Beginning - 3:12 nothing

My subject this morning is the contributions, or the contribution in the collective sense of Hebrew Christianity to America. I could just as easily have said to the world. My students have sometimes accused me or compared me to any Egyptian mummy pressed for time and I certainly am that this morning, but I am severely condensing the multitude of facts. The Great abundance of data to just five focal points. Restricting myself very very severely. The material is scattered in many places. It's found in part in Dr. Henry [inaudible] work which our own mission has reprinted Jews face Christ. Some of it is in a tremendous work, larger volume that even Heinrich ah Henry [inaudible]. It's on the apostle of China that would be the last individual I mention and then in various pamphlets some of my friends in Johannesburg South Africa that I met last summer when I was there for six weeks and spoke in every important university in every one of the main provinces there. I met some of the folk, but they also do not have all the material. It is scattered in many places. So we're taking it together this morning. Friends if it can be validly maintained that the debt of America to the Jewish heritage is an area of little known among the general populace, then it's all the more certain that the contribution of Hebrew Christianity to America is a terra incognita to the world of professing Christians. Once the story is told, even in its broadest outlines, it staggers the imagination with its tremendous ramifications for the cause of Christ at home and abroad.
Among the several ways of approach to this vital theme and there are several ways, perhaps the easiest and most interesting and I realize it's the 11:00 hour. Perhaps the easiest and most interesting is that of the biographical or autobiographical treatment. Among the plethora, abundance of cases, time places severe limitations upon us to be excessively selective. Obviously the choices will be arbitrary, but a controlling factor is going to be the breadth and depth of influence exerted in each case for the cause of Hebrew Christian witness throughout America and the world as well. As in the first century of the Christian witness so ever since there have been rabbis who have left their mark on their generation and following ones by their devotion and service to Jesus of Nazareth as their personal messiah and savior, and that gives the lie to the accusation that the only ones who ever accept Jesus as messiah and savior are the ignorant, the unlearned the [inaudible] folk, the people of the land as it were. That's not true. Rabbis, the apostle Paul was head and shoulders of the law. He excelled he tells us in Galatians 1 religiously, all his peers. So I say, "They've left their mark by the devotion of service to Jesus of Nazareth as a person messiah and savior." One such was Phillip Phillips. He was blessed to so many Jews have been by being born in a Godly home. At an early age you became acquainted with the literature of the Jews. Later he became a rabbi in a synagogue in New York City. One Friday evening he entered the synagogue just at the moment when the Cantor the [inaudible] was singing the words, "Oh bridegroom, meet the bride. Let's go forward to bring in the Sabbath." We all remember or do we not been in the synagogue. The hard daily Krahe Kalaw Pennay Schupbach. [Inaudible]. May we all go forward to bring in the Sabbath. Arise through the dust. Put on your beautiful garments, this is in the Jewish liturgy. "Put on your beautiful garments, my people, through the son of Jesse from Bethlehem come salvation to my soul." The end of that prayer and Philip's long earnestly for salvation, his heart however was full of fear that he might
not be safe. He took refuge in his books, he read all the Jewish writings that he could. The Mishnah, the Gemara, both of them parts of the Talmud. The Midrash [inaudible]. The target which of the Aramaic translation of the Bible and numerous other writings, he just immersed himself in Jewish lore. Yet nothing was able to satisfy the longing of his heart. Nowhere could he get information on the matter. In whom could he confide, he was unable to think of any member of his congregation who was competent to help him? Besides there was a possibility you might be suspected of wanting to forsake or depart the Jewish religion. And did you notice how many times in John and in all of the Gospels and acts, you read that expression for fear of the Jews. Remember those five words for fear of the Jews because the Jewish Commonwealth disintegrated. God meant them to be. His people have I formed for myself, they shall tell forth my praise says Isaiah. Now it so happened that during that time of fear and doubt, the converted Rabbi, Jacob freshman, was working in New York. He was the director of a mission to the Jews. It was his privilege to lead many Jewish souls to the Savior through his earnest ministry.

