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# THE CHOSEN PEOPLE

MARCH  
1967

### CONTENTS:

SALUTATION "Schemer or Saviour?"	1
REPORT FROM CONEY ISLAND BRANCH	10
EZEKIEL — INTRODUCTION — CHAPTERS XL - XLVIII By Dr. Charles L. Feinberg (Cont. from February Issue)	16

AMERICAN BOARD OF MISSIONS TO THE JEWS, INC.

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# AMERICAN BOARD of MISSIONS to the JEWS

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## THE CHOSEN PEOPLE

MARCH 1967

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# Salutation



## D EARLY BELOVED FRIENDS IN THE LORD:

Was the Lord Jesus Christ a grandiose schemer or is He the promised Messiah of Israel? This is the question one is asked to answer as he reads, "The Passover Plot: New Light on the History of Jesus," by Hugh J. Schonfield. Dr. Schonfield says,

I have made it clear that I have written about Jesus as a historian, not as a theologian. There is, of course, a very big difference. The historian must not, in the first instance, see with the eye of faith.

Reprinted from the *London Evening News*

Although as a historian the author looks at the New Testament without "the eye of faith," the reader becomes aware that this particular historian looks at the New Testament with a very strong faith — a faith in his ability to weave fantastic beliefs into the Gospel story apart from the facts of history.

"The Passover Plot" is an effort to demonstrate what the author believes — that the Lord Jesus Christ contrived an involved scheme that led to His "death, burial and resurrection." He tries to demonstrate that Jesus as a young man was convinced that He was the Messiah, and that in this conviction He was absolutely sincere. Schonfield states:

The right understanding of Jesus commences with the realisation that he identified himself with the fulfillment of the Messianic Hope. Only on this basis do the traditions about him become wholly intelligible. He was no charlatan, wilfully and deliberately misleading his people, well knowing that his posing as the Messiah was fraudulent. There is not the slightest suspicion of pretence on his part. On the contrary, no one could be more sure of his vocation than was Jesus, and not even the threat of imminent death by the horrible torture of crucifixion could make him deny his messiahship (p. 41).

In order for Jesus to know how to become the Messiah we are told by Dr. Schonfield that He needed "a kind of blueprint of the Messiah's mission with the prophetic requirements organized," or as the author puts it:

It was essential for Jesus to acquire more insight into the messianic interpretation of the Scriptures, more ability to comprehend the will of God. The messianic import of a number of passages he well knew from what he had heard in the synagogue, and perhaps from what his father and others had told him. But since no one had had to face the fulfilling of the prophecies there existed no systematic presentation of what should befall the Messiah. This had to be discovered and worked out. A clear pattern had to emerge. Though Jesus may have believed that he would be guided aright when the time came, he still had to visualise the mission of the Messiah more concretely and relate it to contemporary conditions and circumstances (pp. 61, 62).

The author of "The Passover Plot" then refers to the Qumran scrolls which he avers "show how the books of the Bible were prophetically interpreted" thus:

When we read these strange documents it is not difficult to understand how Jesus could have arrived at comprehension of what the Messiah would experience. He evidently accepted that assured results were obtainable in the ways which were in vogue, and a prophetic blueprint of the Days of the Messiah was the outcome of his investigations. The Scriptures thus disclosed to him the character of his mission, how his message would be received, his fate, and his subsequent appearance in glory as king and judge of the nations (p. 66).

Now that Jesus had the "blueprint," Dr. Schonfield continues, He studied it and learned what was expected of the Messiah, and then He determined to enact the Messiah's role. Thus does this author ask us to believe that our Lord was not only a schemer but also an actor par excellence! As witness the following passage:

We may consider that Jesus had a strong sense of the dramatic which not only brought home to him acutely the character and implications of his people's history, but led him to see himself as the embodiment of their hopes. In his own person he dramatised their dreams and saw himself acting out the prophecies. We may hold that this is how he came to marshall the messianic predictions in order as no one else had done so that they acquired the form of a drama developing to its appointed climax. His visualisation of the role of the Messiah was highly theatrical, and he played out the part like an actor with careful timing and appreciation of what every act called for. His calculated moves, his symbolic actions such as the forty days in the wilderness and the choice of twelve apostles, his staging of the triumphal entry into Jerusalem and the Last Supper, all testify to his dramatic consciousness, as do many of his gestures and declamations. Only one who possessed such a consciousness could have conceived, contrived and carried out the Passover Plot so masterfully and so superbly. But the portrayal of the Messiah's tragedy, and the anticipation of the happy ending, was utterly sincere. This was reality not make-believe (p. 68).

These extended quotations from Dr. Schonfield's book are necessary for two reasons: (1) that our readers may be enabled to judge the author's actual words rather than our interpretation of them; and (2) that his method may be clearly discerned. Dr. Schonfield claims to be a historian. He is making startling charges about the One whom countless millions of Christians believe to be their Saviour. To us who believe in Him He cannot be both schemer and Saviour. Because the author is quite evidently a scholar (his ability to quote both the Old and New Testament Scriptures should put many a theologian to shame), and since he is also evidently a trained historian, casual readers will be tempted to accept his statements as authoritative. Because a historian makes a statement, many accept it as genuine history. But observe the nature of the statements which are quoted herein. The language is natural, easy-flowing, and seems so logical. What has been quoted from Dr. Schonfield's book so far, while surprising to many and shocking to others (including me) are so specious that it seems almost rude to ask the author a simple question: "What evidence do you have?" But ask this question we will! If the author has evidence he has successfully hidden it. Read these quotations, read the book — there is none! Later when the climax of the book is reached the author does admit that some of his ideas are not new; some of the ideas expressed are found in fiction.

The idea was used in fiction by George Moore in *The Brook Kerith* and by D. H. Lawrence in *The Man Who Died* (p. 163).

To recapitulate, Dr. Schonfield in "The Passover Plot" asserts that Jesus planned His own arrest, crucifixion, and resurrection! He states that Jesus arranged to be drugged on the cross, that He simulated death so He could later be removed and be "resurrected," and thus fulfill the Messianic prophecies. According to Dr. Schonfield this scheme of Jesus failed in only one detail, a "detail" that was prophesied by Zechariah (Zechariah 12:10), centuries before Christ lived—a Roman soldier thrust a spear into Jesus' side. After His entombment an accomplice, Joseph of Arimathea, removed

the still-living but unconscious Jesus from the tomb. Jesus died, Dr. Schonfield asserts, not as a result of the crucifixion but because of the soldier's spear thrust!

