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Salutation

DEARLY BELOVED FRIENDS IN THE LORD:

Dr. Joseph Hoffman Cohn, the late General Secretary of the Mission, often told the story of a modern Job. This poor man's business was ruined; his son was killed in an auto accident; he had been beaten by robbers; and the doctor told him that he had an incurable disease. To top this, his wife left him. He related these woes one by one to a friend expecting at least some sympathy. Instead, as he unfolded each wretched detail, his friend commented, "It could have been worse." Finally the man screamed, "What do you mean, it could have been worse?" The friend answered, "It could have happened to me!"

The story, of course, is exaggerated, but it does highlight one characteristic of human nature. We almost always instinctively refuse to become involved in a situation that does not immediately concern us. This is exactly what happened with our attitude toward the Middle East situation. We analyzed the terrorism and international racketeering that Soviet Russia and the Arab states subjected the world to from the viewpoint of our own problems; and, since it involved only Israel, we made no effort toward easing the tensions. Our attitude was "It could be worse; it could have happened to us!"

As long as only Jewish children were murdered by Soviet missiles, armed and fired by Arab terrorists at the little schoolhouse at Kiriath Shemona (see picture above), we shrugged our shoulders. However, when an American Protestant missionary was wantonly murdered, using the same method and possibly the same weapon, it began to dawn upon us that the international mobsters would stop at nothing; and we realized dimly that it could happen to us.

As long as only El Al planes were hijacked or only Swiss and Austrian planes were destroyed in flight, we shrugged our shoulders. More people are killed over a week-end in New York State in traffic accidents so why should we be concerned? But suddenly a TWA plane was hijacked and we realized that it could happen to us.

We became aware of the fact that Israel faced what we had faced in the Cuban missile crisis. But there is a difference! We faced Cuba, the aggressor who was just a dot on the map compared to the area of the U.S.A.; whereas, tiny Israel faced Russia, a giant aggressor. Israel is now surrounded by operative missiles that are more sophisticated than those which threatened us. At last we realized that it could happen to us, and we acted! Still even in the

United States it took a vigorous struggle between the executive and legislative branches of our government before we agreed to supply the needed planes to Israel. It should be noted that until we made this decision, every effort to bring about negotiation between the Arabs and Israel was futile.

Last January *The Christian Century*, which is considered by many to be the leading journal of Protestant liberalism, urged "a much more positive response than has heretofore greeted Secretary of State William Rogers' recent initiatives toward a Middle East settlement in the name of humane concern."

As we look back over the record we are well aware that the "humane concern" of this facet of liberal Protestantism frequently bypasses the Jews. (Where was this "humane concern" when the country that spawned liberal Protestantism murdered six million Jews?) The humane concern of *The Christian Century* has been pro-Arab for centuries. This is a by-product of liberal Protestant theology. It has rejected the biblical method of salvation both for individuals and nations. The evident need for social action became the social gospel; i.e., "We will bring in the kingdom by feeding the starving, educating the ignorant, healing the sick." The Arabs are a prime target for this method of evangelism. They also are a prime example of the futility of bringing in the kingdom by this method. The Jews, however, do not need this "social gospel." They feed their own poor, educate themselves, and doctor the world. So we have the paradox of liberal Protestantism. In the name of "humane concern" it publicly and openly espouses the cause of countries whose one aim is to annihilate Israel; and this is fostered in the name of Protestant Christendom! Is it any wonder that thinking Jews believe that Christians are anti-Semitic?

Now, at last, the sanctimonious wish of the liberals has been fulfilled. By realizing that it "could happen to us," our State Department (which historically has been pro-Arab) yielded to pressure. We have supplied planes to Israel and at this writing a cease-fire is being negotiated.

Our papers today are full of details as to the involvement of Russia in the Middle East situation. There is no secret about the Russian MIG's, the missiles, and the involvement of Russia in the affairs of the Arabs.

That the war on the Suez front is real and fierce has not been in doubt since March, 1969, when Nasser renounced the cease-fire and declared what he termed a war of attrition against Israel. His war had its ups and downs and reached several peaks in the past 15 months. One of them was in July last year, when Israel brought planes into the Suez Canal battle, as the only adequate reply to Egypt's far greater weight in artillery. Egypt has massed close to 1,000 Soviet-made guns along the 140-kilometre-long waterfront, averaging one gun for every 150 metres, though in some areas concentrations were of course much denser.

Israel's Air Force, has for a year now served as 'flying artillery' to knock out these Egyptian batteries. They are often replaced without much delay, with the Egyptians relying on almost unlimited Soviet supplies. In order to be able to operate freely in the Canal area, the Israel Air Force has also bombed new sites being prepared for the Soviet-made SA-2 anti-aircraft missiles.

The Suez war reached a new, and quite unpredictable phase two months ago, with the stationing in Egypt of a whole Soviet air-defence brigade, comprising completely Soviet-manned SA-3 anti-aircraft missile batteries for use against low-flying planes; and between 100 - 200 Soviet pilots, who provide their own air-umbrella for the SAM-3's. Israel immediately indicated that its Air Force would do everything in its power to avoid direct confrontation with the Russians, as long as the Soviet pilots stayed away from the vital 25-mile strip west of the Suez Canal, where the Israel Air Force would have to continue to operate as part of Israel's immediate defence zone operations.