Phillips felt attracted to the man, but he wouldn't risk going to him during the day. He knew it was a very dangerous thing for him to do to visit such a man openly. Consequently he decided to go late at night. Here on his way, he met the well-known evangelist D L. Moody with whom he had been friendly for a long time. They greeted each other very friendly with surprise, his friend asked him, this is Moody, "Rabbi, what compels you to go out so late in the night." Philips told him he was on the way to the Reverend freshman said Moody. "He's away on a mission tour, probably be gone for a couple of weeks." Then as Philip's recount's it, Moody continued, "Rabbi, why don't you stay at home and enjoy the fruit of your table. Friend you're restless, I can notice that my spirit tells me that you are a Nicodemus." At once he saw that he had said the right thing and he rejoiced and out came it for Moody, "Praise the Lord." Moody
told him also that he and Dr. Rossfully who was a well-known Hebrew believing physician, they too had prayed for his conversion. Moody requested him to read the New Testament. Phillips refused because of fear of persecution should his Jewish congregation hear of it. Moody however wasn't easy to get rid of. He offered the Rabbi a new testament, we, he had had with him. He asked Phillips read the first chapter of the gospel of Matthew. That is absolutely mind boggling. I shall never forget on my way from Cincinnati to Pensacola Florida in the fall of 1930 when I opened for the first time the New Testament. Our home was so Godly, Orthodox, Jewish that we were not even allowed to mention the name of Jesus because Exodus says you shall not mention the name of other Gods. Shall not take it on your lips and you can imagine when I read the genealogy of Jesus the Christ, the son of David, the son of Abraham. I almost fell out of my. I was in an upper berth. I almost fell out. I was on my way on the train. Still he refused claiming to be impossible for him to believe in the Jesus of Moody, but at the end he accepted the book and what a discovery he made then. It thought to find there a fountain of pride, selfishness, hatred even violence. Instead he only, he found only love, humility, peace. Instead of stones he found pearls where he was afraid of thorns roses spread their fragrance, where he thought to read of life's burden, there he read of blessedness. Resurrection, yes, heavenly treasures.

Now he could understand the narratives of the Old Testament and the grand light of the new as God had led the fathers of the wilderness so he saw in Jesus the guide to lead us on the way to salvation. He realized that they have been told him he was converted to Jesus as his savior Lord, and whom he saw the redeemer of Israel and the whole human family. He trusted implicitly God's promise and at last understood the words of Isaiah 53:4 and 5, "Surely have borne our griefs and carry our sorrow. Yet we did receive him stricken Spirit of God and afflicted but he was wounded for our transgressions." He was bruised for our iniquity, the
chastisement of our pieces upon him and by his stripes we are all we like sheep have gone his friend. We turned everyone to his own way the Lord cost to fall upon him, terrific impact the verb says. Cause to fall upon him in the iniquity of us all. Who among his own generation consider that he was cut off out of the land of the living for the transgression of my people for whom the stroke was due? Soon he was receiving much persecution that his friends didn't understand him that his profession of the Christian faith was put down to blindness. That people asked him how much money had been paid to become a Christian. All that caused a great deal of pain, but he knew that he couldn't expect anything else but the hardest blow the body blow came from his mother. She wrote him, Philipp, and she spelled it with two p's at the end. P.H.I.L.I.P.P, last name Phillips, P.H.I.L.I.P.S Philip Philips.

She wrote him, "Philip, you are no longer my son, we buried you figuratively. You have deserted your father's religion in the synagogue for the deceiver Jesus and therefore a curse will be upon you." Unquote. The letter wounded him deeply. The more his people hated and despise him the more fervently he loved them and prayed for them. In the Spirit of our Lord Jesus Prayer on Calvary. After three weeks he was able to send his mother a kind loving reply to her letter. He could only long for the day when he would be able to take the message of Calvary to his dear ones. His one desire was then to become a minister. Preach the gospel of Jesus Christ and he realized through the help of God, may I just say, that it has been estimated, I don't know how we can confirm it for present day, but it has been estimated that out of every four Jewish believers one is in full time service for the Lord.

