

Editorial Copy
1970 - February

NEW WINE

FEBRUARY 1970

A Marked Day In History

by Henry Redman

It is perhaps possible that we are living in a generation that has seen more prophecies fulfilled than any single generation that ever lived. The subject that we will deal with is the Jewish people in relationship to prophecy and their return to their homeland.

I would like to use a few New Testament scriptures that many use to argue that there is no such thing as a natural Jew recognized by God. Around many of these scriptures that we use first is where a great deal

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See page two

OUR STAND FOR ISRAEL



Gordon Lindsay

The following editorial by Gordon Lindsay appeared in a recent issue of "Christ for the Nations" and ably expresses our view at the HOLY SPIRIT TEACHING MISSION. We heartily endorse his comments and publically take our stand for the JEWS.

Cover Photos:

UPPER: JERUSALEM, Israel: The Tomb of King David is one of the sacred sites located on Mount Zion in Jerusalem. The traditional burial place of the Israelite King is of prime interest to the thousands of pilgrims visiting Jerusalem.

LOWER: JERUSALEM, Israel: Israel's Parliament, the Knesseth, is the ruling body of Israel. Decorated with mosaics and tapestries designed by Marc Chagal, the Knesseth commands a dominant position on the heights of West Jerusalem.

It has been said that although many Christians of America believe that Israel's return to her homeland is a fulfillment of Bible prophecy, few if any will take a strong public stand for her. *Christ For The Nations* (formerly called *The Voice of Healing*) which came into existence the very year (1948) Israel became a nation has always stood for the Jews' right to Palestine, and we have often stated that America must also take that stand.

God has said He would bless those who blessed Israel and curse those who cursed Israel (Gen. 12:1-3). Witness how the tide turned in favor of Great Britain in World War I when Lord Balfour made his famous declaration, promising Palestine to the Jews for their homeland. In contrast, notice what happened to her when she *went back on her promise* in 1939. World War II came upon Britain, and afterward the liquidation of her vast empire.

Should America fail in her obligation as a Christian nation to stand with Israel, deliverance will arise from another quarter; but from precedents set before we could expect a national disaster, similar to that which happened to Britain.

Above all it is the duty of all Christians to pray for Israel. As the Psalmist has said, "Pray for the peace of Jerusalem: they shall prosper that love thee" (Psa. 122.6). One of the main purposes of this special edition is to encourage Christians to pray for the Jews. The fulfillment of God's purposes for this age is closely related to Israel's discovering and accepting the Messiah.

The reason Israel is in Palestine today is that it is God's time. It was not always God's time. The Roman emperor Julian the Apostate (316-363 A.D.) thought to disprove the prophecy that "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). He set at once to work to restore Jerusalem and rebuild the temple. What was the result? *The New Standard Encyclopedia*, Vol. XVI, Page 509 says:

"His (Julian's) attempt to rebuild the temple at Jerusalem was intended to falsify the prophecies of Christianity . . . the balls of flame which brought the work to a standstill were accepted as evidence of the interposition of heaven."

We see there was a time, apparently, when it was not God's will for the Jews to return to Jerusalem. But at last the times of the Gentiles are drawing to a close, and Israel has returned to her land as God had promised by the prophets.

The nations of the world, including Israel, are moving swiftly toward Armageddon. Jeremiah the prophet, speaking of the event in Jeremiah 30:7 said, "Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Israel has had to fight for her life against enemies on every side. Eventually her courage and her own strength will not be enough.

We at *Christ For The Nations* have stood for Israel from the beginning. Since 1948, many articles have appeared in our magazine concerning Israel's return to Palestine as a fulfillment of prophecy. Our position for Israel has always been clear, and readers throughout the past 20 years are well aware of our stand. We are now reaffirming out stand for the Jews with this special issue.

NEW WINE

EDITORIAL BOARD.

FEBRUARY 1970 Volume 2 — No. 2

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"AND THE DISCIPLES WERE FILLED WITH JOY, AND WITH THE HOLY GHOST" Acts 13:52



The Co-Ordinator's Report

Eldon Purvis

CARIBBEAN-HOLY SPIRIT TEACHING MISSION. Special brochure and application form being prepared. You may write and ask for this now. Derek Prince, Don Basham, Joseph Mattsson-Boze and others will teach. July 13th thru August 7th.