One would think that "The Passover Plot" should be named "The Fantastic Plot." However, at the date of writing it has sold 150,000 copies, and is advertised as a selection of the Literary Guild and the Mainstream Book Clubs. In spite of the fact that Dr. Schonfield claims to have spent forty years in developing his theory, he has failed to come up with anything new. He changed the old and discredited "swoon theory" into a "drug theory." Almost all the other claims of Dr. Schonfield were discarded by scholars generations ago.

"The Passover Plot" is a book which an informed missionary to the Jews should read. We plan in a later issue of "The Chosen People" to demonstrate the absurdity of the book's main thesis. For our immediate purpose it is sufficient to point out the book's outstanding flaws as follows:

1. It presents no evidence.
2. The author wants "to have his cake and eat it too." On one page he categorically rejects the validity of the true messiahship of Jesus Christ and on another he weaves what he has rejected into his "plot."
3. This author, as a historian, presents historical absurdities to bolster his argument. For instance, he says that Luke wove into his Gospel ideas suggested by Josephus in the latter's autobiography. Again the author makes a statement but gives no proof other than some similar ideas found in both works. The truth is that Luke died several decades before Josephus' work was published.

In spite of all I have written, I believe that we will be able to use this book to demonstrate the truths of the Gospel. Modern rabbinical teaching claims that most if not all of what we call "messianic prophecies" are not messianic at all, and that such prophecies certainly do not refer to the Lord Jesus Christ. For instance, rabbinical teaching says that the suffering servant of Isaiah 53 is not Jesus, it is Israel. It may turn out to be that Dr. Schonfield has probably done us a great favor, inasmuch as he has demonstrated that, at the time of our Lord's ministry the rabbis, leaders, and the people alike all looked forward to the coming of a Messiah who would suffer, die, and be raised from the dead! If our Lord "plotted" these things it follows that the Scriptures teach these things.

The following is Dr. Schonfield's compilation of Scriptures which he claims Christ might have imitated. He precedes the list of prophetic verses with brief introductory remarks.

To get behind the statement of Jesus we must ourselves make an excursion into Testimony Land. We must set out at least a section of those Scriptures that for many years had been the meat and drink of the soul of Jesus, marshall them in order, and savour them in their bitterness and in their sweetness. We are not pretending to reproduce with assurance the very passages which informed him of what would befall in his time of testing; but in the fashion of the Nazorean compilers of testimonies we can demonstrate the effect of the conjunction of some of the things that were written.

## OPPOSITION AND REJECTION

'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed.' 'He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised and we esteemed him not.' 'The stone which the builder rejected is become the head of the corner.' 'Mine enemies speak evil of me, When shall he die, and his name perish? . . . All that hate me whisper together against me: against me do they devise my hurt.' 'And one shall say unto him, What are these wounds in thine hands? Then shall he answer, Those with which I was wounded in the house of my friends. Awake, O sword, against my shepherd . . . Smite the shepherd and the sheep shall be scattered.' 'The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about with words of hatred; and fought against me

without a cause. For my love they are my adversaries . . .' (Ps. 2:2; Is. 53:3; Ps. 118:22; Ps. 41:5-7; Zech. 13:6-7; Ps. 109:2-4).

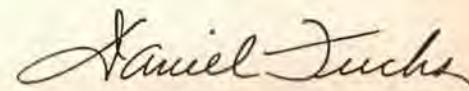
'I gave my back to the smiters and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.' 'He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter . . . He was taken from prison and from judgement: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken.' 'I am a worm and no man; a reproach to men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted in the Lord that He would deliver Him: let him deliver him, seeing he delighted in Him . . . I am poured out like water, and all my bones are out of joints: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd: and my tongue cleaveth to my jaws: thou hast brought me into the dust of death. For dogs have compassed me; the assembly of the wicked have enclosed me; like a lion they are at my hands and my feet. I will tell all my bones: they look and stare upon me. They part my garments among them, and cast lots upon my vesture.' 'Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink . . . For they persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded.' 'They shall look upon me whom they have pierced and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.' (Is. 50:6; Is. 53:7-8; Ps. 22:6-18; Ps. 69:20-6; Zech. 12:10).

### SALVATION AND RESURRECTION

'Though I walk in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. The Lord will perfect that which concerneth me.' 'The bands of the grave compassed me about; the snares of death prevented me. In my distress I called upon the Lord, and cried unto my God: he heard my voice, out of his temple, and my cry came before him, even into his ears. Then the earth shook and trembled; the foundations of the hills moved and were shaken . . . He sent from above, he took me, drew me out of great waters. He delivered me from my strong enemy.' 'Come, and let us return to the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days will he revive us: and on the third day he will raise us up, and we shall live in his sight.' 'I have set the Lord always before me: because he is at my right hand, I shall not be moved. Therefore, my heart is glad and my glory rejoiceth: my flesh shall also rest in hope. For thou will not leave my soul in the grave; neither wilt thou suffer thy holy one to see corruption. Thou wilt show me the path of life; in thy presence is fullness of joy: at thy right hand there are pleasures for evermore.' 'God will redeem my soul from the grasp of the grave: for he shall receive me.' 'The king shall joy in thy strength, O Lord; and in thy salvation how greatly shall he rejoice! . . . Thou settest a crown of pure gold on his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever. His glory is great in thy salvation: honour and majesty hast thou laid upon him' [pp. 94-97]. (Ps. 138:7-8; Ps. 18:5-7, 16-17; Hos. 6:1-2; Ps. 18:8-11; Ps. 49:15; Ps. 21:1-5).

We are deeply grateful to Dr. Schonfield for this excellent summary of the Scriptures which he avers our Lord "plotted" to fulfill. Although there are one or two of these references which we do not consider to be messianic prophecy, we have seldom read a more comprehensive epitome on the subject! The eminent author, however makes one fatal error of judgment—his summary of the Scriptures does not comprise a "passover plot." It is God's plan of Salvation. Before creation God the Father counseled with God the Son concerning the redemption of mankind. This "plot" was not hurriedly concocted a year before our Lord died; it was God's pre-ordained method of salvation, "The Lamb slain from the foundation of the world" (Rev. 13:18).

Faithfully yours for Israel's salvation,



## Jewish Notes

BY ALTHEA S. MILLER

**Satan is persistent!** He never deviates from his ultimate goal—the defeat of God's work and world. A case in point is his constant harrassment of the Jew. Satan continues to oppose God's purposes for Israel. Today the resurgence of anti-Semitism and Israel's precarious position between bitter enemies are ample evidence that Satan is not lazy.

