huh, you're trying to convert us Jews." Without hesitation I replied, "No, Ma'am, we don't try to convert Jews here. We can't do that. If there is any converting, the Spirit of God must do

it." This answer brought a terse command, "Explain yourself!"

She listened attentively for about 30 minutes while I opened up the Scriptures to her. She asked questions occasionally. Finally, feeling led of the Lord, I asked her to seriously consider Jesus as her Messiah and Saviour. There was a moment of silence. She broke the silence saying, "The time I've spent here is the most profitable I've spent at the Fair." She departed with a joyful attitude and with copies of every piece of literature we offered.

A few days after this incident, news headlines blazed these words, "444,000 SAID GOOD-BYE TO THE FAIR . . . Weeping Children and Sad Employees Abounded." I was one of the sad employees. I had had such a wonderful and glorious time serving my Heavenly Father at the New York World's Fair that when it closed, I must confess, I cried. My tears turned to rejoicing, however, when I thought of the multitudes that had been reached with the glorious Gospel of our Lord and Saviour Jesus Christ at our 200-square-foot booth during the past two summers. The Fair had closed, yes. But I was confident that God would give a bountiful harvest from the seed we had sown in the hearts of many Jews, and some Gentiles. For does not the Scripture say, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:5, 6).

Our World's Fair Booth Was Hemmed in by Jewish Orthodoxy

By RACHMIEL FRYDLAND

THE location of our exhibit at the 1965 World's Fair was surely of the Lord's provision. On one side of our booth was a restaurant of the Union of Jewish Orthodox Rabbis and on the other side was the center of the Orthodox *Lubavitcher Hassidim*. The *Lubavitcher Hassidim* is an extreme orthodox Jewish

sect that stresses secular as well as religious knowledge, claiming the two are not contradictory.

Because of this arrangement a large percentage of our visitors were religious Jews who were attracted to the floor of the building in which we were located, not primarily to visit our exhibit but rather to visit either the *Lubavitcher Hassidim* on one side of us, or to have a meal at the kosher restaurant on the other side, and then, probably out of curiosity, they might step in at our exhibit to look us over. Many who did so were young people who might have been sent over by their Jewish parents or educators, possibly to have their own faith warmed up by observing how far we had departed from theirs and hearing our side of the story.

Two young college students visited our booth one Monday afternoon. One of them said, "From your exhibit I see that you also believe in God, like the Jews, but you know the ancient proofs of the existence of God are shown to be philosophically unsound."

I listened patiently as he mentioned some of the "proofs" of God's existence and how they are de-valuated today in American colleges. Finally my turn came. I told the young man that my faith did not depend upon "proofs," but on a deep inward experience and the evidences of God's existence in nature and the universe. There was much more common sense, I added, in the words of the Psalmist, "The heavens declare the glory of God," than in human arguments; and more reason to believe that an all-wise God created the sun, moon and stars than to believe that the universe came into being by itself, or haphazardly.

Then the other student turned to Brother Keil who was with me in our booth, and asked him, "What do you think? Can you prove there is a God in an empirical way?" Our brother answered, "Why, yes; aren't you the seed of Abraham? That in itself proves that there is a God and that His word is true." The young man asked, "How?"

So we took out our Bibles, sat down

and began to read those wonderful words in Jeremiah 31:35,36, "Thus saith the Lord, which giveth the sun for a light by day . . . If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." Why had tiny Israel survived, we asked him, when powerful nations like Assyria and Babylon had ceased to exist? For no other reason, we pointed out, than that there is a God who reveals Himself in our Hebrew Scriptures.

They asked us if we were Christians. This gave both of us a good chance to tell them what the Lord Jesus Christ has done for us. They requested a copy of the Hebrew-English New Testament, and one of them assured us that we would hear from him. We pray that when and if we do, it will be news that one or both of them has been born again in the Lord Jesus Christ, our Messiah.

Follow-up of our World's Fair Ministry

IRVING KUGLER'S REPORT

I AM most grateful to the Lord and to those who made it possible for me to serve on the Visitation Team in following up our World's Fair contacts. I am grateful for the opportunity of presenting so many Jewish people with their need for the Lord Jesus Christ and showing them the prophecies concerning the Messiah, especially the prophecy of His first coming as contained in the Old Testament. The following are just a few more of our experiences.

