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THE CHOSEN PEOPLE

NOVEMBER
1966

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Travel by jets can be frustrating. The time saved is often spent at airports waiting for connections. At such times I browse at the newstands. There are on display racks of cards supposed to be humorous, to be placed by employees on the boss' desk when he isn't looking. Since the airlines have been stressing travel by students at special rates some of these cards are evidently designed for the teacher's desk, such as this one:

IN CASE OF ATOMIC ATTACK
THE REGULATIONS AGAINST
PRAYING IN THIS SCHOOL WILL BE
TEMPORARILY SUSPENDED.

Although this card was meant to be a humorous slur upon the issue of forbidding prayer in schools, the humor is of a ghoulish nature and only confirms the truth that men do pray when they are in danger. Legislation will never change that. Moreover, the card and its message is also a sad commentary on the fact that while we feverishly devise terrifying weapons, we are hopelessly entrapped in the terror of our own inventiveness. We have indeed legislated prayer out of our schools. Our nation which was founded on prayer now uses it only as a panic button.

Several years ago I had a speaking appointment in southern Maine. Because of poor plane, train, and bus service to that area, I decided to drive. The roads were good, the weather clear, and I arrived near my destination in the early afternoon. With time to spare I thought of visiting the Desert of Maine located in Freeport. It proved to be exactly what its name implied — a real desert. The story of this phenomenon is amazing. Seventy-five years ago this area was the site of a fertile farm owned by a family named Tuttle. For decades the Tuttle family had tilled the soil. With true Yankee industry they wrested a living from the earth. One day a tiny patch of sand appeared in the soil of their farm. Slowly it began to spread until the acres which were once fertile farmland are now covered with sand. Even the farm buildings have been engulfed. Woods are buried in drifts sixty to seventy

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THE CHOSEN PEOPLE

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feet deep. One can see large trees buried in the sand with only their tops still showing. A desert was born, bringing death to a fertile farm. May God grant that the Desert of Maine will not become a symbol of the fate of our beloved country.

Thanksgiving and Israel

This is Thanksgiving month. We have good reason to be grateful, but prayerfulness is no longer characteristic of our nation. Centuries ago, God appeared to one of the greatest of earth's rulers, Solomon. The words He spoke to Solomon are needed today:

If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people; If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chronicles 7:13,14).

I write this Salutation letter in between making plane reservations, testing my cameras, and checking arrangements and details, because by the time you received this issue of THE CHOSEN PEOPLE I expect, by God's grace, to be in the land of Israel where the opposite of the Desert of Maine is taking place. Here the desert is beginning to blossom. It has been more than four years since I have seen our work and workers in Israel and France. We keep in close contact by mail with our overseas stations, however, and the reports have been very encouraging, but there is no substitute for personal contact and supervision. Also, being thousands of miles away from our home base can sometimes be discouraging to the workers in the field.

In the September issue of THE CHOSEN PEOPLE our report quoted a letter from Pastor Henri Vincent, Honorary Director of our work in France, concerning the ministry of Andre Boulagnon, who succeeded Andre Frankl about a year ago. It looks as if we will have to search for more adequate quarters for our work in Paris.

Since we reported on the deep trials which Peter Gutkind suffered at the hands of fanatical mobs in Haifa last year, we have moved him to a furnished apartment which he uses as a combined home, office, and meeting place for the believers. We praise the Lord that the persecution he endured has momentarily subsided, but we must also purchase more adequate quarters for brother Gutkind and his fruitful ministry. We thank the Lord for this faithful worker in God's vineyard. Haifa is built on Mount Carmel, and the word "Carmel" really is "karem-el"—"the vineyard of God." The persecutions Brother Gutkind suffered have been a testimony to the entire nation of Israel. As a direct result of our enemies' actions, the Gospel has been published in the Israeli press from Haifa in the North to Eilat in the South.

A Near-Confusion of Tongues

However, we should pray for our brother Gutkind's health. Both he and Mrs. Gutkind have been ill. If you could read the correspondence between us you would realize some of the difficulties we have in communication. Mr. Gutkind's knowledge of English is like my knowledge of German. We can make ourselves understood to each other, but not too well. Let me illustrate by quoting from his August report. (Realize that August is the hottest month of the year in Israel, temperatures frequently rising over 100° Fahrenheit.):

In our work during August I was compelled to change the order of the labor, the chief of the torrid zone took revenge on me as I despised him with my work during July and August, not taking in attention what this means—July-August in our country. Three days I was ill, welded to bed. Maybe this is one of the "Higher powers" we have to be subject unto them, Rom. XIII: 1-2. But be it so or other, I paid ransom with three dear

days for I disrespected the Summer Chief of Israel. During the going August I established the order of my work so that most of the forenoons I spend at the desk, but the visits we started with the afternoons till late in the evening. What is interesting is the fact that, thank the Lord, the work has not suffered with nothing contrariwise, it looks to be that the service enjoyed from this change, and in the same time I feel I am resting too.

"The chief of the torrid zone took revenge on me." "Three days I was ill, welded to bed." Brother Gutkind, I think we understand. We will pray for you.

During my stay in Israel I expect to confer with the various missionary societies to see how we may co-operate with each other in our blessed task. One of the blessings which resulted from Mr. Gutkind's persecutions was the unanimous and courageous support which the missionaries gave at that time. Dr. Cohn, on his last visit to Israel, decried the lack of co-operation between the various missionaries and their societies. We hope and believe that this dissension is over for we realize that we must by God's grace work together in our task.