No thinking person can remain unaffected by the news which emanates from Israel today. After 18 years of intermittent debate on the tense Arab-Israel situation, Israel's recent retaliatory policy has earned her only a stern censure from the United Nations Security Council. Even within the nation, debate by high ranking Israeli officials regarding the wisdom and/or effectiveness of their latest reaction to increasing attacks from certain border nations has been rampant and vocal.

In a recent poll conducted in France, it was ascertained that there are disturbing indications of anti-Semitism among the French. It was learned that among the French, 22 per cent would like as many Jews as possible to leave France and settle in Israel. Many Frenchmen indicated that they felt there are too many Jews in politics, finance, and business in their country.

Then in a predominantly Jewish neighborhood in Los Angeles a riot broke out not long ago. Sparked by a carload of young men armed with chains and wearing Nazi emblems, several persons

were cut and bruised by heavy chains which were swung with fanatical force by youths as they shouted: "Heil Hitler!" After police closed in and broke up the crowd, a white-faced old man who was visibly shaken said: "It was like a nightmare; like Germany in the 30's."

Surveys taken between 1937 and 1962 disclosed that many Americans thought of the Jews as a people in search of a home. Even many Jews today feel that they still remain in exile. It is interesting that there are different kinds of exiles and many directions in which exiles can go. How long must the Jews wait for the true Church of Jesus Christ to guide them away from spiritual exile and put them on the path which leads Home?

Millenia ago God cried through the prophet Ezekiel: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O House of Israel" (33:11)? When Messiah-Christ was on earth He proclaimed Himself not only the source and way of peace, but as being "peace" himself. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27).

Who is going to take this message to them if we don't? Let's be as persistent in our witness to the Jews as Satan is to keep them in eternal exile from God.

"... 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 Messenger from the Messiah

By R. TERRY DELANEY



WITH tears in her eyes the Jewish mother turned to her son and said, "See didn't I tell you God would send someone to see us tonight?" Then Mrs. S. glanced at me and continued to speak, "I

don't know who you are. I don't know why you came to see us, but I know that God sent you." Several days prior to the contact Mrs. S. gave one of her kidneys to her college age son. The transplant was a success, but H. S. was still in great pain.

Before the end of the evening, I was able to share a few words of comfort from the Old Testament with Mrs. S. and her son. I prayed in the name of Abraham, Isaac, and Jacob that God would enable H. S. to continue to recover from the surgery.

The following day I called at the hospital to see the patients. This visit afforded me the opportunity to tell Mrs. S. some of the history of the Beth Sar Shalom Hebrew-Christian Fellowship. She seemed impressed with the story of Rabbi Cohn's search for the Messiah. She related that she was the granddaughter of a rabbi. Mrs. S. told me that she could remember the stories that her grandmother told her about a coming Messiah. Could Jesus Christ be that Messiah? Mrs. S. did not know.

Several days later I visited Mrs. S. a third time. During my visit one of her Jewish friends came into the room. Mrs. S. introduced me to the friend, and con-

cluded, "I do not know too much about Rev. Delaney, all I know is that the Messiah sent him to us."

I called on Mrs. S. often in the succeeding weeks. Each time I visited I found her to be an attentive listener. The day finally came when she had to return home to California. Rev. Ken Reeves, our missionary in San Francisco, will continue to witness to Mrs. S. and her husband.

H. S. did not receive me as readily as his mother. He appeared to be disinterested in spiritual things. However, I continued to visit him, but he did not offer any signs which would indicate an interest in the Gospel. When H. S. gained enough strength to leave the hospital on temporary passes, I invited him to our Tuesday Evening Bible discussion group. He accepted the invitation, and has attended every discussion group since that time during the past two months. We rejoice at the interest he has recently portrayed on Tuesday evening toward the discussion of spiritual matters.

How did I meet this Jewish mother and her son? I met them the same way I meet about 80 per cent of my best contacts. A Christian who knew the family became concerned that they receive a testimony of Christ. She had witnessed to them, but she felt it would be good to have a missionary talk to them. Indeed, her faithfulness in witnessing opened the way for me to work with this Jewish family.

Perhaps you too know a Jewish family who needs the Gospel. We would welcome the opportunity to help you in your witness to your Jewish friend.

Please pray for H. S. and his mother. Pray that the Lord will direct Rev. Ken

Reeves in his witness to Mrs. S. and that H. S. may come to know the Shepherd of Israel who watches throughout every dark night.

## The Bible "Not Scientifically Tenable," Says This Surgeon

By WILLIAM T. ENNIS  
Missionary, Flushing, N. Y.



WHILE out on visitation recently a special blessing came our way — special, because the timing was so unusual. The persons involved were a Jewish surgeon and his patient, a missionary

from South America who was here in the USA for surgery and aftercare. This Jewish missionary witnessed of her faith in Jesus Christ to the surgeon, and was so burdened for his salvation that when she left to return to South America, she gave us his name and address for further visitation.

The address was a professional building in the New York area. Our first call on a Saturday afternoon found all the offices closed except the surgeon's. The man we wanted to meet was in. Our call was therefore perfectly timed. However, it soon became apparent that the Bible was NOT the Word of God to this man. It wasn't scientifically tenable, he said; and at once we were swimming about in the waters of uniformitarianism, the doctrine that uniformity has prevailed in all ages of the world's physical history and that past phenomena is similar in mode and intensity to the present; and so on, ad infinitum.

"Had he ever seen the other side of the coin," I interrupted? "Had he read the opposite doctrine of catastrophism, that the geologic changes in the earth's history fitted into the Bible framework of divine creation? Was his information limited to a one-sided presentation, the evolutionary hypothesis only," I asked? He agreed it was. And there I had to leave our discussion for the time being.

I called again later on a weekday. The surgeon was at the hospital in surgery. I had promised him a copy of an outstanding book, "The Genesis Flood," by Morris & Whitcomb. I had it with me and left it at his office. This book had been used of God to lead another man, a Jewish atheist, to re-approach the Bible for what it was, the Word of God, and much to our joy to lead him to the Lord Jesus Christ, and not long afterwards to lead his mother to Christ also.

"The Genesis Flood" contains much fascinating data and the plan of salvation. We are praying that the study of this book by the surgeon whom we will continue to visit will lead him to another book, the Book of books, the Word of God.