It seemed that the Russians were willing to accept this delimitation for the time being to avoid any chain-reaction that could bring about confrontation with the U.S.

Ari Rath, *The Jerusalem Post Weekly*, June 22, 1970.

This is amazing! Six centuries before Christ, Ezekiel prophesied that Russia would attack Israel. And now we see Soviet-made guns massed along the Suez Canal — one piece of Russian artillery for each 100 yards! We also see Soviet missile sites, Soviet planes, even Soviet pilots, maneuvering against Israel. Ezekiel writes, however, that Russia's main thrust will come "in that day when my people of Israel dwellth safely" (Ezekiel 38:14). It could be that these days will soon be upon us.

But of the times and the seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord cometh as a thief in the night. For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child and they shall not escape

(1 Thessalonians 5:1-3).

We must make our position clear in this matter. We believe that permanent peace will be possible only when the Prince of Peace, the Lord Jesus Christ, rules in the hearts of men and in the governments of men.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end. . . . (Isaiah 9:6, 7).

This truth is primary — permanent peace can only be established by the Lord Jesus Christ. However, this truth does not give us license to be violent either nationally or individually, as the Scriptures plainly teach that the believer is to be a peacemaker. "Blessed are the peacemakers; for they shall be called the children of God" (Matthew 5:9). The word 'peacemaker' is active not passive. Paul tells us, "If it is possible, as much as lieth in you, live peaceably with all men" (Romans 12:18). To these words we add the injunction of the Psalmist,

Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the LORD our God I will seek thy good (Psalm 122:6-9).

From these and many other portions of Scripture we see that seeking the peace of Jerusalem is one of the things our Lord wants us to do. So we eagerly welcome the present truce in the Middle East. It will not be permanent but it may give us further opportunity to preach the Gospel.

It is comforting to know that the Child who was born in Bethlehem, Whose life was given at Calvary, will return to this earth at the Mount of Olives and that "of the increase of his government and peace there shall be no end, upon the Throne of David, and upon his kingdom to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Thank God!

Ever faithfully yours in His service,



Our Students in Training

A SUMMER WITH THE NAVAJOS

by Renée Feldman

As a student at John Brown University, Siloam Springs, Arkansas, I was one of ten students appointed on the school's missionary project for the summer. Since I am a Broadcasting Major, I asked the Lord to lead me to a field where I could serve Him best. He led me to radio station KHAC which is under the auspices of the Navajo Bible School and Mission, Window Rock, Arizona.

KHAC serves "The People," the name that the Navajo Indians call themselves. It is thrilling to me to be able to live with people who have their own language, religion, and traditions. To the Navajos, Christianity is the "white man's" religion.

They find no outlet to relieve their frustrations and problems except through alcohol and peyote. (Peyote is from a certain type of cactus and has hallucinating effects upon the person who drinks it.) The children are taught to obey their parents at an early age and the family is a very close unit.

I can't help but see many parallels between the Navajos and the Jews. The Navajos even have their own land and they are constantly making the reservation appealing so that the young people will return after their schooling.

I feel that the young people are especially confused with what they are told at home compared with what they are told when they go to school. They are desperately trying to find their own identity and to understand their role in the world today.

I know from personal experience it is only through Jesus Christ that a person can find meaning in life. It was when I accepted Jesus Christ as my personal Lord and Messiah that I could identify with Someone Who would never fail me. This is the truth that I am presenting to the Navajo Indians this summer. I am thankful to be an ambassador for Jesus Christ right here in the United States.

MY TESTIMONY

by Linda Gale Schwartz

I came to know my Messiah when I was very young. I met Him at a Jewish Mission in St. Louis. Since then the Lord has led me daily and taught me many wonderful truths about Himself.

When I was sixteen years of age the Lord called me to become a servant of His. I then dedicated my life for His service, and He led me to a practical nursing school.

I am now a licensed practical nurse and also a student at Calvary Bible College where I will be entering my third year. Here the Lord is guiding my life and training me to win others for Him. I am grateful for the wonderful training and understanding teachers at Calvary.

During my second year at Calvary I went on visitation one day a week with a Jewish Mission in Kansas City. I will continue to work at the Mission as long



LINDA G. SCHWARTZ



MARSHA PRAGER



HERBERT MANITSKY

as the Lord leads in that direction. I have learned that to win our Jewish people for Christ we need to have patience and to love them. Also, I have learned that if we wait on the Lord, He will work all things out according to His perfect plan. We must continue to pray for our people everywhere, especially those we have talked to. Some day their blinded eyes will be opened and they will recognize their Messiah.

Going to college is hard because I am away from my family and must learn to depend fully on the Lord. If I concentrate on learning the Word of God, the Lord is able to care for all my needs.

I am halfway through college with no definite plan as to a mission field. When the Lord reveals His plan to me, I will be ready to go anywhere and under the mission board of His choosing because I know He has the best plan for my life. By staying close to Him, He will reveal His plan for me.

