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THE CHOSEN PEOPLE

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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

The Arab terrorists have shed more ink than blood. This sentence is a paraphrase of a bitter complaint written by Mohammed Hassanein Heykal, editor of "Al-Ahram," Cairo's daily newspaper. On Friday, June 13, 1969, he wrote that the Arab masses believe that their terrorists "shed more ink in their communiques than they shed the enemy's blood." In quoting this editorial we don't want to minimize the ruthless wanton attacks by Arab terrorists on civilians in Israel. Just a few days after this editorial appeared Al Fatah (organized Arab terrorists) murdered a young lady missionary to Africa as she was returning home to Rochester, New York. She and her companion, who was seriously wounded, were visiting the Holy Land on their way home for a well-earned furlough. The purpose of this deliberate murder was evident. It was planned as a means of discouraging prospective Protestant pilgrims from touring in Israel. In spite of this brutal act, if you or your pastor are timid about visiting Israel, you need not be. An unescorted lady is far safer on the streets of Jerusalem in the "wee small hours of morning" than she is on Broadway and 42nd Street in broad daylight!

Our purpose is to show that the Arab terrorists, after their ignominious defeat in 1967, have been seeking to recoup their losses. Having failed in their avowed purpose of driving Israel into the sea, their propagandists are distributing tons of hate-literature designed to convince the world that Israel is a barbarous nation and that she has literally wrested her land from its "true owners," the Arabs, by acts of war. It is sad to observe that a decadent Protestantism has openly avowed this fallacious propaganda. Recently the magazine of a leading denomination espoused the return of "all the lands which have been acquired by acts of war."

Israel, The Rightful Owner of Her Land

The truth of the matter is quite evident. Israel is the rightful owner of her land. She did not wrest it from the Arabs. This is a fact that is not only substantiated by the Scriptures, history proves that Israel is the rightful possessor of her territories.

We will never clearly understand the modern facet of Arab-Israel relations if we think that the Arab nations were always the owners of their present terri-

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THE CHOSEN PEOPLE

SEPTEMBER 1969

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tories. At the turn of the century there was no nation of Israel. (I use the term "nation" in its usual sense.) There was also no Lebanon, Jordan, or Iraq. All of these lands were owned and governed by Turkey. Dr. Arno C. Gaebelein in his book, *Hopeless Yet There Is Hope*, writes of the rising tide of Zionism.

In 1896 there appeared on the scene an Austrian Hebrew of note, Dr. Theodor Herzl, who suggested something more than mere colonization of persecuted Jews in the land of their fathers. He suggested a national-political movement, a renaissance expressed in the restoration of Jewish National life in Palestine. He issued an epoch-making booklet, *The Jewish State*, in which he strongly urged the creation of a Jewish settlement in Palestine with a self-government. On August 27, 1897, a great congress was convened in Basle, Switzerland, attended by over 200 delegates from all over the world. After much discussion and opposition the congress adopted as its program Zionism and gave the following definition — "The aim of Zionism is to create for the Jewish people a home in Palestine secured by public law." The following means were to be used to gain this end — promotion of immigration of agricultural and industrial workers, a world-wide propaganda for Zionism, a strengthening of Jewish National sentiment and consciousness and preparatory steps towards obtaining the sympathy of Gentile governments to make political Zionism possible.

Palestine was then in the hands of Turkey, the lawful owner for many centuries. Sultan Abdul Hamid, whom history names "the damned" for he was a demon personified, was then the ruler. Dr. Herzl tried to obtain from him a charter for a large Jewish settlement. As a financial instrument to attain this Dr. Herzl organized the "Jewish Colonial Trust," in which large sums were invested by Jews from everywhere. Dr. Herzl had several audiences with Abdul Hamid. The Sultan was financially bankrupt and it is reported that Herzl suggested a purchase price and went so far as to say "Your Majesty, if you make the Jewish State possible *our people will see in you their long promised Messiah.*" Nothing came of these negotiations and Dr. Herzl died suddenly with his task unaccomplished. Confusion and various struggles followed his death. It seemed as if Zionism would go down. Then came the Turkish revolution, which ended the reign of the monster and brought a constitutional government for Turkey. Dr. Max Nordau became president of the movement. The idea of a charter was given up. The aim now was to show the new government of Turkey that the Jews were loyal subjects ready to fall in line with the new government and to labor for the economic and intellectual development of Palestine.

Arno C. Gaebelein, *Hopeless Yet There Is Hope*, pp. 167, 168.

The book from which this quotation was taken was published in September 1935 decades before Israel became a nation. The facts presented in this quotation can all be amply demonstrated. They prove beyond a reasonable doubt that the leaders of Zionism did not wrest the land by means of warfare from its rightful owners. They *negotiated* with the land's previous owners. During the years that followed the leaders of Zionism looked to the Young Turk Movement. They purchased from it barren land at prices that were literally hundreds of times higher than its value. They drained malarial swamps and made them fertile valleys. Then their Arab neighbors attacked. The Jews defended their homes and their farms. They owned them — they were legally purchased. Their farms had been wrested from swamplands by the sweat of their brow. To defend one's home is not to wrest it from one's enemies by means of warfare!

Events Leading to the Balfour Declaration

In 1914 World War I erupted. Turkey fought with the Central Powers against Britain, France, and later, the United States. Most of the world's most influential Jews lived in these countries.

In England, Mr. C. P. Scott, Editor of the *Manchester Guardian*, introduced Dr. Chaim Weizmann to Mr. Lloyd George and Mr. Herbert Samuel, who were

leading members of the British Cabinet. Dr. Weizmann, lecturer in Chemistry at the Manchester University, was not only an effective chemist; he also possessed an active mind, an eloquent voice, and unbounded energy. His personal magnetism, joined to his impressive mental ability and great driving power, commanded the respect of British officials as well as of his fellow Jews.