Reunion with a Youthful Convert

I am looking forward to another blessing. I expect to be met at the Lod Airport by Arnold Fruchtenbaum. Arnold is one of our own boys who found the Lord in Brooklyn. He was just graduated from Cedarville College in Ohio where he was helped by our Student Aid program. He has also helped out in our summer camp. At present he is studying for his master's degree at Hebrew University in Jerusalem, and eventually, he hopes to take his doctorate at Dallas Theological Seminary. While he studies at Dallas, we expect him to work with us in our Dallas branch. Perhaps it will be possible for us to have many walks together with Arnold in Jerusalem. I have already given him lists of people to see, and asked him to make engagements for me. It is my hope to write the December Salutation from Jerusalem.

What Lies Ahead for Israel?

In Maine I saw the *birth* of a desert and I hope it won't prove to be a harbinger of difficulties that lie ahead at home and abroad. In Israel I expect to see the *death* of a desert which I hope will prove to be a harbinger of blessings ahead. We should remember, however, that the Jews have returned to Israel in unbelief, and while the blessings of God will be ultimate, Israel now faces Armageddon. This is difficult for the Bible believer to realize today, especially if he enters Jerusalem from one of the Arab nations. The difference between Israel and the Arab nations is startling, not merely in the physical aspects of their cities and buildings but in the character of their people. In Israel children are loved, education is compulsory, old people receive care. Agriculturally the difference is also astounding. One can literally see the disappearance of the desert and observe the sustenance it provides! The desert is already blossoming. But not only the desert! Four years ago I visited Megiddo. Nowhere in my travels have I seen a more verdant lush valley. A generation ago it was a malarial swamp. With great skill and in the face of many hardships the Israelis drained the swamp. The death of the swamp meant the birth of acres of farms, and the waters drained from the swamps are now pumped to the deserts in the Negev where other deserts are budding. It was hard to believe that the land I saw was Megiddo, history's great battlefield and the locale of that dread war:

And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done (Revelation 16:16-17).

When we see the desert beginning to blossom we should realize that the present nation of Israel is made up of Jews who have returned to the land in unbelief. It is

not the fulfillment of God's ultimate promises which will be fulfilled under the Messiah. Present-day Zionism is a political and not a spiritual movement. Here is the conviction of a well-known commentator of Scripture and a lover of Israel:

May I at this place remind the reader that I am going through the books of the prophets, and quoting the words of the Lord, wherein He promises to *gather* Israel to their land and to Himself. The prophet Jeremiah tells us much about this regathering of Israel in fullness and for blessing. In chapter twenty-three verses three and four the Lord says: "And I will *gather* the remnant of my flock out of all the countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and multiply. And I will set up shepherds over them, who shall feed them; and they shall fear no more, nor be dismayed, neither shall any be lacking, saith Jehovah."

The grand fact is that chapters 30 through 33 of Jeremiah form one grand section of his book, revealing the purpose of the Lord concerning the glorious future of regathered Israel. That section is the *very heart* of the prophecies of Jeremiah. Usually, when I come to chapter 30 in my regular and methodical reading of Jeremiah, I go right on to the end of chapter 33 in one reading. Do it for yourself! Your reward in knowledge of the Lord's ways and purposes for literal Israel will be great! *Forty-nine* times in that section, the words, "saith Jehovah," occur, and adding to that number such statements as "the word of the Lord came to Jeremiah," we have over sixty asseverations from the Lord Himself that He will do the things for Israel promised in this section of Jeremiah!

Look at Jeremiah 31:7,8: "For thus saith Jehovah, Sing with gladness for Jacob, and shout for the chief of the nations: publish ye, praise ye, and say, O Jehovah, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the uttermost parts of the earth, . . . a great company shall they return hither." Again, from the very heart of the prophecies of Jeremiah, we have this: "Behold, I will *gather* them out of all the countries, whither I have driven them in mine anger, and in my wrath, and in great indignation; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God: and I will give them one heart and one way, that they may fear me forever, for the good of them, and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from following them, to do them good: and I will put my fear in their hearts, that they may not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul" (Jeremiah 32:37-41). Nothing like that is going on now in Israel: the prophecy is yet future, and is sure and certain, for the Lord says, "I will plant them in this land assuredly."

The Regathering of Israel by Arthur Petrie, Th.D. pp. 19,20.

Since "nothing like this is going on now in Israel," what does the present return indicate? That the "Time of Jacob's trouble" is at hand! Jeremiah's prophecy also tells of this:

For thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it (Jeremiah 30:5-7).

When we see what the nation of Israel has done in their own strength we wonder at their perseverance and ingenuity. But Israel is not at peace, neither with God nor with her neighbors. The more she develops her resources the more jealous the nations of the world will become. This jealousy will lead all nations against Jerusalem (Zechariah 14:2). Sad to say, the present streams in the desert will become a mirage. That is why we seek to bring the Gospel to Israel. The works of their hands, no matter how marvelous, will not bring in everlasting peace or righteousness. Only the works of *His* hands can do this.

Faithfully yours for Israel's salvation,

Samuel Tuchs



Jewish Notes

By ALTHEA S. MILLER

Religion and Politics—Do they mix?

A movement, initiated by a group of educators, lawyers, other professional men and public figures has been established in Israel with the professed aim of taking "the institutions of the rabbinic and the religious schools out of politics." Another is to "ensure the freedom of religion."

Professor Ephraim Urbach, professor of Talmud and Midrash at the Hebrew University at Jerusalem, speaking of this non-political "Torah-Jewry Movement" said it is open to observant as well as non-observant Jews who are prepared to subscribe to its basic tenets.

Art and Politics—Do they mix? While one group is making a concerted effort to take religion out of the realm of politics, the mayor of Jerusalem is attempting to wed art and politics. If Mayor Teddy Kollek were being advised by those experienced in both fields, it is certain they would throw the axiom at him that art and politics definitely don't mix. But there are exceptions to every rule, and Mayor Kollek is dedicated to that exception.