The following Scriptures have been especially precious to me and have become my life verses:

Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths
(Proverbs 3, 5, 6).

MY FIRST YEAR AT BIOLA

by Marsha Prager

It does not seem possible that a year at college could go by so fast; and yet, so much happened in my first year at Biola College! During the year there were changes in people, lessons learned, and the sheer joy of living for the Lord. I came to this Christian college a baby in the Lord. In my senior year of high school the lives of many Christians had an impact on me, and I asked their wonderful Lord to be my Savior. As my first year at Biola unfolded, I thanked the Lord again and again for His care and guidance.

It was a wonderful experience to live among people who love the Lord. My roommate came from a Methodist background, and I came from a Jewish background. We had so many good times just talking, and we answered questions for each other. She was sharing the Lord with people at her job, and I was sharing the Lord with my family and friends at home.

I prayed that the Lord would show me a way I could do something to share my faith with Jewish people. For my spring semester Christian service project, I went on Jewish Evangelism with a group from the college. We went from house to house, visiting many different types of people. This really helped me to see that the world is filled with many false doctrines and that people desperately need the precious Son. Then I knew that I loved the Lord with all my heart and soul.

One of my greatest experiences was the direction the Lord gave me concerning my major. I was in nursing which I knew was a hard major at my

college. I felt that there were so many brilliant girls in nursing, and if it was so difficult for me, maybe I did not have the ability. I asked the Lord to guide me according to His will. Through a blind counselor at my school and a speaker at Missionary Week, I realized the Lord was testing my endurance. I remembered a verse that helped me when I first accepted the Lord.

Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths
(Proverbs 3:5, 6).

Suddenly I realized that if the Lord wanted me in nursing he would supply the ability if I worked to my fullest capacity. Then the Lord really helped me to study harder than I ever had before.

When the spring semester ended it was hard to leave Biola for the summer and to say good-bye to all the wonderful people. But I was excited about seeing my family again and beginning summer school at a city college near my home. The summer has brought many chances to share the Lord and new experiences to learn more about His Word. In the fall, Lord willing, I will return to Biola and continue my studies in nursing. When I think about how happy I am and the many blessings the Lord has given, I remember what Jesus once said:

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life (John 4:14).

TESTIMONY
by Herbert Manitsky

I was brought to the Mission in Williamsburg as a youngster where I grew up hearing the Word of God. But I only heard the Word and had a head knowledge but not a heart-felt conviction and had never committed my life to the Messiah of Israel, Jesus Christ.

When I was a youngster, I was told of a prophecy that had to come true before the Messiah would return. This remained in my mind throughout my growing-up years — "before the Messiah would return, Jerusalem would be a united city." For many years Jerusalem was a divided city, the old part being in the hands of Jordan, and as long as Jerusalem remained divided, I had plenty of time to live my own life.

In 1965 I enlisted in the Army and was sent to Germany where I tried to live a Christian life, but having only a head belief instead of a heart-felt reality, my buddies soon saw through me. After six months in Germany, I was ordered back to the States, to Fort Gordon, Georgia.

Within six months I was ordered to Vietnam and was assigned to the headquarters of General Westmoreland, in Saigon. I spent a year in Vietnam living in sin, but the Lord had His hand of protection upon me in spite of the way I lived and the chances I took. While I was in Vietnam, the Biblical prophecy that I knew since childhood was fulfilled. In the Six Day War, Jerusalem was united and became one city. A shock went through me as surely as though I had been hit by a VC bullet. I sent letters to various workers of the American Board of Missions to the Jews telling them that I was a hypocrite, and not really saved, and that I had deceived them all these years. I indicated in my letters that I had no intention of ever returning to the Mission, meaning that I was not

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Jewish Notes **By ALTHEA S. MILLER**

Vulnerable

South Africa's 120,000 Jews feel "vulnerable" as a minority among the English speaking white minority in that apartheid state.

The government vigorously denies any charges of discrimination against Jews, using the strong argument that they cannot "afford anti-Semitism. It would be all the world needs to brand us. And most of us wouldn't stand for it because it isn't right."

Many South African Jews are descendants of immigrants from Eastern Europe and Russia who sought to escape persecution in the 19th century. Perhaps because of their own first-hand knowledge of being discriminated against, individual Jews, notably among the young, have been at the forefront of the political battle against apartheid. Apparently the government has taken note of this activity, publicly frowning upon it.

The comment of one Jewish businessman probably reveals the inner feelings of most South African Jews. "For most of us this is our home now and we feel loyal to South Africa. Maybe not to the government, or its policies, but to the country."

Reaping Influence

The miniscule state of Israel has

had an impact on Africa far out of proportion to the latter's size and/or wealth of experience. A visitor to that continent would be completely surprised to hear a Liberian police sergeant speaking Hebrew. Or to learn that Ugandan jet pilots were trained in Israel. Surprise would turn to amazement upon learning that the Ethiopian security policemen assigned to protect Egypt's Nasser when he recently visited Addis Ababa were graduates of a police school in Tel Aviv. He'd shake his head in wonder at the lush, bountiful crops produced on the Ivory Coast, thanks to the technical, agricultural skill the African nationals acquired from their Israeli teachers.