Early in 1915 a proposal was submitted to the British Cabinet recommending that Palestine be made into a dominion "into which the scattered Jews would in time swarm back from all quarters of the globe, and in due course obtain Home Rule." The matter was viewed with favor by such members as Gray, Samuel, Crewe, Lloyd George, and Lord Reading, but no action was taken. The Zionist leaders then carried forward a vigorous campaign to enlist other responsible Jewish leaders, and thus strengthen Zionism from within. Many Jewish writers joined, among whom was Major Norman Bentwich.

In October of 1916, the Zionist leaders submitted to the British Government a formal "program for a new administration of Palestine and for a Jewish resettlement of Palestine in accordance with the aspirations of the Zionist Movement."

As the war progressed there came about a serious crisis due to a shortage of acetone, a vital ingredient used in the manufacture of shells and other ammunitions of war. Germany's continuing victories gave great concern, and sent the allies in search of some chemical that would replenish their stock pile of explosives and improve their striking power. When Mr. Lloyd George, Minister of Munitions, explained the situation, Dr. Weizmann entered his laboratory and undertook a series of experiments where by care, prayer, and painstaking effort he perfected a formula for the production of acetone, which made possible an effective anti-zeplin bullet and the high explosive known as TNT — an achievement which helped the Allied forces to eventually win the war.

After the effectiveness and great value of Dr. Weizmann's discovery became apparent, Mr. Lloyd George said to him, "You rendered great services to the State, and I should like to ask the Prime Minister to recommend you to His Majesty for some honor."

"There is nothing I want for myself," said the great chemist.

"But is there nothing we can do as a recognition of your valuable assistance to the country?" asked the Minister of War.

Thereupon Weizmann replied: "Yes, I would like you to do something for my people." Then he explained at length his desire to see the Jewish people return to the sacred land of Palestine which they had made famous. Lloyd George listened, and went away to think.

G. Frederick Owen, *Abraham to the Middle-East Crisis*, pp. 296, 297.
(Used by permission of Wm. B. Eerdmans Publishing Co.)

Several months later Arthur James Balfour, the British Foreign Secretary, visited the United States, and on his agenda with President Wilson was the subject of Palestine. The President openly espoused the cause of Zionism. This led to the famous Balfour Declaration.

Foreign Office

November 2, 1917

Dear Lord Rothschild :

I have much pleasure in conveying to you on behalf of His Majesty's Government the following declaration of sympathy with Jewish Zionist aspirations, which has been submitted to and approved by the Cabinet:

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours sincerely

(Signed)

Arthur James Balfour

In 1922, the newly formed League of Nations officially placed Palestine as a mandate of Great Britain. The United States was not a member of the League of Nations. However, a joint resolution of Congress in 1922 formally gave our sanction. France approved the Declaration in February 1918; in May, Italy gave formal approval.

If ever a homeland was deeded legally to a people by her former owners; if ever the nations of the world agreed to the legality of this homeland, the properly constituted Mandate of Palestine under Great Britain opened this homeland for the Jewish people. Once again the Arabs attacked, and once more the Jews defended their homes and their farms.

After World War II the international political obligations of the League of Nations were assumed by the United Nations. This organization realized that an exhaustive study should be made concerning the Israeli-Arab problems. A special committee was formed on May 13, 1947. This committee made the exhaustive study that was assigned to it. On August 31 of that year they recommended:

1—An end to the British Mandate over Palestine.

2—A partition plan dividing Palestine between the Arabs and the Jews. It should be observed that this partition plan not only gave nationhood to Israel it also gave it to the Arab States. If Israel holds her land illegally, so do the Arab nations. The recommendations were adopted by the General Assembly of the United Nations on November 29, 1947.

The Jewish people immediately accepted the decision of the United Nations and organized their country in harmony with the directives of the United Nations General Assembly. The Arabs once more attacked; the Jews once more defended themselves.

What happened in 1948 was repeated in 1956 and again in 1967. The Jews did not wrest their homes from Arab owners; they defended them from marauders.

God Gave The Land To Israel

"And I will give unto thee, and to thy seed after thee, the land . . . for an everlasting possession . . ." (Genesis 17:8).

The promise of God to Abraham is still valid. We believe that the return of the Jewish people to the Land, even in their unbelief, is the fulfillment of the prophetic Scriptures. We long for that time when Israel will accept her Messiah and complete this glorious return under the Lord Jesus Christ.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious (Isaiah 11:10).

"An ensign of the people: to it shall the Gentiles seek." Thank God, in the Gospel of the Lord Jesus Christ there is provision for all, Jews and Arabs. Let us continue to bring the Gospel to all men everywhere, "to the Jew first and also to the Greek."

Faithfully yours in His service,

Samuel Tuchs

THE CHOSEN PEOPLE



Jewish Notes By ALTHEA S. MILLER

Slow Death

At this writing the situation between Israel and her Arab enemies totters on the brink. One wonders if the various Liberation Movement leaders among the Arabs realize their military failures up to this point. Do they understand the absurdity and great loss to all involved in the continual turmoil in Israel?

Alfred Friendly, *Washington Post* Foreign Service Correspondent, believes they must and do face up to reality in this area. Perhaps this is the reason for Nasser's recent call for an all-out victory over Israel. It is imperative to build the morale of the Arab world. What better way, they ask, than to promise "the battle of liberation" which will be launched "neither prematurely nor a day too late."

Commandos operating against Israel from Egypt, Lebanon and Jordan continue their destructiveness in spite of military failure. Why? The consensus in Israel is that since the Arabs are resolved to regain land from which they fled or were expelled, and burning with patriotic fire and humiliation, they have no other recourse than to strike at the enemy, however erratic the procedure or method. If they cannot destroy the state of Israel in one

fell swoop and drive the Jews into the sea, at least they will get back their land and regain some of their "lost face." After all, half a loaf . . . ! They are united on one front at least — they seek a slow death for Israel.

Boiling Cauldron

With the not-too-subtle invasion of the Soviet fleet into the Mediterranean, it is small wonder the sparks of war are falling on the tinder-dry political powers of the world. Russia's self-interest calls for them to hold the political balance of power in the Middle East, but so long as Israel exists as the dominant military power of the area, the "Bear's" strategy cannot be achieved. Does this account, at least in part for their stiffening stance relating to the Mideast borders and their ignoring of American efforts toward flexibility in the Arab-Israeli border questions?