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## NEWS ITEMS OF INTEREST

### Fellowship Meeting

DR. THOMAS S. MCCALL, Missionary in Charge,  
Dallas, Texas

"What a remarkable meeting this is" was the comment voiced by many of our people who attended a recent Fellowship Meeting at Beth Sar Shalom in Dallas. It is indeed remarkable when people of Orthodox, Conservative, Reform, and Gentile backgrounds gather together for mutual understanding and fellowship concerning the truth of God and His Messiah, the Hope of Israel.

It started off with a fine "covered dish" dinner prepared by our Beth Sar Shalom women. Over 75 adults gathered in the large meeting room around beautifully decorated tables for the dinner. About 18 of our youngsters ate at tables provided for the nursery.

Following the dinner we made arrangements for the informal meeting. First on the agenda was a singing of hymns led by our associate teacher, Marvin Rosenthal. After this, a young Hebrew Christian woman who recently came to the Lord led the group in singing some Hebrew folk songs, such as "Hava Nagila" and "Zum gali." Then we saw the unusual Moody Science film entitled "The Stones Cry Out," which describes the fulfillment of Old Testament prophecies concerning Jerusalem, Petra, Babylon, and Tyre.

At the conclusion of our fellowship meeting Sam Stone led us in a devotional thought from the Bible and the story of how God blessed his father who came to this country from Russia at the turn of the century. Mr. Stone also introduced a Jewish lady, Mrs. D. B., who told how she came to believe in the power of God and in the Lord Jesus Christ as her own Messiah within the past few weeks. How thankful we are that the God of Abraham and Moses still lives and brings eternal life and salvation to those who know Him. We rejoice in the good spirit of brotherhood and fellowship that blessed our meeting.

### A Chanukah Festival

MR. & MRS. AL SCHIFFMAN, Missionaries  
Miami Beach, Florida

During the holiday season this year it was more apparent than ever before to hear Christmas and Chanukah mentioned together. Perhaps the Lord is guiding the world to unite these two events. In the minds of Jewish believers this is not a new thought. Only the change of calendars separates the date — and that by only a few days. The theme of a miracle corresponds in both. The stressing of cleansing and rededication finds meaning in each holiday.

Each year we have observed the Chanukah festival for those who attend our meetings. It has been kept with traditional latkes (potato cakes — this according to tradition adopted because oil is used in making them and thus a reminder of the miracle).

This year 25 gathered around the table in our apartment finding their seats with a place card and special Scripture verse inside. Following a time of fellowship and enjoyment of the physical bounties, the lights were dimmed and again attention drawn to the Chanukah menorah — the symbol of the eight days the lamp burned in the Temple when there had been only sufficient oil for one day.

Our meditation was on the simple story of the victory of the Maccabees — this handful of faithful Jews who chose rather to die fighting than submit to the Syrian rule which was compelling all Jews to leave the one true God and bow to the Greek idols. This handful were able to defeat the great Syrian host on the 25th of Kislev (our December), re-enter the Temple, cleanse it of its pollution of idols and swine flesh; and rekindle the lamp which God said should burn always (Ex. 27:20). Having only enough oil for one day and it taking eight days to obtain more, they still rekindled the lamp upon that day. A miracle happened and God

(continued on Page 18)

### Hebrew Christian Students on Mission Scholarship

DR. THOMAS S. MCCALL, Missionary in Charge  
Dallas, Texas

Three Hebrew Christians in the Dallas area who are studying for the Lord's work, have been on the Mission's scholarship program during the past year. Two of them are students at Dallas Theological Seminary. Jack Meadows and his wife are graduates of Portland Bible College, and he is now in his third year at Dallas Seminary. Marvin Rosenthal is yet another Hebrew Christian student at the Seminary. He is in his second year toward the Master of Theology Degree, having already been graduated from the Philadelphia College of the Bible. Marvin and his wife Marbeth have been working with our Tuesday night Bible class at the mission station.

The third scholarship student is David Solomon who is attending Baylor University. He came to the Lord about two years ago and has dedicated his operatic singing ability to God and is preparing for His service.

We praise the Lord that these young Jewish men have found their glorious Messiah, the Lord Jesus Christ, and have yielded their lives to follow His guidance.

### We Celebrate Chanukah and Christmas Together

By DAVID WOODS, Missionary  
Minneapolis, St. Paul, Minn.

Combining the observation of Chanukah with our Christmas program was one meeting where our young people and adults were together. The young people — the "Teens for Messiah" — presented the Christmas play, "A Different Christmas," the theme of which was a story in modern-day terminology which brought Christ to the forefront in all things pertaining to Christmas.

Our son Timothy narrated the story of Chanukah, or Hanukkah the Feast of Dedication, or the Festival of Lights, as it is sometimes called, which is referred to only once in the New Testament, in

John 10:22,23, "And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch." Chanukah often coincides with Christmas starting as it does on the 25th of Kislev, the Jewish month which corresponds with December.

Timothy, perched on the organ stool, and enjoying his solo role as narrator, performed his best with tongue-twisters like Antiochus Epiphanes, the evil ruler of Syria, who profaned the Holy Temple in Jerusalem in the years 175-163 B.C., and was finally defeated by the Macabees under Judas Maccabeus. The Temple of God was re-dedicated amidst great rejoicing, and the "Feast of Dedication" has been celebrated by the Jews every year since.

Beth Sar Shalom was filled with friends at this meeting as well as with new Jewish visitors, and our program was blessed of the Lord, as it thrilled the hearts of all present. Numbers of friends brought along canned goods and other food articles, and we were able to distribute five baskets of food to needy Jewish families in the name of Jesus Christ.

A Jewish widow visitor at our Chanukah-Christmas meeting who attended Beth Sar Shalom for the first time, remarked, "How wonderful! I never knew anything like this existed." Another regular visitor and helper who said he did not believe in Christ but would accept the Old Testament literally and believe in it, now ends his prayers with, "In Jesus' name, Amen."

The Woods family completed their first year in January last, for which we are grateful. What has been accomplished? We have been able to disseminate the Gospel to our Jewish people personally, visiting homes, hospitals, shut-ins, and in other ways, and are now looking forward to the fruits of these labors in conversions and baptisms. We count it all joy for Christ.

We entreat our friends far and near, particularly here in the Twin Cities, to join with us in prayer and to rejoice with us in song and praise.