For all the involvement of the western world in Africa for multiplied decades, no western power contributed any more, if as much to development toward self-help as the Israelis. With the slenderest of national resources, Israel has offered emerging nations the best their trained skill and know-how could give, and are now amassing political credits as a result. They're even reaping a bit of praise, however grudgingly given, from former Colonial powers who thought they best knew what the Africans could achieve.

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



Incidents from the field

REPORTS SENT IN BY OUR WORKERS

A Meeting With Jewish College Students

By KENNETH A. REEVES
Missionary, Los Angeles, California



A FEW DAYS ago a girl telephoned the Center and indicated that she had heard both Rev. Sevens and me speak at a meeting and she would like to have one of us speak to her college Jewish group. Knowing that Mr. Sevens had a previous commitment, I told the girl that I would be available to speak at the meeting. It was to be a discussion group that would last for possibly an hour.

The night of the meeting came and there were eighteen individuals present. One was the chaplain of the college, another a rabbi, and another a Jewish professor of philosophy. Many questions were asked such as: "Are you trying to convert the Jews to Jesus Christ?" "How can a Hebrew Christian be a Jew?" "What is baptism?" "Can one be a believer without being baptized?" "Who was guilty of killing Christ?" "What is sin?" "What is salvation?" "In view of all the events that have taken place in regards to the persecution of the Jews, how does Scripture fit into this picture?" "Do you believe in a literal heaven and hell?" "Do you believe in the virgin birth of Jesus Christ?"

I would like to tell of three discussions I had with the group. The pro-

fessor of philosophy asked, "How did you become involved in your belief?" I replied that I was not always a Christian. I was a heathen, a Gentile, without a particular religion and as I read the Old Testament I became convinced that Israel had been given the truth by God. As I studied the Old Testament I was confronted with one particular problem: when God demanded a sacrifice it could not now be given. Then I read the New Testament prophecies pertaining to the necessity of a sacrifice and accepted Jesus as my kapparah, my atonement. I had peace with God and could worship Him with full assurance of my faith of the truth revealed in the Old Testament where it says, "God is my light and my salvation."

Another man questioned the need of a sacrifice. He said, "The Jews do not need a sacrifice. There is no record of a sacrifice since the Babylonian captivity. We sacrifice of ourselves in doing good things and these are accounted to God. On the Day of Atonement all God requires of us is repentance and works."

I replied, "If you read the works of Josephus in history, he speaks of the fact that Judas Maccabaeus, when he rededicated the temple in 166 through 165 B.C.E., not only cleansed the temple and lit the menorah but also offered up incense as a sweet savor unto God. He also reinstated the burnt offerings as a sacrifice unto God. These continued on through the days of Jesus Christ and until 70 A.D. or to use their terms, C.E."

Thirdly, in the discussion of heaven

and hell, the question arose did I believe that the Jewish people who did not accept Jesus Christ were condemned to hell? The questioner stated that the Scriptures, speaking of eternal life, deal only with the fact that a man's works continue on after he is dead and this is the meaning of everlasting life. I replied that I did believe all Jews who rejected Jesus Christ were lost on the basis of Old Testament Scriptures. Also I said that I believe the primary purpose of the teaching of the Word of God is to tell of God's love and His desire to save people from hell. Regarding the matter of a man's works living on after him, I agreed that many times men's works do live on, but the Old Testament Scriptures speak of a life hereafter.

The discussion went well over two and a half hours and the chaplain finally called time. The rabbi however asked one more question: How did I feel about Israel? I told him that Israel was the key to the Scriptures. He asked if I meant the Jewish people or the land. I said that the land was promised to them, therefore, I meant both the people and the land as being the focal point of the Scriptures.

After the business session was concluded the rabbi graciously shook my hand and told me he had never met anyone with such a viewpoint. He felt that I had provided the group with a very interesting and informative and thought-provoking presentation, and he hoped and believed that our paths would cross again. Three of the leaders

asked for information about the meetings at our Beth Sar Shalom Center. I thank God for those who are faithfully praying for the work and for His faithfulness and the freedom given in this meeting.

"The Chosen People" — A Missionary

By ARNOLD G. FRUCHTENBAUM
Part-time worker in Dallas Branch and student at Dallas Seminary



HERE is a story I learned during one of my recent deputation trips which I believe will be a blessing to our *Chosen People* family.