At this point in the unfolding of world events, it might be a good idea for God's people to re-read Ezekiel 38 and then remember that "...when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh" (Luke 21:28).

(Continued on Page 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

Refreshment Each Day!

By ROBERT MILLER
Missionary-in-Charge, Washington, D.C.



LEST the daily routine becomes monotonous, our vision impaired and perspective dulled, our Father gives refreshment in some way each day. For this we

are grateful.

Our hearts have been moved by the "newness" of each experience. Since the first of the year new contacts and Jewish prospects have come to us daily. There's Mrs. T, led to the knowledge of Messiah by her Gentile Christian next-door neighbor. Now both attend Thursday evening Bible study for strengthening and teaching in the Word.

Mrs. S has recently placed her faith in Messiah as her Savior. Now we are busy feeding her the Bread of Life, encouraging her as she withstands the fiery darts of Satan through her angry Jewish husband and teen-age daughters.

Then there's the new contact with young Orthodox intellectuals: a group of young men studying the Bible and coming to the conclusion on the basis of their study that Jesus is Messiah. They don't believe He is God, not yet. They will; you can be sure. "... is the Lord's hand waxed short?" (Numbers 11:23).

To top all these new experiences, our dear, unsaved (as yet) Mr. G,

whom we have claimed for Messiah, has become an unwitting missionary himself. He's invited three unsaved Gentile friends to come to the Thursday Bible study classes. Praise God for the wonderful ways He works, and pray more fervently for the salvation of this dear Jewish man and his Gentile friends.

If, With All Your Heart

By THEODORE PAUL
Los Angeles Branch



THE Word of God speaking to Israel while in captivity to Babylon says, "then you will seek Me, and find Me, when you search for Me with all your heart" (Jeremiah 29:13).

So the promise is that some of Israel would surely find God's salvation. The problem for the missionary is to try to discern who is seeking in earnest and concentrate his efforts upon such contacts. At the same time he must not neglect those who appear to be making an honest effort to find God. Only a continual vigil of prayer can give one discernment in portioning his time in witnessing.

Several people in this area now appear to be seeking God in an earnest way. Mrs. W first contacted Beth Sar Shalom in answer to one of our newspaper ads. She had not found answers for her soul's need in Judaism and had long since begun reading the New Testament. In so doing, she began to attend one of the cult movements; but

this had not given real peace. Some will delude themselves into thinking they have found peace in a false religious system. Again the Bible describes this frame of mind in these sad words: "... Peace, peace; when there is no peace." (Jeremiah 6:14). However, this lady, despite a continuing malignant physical condition, continues to regularly attend Sunday meetings at Beth Sar Shalom. Several times lately she has spoken concerning her need for "conviction." Pray that she might soon find the peace that she is seeking.

"I Am Convinced Jesus is The Messiah"

By RICHARD COHEN
Student-in-Training, Los Angeles, Calif.

Several months ago we had two young people begin attending our meetings: a young lady, who was of Greek Orthodox background, and her friend, a young Jewish man. They came together first to the Tuesday evening meetings and then to the Monday night Young Adult Bible studies, as they were in that age group. The girl made a decision for Christ first and we have seen steady growth since.

Within a few weeks they brought another young man with them, also Jewish and like the "three musketeers" they regularly attend the Young Adult meetings.

The young Jewish man who first attended with the girl came to know the Lord as Messiah about a month after the girl did, through investigation and prayer. I have seen growth in their lives to the point where they are interested in joining a good church and

are seeking to find out what an evangelical church is.

Last evening the third "musketeer" came to the Lord; the second young Jewish man. I had, in the past, given him some of our tracts and the booklet, "Messiah in Both Testaments." He had been attending the Bible studies regularly, receiving both teaching and encouragement there. We had him and his friends to our home for dinner and church afterwards. Last evening this second young Jewish man came to me and said, "I have decided to take Jesus Christ as my Savior and Lord, because I have read that little booklet you gave me fourteen times, and I am convinced that Jesus is the Messiah. The truth is the truth," he said, "and I cannot deny it."

Ready To Make A Decision

By MARTIN KLAYMAN
Missionary-in-Charge,
Miami, Florida



A JEWISH believer who has been coming to our Friday evening Bible class took her Jewish friend to a church on Sunday morning. After the service we were

introduced and then had lunch together. During the meal there was a lively discussion. Soon we were good friends.

We read from Genesis 22 how God tested Abraham when, on Mount Moriah, He instructed him to offer Isaac for a burnt offering. I emphasized that

Abraham believed in resurrection when he said, "I and the lad will go yonder and worship, and come again to you." I made several other points which impressed our friend. Mrs. C was stirred and when she was invited to come to our Friday night class she readily consented.

Mrs. C attended a Friday meeting and concentrated on every Scripture, explanation, and illustration given. We avoided pressure but were friendly and kind. When she learned that I was to speak at another Bible class and to demonstrate "Christ in the Passover" she promised to come. This meeting took place on the Thursday night during Passover and Mrs. C. came and brought three of her son's friends. Although these boys did not readily respond, they listened carefully. During the refreshment time Mrs. C asked many questions. I sensed that she was ready to make a decision for Christ. We prayed together and she invited the Lord Jesus to come into her heart and life, after which she prayed a simple and sincere prayer of her own. The hostess in the home where our meetings take place heard her confession of faith and trust in the Lord and was greatly encouraged.

A few days later my wife and I went to the apartment of our new sister in the Lord with the purpose of strengthening her faith. We met her 22-year-old son who had just arrived from New York City. He and I talked for almost two hours. Without pretense he said that in college he experimented with drugs and as a result he dropped out. He realized the enormity of his mistake and has finally succeeded in getting rid of the habit; however, once in a while he weakens. He lives in constant fear of getting "hooked" again because his body craves the drug he was using. He said that if he could get away from this country to another one, he would be

cured. I related to him the experiences of others who had been similarly trapped but who had put their trust in the Great Physician; and in committing their lives to Him were freed from this enslaving habit. He listened intently and I found myself loving him for the Lord.