# Report from Our Coney Island Branch

based on an interview with Hilda Koser,  
missionary in charge. Written by Linda West

A QUESTION people frequently ask those engaged in Jewish evangelism is: "Do you have many results?" To that question Miss Hilda Koser, Missionary-in-Charge of the Coney Island branch of the AMERICAN BOARD OF MISSIONS TO THE JEWS, replies a hearty "yes!" But a positive answer will not satisfy some inquirers; they wish to see examples, proofs, etc. It is from Miss Koser's 27 years of experience in this most rewarding work for Jesus Christ that we now give some positive proof that Jewish missionary work does have its share of rewarding results.

At the beginning the primary thrust of the work on Coney Island was that of reaching children. Through the children came their mothers; and through the mothers came the fathers. Then six years ago something new was added to the scope of the work on the Island. Miss Koser sensed that her people had a real need for Sunday School training. Since the quality of Bible training she desired could not be found on the Island, she prayerfully started a Sunday School in the Mission.

One indication that God was directing in this move was the willingness of Dr. Henry Heydt to come and teach in the Sunday School. At the outset Dr. Heydt agreed to come for six months, but he has been with the Sunday School ever since. Of course such a Sunday School program needs more than just a few teachers. In order to meet this teacher shortage, Miss Koser applied the relatively modern indigenous missionary principle of using our own qualified people who had been

saved and trained through the Mission as teachers. As the Sunday School grew students from Northeastern Collegiate Bible Institute were brought in to assist the teaching staff.

It was through the Sunday School ministry that Mr. S. was recently reached with the Gospel. Mrs. S., a sincere Hebrew Christian lady, had a real burden for her husband who did not believe as she did in Christ. She prayed earnestly for her husband as did Miss Koser and others of the Mission. Even the couple's little four year old boy was very concerned and prayed for his Daddy. Who can resist God in the face of such meaningful intercessory prayer? Mr. S. was not one who could. One day he came to Miss Koser and confessed that he could no longer reject Jesus Christ, but wondered at the same time how such an unworthy person as he could even dare to approach Jesus Christ. Miss Koser answered him by quoting the words of Paul: "Christ Jesus came into the world to save sinners: of whom I am chief" (I Timothy 1:15). With that explanation of the purpose of Christ's death upon the cross clear in his mind, Mr. S. accepted Jesus Christ as his Lord and Saviour without any further ado. The outcome of this story is a happy one indeed. Today Mr. and Mrs. S. are enjoying the benefits of a Christ-centered home—a home which prior to Mr. S's conversion had been the scene of much unhappiness.

If Sunday is a day of worship and learning at the Coney Island Mission, then Monday is a day of quiet fellowship and blessing for mothers and their little



tots. The unique thing about the "Mothers Class" is that every one of the women has found Christ through the Mission. According to Miss Koser, little girls who were saved in the Mission some years ago are now bringing their own youngsters to the Mission!

Mrs. Jonas Cohen takes care of the little kindergartners while their mothers enjoy the Bible study. She remembers the day when one little boy came in with a new little girl trailing shyly behind him. The little girl did not want to remain without her mother. Impatiently the little boy put his hands on his hips and explained: "Mommies don't stay with children! They go upstairs to sew and listen to Miss Koser tell them about Jesus." With that clear-cut explanation of how things were, the little girl was content to remain by herself.

Monday night the pre-teens meet. The girls of this age group are interested in cooking, so they make refreshments while the boys busy themselves with their woodwork. Of the effectiveness of this "domestic" Christ-centered approach Miss Koser says with a twinkle in her eye, "My, how the boys enjoy the cooking! But what I like the most is not just the spiritual growth I've seen in these young people. Knowing girls and boys as I do and how much they like to eat, I'm always impressed that these pre-teens never finish everything on their plates. They always want to take something home to their mothers. They say, 'we want them to enjoy it too!'"

Sunday, Monday, Tuesday, Wednesday — it's on Wednesday that the Dorcas So-

cietry meets. The members of this society are men and women who (1) have a clear-cut testimony as to their faith in Christ and (2) a changed life since conversion. This class differs from the others in that the Bible study program they are using is quite intensive. They are studying from the Keith L. Brooks Correspondence Course put out by Moody Bible Institute which the members work on at home and then bring the answers they have found to the meetings for discussion.

Here are some testimonials of what this Bible study has meant to a few of the members:

"The Book of Ephesians was a blessing to me as it portrays the Gospel in condensed form. If I had not read any of the other books of the Bible I would see in Ephesians God's great love for us and His plan for saving us from sin by sending His son Jesus to die on the cross not only for Jews but Gentiles also. He came to

tear down the middle wall of partition and make all one in Christ." — Mrs. M.

"The third chapter of Colossians meant the most to me because it tells us not to set our affections on things on earth but on things above. Again we are asked to be good to our husbands, for them to be good to their wives, and for both to be good to their children. This chapter takes in so much of our lives that it is like a book in itself." — Mrs. Mm.



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"The outstanding thing about the book of Colossians is forgiveness. I have always held a grudge but not any more. I have learned to forgive those who do me wrong. I have learned to be a different person, to be much better than what I was." — Mrs. W.

The Adult Bible Class which meets on Thursday, like the other classes, has proven to be a successful medium through which many have been introduced to Jesus Christ.

About a year ago two women walked into this class with their children. Miss Koser was amazed to see these two particular women because eight years ago they were persecutors of the Mission. Now they came and brought their children to hear the Word of God, explaining, "You never cursed us even when we cursed you. You never yelled back when we ridiculed you in the streets. Now we are ready to hear what makes you different."

Then very recently the Adult Bible Class had an unexpected visit from a distinguished Jewish rabbi. He was stimulated to come by an article he had read about the Mission in the newspaper — incidentally, the article was unfavorable! Miss Koser reacted to this rather sudden intrusion as one would expect — she prayed and cordially invited the rabbi to come in and sit in the back. Her talk that evening was on the subject of "a covenant keeping God." As she spoke her prayer was answered — the rabbi remained silent, but looked around curiously. After the meeting as he was walking out the door he remarked to Miss Koser, "You know your Bible and you know what you're talking about." In her talk Miss Koser had not neglected to praise the Lord Jesus Christ even in the face of obvious opposition, and therefore, another victory for Christ was won that night.

On Friday afternoon children from the ages of five to ten gather. Miss Koser labels this meeting as being a "joy." She comments, "In this class we see the little ones come to Christ. Many of our children come from broken homes and need love so badly. It is wonderful to see them finding the Lord Jesus Christ — the One who is not only Lord and Saviour, but a 'father to the fatherless.'