On Avenue C in Manhattan we called at the home of a Jewish high school student. He was not in. We talked with his mother who explained that her son was interested in religion, and was "going for" a doctorate in religion some day. The card the student had filled out at the Fair indicated a request for copies of Dr. David L. Cooper's literature and a copy of the Hebrew-English New Testament. We left the New Testament and said we could deliver Dr. Cooper's literature later, hoping in this way to

meet the young man in person on a future call.

During the second week of calling, we visited the home in Brooklyn of a Jewish youth, who told us he was out of work. He was a machinist, and as I had worked in a machine shop myself, we were able to talk on a subject which interested him. He invited us in and served coffee. We told him about our meetings at the Brooklyn Mission which were to start in the fall, and he indicated that he would like to attend. He is a good prospect for future visits.

One of the calls made in Brooklyn was at the home of a Jewish boy who had requested a Hebrew-French New Testament. The boy's mother met us at the door and told us the boy was not at home. I asked her if her son had been *Bar Mitzvahed* and she said he would be in a few months. I knew from this that the boy was taking Hebrew and told the mother that I had just completed my first year. She then became interested and asked me what we believed. We are Jews, I replied, who believe that the Messiah has already come, and Larry Caruvana, who was with me, showed her some of the prophecies in the Old Testament.

She asked me if we believed in Christ. I told her that the word "Christ" was a translation of the Hebrew word for Messiah, and that my own father, who had been raised as an orthodox Jew, now believes as I do, that Jesus Christ is the true Messiah of Israel. To my surprise she said that this was nothing new. She knew Christ was a Jew, she said, and left Judaism to found his new religion. He had never stopped being a Jew, I told her, and then she wanted to know what we called ourselves. Larry answered, "We are Hebrew Christians and there are many Jews who believe as we do, and large numbers of us meet at the Mission in Coney Island every Sunday." He offered her our "Fellowship" leaflet and our tract entitled, "An Astonishing Yom Kippur Prayer," which she accepted. However, she would not accept the French-Hebrew New Testament saying she did not feel it would

be of use to her son. Perhaps the next time she is approached she might be persuaded to attend a meeting at Coney Island.

Larry Caruvana and I made a call in Levittown. The man we went to visit met us on the front porch of his home. We introduced ourselves and explained the object of our visit. He invited us into the house, introduced us to his mother and took us into the living room where we all sat down. He was obviously quite ready to listen, so much so that we had an awkward moment trying to find some point of mutual interest. We told him we were Jewish and believed in the Messiah. Larry picked up my lead and began with Genesis 3:15 as the first prediction of the Messiah.

As we were getting into the subject of the universality of sin and the need of a Saviour, the man's mother, who had been on the telephone, came in and began to explain how she came to visit our booth at the Fair, and how impressed she was with the nice way in which our exhibit was set up, and so on. One of our tracts aroused her interest, she said; it was entitled "The Broken Matzo," in connection with which she used the Jewish term, *Afikomon*, where the father takes the middle matzo of the three unleavened cakes, breaks it, and hides half of it. She said she was struck by the explanation given in the tract for this seemingly unexplained custom at Passover. She wanted to ask the Rabbi, she said, if he had any explanation. Larry then began to explain the meaning in connection with Leviticus 17:11, when the telephone rang and the man left the room to answer it. When he came back he announced that they would read the literature and write for the correspondence course described in the folder I had given him, and that they would try and come to one of our fellowship meetings.

There were countless other incidents just as interesting as the ones described. had we the space to print them.

As we left I heard the man explaining to his mother that there were fellowship meetings right there in Levittown.

TESTIMONY OF HARRY JACOBSON

Missionary in charge, Chicago and Minneapolis-St. Paul



BORN near Buffalo (N. Y.) of orthodox Jewish parents, who came to this country from Russia in 1906 to escape the pogroms, I was not brought up with a formal religious training. We lived in an isolated farming community, having only occasional contact with other Jewish families on such holidays as Passover and Yom Kippur. There were seven of us children, five boys and two girls.

After a few years in the country, our family moved into the city of Buffalo and settled in a vicious anti-Semitic neighborhood. Once I asked my father, "If we are people chosen by God, why are we always hated?" He shrugged his shoulders and replied, "We are the chosen people all right, chosen for persecution."