I told him of another Jewish man in Miami who had been a slave to drugs for many years. By God's grace I was able to put them in touch with one another. They both went to a meeting where other ex-addicts shared their experiences and testimonies and our young friend accepted Jesus as his Savior and Lord. He needs our prayers to be delivered from the craving that his body still has for drugs and to resist the temptation to satisfy these feelings.

Praise God for this Jewish mother and her son.

"Did He Really Do Those Miracles?"

By MR. HARRY JACOBSON
Missionary-in-Charge, Chicago Branch



SOMETIME ago I talked to a retarded Jewish man outside a small Orthodox synagogue. Because of the poor man's condition it was very difficult to get across a spiritual message. While I was talking I noticed a fine looking young Jewish man listening. As I walked away the young listener ran up and asked, "Excuse me, but I am curious. Just what is it that you do?" I explained that I was a Bible teacher and this led into a discussion about teaching the Bible. It turned out that the young man was a student at the Orthodox yeshivah (seminary) and it was his opinion that "only a select few are holy and

spiritual enough to attain to the Holy Spirit in order to be able to teach the Scriptures."

I quoted from the New Testament which states that we have this treasure in earthen vessels, meaning ourselves. It was just about time for the prayer service to begin so the young man asked me to come inside to be part of the *minyan* (quorum of ten men) and we could continue our discussion. I was glad to accept his invitation since it was most unusual for a believer in Jesus, an apostate to the Orthodox people, to be invited into the synagogue.

My acquaintance insisted that I must have good judgment and repentance. I told him that for good judgment I look to the Almighty; I must depend on Him. Repentance I have, not once a year at Yom Kippur, but every day, every morning, 365 days a year. They were reciting the *Shema* (the great confession, Deut. 6:4) in the synagogue; and I remarked to the young man that while the *Shema* was indeed sacred, it was not the most important verse in the Bible. He was too shocked to speak and I hastened to say that in my opinion, Leviticus 17:11 was the most important since it pointed out the necessity of blood being shed to cover our sins.

By this time several other men in the *shul* were listening intently and the discussion began to get very lively. I thought that it must have been like this in the synagogues in the early days after the resurrection of our Lord. I felt someone tugging at my sleeve and there was a little fellow who had just been *bar mitzvah'd*. He was very frightened but managed to stammer, "Did He REALLY do all those miracles?" My heart ached as I looked at him and I said, "Oh yes, son. He really did, just as the Bible tells us."

His eyes became huge and he asked, "What kind of miracles did He do?"

"Why, He healed the lame. He restored hearing to the deaf and sight to the blind. He even raised up people from the dead!" Just then the little boy's father, who was taking part in the heated discussion on the other side of the table, ran over and grabbed his boy by the arm and pulled him away. The president of the synagogue ran up at the same time and yelled, "Don't talk such foolishness!"

After this I was requested to leave the *shul* but managed to give my card to the first young scholar. He called me up a couple of days later and we had a long discussion into the early hours of the morning. We talked over the question of whether or not Jesus was the Messiah also the plan of salvation especially as revealed through the sacrifices in the Old Testament. One point that particularly disturbed the young man was the Messianic interpretation of Deuteronomy 18:15-19. He insisted that this referred to Joshua. I was able to point him to Exodus chapter 24 and Numbers chapter 27, showing that Joshua could not be a prophet.

I have not called upon the young scholar at home since he is fearful of our association. He has also been warned by the yeshiva and evidently by his rabbi to stay away from me. These incidents are truly burdens upon our hearts. Please continue to uphold us in prayer.

Six Jaffa Oranges

By MRS. FRANCIS E. WALZ
Camden, New Jersey

"When I come to visit you again I will bring you oranges from Israel." This was a promise made by one of our friends of the Mission in visiting a 92-year-old Jewish man. Several months passed before she could find Jaffa oranges in the markets.

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REPORT OF

BETH SAR SHALOM

PITTSBURGH BRANCH



Rev. Henry E. Johnson



Hanna Eurich

REV. HENRY E. JOHNSON
Missionary-in-Charge

OUR Mission Center in Pittsburgh is in the heart of the Jewish community. We are directly across the street from an Orthodox synagogue, and there are seven large synagogues within a ten-block radius. Despite this source of opposition, God is faithful; and we can praise Him that He has given us opportunities to witness to needy souls of the saving grace of Jesus, their Messiah.

Presently our staff consists of Rev. Henry Johnson, Miss Hanna Eurich, Mrs. Esther Gray, our secretary, and Charles Stern and Miss Ruth Redmond, who serve as volunteer workers with the youth program.

We have four regular meetings, three weekly and one monthly. The weekly meetings are the Tuesday night Bible discussion, the Wednesday Ladies' luncheon and Bible study, and children and youth activities. The last Sunday each month we have our Family Night. These family nights are popular and well attended. We always try to have a program that appeals to the taste of Jewish people.



Our programs are of an educational and entertaining nature, ending on a spiritual note with a brief message or thought from the Word of God. Our kosher-style meals are catered by a local Jewish restaurant. These family nights are the ideal occasion to bring in new people, and the friendly atmosphere is conducive to personal witness.

The Ladies' Bible class has completed a study of the Ten Commandments and has been studying biographies of women of the Old Testament.

Recently we had an opportunity to present Biblical and prophetic truths about the Middle East at a symposium conducted in a church. In addition to



church members there were Israeli and Arab students present. So keen was the interest in the prophetic message that Jews, Arabs, and Christians alike eagerly received our tracts and pamphlets. We had opportunity to speak personally about prophecy to some of the Jews and Arabs present. As a result of this encounter with Israeli students, we hope to arrange for further discussion with them on prophetic themes. The remark of one of the Israelis is worth mentioning here. He said that all the confusion about the rightful possession of the land of Israel could be solved if all parties involved would turn to the Bible and see to whom God had given the country.