"One Friday a little girl came in crying. Her father had just deserted her mother and his three children. The mother had lost a leg in an automobile accident,

and the husband couldn't "take it." As the little girl heard me talk of God our Father she jumped to her feet and yelled, 'Fathers do not love children. They leave us when we need them the most!' Then she ran out crying.

"The next week she returned and said: 'Are you going to talk about fathers again?' I put my arms around her and comforted her explaining that our earthly father might fail us, but we have a heavenly Father who never fails.

"Since that day all three children have become regular attenders at the Mission and have accepted Christ as their Saviour."

The teenagers' meeting on Friday night concludes the regularly scheduled meetings of a typical week at the Coney Island Mission. Miss Koser remembers an especially touching incident in which some of her young people were personally involved.

Every year a pastor from Baltimore invites Miss Koser to come to his church and speak during the spring holiday. For some years now she has taken along some of her own teenage young people to sing and testify in the church. Because she cannot take all the teenagers along, she makes a contest out of the trip. Perfect attendance, perfect workbook, good conduct, and memorizing Scripture, all play an important part in the eligibility of young people for this trip. This past year 15 won the contest.

The Holy Spirit used the singing and testimonies of these fifteen along with Miss Koser's talk to touch the heart of a Jewish woman who had been steadfastly resisting Christ for many years. Unknown to Miss Koser as she was leading this woman to a knowledge of Jesus Christ, one of her own young men was bearing a heavy burden. When he saw this woman accept the Lord and the joy on her husband's face as he was told about her conversion, this young man felt compelled to share his burden with Miss Koser. He had fallen in love with an unsaved Jewish girl and had never told her he was a believer. "I know you can make a believer out of her," he said to Miss Koser. But Miss Koser explain-

ed that she could not do it without the power of the Holy Spirit, that his girlfriend would have to search her own heart and be prepared by the Lord, and that this young man himself would have to do his part.

Young "J" did tell his girlfriend about his faith in Christ as soon as he got home from Baltimore. On Easter Sunday morning he arrived at Sunday School early. Miss Koser sensed that he was nervous



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about something, and soon learned that very morning this young fellow was to meet with his girlfriend, her parents, and the rabbi to discuss his faith in Christ as it related to his relationship with his girlfriend. "What shall I do?" he asked Miss Koser. She replied, "Well, it was almost

(continued on Page 18)



# Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: What is meant by the "Preterist" interpretation of the Book of Revelation? Is this what you people teach?

Answer: The word "preterit" simply means "past" and when it is related to the book of Revelation it means that it has all been fulfilled. This is not our position. The Revelation has been variously interpreted depending upon the situation of the Church in any given period. In the Pre-Constantinian Period, for instance, the prophecies were looked upon as mainly future since the Millennial Kingdom was to come, but in the Old Catholic Era up to about the beginning of the Middle Ages the Kingdom was considered to have appeared and the Book was interpreted accordingly. Today there are four chief schools of interpretation. About the middle of the last century Samuel Davidson listed them in his *Introduction to the New Testament*, and these are given in the Introduction of Lange's Commentary as follows:

1. *Preterists*. The prophecies contained in the Apocalypse were fulfilled with the destruction of Jerusalem and the fall of heathen Rome.
  2. *Continuists*. The Apocalyptic prophecies are predictive of progressive history, being partly fulfilled, partly unfulfilled.
  3. *Simple Futurists*. According to these, only the first three chapters
- relate to the historical account of the Seer, all else having reference to the absolute future of the Lord's Appearing.
4. *Extreme Futurists*. Even the first three chapters of Revelation are a prophecy relative to the absolute future of Christ's Coming — being predictions of the condition of the Jews after the first Resurrection.

The third is the one that we believe to be correct.

\* \* \* \*

Question: In the question put to Peter in John 21:15, "lovest thou me more than these?" what is the antecedent of these?

Answer: The antecedent of "these" cannot be determined from the Greek since the word is a genitive plural and is the same form for each gender. Those who hold that it refers to the disciples relate it to Peter's bragging in Matthew 26:33 and Mark 14:29 and say that "An opportunity was thus offered to Peter to make amends not only to the Lord whom he had grieved by his denial, but also to his fellow disciples whom he had slighted and hurt by his overbearing conduct..." (Lutheran Commentary footnote). This, however, overlooks the fact that both Matthew and Mark recount the Lord's dealing with Peter immediately

about the matter as well as his deep sorrow after his denial expressed in the fact that he "wept bitterly." It seems very unlikely that Peter would have allowed any time to elapse before asking forgiveness. Rather, we see him afterwards on the best of terms with the disciples. Note how he runs with John to the tomb in John 20, how he is especially singled out in Mark 16:7, "go, tell his disciples and Peter," and how Luke records a special appearance of the Lord to Peter (24:34). Note also the influence of Peter in John 21:3 when he says "I go a fishing" and the disciples respond with "We also come with thee." It is, therefore, in the context of John 21 that we must look for the reason for this questioning. Something else had arisen to call forth this dealing of the Lord with Peter, something in the immediate past. The conclusion seems to us inescapable especially in view of the threefold commission given here to Peter, that it had to do with his going fishing. Could this perhaps have been an expression of his intention, or at least his inclination, to return to that which he had forsaken to follow Christ? Note the parallels between this occasion and what transpired in Luke 5:1-11. In both cases they toiled all night and caught nothing. How Peter reacted that first time when the miracle was performed, falling down at Jesus' knees and then being told that from henceforth he would catch men after which he left all to follow Christ! Was he about to repudiate it all? Did he conclude that the final chapter had been written to his following? Perhaps so, because now three times the Lord directs Peter to his future work, not only to catch men but to tend and feed the sheep. Therefore we conclude that the question of the Lord in verse 15 relates to Peter's making a decision between his love for his fishing and his love for the Lord Jesus. The Expositor's Greek Testament properly asks the question, "Besides, would the characteristic tact and delicacy of Jesus have allowed Him to put a question involving a comparison of Peter with his fellow-disciples?"

Question: Why is the order of taking the bread and the cup 1 Corinthians 11:23-25 reversed in 1 Corinthians 10:16?

Answer: Some think that since Paul is here making an analogy to the heathen feasts he follows their order where the libation came before the food. The context rather indicates that Paul mentioned the bread second because he intended to make an immediate and further reference to it as we see in verse 17. I do not believe that we are warranted in this instance to try and establish an order of importance here even though we know that it was particularly the shedding of the Saviour's blood that procured our redemption.