I was ministering at the Grace Bible Church in Bryan, Texas where the Rev. David Lien is pastor. At the conclusion of the service, after I had explained the free-will offering and offered *The Chosen People* magazine, Pastor Lien stood up to give a word of testimony of his own. As best I can remember, it was something like this:

While he was in high school, his mother was a Christian but his father was not. His father was a very mean man, so that even the dogs in the neighborhood were afraid of him. The result was that their home life was extremely difficult. Somehow a subscription to *The Chosen People* found its way into the home, and when the mother was through reading it she would leave it lying around the house

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Sar Shalom Camp

By EMILY LICHTENSTEIN

"Happiness is . . ." — what? Well, to 37 teens, 36 seniors, and 55 juniors, happiness was coming to Camp Sar Shalom this summer. Camp Sar Shalom, our Mission Camp, was held in Stroudsburg, Pa. and directed by Rev. William T. Ennis, Missionary-in-charge, Hollis, N. Y. As you can probably guess, the theme of camp was "Happiness Is." Every day we had a different topic and Bible verse under this theme. Some of the topics were: "Happiness is to know where you are going," "Happiness is to know who Christ is," "Happiness is sharing your faith," and "Happiness is to give your all to Christ." We tried to stress what it means to be happy in the Lord, not only spiritually, but also in practical ways, physically, emotionally, mentally, and socially.

We had four teams which really showed enthusiastic team spirit. Each team was modeled after a Charlie Brown character: Snoopy's team, Lucy's team, Peppermint Patty's team, and Linus' team. We had many team activities such as: a water carnival in our brand new swimming pool, canoe and kayak races in our huge lake, gold nugget hunts, bounty hunts for the counselors, making a banner for each team, memorizing scripture verses, and just all-around fun!

Some of the other activities were: arts and crafts, fishing, and campfires. The children enjoyed a few trips off the grounds — to town, to a park, to an underground cavern, and to Camelback Mountain, 2000 feet up on a ski lift. How could one not go home with happiness in his heart?

The counselors also experienced great happiness at camp this summer. We had one counselor who came from Canada. Others came from the Washington and New Jersey areas. Nine of the counselors were young people who had grown up in the Mission, and five of them are now attending Bible schools



to become future missionaries with the ABMJ. This year we also had four junior counselors chosen from the teen camp because they showed the most initiative in working with children and a love for the Lord. Children came from all over the country. There were five from Texas, two from Minnesota, a few from Pittsburgh, two from New Jersey, and many from our New York branches. Thus the Lord is richly blessing us in our camp attendance.

The Lord also richly blessed by enabling us to bring children to Him. Three teens genuinely received the Messiah into their hearts and some stayed after meetings to ask their counselors questions about Christ. About fifteen children asked to receive the Lord into their hearts and to learn more about Him. Many tried to live better Christian lives as they pondered the messages of the chapel services.

To me, Camp Sar Shalom is one of the greatest outreaches to bring children to know the Lord. It was through this same camp seven years ago that I accepted the Lord and found what true happiness is. There is something impressive about being out in God's beautiful creation and being able to identify with Him. Many a camper draws close to the Lord in surroundings such as these, and goes home refreshed and renewed in the faith.

I challenge you to test out some of the themes of what "Happiness Is," as our campers learned this year, and you too will realize the theme verse of Camp Sar Shalom, 1970:

Happy are they that keep His testimonies
and that seek Him with the whole heart (Psalm 119:2).



Questions & Answers

By HENRY J. HEYDT, Th.D.



Question: Please give me the significance of the word "church" as found in the New Testament. Is this the meaning today?

Answer: The word "church" is used in the New Testament to translate the Greek word *ekklesia*. This has led to much misunderstanding since the meaning of the English word "church" and the Greek word *ekklesia* are not the same. The English word "church" comes from the Greek *kuriakon* (the Lord's house, as does the Scotch "kirk"), but this word does not occur in the New Testament. *Kuriakon* refers to a building, but the only building the New Testament recognized as the Lord's was the Temple at Jerusalem. The word *ekklesia* was used by the ancient Greek states for a political assembly of citizens (Acts 19:32, 39). It means literally "the called-out ones." In the New Testament this was used to designate those who believed in the Lord Jesus Christ, whether those in a given area like Jerusalem (Acts 11:22) or Asia (1 Corinthians 16:19), or all believers generally (Acts 20:28; 1 Corinthians 10:32; Ephesians 1:22; 3:10, 21; 5:23 etc.). It was even applied to such a small segment of the larger body of believers as met in a private home (Romans 16:5). But it always refers to the people whether viewed as in a given place or not, and never to the place itself. The English

word "church" is used in a much wider range and is applied even to ecclesiastical organizations. It is necessary therefore always to discern how the term is intended when used today and never to read the present variations in use into the New Testament.

Question: Please comment on 2 Tim. 3:9 with its relation also to 2 Tim. 2:16.

Answer: The statement in 2:16 to "shun profane and vain babblings" refers to verse 14, "strive not about words to no profit." Heresy as well as pure theoretical error and empty speculation are in view. These both subvert those who give heed to them and increase to more ungodliness. However, the heretics themselves and those who do the perverting have a limited duration as is evidenced by the case of Jannes and Jambres who withstood Moses (3:8, 9), "they shall proceed no further." But there will be others, and Timothy is advised that the road ahead will not be easy. "Evil men and seducers shall wax worse and worse" (3:13). We see, therefore, that those who propagate wrong thinking ultimately pass out of the picture while wrong thinking itself has a pernicious practical outworking.

It is because of this that we need to bring every thought into captivity to

the obedience of Christ, 2 Cor. 10:5. We are also to recognize that our wrestling is not against flesh and blood (Eph. 6:12) and to have confidence in the fact that the foundation of God stands sure, for He knows those who are His (2 Tim. 2:19).