We were invited to the Ladies' Society of another church to present the Passover demonstration. To this meeting we invited a Jewish couple who are interested in our meetings and attend our family nights. These two Jewish friends were deeply impressed by the accuracy and the good taste with which the Passover was demonstrated. We feel that this Christian witness in the Passover has made them more open than ever before to the Messianic claims of Jesus.

One of our special concerns is reaching the Jewish college student. At present we are exploring ways of contacting Jewish students on the various campuses in Pittsburgh. There are campus activities which draw Jewish students in particular and which might give us opportunity to contact some of them.

For the future, we are looking to to the Lord for new avenues of witness in the suburbs and for new contacts, especially among students. Pray with us for a deepening of the spiritual lives of those who have confessed Christ and for the salvation of those with whom we are dealing. A matter of prayer and praise also is the increase of concern among Christians for the evangelization of the Jewish people.

"I Am Curious"

RECENTLY Mr. P, an insurance man, called at the Mission about an insurance matter. In the course of the conversation I could detect from what Mr. P said that he was Jewish, and I was praying for an opportunity to speak to him about spiritual things. After we had taken care of our business he said, "You know, I am Jewish, and I am curious to learn more about Beth Sar Shalom." I explained that our purpose is to bring more spiritual light to both Jews and Gentiles concerning the Messianic hope and glorious destiny of Israel. He asked why I,

a Christian, should be interested in the Jewish people. I told him of the debt I felt I owed the Jewish people because of Jesus, my Savior, and the Bible. I also explained that a true love for Christ should include an earnest concern for the eternal welfare of His people.

Mr. P told me he liked to read and would like some of our literature. I took him to our tract rack, and he took the tract, "The Meaning of The Jewish Holy Days." Also he took a Hebrew-English edition of the New Testament and the Hebrew-English pamphlet, *The Messiah of Israel*. Since he was interested in the book *The Passover Plot*, I later mailed him a copy of Dr. Fuchs' critique of that book, "A Cunningly Devised Fable." Pray that God's Spirit may move this young man as he reads the Word to find joy and peace in believing that Jesus is the Messiah, the Son of the living God.

INVITED TO COME BACK!

By HANNA EURICH

I had received the name and address of a Jewish family in one of Pittsburgh's suburbs, and one beautiful sunny afternoon, I set out to visit them. I found the father of the family, his two college-age sons and their friends sitting outside of their lovely home located in one of the new garden settlements. The mother, whom I had wanted to meet, had gone shopping; so I was invited to wait for her return.

The atmosphere was very friendly and casual, and soon we had a lively conversation going. We discussed the various ways of studying a language. This subject had come up spontaneously because I was at once recognized as a foreigner. One son had studied German in college, and his father wanted to see how much he had for-

gotten or remembered of the language. One of the neighbor girls ran to bring her father, who, she explained, had also come from Germany. After a moment she came back with her father and a teen-age brother.

When finally the lady of the house returned, she was surprised to find a crowd of people gathered in her living room; and she joined us. The change in our discussion from the subject of language to religion was not difficult because I was asked to tell what I was doing in this country. The mother had had substantial contact with several Hebrew Christians over the years and had a very good understanding of what they professed to believe. The father of the girl revealed that he was a Jew who had converted in a Christian church. He said that he did not have the resistance nor the will to reject and deny the Christian message which, he said, "made a lot of sense to him." Here the conversation turned to the very center of the matter, namely to the Messiahship of Jesus.

The mother argued against accepting the truth because of loyalty to her elderly parents and their faith, and to the way of thinking in which she had been brought up. Not that she thought of herself as orthodox or even conservative. On the contrary, she counted herself as an assimilated, liberal-thinking person. But, each time she talked to a Christian "who was very certain of what he believed," she felt that she must fight hard to resist the attractiveness and the certainty of their witness. Concerning her loyalty toward her family and tradition, I told her that this loyalty would have to be set against the loyalty toward God and what He wanted her to believe.

When I left late in the evening, I was happy about what God had worked through this visit: we had become friends, and I was invited to come back.



Incidents from the field

(Continued from Page 9)

One day she phoned and asked me to accompany her on a visit to this elderly man. "I have found the oranges and I want you to meet him," she said. "Pray for this visit."

As we approached the stately home I wondered what this man would be like and what we could say to him along spiritual lines. In a moment we were inside gazing at the magnificent furnishings. Soon a courtly gentleman appeared and greeted us warmly. When the six oranges were presented, he was overwhelmed and shook hands with my friend several times in gratitude.

Mr. M spoke of his many years as a busy cantor, and I then realized that we were going to need great guidance for his mind was very keen. It was easier to talk as we sat at the table for refreshments. We learned that Mr. M had recently returned from an extended stay in Miami and if we had come earlier he would not have been at home.

"Isn't it wonderful that God directed us to come at this time?" I exclaimed. I told him of another visit (also to a Jewish person) which God had timed perfectly. I held up a tract on Isaiah 53 which showed a Jewish scroll on the cover.

"May I have it?" he asked and thankfully I gave it to him.

The tract led to a long and interesting discussion. Among other things Mr. M asked, "Since the Bible says that God made man in His image, and we know that God really is fire, how do you explain this?" I replied that

God is indeed without visible image, as God is Spirit. "I believe the image spoken of in Genesis refers to God's and man's triune nature. You know that the name Elohim in Genesis 1:1 is plural." (He nodded agreement.) "God is a trinity and we are also a trinity: body, soul, and spirit. However, I am happy to say that we can know something of God's character. For when God sent His Son into the world He revealed His love and forgiveness. From the life of Jesus we learn enough to be satisfied as to what God is like. Much more will be revealed in the next life, I am sure."

Later I asked, "What do you think about Messiah? Are you looking for Him?"

He shook his head, smiled, and replied, "He will never come now, since He hasn't come all this time. Look at Israel and what happened in June 1967. Israel is Messiah." We pray that his reading of Isaiah 53 will change his mind.

When he commented that he respects us for our beliefs but wishes to continue in his own ideas, we ended the discussion. Our hearts are saddened by the unbelief of so many Jewish people in a personal Messiah.