Israel's need for this museum is pointed up, according to the Mayor, by the presence of diverse ethnic groups who are now Israeli citizens. When Jewish people from so-called under-developed countries see displayed the works of their own cultures along with those from other backgrounds, it is demonstrated

that the former are in no way inferior to those of other Jews or Gentiles. Thus they acquire a proper pride in their own accomplishments and in their status as Israeli citizens, a pride which had been missing heretofore.

Buy for yourselves. Three of America's largest department store chains have opened an Israel purchasing office. Offices of the American Near East Corporation in Tel Aviv will be home base for Mrs. Zippora Ethrog, the Israel representative of Macy's, May and Brandeis stores.

The 25-year experience of the American Near East in exporting from Israel will be placed at the disposal of the American Department stores. It is expected that these store chains will buy primarily fashion goods, giftware and various food items from Israel.

More than anything else, this tottering old world needs salvation; and men who are committed wholly to Jesus Christ must "buy up" every opportunity to get the gospel message to all men everywhere. How blessed will be the day when both Jew and Gentile will hear the word of the Lord: "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve that thou mayest see" (Revelation 3:18).

"... 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

"... Neither is he that planteth any thing, neither he that watereth; but God that giveth the increase (1 Corinthians 3:7)

By KEN REEVES
Missionary, San Diego Area



MRS. M., a Christian lady in the San Diego area, spent much time in witnessing to a Jewess, Mrs. R., and also took her to our San Diego meeting of the Beth Sar Shalom Fellowship. Rev.

Martin Rosen, missionary in charge of the Los Angeles District, and I were able to talk to Mrs. R., and a few weeks later, through the help and teaching of Mrs. M., Mrs. R. went forward in church one Sunday morning and accepted Jesus Christ as her Messiah-Saviour. This Jewess, Mrs. R., has now been witnessing to other Jewish people who have come to our meetings, but who do not know the Lord Jesus Christ as their Saviour.

Let us pray that the Lord will water the seed sown, and that Mrs. R. may become even more strongly established in Him.

Mrs. M. M., a Christian, asked that I call on a Jewess who was hospitalized in the same room with her. After many attempts, contact was made with the Jewess. Although she would have nothing to do with the Bible or the New Testament, she permitted me to read to her from the Jewish Prayer Book. Later on she permitted me to talk to her concerning how Jesus Christ fulfilled the prophetic Scriptures, and she also promised that should

she become convinced that He was the Messiah, she would not hesitate to accept Him.

May the Lord speak to her heart and bring her to Himself.

"In What Name Shall I Pray?"

By ALBERT and ROXANA SCHIFFMAN



MANY times we have encountered a problem which new believers face, and recently some have come to us with the same question, "To whom shall I pray? What name shall I use?"

This may seem strange to those who have had a background of Christian teaching.

Mrs. S. asked us recently, "Am I praying right?" She said that she asks in the name of Jesus (*Yeshua*) as we said to do, but someone had told her to pray right to Jesus, and someone else had told her she ought to pray to the Spirit.

Going back to Exodus we pointed out how Moses, too, wanted to be sure to use the right name, and God told him to say, "I AM." We pointed out further that every time Israel came to God, it had to be through a blood sacrifice and with a repentant heart in order that their prayers might be heard. We told her how the name of God was so holy to the Jewish people that tradition later held that it should not be pronounced lest it should be incorrect, but that Jesus did pronounce the Name to Israel when He said, "I AM." We then showed from Deuteronomy 18:18 ("I will raise them up a Prophet from among their brethren, like unto

thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him") that the Lord Jesus is the authority we must take upon this question; and that he said, "Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

We further pointed out that since the Lord Jesus was the Passover Lamb, slain for sin, therefore it was right to pray to God, the Father, in the Name of Jesus.

These Scriptures strengthened and helped Mrs. S., and have likewise helped others. We do ask your prayers for these babes in Christ, as many strange and confusing voices are reaching their ears continually. We can only seek to teach, guide and strengthen them so that they may be rooted and grounded in the truth, where no wind of doctrine may sway from security and freedom in Christ Jesus.

Another young Jewish girl comes to the Lord.

By ESTHER JURGE
Missionary, Rochester, New York



A NUMBER of Jewish young people whom I have met and talked with seem to have a longing for something that will satisfy, give assurance and answer the problems of life. I find they are

generally attentive and will accept and read literature dealing with spiritual aspects of life. Rabbinic or traditional Judaism with its meaningless rites has no appeal. However, true, completed Ju-

daism or Christianity which has its roots in the Old Testament wherein we find the prophecies concerning Israel's Messiah, His first coming as the Lamb sacrifice and second coming as King, as well as the future of that nation, is all something that has meaning.

A young Jewish girl whom I have known and witnessed to for a number of years has been seeking for the truth, and now is convinced that Jesus is the Messiah as well as her Lord and Saviour. She loves to read her Bible (which I gave her) and often calls me when problems come up. She would gladly attend church where she could have fellowship with Christian young people but cannot because, as she says, it would "break my daddy's heart."

Last week she called me to ask if she could spend the afternoon with me. We had a wonderful time together reading the Bible, seeking answers to her questions, marking verses in colors, memorizing verses, etc. One thing she enjoyed so much was reading the account of the great image of Daniel II. I had her draw the picture of the image with the different parts which represent world rulers and kingdoms, with the great Stone coming down from heaven smiting it upon the feet, which symbolizes the time when Messiah will come, putting an end to gentile governments and setting up the throne of David under the rulership of Messiah. After we had prayer together I took her home. She called me that same evening wanting more scripture references that she might read to her mother and sister.

Will you not join me in prayer for this little girl who is so happy because she has found Jesus (*Yeshua*) as her Saviour, yet grieves for her "daddy" who is not saved.