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Question: Please explain the difference between the number of days in the Jewish month and ours.

Answer: Since the solar year has 365 days, 12 hours and 49 minutes and the lunar year 354 days, 8 hours and 48 minutes, there is a difference of about eleven days. Something had to be done to keep the festivals from slipping back after it was decided that the year was to be solar but the months lunar. Passover, for instance, after ten years would have slipped back to January and in another ten to September. R. Hillel worked out the rule that during every nineteen years there would be seven leap years each having an extra month with these years being the third, sixth, eighth, eleventh, fourteenth, seventeenth and nineteenth years. Since it was impractical to have every month an exact lunar month of 29 days, 12 hours and 44 seconds R. Hillel ruled that Nissan, Sivan, Av, Tishri, and Shevat would have 30 days each and Iyar, Tamuz, Elul, Tevet and Adar each 20 days. Heshvan and Kislev may have 29 or 30 days as required. The arrangement of the Roman calendar is 30 days for September, April, June and November and the rest have 31 except February which has 28 except every fourth year when it is a leap year with 29 days.

# 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



## INTRODUCTION TO CHAPTERS XL — XLVIII

Jewish and Christian commentators have been generally agreed as to the Messianic character of Ezekiel's final chapters. However, this has not meant ease in the task of interpretation, whether in general or as to details. On the basis of chapters 40 to 48 Ezekiel has been called "the father of Judaism." Yet the Talmudic rabbis despaired of ever interpreting the portion, claiming the discrepancies with the Pentateuch could only be explained by the prophet Elijah. The different names for the views of these chapters indicate in themselves the wide diversity. One is called the historico-literal, which holds that the portion was fulfilled in the temple of Solomon, so these chapters aim to preserve the memory of that magnificent structure. The difference between Solomon's temple and Ezekiel's are so patent as to need no further elaboration. Another is termed the historico-ideal, which believes that the chapters predict vaguely some future good. But others explain the position as maintaining that the temple is the one that should have been built after the captivity, but because of the unbelief and disobedience of the people it never was realized. It is pointed out that there were features impossible to the returned exiles: the method of distributing the land and the river coming from the temple. This approach is unsatisfactory from a number of angles, but chiefly because it bases all on a naturalistic foundation without due recognition to the supernatural features inherent in the

chapters.

A third view is the Jewish or Jewish-carnal theory. It is stated that the ideas were actually carried out by Ezekiel's successors on their return to the land of promise, insofar as they were able. However, since it was imperfectly done, the Messiah will fulfill it to the letter. It should be pointed out that this position has had the support of some Christian interpreters as well.

A fourth position has been designated as the Christian-spiritual or Christian-allegorical. This view, held by Luther and the Reformers, sees the chapters as symbolic of future blessing for the Church in the age of the Gospel. Even a passing acquaintance with the great principles of dispensational interpretation of the Bible would rule out this approach. Any view of the Scriptures which confuses Israel with the Church, or mingles them into the same category, is suspect.

The final view is known as the literal. It declares that the prediction speaks of the restoration and establishment of the people of Israel in their own land in the last days of their national history, their conversion to the Lord through faith in their long-rejected Messiah, and the manifest presence and glory of the Lord in their midst. This view has to its credit that it takes into account the broad context of the Book of Ezekiel; it is consonant with the prophecies of the Old and New Testament; and it permits the historico-grammatical method of Biblical in-

terpretation to have its rightful exercise, allowing the context in each passage to be the determining factor.

Why is there so much objection here to the literal view? It is held that it was not part of a prophet's ministry to give specific directions for the building of the temple. But Ezekiel was also a priest. Furthermore, Moses was a prophet and he was given ample instructions for the building of the tabernacle; Solomon was a king and yet built a temple to the Lord. Who is to determine when the Lord shall entrust any task to any individual? Secondly, it is argued that the literal interpretation destroys any connection with the series of Ezekiel's prophecies after the destruction of Jerusalem, which are not legislative in character. We shall see at length that these chapters are connected with the preceding chapters and form the fitting climax to the magnificent prophecy of Ezekiel. Thirdly, it is held that the symbolical view is favored by the form used, namely, a vision. But even in a vision there are literal features which are demanded by the context. Finally, the symbolic character of the section is said to be confirmed by the dimensions of the temple. This is an argument which can be treated either way, for the dimensions have been conceded by architects to be entirely within the realm of feasibility.

Though the majority of expositors favor a symbolic or figurative explanation, there is sounded from time to time a word of caution. Some are free to admit that there are serious and grave difficulties in the allegorical or symbolical approach. For one thing it can be easily discerned that Ezekiel enters too minutely into details of architecture for a symbolical interpretation to satisfy the requirements of the case. Furthermore, the prophet expected these plans to be carried out in detail, so it is useless to find a symbolic description of the Church's worship. The chapters do not pretend to describe natural, but rather supernatural, conditions. Equally unsatisfactory is the attempt to employ a "double fulfillment," one for Israel and one for the Church. Although a double fulfillment is not im-

possible (see Hos. 11:1), it can only be introduced as a last resort. There is no good reason to utilize it here. Even some expositors who explain the chapters as symbolical are prepared to warn against the temptation to allegorize the prophetic picture and thus evaporate either the natural or the supernatural elements. Such a procedure, we are told, must be resisted firmly, because it contradicts all reason.

Moreover, it must be admitted that no one can assure that any state of affairs may not be fulfilled in the future. So-called physical improbabilities or difficulties do not preclude a literal interpretation, for the obstacles may be apparent rather than actual. The more one studies the detailed measurements of the chapters, the more the conviction grows that Ezekiel is speaking of a literal plan which is meant to be literally implemented in future times.

The literal position has been at times accused of inconsistency in interpretation. But the opposing camp is not free of such. A notable example is that of an honored expositor who considers all the chapters symbolical of the kingdom of God, yet spends 254 pages to give an exposition of chapters 40 to 48 in detail. What is his point of departure? He is convinced that the river of Ezekiel 47 is precisely that of Revelation 22, which belongs to the heavenly Jerusalem of the new earth. His basic theological error is that he believes that from the destruction of Jerusalem on in the first century A.D., there has been no longer a congregation of the Lord in Israel outside the Church of the Lord. In all fairness it must be admitted that the expositor is consistent, but he is also in error. The promises of the Old Testament, and the New as well, to Israel cannot be so lightly dismissed.