After high school I turned completely away from God and became an atheist. It was not until after World War II, while attending the University of Washington, that I heard a minister make the amazing statement that Jesus Christ was a Jew. I didn't believe it and said the minister must be a liar. I was politely told that he was right, that Christ was a Jew. While I stood there speechless, I was informed also that the greatest Christian missionary who ever lived, the apostle Paul, was a Jew. I went home that night in a daze. I was 28 at the time and couldn't remember ever having talked with a Christian before about his faith.

For two years I argued against the teachings of the New Testament, which I called "the Gentile Bible," before I settled down to read it in earnest. Then the more I read, the more I became aware that it was a book not of hate but of love.

Several years later the Lord led me to Minneapolis to engage in administrative work with the electronic industries, and it was in Minneapolis that I met the Christian girl who was later to become my wife. She attempted to tell me about her Saviour, the Lord Jesus Christ, but I always stopped her. Finally we decided to break up. On what was to be our last date, I told her, "I'll never believe the way you do!" when suddenly the Holy Spirit came into my heart with such force that I dropped to my knees and wept. The next morning, Sunday, Donna called me, and asked me if I wanted to go to church with her. Although I felt weak and miserable, I told her I would.

The church was the First Baptist in downtown Minneapolis, and it was Communion Sunday. At the close of the service, while the congregation was singing, "Blessed Assurance, Jesus is mine!" at that exact moment Jesus did become my Saviour and Redeemer.

There were family heartbreak and trials at first. After my conversion, my heart turned to my own Jewish people and their need of the Gospel and the Lord led me into volunteer work for the American Board of Missions to the Jews. The doors were definitely opened to me in November 1963 when I was accepted for full-time service with the Mission at its Minneapolis-St. Paul Branch.

Among the many bountiful blessings my wife and I have received from the Lord are two adopted children, Jonathan Neil, 5, and Linda Ruth, 18 months.

At last I know the "peace of God which passeth all understanding" because I have taken the Lord Jesus into my heart.



Jewish Notes

By ALTHEA S. MILLER

Soviet Anti-Semitism—A week-long vigil protesting Soviet bias against Jews in that nation got off to a dramatic start in Washington recently. A crowd of nearly 10,000 persons from 106 U. S. communities heard speakers charge the Soviet government with being bent on destroying Russian Jewry.

In pointing up the harsh facts concerning Russian Jews it was noted that in 1956 there were 450 synagogues in Russia. In 1965 there were 60. Jewish congregations are made up increasingly of old people. Jewish youth are being prodded into atheism. Although the Soviet anti-religious campaign is general in its outreach, there is no mistaking the special force of restrictions directed against the Jewish community.

This anti-Semitism has been showing in a number of newspapers coming out of Russia in which there has been a resumption of articles and reports showing Jews in a bad light.

It is the belief of the participants in the vigil that external protest is more effective in altering Soviet policy than internal protest. One speaker among the writers, educators, clergymen and labor leaders participating said, "There is a good deal of evidence that the USSR is very much open to the pressure of world opinion these days." Here then, is further evidence that "enmity between thee and the woman . . ." (Genesis 3:15) continues apace until ". . . He hath put all things under His feet . . ." (1 Cor. 15:27).

Computer Analysis and the Bible—The first electrical processing of a Hebrew text which took place September 27, 1964 makes the observer ask, "Will wonders never cease?" On this day, for the first time anywhere in the world, six verses of the Bible in Hebrew, previously transferred to punched cards, were fed into an IBM 1401 computer, scanned, magnetically "memorized," then analyzed.

That which emerged contained every detail of those verses—vowels, consonants, grammatical analysis, the number of letters, etc. The results of this experiment represented nine months' effort by G.R.A.A.L., a group of research workers in Strasburg.

Group for Research and Automated Analysis of Hamitic-Semitic languages (G.R.A.A.L.) has since gone on to perfect results to the point of having now listed complete books of the Bible such as Genesis, Habakkuk, Joshua, etc.

The interest in this computer by Biblical scholars lies in the fact that they are able to "acquire precise information as to the life of a language and its literature during a specific period and in a particular area." As the scientists and scholars "feed" God's Word into the computer in the name of advanced scientific scholarship, we pray that the Spirit of Truth will feed that same Word into their hearts to the opening of the eyes of their understanding. No computer can eliminate Messiah-Christ from the pages of His Word. ☆

Bible Conference Blessings

By REV. EMIL D. GRUEN, D.D. — Conference Secretary



"The heavens declare the glory of God; and the firmament sheweth his handiwork." (Psalm 19:1).