COMMITTEE'S OF 40 MEETINGS:

Fort Lauderdale-Miami, Fla. February 9th, Monday 7:00 PM Dinner (Men only). Col Douglas F. Carty will speak. Sheraton Hotel on the Ocean.

TEACHING SEMINARS-EXPLORING NEW DIMENSIONS-CHRISTIAN WORKSHOPS.

Melbourne, Florida . February 13-14-15th (Fri-Sat-Sun.) at Eastminster Presbyterian Church, 106 N. Magnolia Ave., Indiatlantic, (Melbourne) , Fla. with Don Basham, Jerry Rutkin, Tony Nash. Michigan State University-Clare Michigan. February 20th, 21st, 22nd, with Derek Prince, Don Basham, Jerry Rutkin and others. Open for students and public.

ELYRIA, Ohio. March 9th thru 13th, with Joe Jordan, Jim Brown, Harvey Fiddler and Jack Carter. "Charisma 70 Seminar", Spring Valley Country Club, Elyria, Ohio. John Beckett (216)365-3390. Leesburg, Fla. May 3rd thru 8th with Charles Simpson and others. more details later. Sharon, Penna. May 9th & 10th with Don Basham, Dr. Edward Atkinson & others.

INTERNATIONAL- HOLY SPIRIT TEACHING MISSION. Hollywood Beach Hotel-Hollywood, Florida, May 18th thru 24th with Bob Mumford, Don Basham, Derek Prince, Kevin Ranaghan and others. Make reservations NOW. See advertisement on inside back cover.

WITNESS & TEACHING TOURS.

- * Holy Land & Europe, April 10th with DEREK PRINCE & DON BASHAM, holding teaching sessions in England-Switzerland-Italy & Israel. JERRY RUTKIN will be the Prayer Leader. \$ 1,095.00
- * Russia-England-Sweden-Finland-Switzerland. June 20th with Charles Simpson, Harald Bredesen, Harry Greenwood and Eldon Purvis. 21 days. Register Now.
- * England-Ireland June 20th a Special tour for families and teenagers, with Andrew Culverwell, Terry Barge and Tony Nash. 21 days. Register now.
- * Springtime-Rest-in Jamaica, at the New Teaching Center. Dates later.
- * Latin-American tour; July with Howard Coffey, dates and prices later.

SPECIAL NOTICES

Caribbean-Holy Spirit Teaching Mission needs a piano and organ plus other usual supplies for a school. Please let us know if you can help.

The April issue of NEW WINE will feature "The Church in the American Home", if you would like to have your meeting listed in this special edition, please complete the form below.

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A Marked Day In History

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When He Arrives"***



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Henry Redman

—Reprint from "Herald of Faith" December 1969.

(Continued from front cover)
of confusion arises.

Romans 2:26-29 deal with the principle of circumcision and uncircumcision and plainly states that it has no place in Christianity as a part of the plan of God. In other words, we are not saved by what we do, but by what Jesus has done. Verses 28 and 29 say: "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God."

Again the subject is dealt with in Galatians 3:26-29: "For ye are all the children of God

by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Paul deals with this subject in other places in his writings, particularly in Galatians 3:13 and 14, Galatians 5 and 6, and again in Colossians 3:11. Here he tells us "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." So it becomes very clear from these scriptures that he is not doing away with

national identity. Neither is he doing away with the identity with the sex—male and female. But he merely is making clear that the promises that God had made unto Abraham would come upon the Gentiles through Christ Jesus.

We are told in Acts 15 at that great church council that dealt with circumcision and the problems of that early day church, that God would visit the Gentiles to take out of them a people for his name. James said, "...to this the prophets agree. After this I will return and building again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up."

In the Roman epistle that Paul wrote where in the first



Calvary—THE PLACE OF THE SKULL

eight chapters he deals with first of all the fall of man, and the whole world in apostasy. Then he deals with the failures of the Jews and says because of their failures that the name of God is blasphemed among the Gentiles. Then he says to both Jew and Gentile in the third chapter: "They are all gone out of the way. They are together become unprofitable. There is none that doeth good. No, not one." From there he picks up the subject of justification by faith in the Lord Jesus Christ, and that He alone has the remedy for the problem of sin.