In conclusion, it must never be forgotten that the details in chapters 40 to 48 concerning a future temple in the land are not intrinsically more difficult to comprehend than those of the tabernacle in the wilderness. Both are predicated upon the supernatural wisdom and power of God. (For a fine treatment of the interpretive principles underlying these

chapters see the discussion by my son, the Rev. Paul D. Feinberg, Th.M., "A Study of Ezekiel's Temple Vision," Bachelor of Divinity thesis (unpublished), 1963, Talbot Theological Seminary.

A word should be said concerning the interesting and instructive omissions in this portion. Pentecost is not mentioned among the great feasts. It may be because of its so distinctive fulfillment in Christian times. Secondly, there is no reference to the ark of the covenant. God's glory fills all. Jeremiah 3:16-18 will be realized in that age. Thirdly, no high priest is spoken of. Christ is the High Priest. See Zechariah 6:12, 13. Lastly, no king is referred to. The Lord is King. Compare 14:9, 16, 17.

#### Glory Ahead for Israel

To read the last nine chapters of the Book of Ezekiel in their literal significance is to learn that God has glorious and comprehensive plans in view for His people Israel. But such predictions of blessing never carry with them the assurance that there will be blessing for individuals in Israel today apart from their personal response in faith to the invitation of the Messiah. In order to respond they must have the message first. And here enters our responsibility, indeed, our privilege. Delay means not only loss of opportunity, but it could mean the loss of some soul. May God empower us to the gladsome task.

#### A Chanukah Festival

(continued from Page 8)

caused it to burn for eight days. By faith the tiny bit was used, and God worked the miracle. Therefore, the joy in their hearts caused them from that day on to remember this miracle each year by lighting a candle each night until on the eighth day there would be eight glowing out the message of our God with whom nothing is impossible.

In closing each took the small candle at his place and lighting it from one to the other, held them up joining in the joyful chorus, "The Light of the World is Yeshua (Jesus)."

#### Report from Our Coney Island Branch

(continued from Page 13)

at this time of the year about 2000 years ago that another young man also professed to love the Lord only to later deny Him because a servant girl asked him if he was a follower of Christ. Are you going to sell your Lord out too?"

"Never!" was the vehement reply. "I love the Lord Jesus, even though I love this girl too." With the assurance that he would be backed by prayer, "J" went to this important meeting. Later that Sunday he appeared again at the Mission. This time he brought his girlfriend and her parents with him so that they could all talk to Miss Koser. As Miss Koser thinks back on this meeting she remembers how her own heart ached for what this young man was going through, but at the same time she knew how pleased the Lord was when this courageous young man said to his girlfriend's parents: "If you ask me to choose between your daughter and Jesus, I want you to know that I love your daughter, but I love my Saviour more."

A Sunday School was started and as a result a family was united in Christ. Because of a preteen group boys and girls are learning how to work, play, and worship together in the bonds of Christ. An unfavorable article about the Mission in the newspaper resulted in a Jewish rabbi's hearing about Jesus Christ from a missionary he respected. A father deserted his family, but his children now have fellowship with their Heavenly Father who never fails them. A little boy accepted Jesus at the Mission's children class and now some 14 years later he has chosen to continue on following the Christ he loves, rather than to marry the girl he loves. These are just a few of the positive results which the Coney Island Mission has had.

Jesus Christ said, "... ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

## THE CHOSEN PEOPLE 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 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.

## 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 7:00 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.

**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., Preteeners; 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. Friday 8:00 p.m., Adult Bible Class.

**WESTBURY, POST AVENUE:** Second Sunday each month 3:30 p.m., Gospel Meeting; 5:30 p.m., Fellowship Supper.

**FLUSHING, N.Y., 164-10 JEWEL AVENUE:** First Saturday each month 8:00 p.m., Bible Study. Thursday 11:00 a.m., Ladies' Bible Class.

**LEVITTOWN, 6 PARKSIDE DR.:** Monday 1:00 p.m., Women's Meeting. Wednesday 4:00 p.m., Children's Class. Fourth Saturday, Levittown Baptist Church, 6:00 p.m., supper; 8:00 p.m., meeting.

**CALIFORNIA. HOLLYWOOD, 6136 LEXINGTON AVENUE:** Sunday 3:00 p.m., Hebrew-Christian Worship. Tuesday 7:30 p.m., Bible Study Group. Every second Friday 7:00 p.m., Family Night. Thursday and Friday, monthly Home Fellowship

**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 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.

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

meetings in Sunland, Palm Springs, Torrance and Bel Air. For information phone 213 HO 2-2263.

**SAN DIEGO:** 3094 EL CAJON BOULEVARD, The Vasa Club: Fourth Friday each month 8:00 p.m.

**SAN FRANCISCO AREA:** 40 WEST 4th AVENUE, Room 214, San Mateo: Tuesday 8:00 p.m., Bible Study and Fellowship.

**WASHINGTON, D. C.** 5917-16th 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.

**ILLINOIS. CHICAGO AREA:** Thursday 8:00 p.m., Jewish-Christian Fellowship at Laramie Park Fieldhouse, Niles Center Road & Touhy Avenue, Skokie. Tuesday Ladies' Afternoon Bible Class. Call 299-8398.

**PITTSBURGH, PA.** 5808 BEACON STREET: Sunday 4:00 p.m., Worship Service. Tuesday 7:30 p.m., Bible Study, Prayer and Fellowship. Wednesday 12:30 p.m., Ladies' Bible Class. Friday 7:30 p.m., Youth Fellowship. Third Friday each month 6:00 p.m., Family Night. First Monday each month 7:30 p.m., Prayer Meeting.

**FLORIDA. MIAMI BEACH:** 326 Meridian Avenue: Wednesday 5:30 p.m., Women's Fellowship and Bible Study. Friday 8:00 p.m., Gospel Meeting and Bible Study. Other meetings are held in Miami. For details call 532-5976.

**MINNESOTA. MINNEAPOLIS:** 62-12 Minnetonka Avenue: First and Third Saturday each month 8:00 p.m., Bible Study, Question and Answer Period. Second and Fourth Saturday each month 8:00 p.m., Junior and Senior High and College, Arts-crafts, Bible Lesson—Discussion.

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

**TEXAS, DALLAS:** 5324 Northwest Highway: Tuesday 7:30 p.m., Bible Discussion Class. Friday 11:00 a.m., Prayer meeting. Second Saturday of each month, 7:30 p.m., Jewish Fellowship meeting. 369-3274.

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Please address all inquiries to the Missionary Secretary at Headquarters.