* * * *

Question: Some of the church leaders say that the book of Daniel was not written by Daniel, but by some other person many years later, in the time of the Maccabees. I would like to know what you believe about this.

Answer: The reason for the position you mentioned, stripped of its intellectual glamour, is sheer unbelief in the prophetic element of Scripture. These critics simply can't believe that Daniel could have prophesied so accurately the events of the future, so they select some author of a future date and have him phrase history as prophecy! To attribute this trickery to a Bible author is to undermine the validity of the entire book. Furthermore, the arguments they then advance to prove a late date for the book are worthless. The book of Daniel has its position in the third division of the Hebrew canon, called "the writings" or the "Kethubim," instead of in the first section, called "the Prophets" because Daniel himself was not a prophet by office. That is why the Apocryphal book of Ecclesiasticus in mentioning the prophets says nothing about Daniel. However, Daniel had the prophetic gift as we know from the statement of the Lord Jesus Christ in Matthew 24:15. This is also an absolute testimony for the genuineness of the book, for certainly Christ would have no part with deception, and He would not have quoted from it were there any doubts about its authenticity. Other arguments are generally arbitrary, or based upon insufficient evidence. For

example, the term "Chaldeans" (1:4; 2:2, 10 etc.) is said to be used in a sense it did not have until a later time (the notoriously weak argument from silence), Darius the Mede (5:31; 6:21) is not known to history (same argument—neither the Belshazzar nor Sargon of Isaiah 20:1 were known for many centuries), and the statement in 9:2 "understood by books" is said to require the completion of the canon by Daniel's time (but it requires only that Daniel had read the sacred books existing in his time, especially Jeremiah). The fact of the matter is that the critics have to place Daniel at such a late date that its acceptance into the canon would have been most unlikely, and its very place there bespeaks its authenticity.

* * * *

Question: Is it not true that God uses the nations to punish Israel? Then why are they in turn punished?

Answer: The principle laid down in Genesis 12:3 regarding the blessing and the curse holds regardless of the fact that God uses the nations to work out His purposes. Even the wrath of man is used to this end. That God will use the nations is seen in such passages as 2 Samuel 7:14 and Psalm 89:32. However, the answer to your question rests in something deeper than this. The nations have almost always gone beyond the amount of affliction that God intended because of their hatred for Israel. Thus we read in Zechariah 1:15 "And I am very sore displeased with the nations that are at ease; for I was but a little displeased and they helped forward the affliction." (American Standard Version). It is plainly stated in Zechariah 2:8, ". . . for he that toucheth you toucheth the apple of his eye." Study further in this connection Isaiah chapter 10.

INCIDENTS IN THE FIELD

(Continued from Page 9)

somewhere. One day the father picked up the magazine and began reading it. As each new issue came out he would read it and finally became convinced that unless the Bible is understood from a Jewish point of view, it is meaningless. This caused him to begin searching for the truth about Jesus Christ. After a period of seven years of seeking, while Pastor Lien was in college, the father finally accepted Christ. At that time the family was living way up in Montana and one day the father drove 600 miles to come to a Mission Conference in Washington State.

Pastor Lien concluded by saying that through *The Chosen People* magazine, his whole family situation was radically changed. Everyone who knew his father before and after, believers and unbelievers, have testified that some supernatural event had occurred in his life. Since it was *The Chosen People* magazine which led him to eventually accept Christ, he has been giving to the American Board every possible chance he could.

Persian Jews Attracted

By BILLY T. MITCHELL
Part-time worker in Dallas Branch

We had adjourned our Saturday morning staff meeting, and were going downstairs to view some slides taken at our summer retreat at Pine Cove. Two strange men and a youth were looking at the bulletin board in the hall. They had come in unnoticed. They introduced themselves as Mr. R, his brother-in-law, Mr. O, and Mr. O's son. We invited them into the library where it was more comfortable to talk and our youth director took the son for a tour of the grounds.

Further questioning brought out that Mr. O had just arrived in Dallas from Persia. He planned to leave his

son here to live with a Jewish family so he could begin a high school and possibly college course of study. Both spoke English but not fluently. Mr. R was a Persian Jew who had completed engineering college near Dallas a year or two ago and was now employed by a prominent local architect. Records later showed that he had attended two of our Mission's Passover Banquets.

As we looked over a map of the Near East, they told us of Jewish customs in Persia. Our discussion then centered on Mr. R's question to our worker Arnold Fruchtenbaum, "Why do you call yourself a Hebrew Christian? Why not just one or the other?" When Arnold pointed out that he had accepted Jesus Christ as his Messiah because he was convinced that Jesus was the Son of God (but that he was still a Jew), Mr. R seemed unimpressed. In Persian he discussed Arnold's argument with Mr. O at some length. They next questioned where the Scriptures said that God had a Son. Arnold pointed them to Proverbs 30:4, but they rejected that verse as inconclusive.

Then Dr. McCall returned from another counselling session and joined the conversation. He pointed out Psalm 2:7 in the Hebrew Bible, and God's declaration concerning His Son.