THIS review of our summer conference activities in 1965 is being written while flying home from a series of meetings on the west coast. The plane is winging its way over the mountains and below me is the ruggedly beautiful panorama of God's handiwork. Looking into the distance I can see heaven and earth coming together in beautiful symmetry. Surely our God is a great God and wondrous are His works.

The purpose of the conference program of our Mission is to declare just this: That the works of God in the realm of the Spirit are even more wonderful than His work in creation. As beautiful as the heavens are, how much more beautiful is His revelation found in the precious Book and how much more wondrous is the living Word, our precious Lord Jesus Christ; how greater than the creation of a mountain is the re-birth of a soul. Even as the Psalmist stood in awe and wonder as he contemplated God's creation so we, as we gather in our various conferences, gaze amazed at the works of God for the spiritual well-being of man. The blessings and illumination that come as we study

His Word; the joy of the fellowship which is ours through our precious Saviour; the great thrill that comes in the hearing of souls, lost sheep of the house of Israel, finding in our Lord Jesus Christ the long yearned-for Messiah; all these are the ingredients that make our conferences mountain top experiences that refresh the soul. Just as David could not look at God's creation and not be the better for it, so there comes to all of us who participate in the conferences a renewal of spirit that makes us more earnest in our discipleship than we have been before. This is testified to again and again in the after-glow fellowships which close our family conferences at The Firs, in Bellingham, Washington and at Cedar Lake, Indiana.

How grateful we are to God for the Bible teachers and missionaries, God's choice servants, who lead us through His Word and share the results of our missionary partnership with us. We had the joy of having in our conferences Dr. S. Maxwell Coder, Dean of Education, Moody Bible Institute; Dr. Charles L. Feinberg, Dean and Professor of Old Testament and Semitics, and Dr. Glenn O'Neal, Professor of Practical Theology, both of Talbot Theological Seminary. In addition and participating in the conference programs were the faithful mis-

sionaries of our beloved Mission who shared with us the joys and problems of the person-to-person ministry which is so important a part of our Gospel outreach to our Jewish people. May God reward them for all the blessings they brought to us.

We furthermore want to express our heartfelt thanks to those who entertained the conferences. The family conferences at The Firs and Cedar Lake were both a time of spiritual blessing and physical refreshing. All this would not have been possible were it not for the warm, friendly and dedicated ministries of the staffs of these fine conference grounds. Nothing that could be done for our comfort and enjoyment was overlooked. And so to Dr. Grant Whipple, Director of The Firs and our brother Richard Boldt, Director of Cedar Lake and their fine staffs go our sincere thank you. May God continue to bless their ministries.

We also remember with grateful hearts the warm welcome accorded to us by the pastors and churches who participated in our Oregon Itinerary and Seaside conferences. The following were our hosts: Dr. John B. Houser, First Baptist Church, Corvallis, Oregon; Dr. Vance H. Webster, First Baptist Church, Eugene, Oregon; Rev. Joe J. Wiens, First Baptist Church, Lebanon, Oregon; Rev. Russell K. Wood, First Baptist

Church, Hillsboro, Oregon; Dr. Ralph H. Isensee, Burlingame Baptist Church, Portland, Oregon; Rev. Russell A. Shive, Montavilla Baptist Church, Portland, Oregon; and Rev. John P. Ludlam, First Baptist Church, Asbury Park, New Jersey. Our prayer is that these conferences may have been a blessing and a challenge to their people even as they were to us.

These were our summer conferences and as we look back upon them, the blessings, the fellowship, the refreshing they brought to all who participated, we cry out with the hymn writer "Praise God from Whom all blessings flow."

Now we look to this coming summer and its conferences, the Lord tarrying. We want to give you the dates so that you can even now begin to make your plans to be with us. In a later issue of THE CHOSEN PEOPLE we will give you more detailed information. The dates for the summer conferences are as follows:

The Firs, Bellingham, Wash. July 2 to 8
Oregon Itinerary July 10 to 20
Cedar Lake, Indiana August 6 to 12
Seaside Conference,
Asbury Park, N.J. August 21 to 26
Summer's End Conference,
New York City .. August 28 to Sept. 4

We will be happy to send you further information and the detailed program.

Rev. Emil D. Gruen, D.D., Conference Secretary
American Board of Missions to the Jews, Inc.
236 West 72nd Street,
New York, N. Y. 10023

I am interested in the _____
Conference. Please send further information and the program
brochure when ready.