Before we left he showed us the Prophecy Edition of the New Testament which he had received from our friends on their first call. We trust that he will be diligently reading it and find his Messiah in the person of Christ. We left with an invitation to come again. May the Holy Spirit once again time the next visit and speak through us to this learned cantor.

Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: *Why do you make so much of the land grant promised to Abraham? This was fulfilled and, besides, the important part of the covenant is the spiritual aspect that in the seed of Abraham (Christ) all the people of the earth would be blessed.*

Answer: To point out what God says about the physical aspect of His covenant to Abraham is not to deny the spiritual. To deny the one is to deny the other. They go hand in hand today just as they did at the time of the Exodus when the Israelites went to the promised land. See 1 Corinthians 10:1-4. Furthermore, we say that when God says something it is important even though He says it only once. What when He says it twice or three times? And what when He says it over and over again? He cannot lie (Hebrews 6:18), and He will not alter His word (Psalm 89:34). These are the reasons we "make so much" of the land grant. Take a good look at the following Scriptures:

Genesis 12:17 — "Unto thy seed will I give this land..."

Genesis 13:15 — "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

Genesis 15:18 — "Unto thy seed have I given this land..." (The actual extent is described.)

Genesis 17:8 — "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an ever-

lasting possession..."

In Genesis 17:19 the covenant is renewed with Isaac "for an everlasting covenant, and with his seed after him."

Genesis 24:7 — "Unto thy seed will I give this land..."

Genesis 26:3 — "...for unto thee, and unto thy seed, I will give all these countries (same Hebrew word as land), and I will perform the oath which I swear unto Abraham thy father."

In Genesis 28:4 the covenant is renewed with Jacob "...that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

Genesis 28:13 — "...the land whereon thou liest, to thee will I give it, and to thy seed."

Genesis 35:12 — "And the land which I gave unto Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." (Again no alteration.)

Genesis 48:4 — "...and will give this land to thy seed after thee for an everlasting possession." (Note that again there is no time limit — an everlasting possession.)

We shall rest our case here by simply asking, Who is making so much of the land grant?

That this promise was not altered after the death of the Lord Jesus Christ is clear from Romans 4:13 and 15:8.

Question: *How old was Esau when he died? He evidently must have been living when Moses and the children of Israel passed by his borders on the way to the promised land, Numbers 20:14-22*

Answer: The Bible does not give us the time of Esau's death nor the length of his life. The last account we have of him is that he helped Jacob bury Isaac (Genesis 35:29) and then took off to dwell in Mount Seir (Genesis 36:6-8). There is a tradition that he was slain at the time of Jacob's death and just before his burial because he had a dispute with the sons of Jacob over their right to bury their father in the cave of Machpelah. There is no reason to believe that he lived all during the time of Israel's sojourn in Egypt and was in Edom at the time Moses sent his message to the king of Edom, a man several hundred years old. Genesis 25:30 tells us why Esau was called Edom. The land to which he went was most likely called Edom after him or, as some think, from the red sandstone of the country (Edom means "red").

Question: *Is it true that it was so dark when Jesus was on the cross that no one could see a hand before his eyes? It seems to me there would need to be some light to do the things recorded in John 19:25-30.*

Answer: The Scripture simply mentions the fact of the darkness without telling anything about its degree. The word for darkness is *skotos*. This is derived from *skia* which means "shade" and is always translated "shadow" (Matthew 4:16; Mark 4:32; Luke 1:79, etc.). *Skotos* is used many times in the Greek Old Testament (the Septuagint) and represents the darkness of night (Genesis 1:5) which certainly does not have to be so deep that the hand cannot be seen before

the eye. In fact, when this kind of darkness is intended, the word needs somehow to be amplified. Thus we read in Exodus 10:21 "even darkness which may be felt" and in verse 22 "and there was a thick darkness." It would seem to be adding to the sense of Scripture to make this the kind of darkness which took place for three hours during the crucifixion since it is not so specified.

Question: *Do the following passages all relate to the same time — Isaiah 65:17-18; 66:22; 2 Peter 3:13; Revelation 21:1?*

Answer: If the new heavens and the new earth of Isaiah 65 and 66 refer to their immediate contexts then they are not the same as the new heaven and the new earth of Revelation 21:1. The context of Isaiah refers to the millennium. The Jerusalem of 65:18 and 19, for example, is clearly not the new Jerusalem of Revelation 21:2 but the Jerusalem in Palestine. However, it is quite possible that, within the context which deals with the tribulation and millennium, God should include a promise of the yet future creation of the new heavens and new earth. While telling what shall take place during the millennium He makes it quite plain that His purpose to create a new heaven and earth is not altered by this. This application of the new heavens and earth to a time beyond the millennium is upheld by what Peter says. After speaking of the passing away of the present heavens and earth he tells us that *according to His promise* we look for new heavens and a new earth. He certainly has the promise of Isaiah 65 and 66 in mind. This fact seems to me to settle without question how we are to understand the passage in Isaiah. (Revelation 21:1 uses the singular "new heaven" simply because John is describing it from his vantage point when he says "I saw..."

ISRAEL in the PLAN of GOD

By DR. W. A. CRISWELL, Pastor
First Baptist Church, Dallas, Texas

I have recently returned from an extensive tour of Israel, Cypress, Lebanon and Egypt. Growing out of this experience and after a study of God's Word as it pertains to Israel's future in the days to come, I present the following facts.

To the reader who is conversant with the Word of God I offer this message as a sort of summary, or summation, of things present and to come concerning God's chosen people, which things are being pressed upon our attention again and again during these ominous times.

Let us get out of the forest and stand upon a hilltop, as it were, and look at the topography of events so that we may see in broad outline what God has revealed concerning His chosen people, Israel, during these times of consummation. Israel figures significantly in these events—one may say vastly. Let us follow some of the things God has said about His people. I have selected six things. And as I shall take them from God's Word, I would like to suggest that the reader open his Bible in order that he may follow the references word for word.