We asked them which prophets spoke of the Messiah. They replied, "Why, Ezekiel, and Isaiah . . ."

The stage was set. We were ready to show them from Isaiah that the Messiah came the first time to die and He was yet to come to reign in peace. This would be difficult for them to refute! Regretfully we saw our opportunity take wings as the boy told his father he didn't feel well, and they began to say goodbye. Please pray that sometime soon they will return to the Center.



ISRAEL in the Spotlight

By CHARLES LEE FEINBERG, Th.D., Ph.D.
Dean, Professor of Semitics and Old Testament
Talbot Theological Seminary, La Mirada, California

CHAPTER VI

WILL ISRAEL BE THE HEAD OF THE NATIONS?

Psalm 45

The promise of God is that Israel would be the head of the nations when living in obedience to the Lord. Through Moses the word had been given that "Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou shalt hearken unto the commandments of Jehovah thy God, which I command thee this day, to observe and to do them, and shalt not turn aside from any of the words which I command you this day, to the right hand, or to the left, to go after other gods to serve them" (Deut. 28:13, 14). Many centuries later the same Spirit spoke through the prophet Zechariah, saying, "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you" (Zech. 8:23). But through the past many centuries Israel has rather been the tail of the nations, not the head. Will she ever be in that place of prominence and eminence which God has foretold for her? The answer is sure and is found in the Forty-Fifth Psalm.

The psalm is a marriage song celebrating the marriage of the king. Some have referred the psalm to the marriage of Solomon to the daughter of Pharaoh of Egypt. A number of other views have been proposed seeking to identify the passage with one king or another, but none can be considered weightier than that which applies it to Solomon. Yet Solomon himself does not entirely meet all the requirements of the passage. A greater than Solomon is spoken of here, and so we find a skillful blending of the human and the divine. The Messianic interpretation is the most ancient among both Jews and Christians. The Chaldee paraphrase on verse 3 reads, "Thy beauty, O King Messiah, is greater than that of the sons of men." The selection gives the union of the Messiah with His Bride under the figure of a marriage feast.

The psalm has a simple threefold division:

The Praise of the King's Beauty and Majesty (vss. 1-9)

The title of the psalm, all too often overlooked in consideration of passages in the Psalter, reveals (1) that it

is set to Shoshannim (that is, lilies); (2) it is from the sons of Korah; (3) it is a Maschil (instruction) psalm; and (4) it is a song of loves. Lilies are a splendid type of the Lord Jesus Christ in His purity and beauty. The song of loves describes the relation of the Messiah in His love toward His Bride, then toward Israel, and all of the nations upon the earth.

The title thus prepares us for the content of the psalm by striking the keynote. The sons of Korah, writing in the singular person, speak first of the reaction of the truth they are to impart upon their own hearts. "My heart overfloweth with a goodly matter;" reads the psalm, "I speak the things which I have made touching the king: My tongue is the pen of a ready writer." It is unusual in Hebrew poetry for the writer to tell of the greatness of his subject and how full his heart was of it. The word "overfloweth" is literally "boils up," the figure either from boiling water or from a bubbling fountain.

The work of the writer is for the King, that is, dedicated to the King Messiah. The King is now described for us. "Thou art fairer than the children of men; Grace is poured into thy lips: Therefore God hath blessed thee for ever." The beauty and eloquence of the King are first extolled. The word "fairer" is the Hebrew word for beautiful reduplicated, the only time this occurs in the Old Testament. So greatly would the Spirit of God emphasize this thought, that He has coined a word. The King is fair beyond all human standard or comparison. This is His moral beauty and glory primarily. Therefore, seeing there is such beauty in Him, there is but one conclusion that God has blessed Him forever.

In the next three verses we have the mighty conquests of the King when He comes as Judge, girded with a

sword and ready for battle (Rev. 19:11-21). The Messiah is addressed: "Gird thy sword upon thy thigh, O mighty one, Thy glory and thy majesty, And in thy majesty ride on prosperously, Because of truth and meekness and righteousness: And thy right hand shall teach thee terrible things. Thine arrows are sharp: The peoples fall under thee: They are in the heart of the king's enemies." This is the Second Coming when the Lord Jesus appears to judge the world in righteousness. He will then be in conflict with the enemies of His beleaguered people, Israel. He will avenge and save the remnant of His people.

See Psalm 110 and Zechariah 12 and 14. He prospers in His campaign to vindicate truth, righteousness, and meekness as against fraud, sin, and haughtiness. His victory will be complete, for His arrows will be in the heart of His enemies, an emphatic way of stating their complete subdual and subjugation. Because the victory has been accomplished the Messianic throne, long since promised, will be set up. "Thy throne, O God, is for ever and ever: A sceptre of equity is the sceptre of thy kingdom." It is noteworthy that the Messiah is directly addressed, not by symbol or type or figure, as God; proof positive is given in Hebrews 1. The throne to be set up at the defeat of the enemies is the promised throne of the Davidic Covenant (II Sam. 7:13, 16; Ps. 89).