Name _____

Address _____

City _____ State _____ Zip Code _____



Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: *When Christians are caught up, are they going to the marriage supper of Revelation 19? "And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb" (Rev. 19:9).*

Answer: I believe the Book of Revelation to be chronological and that the rapture takes place before the events of chapter 6 take place. The marriage supper is not until after the overthrow of Babylon and just prior to the Lord's return to the earth, according to the context. Between the rapture and the supper I believe the judgment of the believer's works will take place (2 Corinthians 5:10), but this is not in view in the Revelation.

* * *

Question: *Please explain Matthew 19:14. "But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven" (Matt. 19:14).*

Answer: The first thing to note is that the Lord Jesus Christ is speaking in the present tense of individuals on earth. He is not referring to heaven or the future millennial kingdom. The kingdom of heaven about which He speaks is a present spiritual kingdom. Children are in this kingdom because in simple faith they believe on Him (Matthew 18:6). It is in this kind of simple child-like faith that anyone enters (Matthew 18:3; Luke 18:15-17).

* * *

Question: *Please explain 1 Timothy 2:15. "Notwithstanding she shall be saved in childbearing, if they continue in faith and charity and holiness with sobriety."*

Answer: Just because the word "saved" is used in a Scripture it does not mean that the reference is to soul salvation. The disciples during the storm cried out "Lord, save us: we perish" (Matthew 8:25). Certainly they were referring to physical salvation. The same Greek word *sozo* (save) is used in a physical sense in Matthew 9:21, 22 (translated "made whole"); 14:30; 24:22 (and perhaps verse 13 as well); Mark 5:23, 28, 34; 6:56, etc. Such is the case in 1 Timothy 2:15. Unlike the corn of wheat that falls into the ground and dies to bear fruit, the mother does not have to do so. This is all the more remarkable because of her part in sin's entrance into the world bringing with it physical death. Therefore it says "Notwithstanding she shall be saved in childbearing." A violation of the conditions attached (verse 15) may result in the physical death of the mother, but this is not to imply that every death at childbirth is due to such a violation since there are other factors which may cause death as well.

* * *

Question: *Do the Jews, those who hold to the Old Testament Scriptures, in keeping the Passover Feast now set an empty chair, and lay an empty plate for some waited-for and expected One?*

Answer: The empty place is found at every Passover table. It is usually considered reserved for Elijah or the Messiah. In many homes today where the Messianic hope has vanished it merely represents hospitality, a chair for any guest who may happen by. It is not expected, should Elijah or the Messiah come, that he would sit in every chair, but who knows to which home he may

come? However, there are those who believe that Elijah could be omnipresent like the sunlight and the "Angel of Death." This is seen especially in what is known more specifically as "Elijah's Chair," a chair that was placed at every circumcision at the right hand of the *sandek* (the godfather who holds the child during the ceremony). Tradition has it that when circumcision was about to be abolished in the northern kingdom under the influence of Jezebel, and Elijah had retired to a cave and prayed (1 Kings 19:9, 10), God ordained that no circumcision should take place except in the presence of Elijah. It is in connection with the problem of Elijah's presence at different circumcisions at the same time that the answer of his omnipresence was advanced. ☆

* * *

Question: *Recently I heard in a message that Daniel 4:25 told of demons driving the king. The speaker said that the words they referred to demons. I can't see it. What help can you give me?*

Answer: Instead of the "they" of the Authorized Version the American Standard Version translates verse 25 "that thou shalt be driven from men . . . and thou shalt be made to eat . . ." This is because of the Hebrew construction which Keil properly takes as an indefinite plural form standing instead of the passive and states "Thus the subject remains altogether indefinite, and the one has neither to think on men who will drive him from their society, etc., nor of angels, of whom, perhaps the expulsion of the king may be predicated . . ." This is not to deny the ministry of angels nor the working of demons, it is simply that the text does not lay stress on this aspect of the matter. Zockler, in *Lange's Commentary*, says "The agents of the punishment, who are not designated, are inferior angels . . ." but James Strong, the American editor, prefers to follow Keil in not assuming who the agents are. Since the agents are not definitely stated let us be content to rest the matter here. God is sovereign in His universe and may use whom He will.