The Jew Will Not Pass Away

First let us read Matthew 24:34. Chapter 24 is the apocalyptic discourse of our Lord. In it He unveils the future. Verse 34 reads, "Verily I say unto you, This generation shall not pass, till all these things be fulfilled." The word "generation" in this verse is a translation of the Greek word *genea* which is

a word used by botanist, biologist and zoologist for "species," "kind," "genus." Sometimes in the New Testament the Greek word *genea* will be translated "race." The word "generation" in verse 34 refers to the people of God, the Jews, His chosen family, and the verse means, "Truly I say unto you, this race, this genus, this kind, this species, this Jewish tribe, this family, this people, shall not pass away till all these things be fulfilled."

So we know from the Word of God that the Jew will be here to the end of the world and will survive the dissolution of other races, other tribes, and other species. The Jew will be here when Jesus comes again; he will be here and will figure largely in the consummation of the age.

2 The Abrahamic Covenant

Second, turn to Psalm 105:8-11:

He hath remembered his covenant for ever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac; and confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant; saying, Unto thee will I give the land of Caanan, the lot of your inheritance.

I have chosen this passage from God's Word because it is a kind of summary of a thousand similar promises to be found in the Old Testament. Unconditionally God promised the land of Caanan to the seed of Israel. Of course, accepting it, believing it, or denying it, is something else. Nevertheless, if one opens God's book and

accepts God's Word, the Jewish possession of Israel is settled forever. In the Bible this possession is not peripheral, it is foundational. Israel is always connected in some way with her land, whether she is in it, or out of it. She is taken away from it because of her sins or she is being restored to it in the providences of God; or the Lord is leading her to some great gathering of the Diaspora of His scattered family soon to take place. But always Israel is connected with her land. That hope, expressed or denied, lives in the heart of every Jew wherever he may be throughout the world.

The call of the homeland, in more or less degree, lives in us all. I feel no particular longing for England where my forefathers came from. If someone were to describe to me a covenant of God that binds me to the British Isles, I would look at such a person with complete astonishment. Yet my forebears came from these same British Isles—England, Ireland and Scotland. We (and I speak for all of us) are a mongrel breed, and it would be senseless for anyone to talk to me (or to anybody else) about a covenant of God between me and England or any other country. Yet it is this covenant between God and Abraham that links the Jew to Israel forever, and there is no exception. Wherever the Jew resides, and wherever in this world it may be, his heart turns in interest and sympathy to the Holy Land because God has said that the Holy Land is his. There is no exception to this covenant.

We Meet a Lebanese Businessman

While we were in Lebanon we met a Lebanese businessman, able and successful, but an Arab and anti-Jewish. He treated us to a most luxurious dinner, with innumerable appetizers—from the sea, from the air, from the earth—and he talked to us for two

and a half hours, about himself, his family, the Arab tribes and Israel. I could understand his point of view. But in spite of that point of view, and whatever the Arabs have to say concerning Israel and the land of Palestine, the possession of that land belongs to Israel. God has covenanted it to the seed of Israel as an everlasting inheritance.

3 Peace on Earth

Third, there will never be peace on earth until there is peace in Israel. There will never be peace in this world until there is peace in Jerusalem: "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psalm 122:6). There will never be peace in Jerusalem until God's holy promise is fulfilled that the land—the city, the country, the nation—is possessed by God's chosen people, the Jews.

God says that the Jew is going to return to Israel in unbelief. Let us turn to the prophecy of Ezekiel, chapter 36, verses 19, 24-26, 28:

And I scattered them among the heathen, and they were dispersed through the countries: . . . I will take you from among the heathen (nations), and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you and ye shall be clean . . . A new heart also will I give you, and a new spirit . . . and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

The reason I know that the Jews are going to return to Israel in unbelief is because God said in the words of this prophecy, "I scattered you among the nations of the earth," and then said "I will pick you from among those nations and gather you out of all countries and bring you into your own land," and then said, "I will sprinkle clean water upon you and ye shall be clean." Therefore I know, with this clear and unequivocal statement before us, that when the children of Israel begin turning their faces toward Israel

and start coming back to the land, even though their return is in rebellion and unbelief, God will bring to pass those great times of consummation, the end-times of the latter days. And when God deals with Israel, Israel is going to be in her own land. That which we are beholding in this our day is the beginning of the fulfillment of Ezekiel's prophecy as Israel starts coming back to the land.

Many of us were alive in 1948 when the new nation was born, the Free State of Israel, and was recognized by the United States; and since that 14th day of May in 1948, Jews the world over have been returning to Israel by the thousands and thousands. Other thousands of Jews in Poland, in Czechoslovakia, in Russia, and other countries under Russian domination, are seeking by whatever means to ob-

tain permission for their return to Israel. It was my good fortune to be in Israel shortly after the Free State of Israel was established in 1948 and saw in Jerusalem and other Israeli cities Jews from Yemen, Bagdad, Tripoli, and from all parts of the Arab Republic and the Middle East, pouring into Israel one by one, family by family, thousands by thousands.

When one listens to these Jews talk, what do they say?—"We have no other place to go! We are persecuted and despised, tormented and tortured, hoarded into camps and massacred. Our only hope lies in the homeland." And the Jew in our generation at this hour, no matter where he is outside of Israel, longs to be in that homeland.

Will God deal with the Jew? God will deal with the Jew in the Jew's own land.

(Continued in October Issue)

JEWISH NOTES

(Continued from Page 5)

Excerpts

Want to step out of the 20th century for a vacation? Take a cruise liner or jet plane to the Netherlands Antilles island chain, visiting Aruba, Bonaire or Curacao. The last named, largest of the three islands, is located 38 miles north of the Venezuelan coast.

While in Curacao be sure to visit the oldest synagogue in the New World. Mikve Israel Synagogue on Kerstraat (Church Street), consecrated in 1732, outdates the oldest synagogue building in the United States, Touro Synagogue in Newport, R. I., by 31 years.

Old World charm pervades Mikve Israel Synagogue. Its wealth of historical importance and ceremonial treasures draws many Jewish and Christian visitors. When the Christian Inquisition

in Portugal spread to Brazil, Jews in great numbers fled to the nearest Dutch haven, Curacao, where a small settlement of Sephardic Jews already existed.