In Romans 5:5 he makes the first mention of the Holy Ghost and tells us that because of the Spirit of God the love of God is shed abroad in our hearts. But by the time you come to Romans 8 he there details nineteen works that the Spirit of God performs in the human heart that puts us on solid standing with God, and tells us that nothing shall be able to separate us from the love of God which is in Christ Jesus our Lord.

A careful look at Romans will then show us that immediately in chapter nine he turns to the natural Jew. He calls them Israelites to whom pertaineth the adoption. He also calls them "my kinsmen according to the flesh" and again he says, "you are the fathers, and of whom as concerning the flesh Christ came, who is over all." He goes all the way back in history to

deal with God's mercy under His sovereign will in calling to our attention the call of Jacob and the rejection of Esau.

Chapter 10 in Romans Paul speaks of his own heart's desire and prayer to God for Israel that they might be saved. He says they have a zeal of God, but not according to knowledge; that they are ignorant of God's righteousness going about to establish their own righteousness; they have not submitted themselves unto the righteousness of God. Then he gives the answer: "For Christ is the end of the law for righteousness to everyone that believeth."

Time and space will not allow that we should go into all of the details here, but it is clear that natural Israel was blinded, and Isaiah 6 gives the account of it. But by the time we come to Romans 11:25 we have a very solemn warning for the church, and I quote: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Then he tells us in the very next verse, "And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob."

I think just a little attention to some of these matters will prove beyond doubt that Israel was broken off in unbelief blinded in their rejection of the truth, and that God would visit the Gentiles and though there would be many Israelites and Jewish people saved by grace, the nation as a whole would remain in darkness as to who their Messiah really is until the purposes of God would be accomplished for the church. Then again He would turn and deal with the natural seed of

Abraham.

We cannot here go back to the history that began with the fall of Israel in the Babylonian captivity, but it is an interesting study. When once we have observed the circumstances that was Israel's lot, then we are able to understand Ezekiel's prophecy in Ezekiel 36:19: "I scattered them among the heathen and they were dispersed through the countries."

Though we understand that after the Babylonian captivity, and Babylon was conquered by King Cyrus of Persia, that the Jews were granted freedom to go back and build the temple and finally rebuild the walls, nevertheless Judea remained a Persian province until it was captured by the Greeks. By the time the 400 silent years, as they are known today, where from Malachi to John the Baptist, not a prophet spoke, the Jews continued to suffer great distresses. Antiochus Epiphanes, the Syrian, that desecrated the temple and added to the suffering of the Jews, no doubt was to some degree a foreshadowing of the suffering that will come in the time of "Jacob's troubles" in the tribulation period spoken of in Jeremiah 30. Though Jeremiah describes this as a time of "Jacob's troubles" he adds an encouraging note: "But he shall be saved out of it."

By the time that the Lord Jesus Christ came on the scene, Rome had become the world power. In 63 B. C. Rome became ruler over the nation of Judea. At the time of Christ an Edomite of adopted Jewish faith was the Roman master. Of course, trouble did not cease with the coming of Christ and the Jewish nation rejected him and John describes it by saying: "He came unto His own and His own received Him not." Though Jesus again and again

wept over the condition of the Jewish nation, He made some solemn predictions, but I would especially like to refer to Luke 21. He speaks again of the destruction of Jerusalem, or desolation. Though I am willing to admit no doubt He looked ahead to the tribulation period in speaking of the desolation that would come, but it is equally true that he included his own generation in that prophecy when He spoke in Luke 21:24 "And they shall fall by the edge of the sword and shall be led away captive unto all nations and Jerusalem shall be trodden down by the Gentiles until the times of the Gentiles be fulfilled." As he spoke of the parable of the fig tree that many Bible scholars and commentators believe is a reviving again of that nation, He says in verse 32 that "Verily, I say unto you this generation shall not pass away, until all be fulfilled." Just before this statement in verse 27 He spoke of the Son of man coming in a cloud with power and great glory coming in the midst of troublesome times. Then when we read this statement immediately we ask ourselves the question: "What does He mean by this generation, and how much time is involved?"