Chance Meetings and Casual Chats With Israel's Lost Ones

By FANNY and JENS PETERSEN
Missionaries, Philadelphia



CHANCE meetings with unsaved Jewish folk give the missionary no opportunity for special preparation. A first meeting, whether deliberate or accidental, is often a "fishing expedition" on the

missionary's part to establish the person's *status quo*, so to speak. For example:

Our telephone rang. A woman's voice said she was making a survey. She began asking questions about my religion, family, and so on, ending with, "Do you have a cemetery lot?" "So that's it!" I replied, and then told her of my reservation in heaven which had been paid for long ago. This threw her off her sales talk and into a different line of questioning as to what I meant about a "reservation in heaven." Then I began to question her and discovered she was a Jewish girl, upon which I told her I was also Jewish. This touched her interest and gave me the opening I wanted. She listened for a while and then had to hang up, but not until I had invited her to call again for more information. I pray she will.

Another example of a fortuitous meeting with a son of Abraham was the day an insurance salesman dropped in to sell me medical insurance. Seeing at once that he was a Jew, I plunged right in by opening up the Scriptures. He listened attentively. He was of orthodox background, he said, and his wife was reform. When I told him I too was of orthodox descent, he asked many questions. He accepted several tracts, and before he left, asked for a New Testament and promised to read it, especially Acts 4 regarding the crucifixion. I invited him to call again. I hope and pray that he will.

A motion picture film on the subject of Israel in the light of prophecy was advertised as being shown in a local theatre.

The theatre was used exclusively for the showing of Christian films. I was invited by the man in charge to attend and to witness to any Jews who might show interest. At the end of the picture, an invitation was given to anyone interested to speak to the person at the door. Three young Jewish women approached the man at the door and one of them asked him for a New Testament, which was given to her. She began asking questions without waiting for answers and became excited, saying she could only earn her way to heaven by good deeds. I was signaled and attempted to deal with her, but her attitude became antagonistic. I told her I would never be anything but a true orthodox Jew. However, she did accept the New Testament, and prayer can change her attitude.

A pastor asked me to call on a Jewish lady with whom he could get nowhere. The poor soul was very much disturbed and at first resented my calling, saying she already had the Lord in her heart and believed Jesus was her Saviour. However, her language and manner belied her words. Nevertheless, I dealt with her and suggested she call us whenever she felt we could be of help. Some time later she did call. Her husband was desperately ill, she said, and needed blood transfusions. We took her to the hospital and secured the blood type needed. Realizing she was not a child of God, I counselled with her and attempted to make her understand the meaning of the new birth. We seemed to win her confidence and she began to attend our Tuesday evening Bible Study hour. Then she stopped coming, and when questioned admitted that she felt guilty and inadequate and didn't even know if she belonged to the Lord. We are trying to show her that if she once belonged, she still does, but she maintains that she is so miserable that she cannot meet with us until she feels less guilty, and will then call us. I know that much prayer will help to bring her face to face with her Saviour.

Please join us in prayer for all of these contacts.

OUR FIRST KIBBUTZ-NIK NIGHT

By MARTIN M. ROSEN
Missionary in Charge, Los Angeles area

Home fellowship meetings as a method for presenting the Gospel to Jews have been well established in the Los Angeles area for more than ten years.

The usual format is to meet in a prestige home and have a lecture-type message showing the Messiahship of our Lord Jesus Christ, followed by a question and answer period.

This month we thought we would try something different for the home fellowship meeting which is sponsored by Bel Air Presbyterian Church. Mr. and Mrs. Richard Horner have most graciously hosted our Bel Air Fellowship meeting in their home during this past year. Even though Mr. Horner has been quite busy as the chief executive of one of the largest corporations manufacturing aircraft, the two of them, working together, have made this monthly meeting one of our best.

The Kibbutz-nik idea was first set forth by Mr. Harold Sevens, our resident minister. He planned it for the month of August, when he thought that the guests would enjoy being outside.

Mr. and Mrs. Sevens both studied in the land of Israel and know something about the communal life on a Kibbutz.

Perhaps the greatest appeal to the Jewish people came from the menu which he prepared, which was typical of a meal which might be eaten in Israel. Most American Jewish people haven't even heard of the names of such exotic foods as Falafel, Houmas, Peta Bread. All these things were served together with lamb and rice. Pakalava and Halavah were served as a dessert.

From the recipe provided by Mr. Sevens and Mr. Olsen, Mr. and Mrs. Horner made up a spiced apple cider, which is typical of Kibbutz fare.

Jewish music was piped outdoors through the high fidelity music system in the Horner home. While some of the Jewish music was completely new to American Jews, they recognized some of the old familiar Yiddish folk songs inter-

spersed among the modern Hebrew melodies.

We allowed an hour of time between the meal and the resumption of our program. Some chose to swim in the pool, most of the others sat around to chat.

Eighteen new Jewish people came who were not familiar with our message and what we stand for. This time of visiting proved to be quite fruitful for personal work. There were an equal number of Jewish people there who knew of us and our ministry before.

When the hour for visiting was up, we assembled together in the badminton court and Mr. Olsen and Mr. Sevens led us in singing typical Hebrew songs. After the Hebrew songs, I brought a message on Israel, the land, and the people, showing how that the preservation of the Jewish people and their re-establishment of the State is objective evidence that the God of the Bible is, and that He keeps His Word.

All of us were particularly impressed with the large number of Jewish people that came to this meeting for the first time.

A CHANGE OF PACE IN MISSIONARY WORK

By MARTIN M. ROSEN
Missionary in Charge, Los Angeles area

For the past few years I have made a practice of going on a preaching tour for about a month out of the year. The other eleven months are given to preaching three and four times a week, mostly to Jewish groups in Los Angeles. For the past two years I have spent my month's preaching tour in Oklahoma. Although my schedule entails much traveling and almost every evening is filled with preaching appointments, I still manage to see quite a number of Jewish people.