An outstanding and unexpected design of the synagogue is its floor which is covered with sparkling clean white sand. Symbolically, it is believed that the sand represents the desert where the Israelites spent some 40 years during their long journey from slavery to freedom. To other Jews it speaks of God's promise to Abraham that his descendants are to be as numerous as "the sand of the seashore."

Today some 700 Jews, equally divided between Ashkenazi and Sephardic live in Curacao, the number diminished from 2,000 in the 18th century.

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.

Field Missionaries. The work of evangelizing the Jews is further being accomplished by Field Missionaries who

come into personal contact with Jews.

Evangelization by Mail. A work of growing importance and one in which we have been the pioneers for many years past, is the use of letters, tracts, Gospels, and Testaments mailed to 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.

SOME OF OUR REGULAR MEETINGS

NEW YORK, HEADQUARTERS: Sunday 3:30 p.m. Hebrew Christian Worship Service. Tuesday 7:30 p.m. Young Adults' Bible Discussion Group. Wednesday 7:30 p.m. Business and Professional Bible Class. Thursday 2:00 p.m. Golden Age Club. Friday 7:00 p.m. Young Ladies' Bible Class.

CONEY ISLAND, 3116 Neptune Avenue: Sunday 10:30 a.m. Sunday School. Monday 1:00 p.m. Mother's Class and Kindergarten. Tuesday 7:30 p.m. S.T.O.P. (Spiritually Taking Off Pounds). Wednesday 7:30 p.m. Dorcas Society, 1st and 3rd weeks; College Age Group, 2nd and 4th weeks. Thursday 7:00 p.m. Adult Bible Class; 4th Thursday Family Night. Friday 3:00 p.m. Boys and Girls; 7:00 p.m. Teenagers.

LONG ISLAND, HUNTINGTON STATION, 27 Liberty Street: Monday 4:00 p.m. Children's Bible Class. Wednesday 12:30 p.m. twice monthly, Ladies' Bible Class. Friday 8:00 p.m. Adult Bible Class. Third Saturday 8:00 p.m. Gospel Meeting for Jews.

HOLLIS, N. Y. 88-40 192nd Street: Tuesday 11:00 a.m. to 2:00 p.m. Hobby Craft and Ladies' Bible Class and Children's Class. Friday 4:00 p.m. Children; 7:00 p.m. Children and Teens; 8:00 p.m. Adult Bible Class. Third Saturday, 7:00 p.m. Messianic Youth Fellowship. First Sunday, 3:00 p.m. Hebrew Christian Forum. Fourth Sunday, 3:00 p.m. Hebrew Deaf Fellowship.

LEVITTOWN, N. Y. 6 Parkside Drive: Monday 1:00 p.m. Women's Meeting. Wednesday 4:00 p.m. Children's Class. Second Saturday at Levittown Baptist Church 6:00 p.m. Supper, 8:00 p.m. Meeting.

ARIZONA, PHOENIX: Tuesday 10:00 a.m. Old Testament Bible Class, Nursery; Heart to Heart Hour Chapel, 7th Street and Flower, Phoenix. Thursday 7:30 p.m. (except 3rd Thurs.) Jewish Evangelism Class, Welcome Mobile Home Park, 2501 W. Missouri, Space 301, Phoenix. Third Thursday 8:00 p.m. Monthly Fellowship for Jews and Christians, Valley Garden Center, 1809 N. 15th Ave. Phoenix. Monthly Prayer Meeting, Call for information Miss Ruth Backus 265-9249.

CALIFORNIA, HOLLYWOOD, 6136 Lexington Avenue: Sunday 3:00 p.m. Hebrew Christian Wor-

ship. Monday 7:30 p.m. Young Adult Bible Discussion. Tuesday 7:30 p.m. Bible Study Group. Second Friday 7:00 p.m. Family Night. Thursday and Friday, Monthly Home Fellowship Meetings in Bel Air, Palm Springs, and Santa Barbara. For information phone 213 462-2263.

SAN FRANCISCO AREA, 23 Granite Court, San Carlos: Third Friday 8:00 p.m.

WASHINGTON, D. C. 5917 16th Street, NW: Thursday 7:30 p.m. Bible Discussion and Fellowship. Friday 7:30 p.m. Teenagers. First Saturday 6:30 p.m. Hebrew Christian Family Night Fellowship. For information phone 726-4909.

ILLINOIS, CHICAGO, AEDUS CENTER, 6057 N. Kedzie Avenue: Tuesday 12 noon Ladies' Bible Class and Luncheon. Thursday 8:00 p.m. Jewish and Christian Fellowship. Fourth Saturday 7:00 p.m. Family Night. For information phone 338-5959.

KANSAS, PRAIRIE VILLAGE, BETH SAR SHALOM HEBREW CHRISTIAN FELLOWSHIP CENTER, 4004 W. 66th Street: Thursday 7:30 p.m. Bible Discussion and Fellowship Group. Inquiries welcome phone 262-6894.

MINNESOTA, MINNEAPOLIS, 62-12 Minnetonka Blvd. St. Louis Park: First Friday 8:00 p.m. Adult Fellowship. Third Friday 7:00 p.m. Family Night Supper. Second and Fourth Friday 8:00 p.m. Bible Study Fellowship. Saturday 10:00 a.m. to 1:30 p.m. Children's Classes. Phone 929-2036.

PENNSYLVANIA, PITTSBURGH, 5808 Beacon Street: Tuesday 7:30 p.m. Bible Discussion and Fellowship. Wednesday 12:30 p.m. Ladies' Bible Class and Fellowship. Friday 7:00 p.m. Teenage Program—Bible Study and Socials. Usually last Sunday 6:00 p.m. Family Night.

TEXAS, DALLAS, 5324 W. Northwest Highway: Second and Fourth Friday 7:30 p.m. Bible Class for interested Jews. Saturday 2:00 p.m. Youth Activities; 6:30 p.m. Fellowship Dinner; 7:30 p.m. Bible Discussion Class for Jews and Christians. Quarterly meetings in Houston. Send for weekly Newsletter announcing activities. For information phone 214-369-3274.

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