If you don't believe it you have a Hebrew meaning, I was for five years, five years the Hebrew minister when I left Dallas in 1948, this is one of the things that drew me. I was the Jewish minister of the Jewish department at the church of the open door in the violence of Los
Angeles from 1948 to 1953 and when you wanted Hebrew believers to get up and give their testimony, you better be ready for a sermon, they are all born preachers. Our son had a third child and after two daughters he had a boy. And he said he came. They didn't have to spank him. He came screaming. I said, didn't you know all of Feinberg's preach from birth. [Laughter] For many years he served his master faithfully.

The next life's story takes us to the east. The midnight Stillness was broken by the firing of a pistol. The morning revealed the lifeless form within the mission compound. Is it a lowenthall was scarcely 37? His term of service in the east just nine years old yet he's been called quote "One of the most remarkable men Indy has ever known" quote unquote. There's a plaque in his honor in Princeton Theological Seminary today. Killed by a shot from the pistol of his own watchman an ardent Muslim. His dreams of winning Afghanistan for Christ seem ended. Death couldn't write an end to such a life for such a life work as his. Men carried him back to his room the students room lined with books from a floor to the ceiling books in many languages rare copies considered the most priceless collection of Asiatic manuscripts ever found in the hands of a private person. On his desk lay the almost completed manuscript of his Pushto, that's one of the dialects in India, of his Pashto dictionary. Copies of his other works in that language and overall his crowning gift to the people of the Afghan land, The New Testament in Pashto. The common language of the millions of Afghanistan which is still considered to this hour as a closed door for the Gospel. To him, the less than a decade in the east came for counsel and friendship meant of the highest rank in civil and military life.

Few men knew better than he the customs of the people he contacted or were more conversant with the Oriental polity. Socially he was the delightful member of any group. He was a genius in the rarest sense. Listen, his mastery of music, mathematics, metaphysics, nothing less
than phenomenal. His sharp mind penetrated the intricate religions of the east and that's something, if you ever studied them. As a despondent with those who profess them with a Muslim, Brahmin, or Buddhist. He was always the master the silent lips had proclaimed God's message in many tongues. Pashto, Hindustani, Persian, cashmere, Arabic, dialects of Northern India to say nothing about Hebrew, English, German, and French. He had no pain and tragedy parents had spurned him because he chose Jesus Christ as messiah and savior when he left this country to go to India he thought he'd go by in Europe and see his people and when they saw who was on the outside they kept the windows shut and the shutters and never opened the door and he went brokenhearted to India. Yes, he had known pain and tragedy. His parents had spurned him because he chose Jesus Christ as Messiah and savior. But it's a far path from that Indian grave to Posen, that's Prussian Poland, and the Orthodox Jewish home into which is the role of all was born. He was graduated at 17 from the gymnasium as they called it in German. His father decided his education was enough for him to enter business. Is it or, obeyed with regret but his beloved books took all his spare hours even into the night. In time his father was convinced that Isadore field was that of knowledge.