In seeking for at least some sort of an answer that might satisfy along this line, we could go to Matthew 1:17 and find there that there were fourteen generations from Abraham to David, fourteen generations from David to the carrying away into Babylon, and fourteen generations from the carrying away into Babylon to the birth of the Lord Jesus Christ. So we have 42 generations and approximately 2,058 years which would make a Bible generation spoken of as a period of 49 years. So, if it is true that the parable of the fig tree in

Luke 21 and Matthew 24 is actually a parable speaking of the rebuilding of this nation, and it is to be fulfilled in the accomplishment of one generation, then this had its beginning in the year of 1948. I emphasize this only as something to think about. It was May 14 here, and May 15 in the Middle East, which President Truman was the first government head to recognize the provisional government of the Israeli people. Later this action was followed by the Soviet Union, then other governments around the world. It certainly was a marked day in history to say the least, and fulfilled a lot of Bible prophecy.

Great Bible scholars through the years have watched the activity of the Jewish people, and in the light of Bible prophecy, have longed for the restoration of this nation.

Dr. Charles S. Price, many years ago, preached an outstanding sermon which is still in print, entitled "The Mystery of the Jew." He tells of how they were scattered into all nations, but yet preserved their identity. Though he was preaching long before the restoration of that nation, he predicted in the sermon the Jews return to Palestine.

On December 10, 1917, when General Allenby captured the city of Jerusalem after the Turks had ruled it for centuries, Dr. A. B. Simpson, the founder of the Christian Missionary Alliance, was preaching in Chicago. He was at that time 73 years old. When he heard the report of General Allenby having taken the city of Jerusalem, which meant that it would be under British rule, he went to his hotel room, his memoirs say, in thanksgiving to God: "Lord, I thank you that you have allowed me to live to see this day. This is, no doubt, the



Gateway to the City

first step in a new beginning that will bring Abraham's seed back to the Covenant Land that you gave them, and beyond doubt, it points to a great fulfillment of Bible prophecy." That night he delivered a powerful message in the Moody Bible Institute Church on the return of the Jew.

There were many struggles through the years that followed. The Balfour Declaration that was to bring liberty to the Jews was a failure. Nevertheless, expectancy was rising and across the world the Jewish people were looking toward their native home.

When the war broke out between the Jews and Arabs some of the most unique history is recorded of how small bands of Jews fought off tremendous armies. The Jews had poor equipment—in some cases only light arms. I have read from the history that declares that as few as 276 men armed with only light machine guns fought off armies that were equipped with tanks, and somehow came through with victory.

I have traveled the road a number of times from Tel Aviv to Jerusalem. On the side of the road there are still rusty vehicles from the 1948 war. You often wonder how many Jewish boys died in those vehicles. But these vehicles have been left as a memorial to their death, and on some of them I noticed the words in English, "Lest we forget."

Nevertheless, with the reclaiming of the homeland, the

Jews began to return back to that country at the rate of 1,000 a day. This brings us up to a prophecy that I would like to quote, Isaiah 43:5-6, and show you how it was literally fulfilled in the next few years that followed.

In these scriptures God gave a definite promise to bring the Jews back home. After having referred to many sources of information, I would like to look carefully at the wording. Quoting from Isaiah's prophecy, "I will bring thy seed from the East." After Israel became a nation, it was from the East that the Jews began to return first: from Iraq and around the old Babylonian captivity, from India, China and other Eastern lands where there had been Jewish settlements for centuries. Many gave up their possessions, their bank accounts, and at the airports were stripped of their jewelry and their overcoats. They were not allowed to fly directly to Lydda, but nevertheless, by way of Cyprus, from the East, they began to make their way back home at the rate of 1,000 a day. A gigantic airlift was organized to carry these passengers to Cyprus where they were transferred to other planes for the flight to Lydda. These people were coming home from some of these countries particularly Iraq where the old Babylonian captivity had existed, destitute, but nevertheless, they were coming home.