I was amazed to see the difference in the attitude of Jewish people in Oklahoma, where the Jewish population is sparse and there is a strong Protestant influence. The Jews seem to be much more open to the claims of Christ, and

(Continued on page 18)



Dedication of **DALLAS BRANCH**



The CLIMAX OF THE PAST NINE YEARS of ministry of our Mission in Dallas occurred at the dedication to the Lord of the newly-acquired building and property on Sunday afternoon, September 11th. Over 150 friends of the Mission came from all over Dallas, Fort Worth and the surrounding areas, and even from more distant points, such as Houston and Paris, Texas. The crowd overflowed the meeting room and filled every part of the first floor. News photographers from two television stations arrived to take pictures of the event for later broadcasting. Pastors of churches all over Dallas had announced the dedication from their pulpits and several daily and weekly newspapers had given advance coverage about the event.

The dedication program was an encouragement and blessing to all who were there. It seemed as though the Shekinah Glory of God filled the hearts of the people as we all renewed our commitment to the cause of bringing the Gospel of Christ to the lost sheep of the house of Israel. Dr. Daniel Fuchs, our Missionary Secretary, spoke of the spiritual rewards shared by both the active missionaries and those who "stay by the stuff," the prayer warriors and supporters of the work. He further indicated that "we are not just dedicating bricks and furniture today, we are dedicating lives."

The Rev. Harold Pretlove, our Executive Secretary, expressed the Mission's gratitude to God and deep appreciation to the many people who had a part in the acquisition of the property, including the City Council of Dallas. Especially mentioned were the Christian businessman and his wife, Mr. and Mrs. Troy C. Bateson, whose generous donation of half the value of the property made possible the purchase of the Mission location.

As the local missionary in charge, I was thrilled to propose that the Mission staff and property be dedicated to the same goals as those to which King Solomon dedicated the temple, to the glory of God and as a place where men could find forgiveness from sin and peace with the Lord. We trust that this will be a haven of rest for the Hebrew Christians of our city, and that here many Jewish souls who are seeking God will find salvation in the Lord Jesus Christ.

Plans and Programs of the Dallas Branch

The Dallas branch already conducts several meetings and activities on a regular

basis, and with the new facilities we are anticipating an even more extensive ministry to the Jewish community. Every Tuesday evening at 7:30 P.M., Dr. McCall teaches a discussion class on some portion of the Bible, with emphasis on its meaning for the Jewish people. He is currently conducting a verse-by-verse study of the prophecy of Zechariah.

On the second Friday of each month, at 7:30 P.M., Beth Sar Shalom conducts a monthly fellowship meeting. Pastors, laymen, and outstanding Hebrew Christians speak on many interesting topics about the Bible and Jewish thought. Also, every Friday morning at 11:00 A.M. those who desire to pray for the peace of Jerusalem and the salvation of Israel gather with the staff for group prayer.

During the summer we conducted a weekly gathering of the Shalom Club youth. We are praying that the Lord would make it possible to develop a well-rounded youth program for the children of the Jewish and Hebrew Christian families of our area. Pray with us that we might have the leadership necessary for this important part of the work.

Young Jewish Woman Finds Christ

In the spring of this year a young Jewish woman, M. K., received Jesus as her Messiah and Saviour. She had come from her home in Ohio, in order to work as a secretary in Dallas. Her roommate was a Christian, and she began to explain God's love in Christ to her, and gave her a Bible. She visited her friend's church a few times and began to believe the truth of the Word of God. After a while she truly received Christ, and thereby received eternal life.

She began to wonder if her faith would stand up when her Jewish family discovered her new belief. Up to this point she had not met any other Hebrew Christians, and had not learned of the ministry of our Mission, and she needed encouragement. She came to the Passover Banquet at First Baptist Church, and later began to attend the weekly Bible class at our Mission. Then she went to her home in Ohio and told her family of her faith in Christ. The Lord gave her strength, and when she returned to Dallas she was baptized at the Gaston Avenue Baptist Church. She has faithfully attended the church and our Mission since then, and is growing in the grace and the knowledge of the Lord. How thankful we are for her salvation.

FLOOD AFTERMATH

By BILL BECK, Minister of Visitation, Dallas, Texas

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction" (James 1:27). The month of April 1966, was a month which will long be remembered in Dallas. Over 15 inches of rain was showered upon our city during that month, most of which was during a five or six-day period. Many tragedies were recorded as an aftermath of flooding. The cost of the flooding was measured by the loss of many homes and much property damage and also many lives lost. One life lost by drowning was an outstanding Jewish doctor. He was coming home late the night of the most severe downpour and his car was swept off the highway into a creek (the same creek which crosses our new Dallas branch of Beth Sar Shalom property). The doctor was survived by a wife and teenage son and daughter. A few days after the tragedy, Dr. McCall received a phone call from an interested friend of the family who requested a home visit be made to express sympathy for their loss. In response to the request, Dr. McCall and I visited this home only to be unable to make a personal contact. However, a calling card was left, trusting to have another opportunity to gain entry into the home. A few weeks later, during one of our weekly visitation nights, I felt led to go and visit this family with Jim Hough, our Deputation Minister. Upon approaching the home, we noticed the wife and son working in the yard. After introducing ourselves as ministers from Beth Sar Shalom, she asked, "Won't you please come in?" Of course we responded with thanksgiving to God for having laid it on her heart to invite us in. What a victory it is even to gain entry in our Jewish friends' homes. Never have I been more graciously received than on this occasion. After a few minutes of visiting, we were joined by her son and daughter. During the visit we found that the wife was Gentile with a Lutheran background and professed to know the Lord. However, the children have been attending and receiving instruction at the temple. We were much impressed with the bright and courteous behaviour of the teenagers. How the Lord could use their young lives in the winning of many Jewish teenagers to Messiah! Pray with us for this fine Jewish family and continue to thank God for allowing us the privilege of sharing the Messianic prophecies with them.