But what qualifications does the King have for rulership? Some men are excellent on the battlefield, but are not fitted for government. But the Messiah has all necessary requirements. It is said of him: "Thou hast loved righteousness, and hated wickedness: Therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The moral qualities of the King are superb: He is a great lover and a great hater. He loves

righteousness, not merely has an admiration for it; He hates wickedness, not merely has a dislike for it. Such being His credentials, He was to be a supremely happy King.

When we read Isaiah 53:3 concerning the Man of Sorrows, we must remember also that He prayed His joy might be fulfilled in His disciples (John 17:13). Some take the "fellows" of the verse before us as of other kings, but it is better to take it of the Church revealed in the New Testament. Here the Church is spoken of by figure. The Church appears in the Old Testament only by way of type, figure, or illustration; it is not there present in manifestation or in prophecy. The climax is the marriage feast and this is given in full Oriental setting. "All thy garments smell of myrrh, and aloe, and cassia; Out of ivory palaces stringed instruments have made thee glad. Kings' daughters are among thy honorable women; At thy right hand doth stand the queen in gold of Ophir."

The marriage feast prophesied of in Revelation 19:7 is pictured here for us. Thank God for the joy and gladness that shall be His in that day. The kings' daughters in the retinue of the queen are the representatives of the nations in the kingdom. The queen herself is the Church, the Bride of the Messiah, by way of figure, mark you. In the Old Testament Israel is seen as the wife of Jehovah, and never as the Bride of the Messiah. This position belongs to the redeemed of this age. She is arrayed in wondrous beauty and righteousness, but the King is deservedly the center of attraction. In the blessed Word it is Christ All and in All. Luther was indeed right: there is but one Book and in it all it is written of Him.

The Praise of the Queen (vss. 10-15)

The queen is now addressed in the following words: "Hearken, O daughter, and consider, and incline thine

ear; Forget also thine own people, and thy father's house: So will the king desire thy beauty; For he is thy Lord; and reverence thou him." The queen is counselled to adapt herself to her new relationships. She is so to forget her past and devote herself to the King, that His affection may be completely centered upon her. And not only so, but she shall receive honor on every hand. "And the daughter of Tyre shall be there with a gift; The rich among the people shall entreat thy favor." All the nations will seek the favor of the queen ("thy favor" is feminine in the Hebrew).

The marriage procession is next depicted for us. "The king's daughter within the palace is all glorious. Her clothing is inwrought with gold. She shall be led unto the king in brodered work: The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be led: They shall enter into the king's palace." The queen in Oriental fashion is waiting in her Father's house to be escorted to her Bridegroom's home. It will be first the Rapture and then the Marriage. She is led to her beloved's home with her attendants and walks, in Oriental fashion, on richly woven carpets, with attendants and music. The virgins, her companions—in the place of nearest intimacy to the Bride—are the remnant of Israel. (cf. Matt. 25:1ff.) Israel will then be THE HEAD OF THE NATIONS to go into the millennial reign. This will be the hour of Israel's exaltation.

The Promise of the King's Perpetuity (vss. 16, 17)

The King is now the recipient of the best wish the Orientalist can conceive of: the joy of a progeny. "Instead of thy fathers shall be thy children, Whom thou shalt make princes in all the earth." In the place of ancestors there will be the descendants of the

Messiah. The sons of the Messiah are His spiritual seed. Isaiah tells us that when the Messiah has prolonged His days (a reference to the resurrection of Christ), He shall see His seed (Isa. 53:10; Ps. 22:31). In the Orient today, we are told, Christians are called the family of the Messiah. The writer speaks as one in a long line of inspired heralds of the Messiah, when he concludes: "I will make thy name to be

remembered in all generations: Therefore shall the peoples give thee thanks for ever and ever." The picture of the King is glorious, but such also is that of the Queen (the Church) and her virgins (Israel) who will occupy a place of eminence in the kingdom of the Messiah.

God has great things in His Book and in His heart for Israel. May we be thinking God's thoughts after Him.

STUDENTS IN TRAINING

(Continued from Page 6)

planning to return to God, nor any form of religion. But some read between the lines of my letters and knew that I was under conviction and they cried out to the Lord for me in prayer. In His mercy God pulled me out of Vietnam in much the same manner that He pulled Lot out of Sodom before it was destroyed. Shortly after I left Saigon for home in early 1968, the Viet Cong and North Vietnamese launched the Tet offensive against Saigon and the American Embassy. I had visited the Embassy only a week before.

I returned to the States and was discharged from the Army in June 1968. After returning to civilian life, I realized that all these years I had been fighting God.

In September 1968, when the Hollis Branch opened, I began attending the Friday night meetings. One night I asked Mr. Ennis about my salvation, as I doubted that I was really saved. Mr. Ennis showed me the plan of salvation and that night when I returned home, I just simply prayed and asked the Lord to help me.

Now I have the courage to witness to my own family, to friends and co-workers whenever the opportunity presents itself. I also give out tracts. By the grace of God, I have recently completed one year at Northeastern Collegiate Bible Institute. I don't know what the future holds for me, but I know Who holds the future.

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By Arthur Petrie, Th.D.

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