Question: *Does not 1 Corinthians 11:22 "What? have ye not houses to eat and drink in?" show that eating in the church is wrong?*

Answer: Not necessarily, since Paul is dealing with an abuse and not the proper use of eating. To begin with, the first Lord's Supper followed the Passover meal itself (Luke 22:15, 20) and so it became customary for believers to eat together first, as the *Expositor's Greek Commentary* states it, "it is altogether indisputable that this commemoration at first followed a common meal" (See Acts 2:42 and 46). This eating together was no doubt also necessitated by the fact that many came from distant areas. However the meal before the Lord's Supper came to be known as the *Agape* or "Lovefeast." This was so abused at Corinth as to bring forth the strong invective from Paul in 1 Corinthians 11. The injunction of Paul was not intended as a blanket statement for all eating in churches.

* * *

Question: *Can you tell me why David was privileged to wear the ephod?*

Answer: 2 Samuel 6:14 states that "David danced before the Lord with all his might; and David was girded with a linen ephod." 1 Chronicles 15:27 also tells us that he wore an ephod of linen. In neither passage is a reason for this given. However, it is to be noted that this was not identical with the ephod of the high priest which is described in Exodus 28:6 ff. It was rather like that worn by Samuel in 1 Samuel 2:18 and the priests in 1 Samuel 22:18. The explanation given in Keil and Delitzsch is most likely correct: "The white ephod was, strictly speaking, a priestly costume, although in the law it was not prescribed as the dress to be worn by them when performing their official duties, but rather as the dress which denoted the priestly character of the wearer; and for this reason it was worn by David in connection with these festivities in honor of the Lord, as the head of the priestly nation of Israel."

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 XXXIV

THE WICKED SHEPHERDS AND GOD'S SHEPHERD

3. GOD'S JUDGMENT BETWEEN THE SHEEP. 17-22

And as for you, O my flock, thus saith the Lord God: Behold, I judge between sheep and sheep, the rams and the he-goats. Seemeth it a small thing unto you to have fed upon the good pasture, but ye must tread down with your feet the residue of your pasture? and to have drunk of the clear waters, but ye must foul the residue with your feet? And as for my sheep, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet. Therefore thus saith the Lord God unto them: Behold, I, even I, will judge between the fat sheep and the lean sheep. Because ye thrust with side and with shoulder, and push all the diseased with your horns, till ye have scattered them abroad: therefore will I save my flock, and they shall no more be a prey; and I will judge between sheep and sheep.

Once the Lord has dealt in proper fashion with the rulers, there must be a judging between the individuals in the flock. Not all have the reality of faith. Some are only professing. Their works reveal their actual identity. The passage before us anticipates the judgment so clearly given in Matthew 25:31-46. There are some who think the prophet now turns from the kings to lesser officials who have mistreated their fellow-countrymen. God will judge between one class (the weak and the helpless) and another (the strong and the oppressive). We can only understand that the

strong followed the oppressive measures of their rulers in trampling under their poorer brethren.

If there be any question as to whom the prophet has in mind, such doubt is removed by the words of verse 18. Here is a reference to the wealthy who oppressed their poor brethren. After they fed themselves bountifully from a good pasture, they insolently and unfeelingly ruined what could have been of benefit to the rest. Thus the weak and down-trodden knew only the dregs of existence and deprivation as the ordinary course of their life.

By an unerring judgment the Lord Himself will do the work of adjudication between His sheep. He will manifest who are the true and who are the spurious. The ruthless tactics of the oppressors are depicted and the manner in which they accomplished the utter discomfiture of the helpless flock, whereby the sheep were scattered abroad. The deportation to Babylon was but one instance of this dispersion. So for the immediate present of Ezekiel's day the Lord would grant a measure of deliverance for the needy, but the full realization of the prediction of verse 22 must be in the future in Messiah's reign. How much is to be accomplished in Messiah's kingdom! Is it any wonder that the godly in Israel have always looked with longing and faith to that hour of blessed consummation?

4. GOD'S SHEPHERD, THE MESSIAH. 23-31

And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, the Lord, will be their God, and my servant David prince among them; I, the Lord, have spoken it. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell securely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season; there shall be showers of blessing. And the tree of the field shall yield its fruit, and the earth shall yield its increase, and they shall be secure in their land; and they shall know that I am the Lord, when I have broken the bars of their yoke, and have delivered them out of the hand of those that made bondmen of them. And they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell securely, and none shall make them afraid. And I will raise up unto them a plantation for renown, and they shall be no more consumed with famine in the land, neither bear the shame of the nations any more. And they shall know that I, the Lord, their God, am with them, and that they, the house of Israel, are my people, saith the Lord God. And ye my sheep, the sheep of my pasture, are men, and I am your God, saith the Lord God.