OUR DALLAS WORK

By PHYLLIS SCHUMAN

"Moreover it is required in stewards, that a man be found faithful" (1 Corinthians 4:2).

Although much of my time is spent in our Dallas office performing the many secretarial functions essential to the smooth on-going of the Lord's work, He has provided for me to go on visitation for a few hours on Wednesdays, and during these

times has furnished some wonderful opportunities to give the Gospel.

This first incident occurred when I was witnessing to a woman who had come to several of our meetings. In our discussion, she claimed that the name Jesus was never in the Old Testament. I admitted that perhaps the name Jesus as we know it in the English is not there, but the title "Messiah" is. I asked her to read Daniel 9:25. After doing so, she claimed that the phrase "Messiah the Prince" is not accurate since their Messiah was never called "Prince." Your prayers will be appreciated for this woman.

The next woman was referred to us by a burdened Christian friend. In dealing with this Jewish woman, it was obvious that she was having real difficulty with the doctrine of the Trinity. She brought out her own Bible, and I asked her to read the account of the visit of the three angels to Abraham in Genesis chapters 18 and 19. As she did this, and as I later asked her to turn to Genesis 1:26 and 11:6-7, the Lord began to reveal to her that He is one God in three Persons. I have found that the use of the plural pronouns for God is amazing to our Jewish brethren and is a good way to initiate their consideration of our blessed Triune God. Please remember this woman also in prayer.

Finally, I visited a woman who responded to a letter offering "The Shepherd of Israel." One of the most memorable questions she asked me was "Just what is this Christianity?" I had the joy of sharing with her the fact that Christianity is Christ! At this visit, I was able to explain to her the marvelous plan of salvation through the Messiah. When I returned later, however, she said that she had discussed these things with her friends, and said she could not come to our meetings and that we need not visit her any longer. Although reactions like this sadden our hearts, yet we praise God for the one visit and for being able to share the Gospel.

REPORT OF MINISTER OF DEPUTATION

By JAMES E. HOUGH

In my task as Minister of Deputation for the Dallas branch of the AMERICAN BOARD OF MISSIONS TO THE JEWS I make the rounds of the churches in the Dallas-Fort Worth area, informing the pastors of the Christ-centered programs set in a Jewish context that we have available to them and their people. These programs better inform the Christian people of the Jewish background and together with the literature that we make available to them, give the church something to work with when sharing the Messiah with His chosen people.

Many of the pastors in this area have been enthusiastic about our work and have laid out the red carpet for us to present the burden of Jewish missions to their people. Many of these dear people in turn, brothers and sisters in the Lord, have caught the vision and backed us up with prayer and finances, and have worked with us to share Christ with the Jewish people of this area.

Speakers and Staff at Fellowship Meeting



Tuesday Evening Bible Class at Beth Sar Shalom.



Study Group at Beth Sar Shalom Hebrew Christian Retreat at Mt. Lebanon Encampment.



Group Singing After Bible Class.





Questions & Answers

By HENRY J. HEYDT, Th.D.

Question: Who is the Branch of Zechariah 6:12? Christ? But why "he shall build the temple of the Lord"? "...Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD."

Answer: The reference to the Branch has been taken by both Jewish and Christian commentators as a reference to the Messiah both in this passage and in 3:8 as well as Isaiah 4:2 and Jeremiah 23:5 and 33:15. His building of the Temple is so important as to be mentioned twice (verses 12 and 13). The meaning is certainly that the work shall be done under His direction. Some have taken this to be a reference to the Church. Although this too is set forth as His work (Matthew 16:18) the context of Zechariah 6 requires the Temple to be that constructed at the beginning of the Millennium. See further Isaiah 2:2-4; 56:1-7; Micah 4:1-7 and Ezekiel, chapters 40-48.

* * * *

Question: What is the sense of the word "upright" in Ecclesiastes 12:10, or how did Solomon mean for us to understand it? "The preacher sought to find out acceptable words; and that which was written was upright, even words of truth."

Answer: The verse itself explains it when it states "even words of truth." The Hebrew word translated "upright" is *yosher* from *yashas*, "to be straight," and so

"upright" is a good translation. The preacher sought not only to find words that were pleasant or acceptable but words that were true. Many congregations are quite content when the preacher gives them the former, but if he gets into the category of "truth" in its naked reality he becomes "a meddling fool." Even truth when it is positional truth is not objected to, but let it become practical and it is many times rejected.

* * * *

Question: Please explain the stone and seven eyes in Zechariah 3:9 "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof..."

Answer: Many different answers are given to this question because the eyes may be taken as being on the stone itself as a part of it or as the eyes of God's providential oversight looking on it. The engraving may consist of the eyes as part of the figure engraved or some form of engraving to beautify the stone or indicate its purpose or, perhaps even the statement, "I will remove the iniquity of that land in one day."

Some have taken the stone to be Israel, God's covenant people, here placed before Joshua the high priest in a deplorable and unfinished condition. But the eyes of God's wisdom and purpose are upon it, and He will one day bring forth His servant the Branch, the Messiah Him-

self, engrave the stone with beautiful engravings and remove the iniquity of this people in one day.

The majority of expositors, including the early Church fathers, interpret the stone as the Lord Jesus Christ Himself. The eyes are taken to be a part of the stone "which is to be engraved with the engravings of a signet, with the sign of perfect intelligence, namely, seven eyes" (Ironside) or, as Adam Clarke states it, "In Christ there is a plentitude of wisdom, power, goodness, mercy, truth, love, and compassion, to direct, protect, save, uphold, purify, govern, and preserve all the souls that trust in him." The seven eyes of the Lamb as mentioned in Revelation 5:6 are usually referred to here. To others they are the eyes of the Father directed to the Son, and to yet others the eyes of all men who shall one day look upon Him. The engravings are generally taken as referring to the excellence of Christ although many see in them His suffering and passion. Jerome especially designated the wounds of Christ on the cross. Calvin disagreed with this and says, "For it is a vain refinement to say, that God engraved engravings when the side of Christ was pierced, when his hands and feet were perforated: this is to trifle and not seriously to explain scripture. But the Prophet by engraving, means the valuable and extraordinary character of this stone; as though he had said, 'It will be a stone remarkable for every excellency; for God will adorn this stone with wonderful engravings; and then it will be a stone having eyes, that is, it will not only turn to itself the eyes of others, but it will illuminate them, and exhibit as it were such brightness as will, by its own reflection, lead men to behold it.'"