Plans were being made for his study at one of the German universities when the first great change in his life came suddenly. Just at that time there was great political dissent in Germany running riot among German students. Young Lowenthal ably presented the Spirit of the times in a satirical poem. It unintentionally as far as he was concerned. Unintentionally on his part appeared, of all places, in one of the public journals. Learning that was being vindictively traced to him he hastily made his escape. The Hamburg to America. In this strange land with little means and less knowledge of the language is that our farm life very hard. One by one his dreams were dashed to the ground. Found no place in New York, none in Philadelphia. He
decided to try the country, the farm area. But when those sturdy farmers saw his small frame they, pitted him and they turned him away. He turned to peddling, shoestrings, thread and the like. One rainy night found him in Rockford a little town near Wilmington Delaware. At one home a kindly lady invited him in from the rain while she made her choice from his wares. What he was about to leave a kindly voice from upstairs called down, "Wait, come in, get dry and warm and stay and eat with us? It's a terrible night." When they talk later around the fire the reverend S.M. Galey, pastor of the Rockford Presbyterian Church was [inaudible]. He was surprised brought to a stand to find his guest a master of languages and a man of wide learning. The pastor and his wife made a home for that young man at the family alter the next morning. Is it courteously bowed his head and heard the first Christian prayer in his life. Haley Ga. And the widening of the past are soon found a position for Isadore as a teacher of French and German in a college is still in existence here in eastern Pennsylvania Lafayette College. While they accepted the invitation of the Galeys to make their home his while he was a student.

Now the radiance of the lives of that home deeply impressed this young man demanded some explanation. Secretly, he began to study the New Testament. Openly he tried to master English often studying the whole night. At last he had a new friend came into lowenthalls life, a Jew, but a Jew eager to serve the Messiah he avowed. Victor Herschell, by the way a very famous family in England H.E.R.S.C.H.E.L.L. Victor Herschell became his roommate. Both were versed in the Talmud. Beyond the midnight hours they discussed the claims of Christ, Herschell's faith and life however were his most impressive argument. As always with the Jews friends. How was he to explain Herschell a culture astute man of his own nation? After a long inward struggle Lowenthal yielded allegiance to Christ. Accepted him as Messiah and Savior. He rode gaily through faith in the Messiah, he was not only a son of Abraham but truly a son of
God. In the autumn of that year he made a public profession of faith, was baptized, became a member of the Rocklin church. He continued to teach and pursued his language studies until he decided to enter theological seminary. He was graduated from Princeton Theological Seminary with highest honors. He was appointed the essayist of his class at the commencement. Here the subject upon which he wrote. He wrote on quote, "India as a field of labor" unquote. He tutored in college for a brief time during which calls came to fill palpit's, but he longed to reach man for Christ who didn't know him.