In satisfying contrast to the numerous incompetent and ineffective shepherds in Israel's past, will come one Shepherd whom the Lord will set up. There is doubtless allusion to the former separation of the nation into two kingdoms. Compare also John 10:16: "one flock, one shepherd." See also 37:24. There is not only the contradistinction to the many before Him, or the need of only one for a united nation, but the fact that others will not be needed in view of His eternal rule. Twice it is stated that He will feed them. This is not a gathering of all believers into the church through Christ. The reference to God's servant David is to be understood as his greater Son, the Lord Jesus Christ. The verb *set up* does not imply the resurrection of David himself, but the appointment of another. Compare the language of 2 Samuel 7:12 for the same verb. See

Jeremiah 23:5; Hosea 3:5; and Jeremiah 30:9 (in the last two references He is already called David). If this were the literal David, it is strange that there is no introductory word concerning his resurrection. Kimchi, the great Jewish commentator, stated: "David is the Messiah who shall arise from his seed in the time of salvation." It is the anti-typical David, the Messiah. Messiah is referred to as David in Isaiah 55:3, 4 as well. It has reference to the name of the dynasty. This can be seen in passages such as 2 Samuel 20:1 and 1 Kings 12:16. And the goal of all God's dealings with them is that they may recognize that He is their God and none other.

The prophets are one in declaring that, when Israel is in the place of obedience before the Lord, they will experience the fulfillment of blessings on earth. Millennial conditions are in view in verses 25-28. These are some of the features on the physical side of the covenant in Jeremiah 31:31 ff. The evil beasts are not figurative of the neighboring nations. For the original promise see Leviticus 26:6; also the later confirmations of it in Isaiah 11:6-9; 35:9; Hosea 2:18. In His hill of Zion the Lord will restore the former and the latter rains. It is from this verse that we have the hymn: "There shall be showers of blessing." The physical elements presuppose in Israel the indispensable spiritual foundation. The former rain falls in the Holy Land in October or November; the latter rain from the middle of December to March. Israel will in turn be a source of blessing to the surrounding nations. Compare Zechariah 8:13. Moreover, the refreshings of the Spirit are often compared to a shower. See Isaiah 44:3. The literal is the primary concept with the corollary of spiritual elements. It is interesting to compare with the "showers of blessing" the mention of "the times of refreshing" of Acts 3:19, 20. The curse will be lifted from the earth.

Having spoken of the showers of blessing, the prophet now pictures the fruitfulness of the land in order to show also the desirability of the land for those

living in it. Neither natural forces nor human foes will disturb their peace. In contrast to all the preceding centuries when life hung in doubt so constantly, now all will be safety and security. Some understand the plantation or plant of renown to refer to the Messiah (Isa. 11:1; Jer. 23:5), because the verb (*raise up*) is the same as that used for the Messiah. However the context is stressing the fruitfulness of the period, and there appears to be a reference to the fruit that will be famous. There will be great fertility and growth of vegetation. It is the truth of Amos 9:13.

Unquestionably, the climax is the conversion of Israel when they recognize the Lord as their God, and experience the blessedness of the acknowledgment of them by the Lord as His people. It is the same theme as that of Romans 11:25-27. The final verse leaves no doubt as to the literal subjects of the parable. Think of the greatness of the divine condescension in setting forth the promises. The great gulf between God and man was yet to be bridged by the one Shepherd of verse 23, the God-man. And the accomplishment of all that is predicted rests ultimately with God.

NEWS ITEMS OF INTEREST

DALLAS—Our missionary, Dr Thomas S. McCall, tells of a full program at Beth Sar Shalom in Dallas, with meetings and classes five days in the week, including: Tuesday, Bible Discussion Class; Wednesday, recruiting volunteers for Jewish Visitation; Thursday, Visitation Team work; Friday, prayer for the lost sheep of Israel; and a Sunday afternoon message. Let us pray much for these endeavors.