* * * *

Question: What was the significance of the restrictions placed upon the Nazirite in Numbers 6?

Answer: The Nazirite vow was a special one usually taken for a limited period of time, although it could be taken for a lifetime. If a person forgot to indicate the length of time he or she intended to keep the vow, it is specified

in the Talmud that it must last for thirty days (Nazir, Mishna 39a). The Bible simply speaks of "All the days of his separation." That a limited time is generally intended is seen from this statement in Numbers 6:4 as well as the expression "until the days be fulfilled" in 6:5 and "when the days of his separation are fulfilled" in verse 13. After the time period was over, the restrictions were removed (verse 20). This removal indicates that these things were not in themselves sinful and must, therefore, have a deeper spiritual significance.

The three restrictions related to the eating or drinking of anything from the grapevine, the cutting of the hair, and the touching of anyone who had died, even a close relative. If this last happened accidentally a ritual purification had to be followed. Since the fruit of the vine particularly typified earthly enjoyment (Psalm 104:15), its abstinence indicated the renouncing of such joys until the vow be fulfilled. Thus the stress is laid upon the sincerity of purpose in devoting one's entire attention to fulfilling the obligation involved. The restriction against cutting of the hair was likewise a renouncing of normal earthly interests (since long hair was considered a shame to a man (1 Corinthians 11:14), as well as a symbol of complete dedication to God (Numbers 6:5), perhaps involving the willingness to be a reproach for His sake. Some interpreters, basing their reasoning on the connection made between Samson's hair and his strength, take the uncut hair as indicating man's vitality being dedicated to God without being diminished. Regarding the third restriction, it must be kept in mind that death was the wages of sin and so contact with it was the deepest of all religious defilement. Since God is life and light, the person taking the vow of separation must include this feature to indicate his entire abandonment to Him. Here the separation shows a deeper love to God than to father or mother. Perhaps in this too is involved the significance of our Lord's statement to "let the dead bury their dead" (Matthew 8:22).

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



THE PROPHECY AGAINST GOG (Part II)

CHAPTER XXXVIII

In the earlier portion of this significant chapter the prophet has been explicit concerning the nations involved in the final invasion of the holy land, their motivation, their intention and objective, as well as the clear demarcation of time in the prophetic events. Thus far the activity of God has been stated in quite minimal terms. Elaboration has been on the human side and the human participants, as though the Spirit of God would lay bare to the fullest the enormity of the godless plans of the wicked nations of the end time. Now it is time for the Lord God to make known His ultimate purpose. Ezekiel does so with customary clarity and forcefulness.

4. Gods Intention. 14-16

Therefore, son of man, prophesy, and say unto Gog. Thus saith the Lord God: In that day when my people Israel dwelleth securely, shalt thou not know it? And thou shalt come from thy place out of the uttermost parts of the north, thou, and many peoples with thee, all of them riding upon horses, a great company and a mighty army; and thou shalt come up against my people Israel, as a cloud to cover the land; it shall come to pass in the latter days, that I will bring thee against my land, that the nations may know me, when I shall be sanctified in thee, O Gog, before their eyes.

The Lord addresses Himself again to the leader of the hostile confederacy that has already made plans for the plundering of restored Israel in their land. It is important to notice the emphatic repetition of the time element. Again the attention is focused on the fact that Israel is living in imagined security. The

question is doubtless a rhetorical one. The Lord knows full well that Gog will have already acquainted himself with the fact of Israel's political condition in order to be sure of his attack. The Lord reveals His knowledge of every hidden purpose and motivation. The area of origin is again stated as out of the uttermost parts, the farthest reaches, of the north. It is well known who is dominant in this region of the world ever since the end of the last global conflict, an area which has actually kept the entire world in turmoil constantly. Russia is a power that must be reckoned with now, and surely will figure largely in the events that lie ahead, especially when the church is raptured to her risen Lord. Once more the full retinue is passed in review. Do not fail to notice "my people" in verses 14 and 16, and "my land" in verse 16. The godless nations have little idea how involved God is in all that concerns His people and His land. This is true throughout their national existence, but will be made all the more evident when God finally decides to intervene decisively into the affairs of men in the consummation of the prophetic program for the earth.

Nowhere in the Scriptures will it be found that God instills in the heart of any man any evil purpose or device. He is the promoter of good and never of evil. However, the Old Testament presentation is always intended to show that God is the sovereign ruler and overruler of all. Thus it is stated that God brings

the enemy against His land. He actually brings these nations to the doom which will already be in their wicked hearts. It is a parallel to the condition of Pharaoh of Egypt in the time of the exodus. God does not and He did not implant stubbornness in the heart of the Egyptian king, but He did allow him to be surrounded by circumstances which called forth the wickedness in that heart. When God states that He will be sanctified in Gog, the thought is not that the earthly ruler in any way will add to the character or attributes of God. But in the Lord's dealings with him, the God of all the universe will be recognized as holy. Just as circumstances lay bare the wickedness and godlessness of men, so the same conditions reveal in a blaze of glory the blessed God whom we delight to worship in Christ our Lord.