After he was licensed, ordained as a missionary to India, he soon set sail for the east. Arriving at Rawalpindi, I told you on the way he tried to reach his family and was not received. Arriving at Rawalpindi north of Lahore, his first task was to begin the study in the necessary language, but which one. Three faced him, Hindustani used by the officials, Persian spoke about the aristocracy, Pashto the common language of Afghanistan. He decided to master them all and added Arabic for religious discussions with Muslims. And may I just stop long enough to tell you that the Bible translated in all its history has never operated among the Jews, because wherever they are they are literate. They know languages. It was easier by far to climb the mountains into the interior of the land than to conquer the ictuses of the Afghan language, but he set out to blaze the trail. After a short stay in the city Lowenthal wrote, "The [inaudible] is the Gibraltar to the east where Jew and Gentile exiled Europeans and refugee Asiatic. Bengalis and cutthroat Afghans meet and jostle one another. The surrounding scenery is full of grander" unquote. He longed to pass beyond. The be almost the first to proclaim the news of salvation through the Lord Jesus Christ to the remotest border of the forbidden land, Afghanistan. A land some 33000 square miles larger than France with a population that then exceeded that of France by almost one hundred and fifty million.
While he waited for the opening of the land he envisaged that where he might not go a translation of the New Testament into Pushto could penetrate. Without a grammar hear it or a dictionary he set to work on the language, talking with the learned then testing it out on the unlearned. He polished, revised, perfected. He wrote to a friend quote, "Events which may take the most sagacious statesmen and diplomats by surprise may furnish the key. Suddenly the Gates may burst open. At that moment let the church be ready to go in and possess. What is civilization without the Gospel?" unquote. With the New Testament the Spirit of God could speak to the highest and lowest of the Afghans though he couldn't cross the borders to preach. to him on the Indian side came traders learned mulaws, zealous Imans, respectable cons who often took hold with him the gift of all gifts, the story of Christ in their own tongue. Daily he could be seen in the shade of the mosque with Afghans pressing close to him. Bravely he went to sow the seed the debates may have seemed fruitless yet they won him to respect and friendship of all and just when he begin to sense possibilities that came to the open grave. Dr. Samuel Emsworth said quote, "For the evangelization of the Mohammeded world, we need first and and most of all men, the best men the church can afford. Men who are the spirit of Israel are Lowenthall. Swamer, after he had given forty years or more to the Muslim world in his last years was Professor of missions at Princeton Theological Seminary. So he says, "Men who are the Spirit of Lowenthall hold not their lives dear men who carry the burden of these millions of Muslims upon their hearts and with Abraham of old cry out all that Ishmael might live before" unquote. And I'm reminded that one year in Dallas when we were teaching at the seminary there was called to give the honored William Griffith Thomas, William H. Griffith Thomas lectures at the first Presbyterian Church in Dallas and after the lecture. Dr. Samuel Merina Swamer right in the sanctuary after the service said to me, "Feinberg, and he'd been forty years of mission to the
Muslim. Sometimes called the Apostle was a Muslim." He had been for that equal amount of time the editor of the Muslim world said doctors Swamer to me said, "Feinberg, if I had my life to live over again I'd be a missionary to the Jews." I almost fell over. I said, "Doctor Swamer, why do you say that?" He says, "Because one Jewish believer is equal to 300 from the world in which I was ministering." What an estimable contribution to America and the world. The Hebrew Christianity making the life and labors of Israel Lowenthal but the contribution grows yet more as the life of Solomon L. Ginsburg called quote, "The Jewish Crusader in Brazil is review".

To whom does a prophet referred to in this chapter? It was the question of a boy of 14 asked of his father a rabbi. They were celebrating Sukkot the Feast of Tabernacles and around the table were seated not only the rabbi, but his followers. The boy had just open, quote unquote accidentally, "A copy of the prophet at a passage evidently often examined. The fifty third chapter of Isaiah. The boy but no answer so he repeated the question to his father. Quiet. Deadly silence fell on the company when the lad repeated his question the father in confusion seized the book, slapped his son in the face an excellent way to fix an idea in the mind of a boy and such an Orthodox home Solomon El Ginsburg G.I.N.S.B.U.R.G was born in Suwalki Poland. At six he was sent to his mother's native land Königsberg Germany to get a better education than was available in Poland for the Jewish boy. His mother's father was a wealthy learned why be traveled merchant who took the boy with him often on his journeys. At 14, his father insisted he returned to Suwalki when he revealed that the rigid traditional Judaism at home, but moreover his father wanted him to be a Jewish teacher. The plan included marriage to the daughter of a wealthy Jewish family. That was the cultural custom of the day. Since his wishes weren't consulted and the wedding being prepared, his bi, bride being at the advanced age of 12 and
he at the very old age of 15, while that was going on he ran away. Have to make a starter heart fail. After many experiences he came to London where his mother's brother took him in and employed him in his large dry goods store. Here his life was changed. Walking through the White Chapel which is the Jewish section of London. Walking through the White Chapel district on Jewish Sabbath afternoon. This is very interesting because a similar thing happened to Dr. Leopold Cohen in New York. What they call [inaudible]. The Sabbath afternoon walk. He met a missionary to the Jews who invited him to the [inaudible] Mission to the Jews to hear him explain Isaiah 53. At once the scene in his home in Poland came before him. Curious he decided to go. He didn't understand all the interpretation, but a deep impression was made on Him. His reading of the New Testament convinced him that Jesus of Nazareth was truly the messiah of his people, he struggled for three months. Counting the cost of declaring his faith and I read this next with great emotion because the one involves is my.