A further note from Phyllis Schuman of Dallas tells of a Jewish lady who had served with a friend of the Mission on the jury, and who gratefully accepted a subscription to THE SHEPHERD OF ISRAEL. Miss Schuman asks prayer for this lady and others who are accepting THE SHEPHERD, that they will read it, desire to come to the meetings, and

The Shepherd of Israel

The picture of the sheep which Ezekiel portrayed on the physical side is scarcely equal to the condition of Israel on the spiritual plane. Sheep are so quick to go astray, and Israel has departed from their God and been scattered. Reread the chapter and see how many times it is stated that the sheep are scattered, to say nothing of similar expressions. Our Lord had diagnosed the condition of His people correctly when He referred to His people in the days of His earthly ministry as "the lost sheep of the house of Israel." But the condition is not hopeless. The same authoritative Word, that describes and alerts us to their condition, also informs us that they can be returned to the Bishop and Shepherd of their souls (1 Pet. 2:25). But God has so ordered it that they must receive the soul-saving news through human agency, that is, through the prayers, witness, and concern of us who know the Shepherd as Saviour and Redeemer. God forbid that you and I should monopolize this life-giving message. ☆

(Continued in February issue)

finally have the hunger of their hearts satisfied in accepting the Jewish Messiah who came in fulfillment of all of God's promises through the Old Testament prophets.

The Brooklyn Mission, Miss Eleanor Bullock reports, is having its "face lifted." The old bookstore on the corner of Broadway and Walton Streets is being beautifully decorated with the furnishings from the World's Fair booth. Mr. Hans Werberg will keep it open for people passing on the street so they might come in and ask questions and receive gospel literature. Pray for this ministry, that through it many young people and adults will be added to our weekly meeting there. Entrance will be made through this room to the Adult Bible Class upstairs.

THE CHOSEN PEOPLE

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General Information

(Continued from page 19, December issue)

Budget. Under God's leading and blessing, the needs of the Mission have grown to over \$700,000 annually. The Lord has never failed us. We have no guaranteed support from any human source; nor are worldly methods of raising funds resorted to. No appeals are ever sent out asking for money. The Mission exists as a testimony to the God

of Israel who has never failed to move the hearts of His children to come to our help.

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

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

Contributions are acknowledged promptly. Donors' names are not published. Gifts may be specified for any department of the work, and will be used only as the giver may designate. (Continued on page 19, February issue)

SOME OF OUR REGULAR MEETINGS

—NEW YORK—

HEADQUARTERS: Sunday 3:45 p.m., Gospel Service. Second Sunday each month, 3:45 p.m., Communion Service. 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.

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

—LONG ISLAND—

HUNTINGTON STATION, 27 LIBERTY STREET: Monday 4:30 p.m., Children's Bible Class. 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 67th ST.: 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: Last Saturday each month 8:00 p.m., Bible Study.

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

—CALIFORNIA—

HOLLYWOOD, 6136 LEXINGTON AVENUE: Sunday 2:30 p.m., Meeting on Prophecy. Tuesday 7:30 p.m., Bible Study Group. Thursday 10:45 a.m., Ladies' Bible Class followed by Intercessory Prayer Band. Every Second Friday 7:30 p.m., Fellowship Meeting. Meetings also held in Sunland, La Mirada and Bel Air.

SAN FRANCISCO, 8028 GEARY BLVD.: Third Friday each month at 6:30 p.m., Bible Class followed by intercessory prayer.

—WASHINGTON, D. C.—

5617—16th ST., NW: Thursday 8:00 p.m., Adults. Friday 7:30 p.m., Teenagers. Saturday 10:00 a.m., Children. First Saturday each month 6:30 p.m., Family Night.

—PITTSBURGH, PA.—

5808 BEACON STREET, PITTSBURGH 17: Saturday 10:00 a.m., Bible Class for Adults and Children. Tuesday 7:30 p.m., Prayer and Staff Meeting. Wednesday 1:30 p.m., Women's Bible Class. Friday 7:30 p.m., Teenage Fellowship. Fourth Thursday 7:30 p.m., Sar Shalom Fellowship.

—FLORIDA—

MIAMI BEACH, 326 MERIDIAN AVENUE: Wednesday 8:00 p.m., Bible Study. Other meetings are held in Miami. For details call 532-5976.

—NEW JERSEY—

WEST ORANGE, 71 Fitzrandolph Rd.: (Courtesy of Mr. and Mrs. W. Triot) Tuesday 8:00 p.m., Bible Study and Fellowship.

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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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Has your church been visited by one of our field evangelists to tell you about our work? Arrangements can also be made through these workers for local conferences on Prophecy and the Jews and explanations or demonstrations of Jewish religious customs and the way to reach Jews for Christ.

Please address all enquiries to the Missionary Secretary at Headquarters.