5. The Annihilation of the Enemy. 17-23

Thus saith the Lord God: Art thou he of whom I spake in old time by my servants the prophets of Israel, that prophesied in those days for many years that I would bring thee against them? And it shall come to pass in that day, when Gog shall come against the land of Israel, saith the Lord God, that my wrath shall come up into my nostrils. For in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the birds of the heavens, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him unto all my mountains, saith the Lord God: every man's sword shall be against his brother. And with pestilence and with blood will I enter into judgment with him; and I will rain upon him, and upon his hordes, and upon the many peoples that are with him, an overflowing shower, and great hailstones, fire, and brimstone. And I will magnify myself, and sanctify myself, and I will make myself known in the eyes of many nations; and they shall know that I am the Lord.

The first verse of this section has been variously interpreted. Because the statement is couched in general terms, it is claimed there is evidence here that no

definite series of events is intended by the prophet. Rather, he is speaking of Gog and his confederates as representative or typical of all the enemies of the people of God; in short, the portrayal is of that now lengthy conflict between good and evil, the kingdom of God and the powers of darkness. Another view is that, since the things prophesied are long in the future, the reference is to Ezekiel's own prophecy of these events. Neither of these views is acceptable. The first does not do justice to the abundance of geographical and other detail. The second does not square with the fact that the passage speaks of prophets (plural) and the time setting is "in old time," that is, counting from Ezekiel's day.

Actually, it is difficult to point to a definite utterance of earlier prophets that can be construed as predicting specifically the activities of Gog and the northern confederacy. There has been advanced an interpretation which equates Gog here with the Assyrian of Isaiah 10:5 ff. and Micah 5:5, but this is a weak position. On what grounds are Gog and the Assyrian to be identified? Geographical considerations need further substantiation. Yet others see here a reference to all that the earlier prophets have foretold of God's judgment on the ungodly nations of the world. Passages adduced here are Numbers 24:17-24; Jeremiah 3-6; Joel 3; Daniel 2:44, 45; Zephaniah 1:14; 3:8. It is possible that there is no direct reference to any specific group of prophecies, but to a general concept that permeates prophecy. Earlier prophets, in speaking of eschatological times, foretold catastrophic events and God's judgment on Israel's enemies, though the specific name of Gog did not appear in their prophecies. The expected answer to the question of verse 17 is an affirmative one.

The reaction to the audacity and effrontery of the invasion of Gog and his forces is stated in bold terms and a vivid anthropomorphism. See Psalm 18:8. The picture is of the breath which an angered man inhales and exhales through his nose. God's patience is now exhausted with the repeated attempts of Israel's

enemies to annihilate her. The Lord Himself undertakes the destruction of Israel's enemies. He chooses to use no secondary agent, for this is to be a final and irrecoverable judgment. The order will be, first, earthquake, then anarchy, pestilence, and natural disasters. God's violent shaking of the earth will affect every area of nature, both animate and inanimate. All creation is convulsed at the same time, and the higher creation, man, is thrown into confusion and civil strife. See for similar manifestations connected with the coming Day of the Lord—Zephaniah 1; Isaiah 2; and Jeremiah 4:23-26, among numerous others. Supernatural panic will complete the picture of distress for man. The judgments, though so general and widespread that they must relate to the end of Israel's age, are taken from the pattern of the destruction of Sodom and the plagues of Egypt. Throughout the recital we are left in no doubt as to the supreme purpose, which is always clearly stated and constantly emphasized. God does not delight in judgment, and He states fully why He must visit man with wrath. By the unusual manifestations of His power obtuse man will come to realize the nature of the great God and Sovereign of the universe.

The details of the vast visitation are given in chapter 39, but the groundwork has been carefully laid to show the human provocation for such sweeping visitation in wrath upon wicked men. The prophet does not prefer the prediction of judgment on puny men, but he keeps his eyes riveted on the goal of the glory of the Lord in all the earth.

God Greater than Gog

It is impossible to read the chapter that has been before us without realizing the magnitude of the events and operations depicted therein. Ezekiel is eminently explicit as to detail, and does not employ figurative language in his presentation. Without question the confederacy is a comprehensive one, and the nations involved are definitely pinpointed as to location relative to the land of

promise. Invasions of Palestine there have been in the past; struggles in the present are also known. But the canvas before us paints a catastrophic siege of the land of Israel that has never been equalled for audacity and scope. One might well wonder whether the conflict could not issue in the defeat of the people of God. But He does not order the affairs of His earthly program according to the merit or demerit of His people, when final and ultimate issues are concerned. His own glory is uppermost, and will be vindicated. In the midst of the battle the tide of conflict may appear to favor the enemy of God, but He has never come off second best yet. The Lord God of Israel is more than a match for Gog and all his hosts. Read the record and refresh the memory as to the weapons of their warfare; then turn to the end of the chapter and see the arsenal at the disposal of the omnipotent God of the universe. Remember as well that the power of God is ever exercised to bring about His purpose concerning Israel. Would you bring delight to the heart of the Father? Then have a care for His chosen people; love them sincerely, and witness to them faithfully. Here is the path of blessing.

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A Change of Pace in Missionary Work

(Continued from page 9)

they seem to know a great deal more about the Christian religion.

Last year I managed to see at least one Jewish person each day and, while none made any profession of faith, the way in which they received the Word of God would lead me to believe that this is seed which will indeed bear fruit.

I was also greatly impressed by the fact that numbers of Jewish people in Oklahoma had already accepted the Lord Jesus Christ. Missionary work among the Jews had been done before this time. Dr. E. Joseph had visited most of the Jewish homes of Oklahoma City. But most important I found that Christians were ready to witness to their Jewish neighbors.

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 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.

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.

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.

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.

Every second Friday 7:00 p.m., Family Night. Thursday and Friday, monthly Home Fellowship 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: Niles, 6300 Touhy Avenue, Leaning Tower, Y.M.C.A.: Thursday 8:00 p.m., Hebrew-Christian Fellowship, 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.

FROM OUR BOOK ROOM

FOR CHRISTIANS

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