Isaiah said, "From the West I will gather." The word used here from the original means ingathering. The return of the Western Jew was different than from the East. God said from the East He would bring large numbers. From the English language it only gives direction, but the Hebrew language is different. It actually uses words that give direction and the num-

bers indicated and the conditions involved. "From the West" the Hebrew word means to collect. It means only a selective few. This is what happened. The American Jew and other Western Jews did not return to their homeland compared with the scale that they came from the East. But God certainly did use the Western Jew. While they were beginning to immigrate into Israel at the rate of 1,000 a day, it was taking \$3,000 per immigrant to finance this mass return of the Jews. From the Western Jew, through the United Jewish Appeal, most of this money came to take care of the situation.

Of course the condition in the northern Jew was different. Everyone is acquainted with Hitler's activity. To the North God said, "I will say, Give up." When a nation was established in Israel, these Northern Jews in Poland, Bulgaria, etc., that had survived the war began to return. The original Hebrew word for the North is God saying, "Give me." It is a command! Though there are still large groups of Jews in Russia, there has been for years an unrest among them. Their desire to return to their homeland is very evident.

The most interesting study is the return of the Jew from the South, from the country of Yemen. Isaiah said, "I will say to the South, keep not back." The original translation reads, "Do not restrain or hold back." Across the country of Yemen there was a tremendous expectancy among the Jews, and a desire to return to their homeland. They had immigrated into that country centuries ago, but lived under tremendous hardships—paid head tax, etc. Children had obtained their education by studying the Torah. Though they had lived in poverty, the Word of God was



River Jordan

written on parchments. The Yemenite Jew learned the prophets almost by heart and learned to read the scrolls upside down, side ways, etc. In 1949 and 50 these Jews started migrating to the ports of Aden, and there became a problem to the British government. The Israeli government, in connection with our own government, made preparations to take our own planes into the ports of Aden and fly these Jews out. David Ben Gurion, first prime minister of Israel, was in authority in Jerusalem. These Jews had heard that a David reigned in Jerusalem. They had a desire to get back home. These were primitive people, did not know what an automobile was, or a water tap, much less an airplane. But they knew that Isaiah prophesied that they should mount up with wings as eagles. The rabbis read the prophets as the Jews loaded on the planes, and according to history, 48,000 Jews returned to Israel from Yemen to a magic reception, being returned home as on the wings of an eagle.

News magazines reported, also Brother Oral Roberts included it in one of his articles, that when these planes landed and the Yemenite Jews were unloaded, among them was a man with a long, white beard that bowed down and kissed the ground. When he was asked why he returned to Israel when his people had lived and died for centuries in Yemen, he stated, "It is to this land that the Messiah shall come, and I have come to meet Him when

He arrives." The articles stated that the Jews were so primitive that when they were loaded in a bus to take them into the city, they were disappointed when the bus didn't fly.

But God said to the South, "Do not restrain" and He brought them home from the country that the Hebrew word is Temen, but the English word is Yemen. By the closing months of the year of 1950 this country whose name was called in prophecy, but in the English translation is read South, was empty of her Jews.

I have stated previously in this article that IF the return of the Jew is what is actually spoken of in the budding of the fig tree in Luke 21, then surely we must be nearing the time when the Lord Jesus will return, and we should live ever conscious of this.

However, I would like to examine some other things that happened in the late 1940's. Isaiah 35 prophesied that the country of Israel would blossom abundantly. He prophesied other things that would be happening at this time. Isaiah 35:5-7 is of particular interest: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing for in the wilderness

shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes." Scientists say that in 1948 the jet streams changed overhead, and it began to rain in parts of Israel where it had not been known to rain in centuries. I heard brother Howard Thomlinson, head of the Church of God, state to a public gathering that he walked

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through parts of Israel after it became a nation and counted 200 cars bogged down in the mud which had been only a desert for centuries. Irrigation also played a particular part in bringing literally streams in the desert.

But during this time there was a new ministry that was being born that was to have worldwide effects. Many of the preachers that were products of the Assuza Street out-pouring were beginning to pass from the stage of action. The Lord called



View of Athens, Greece

Sister McPherson home in 1945, and Dr. Price in 1946. Other pioneers of the Pentecostal revival of 1906 were passing from the scene. By the late 1940's no one can deny that the Pentecostal denominations, and the people that make them up, needed a revival to say the least. Then God began to move afresh and anew. The Full Gospel Business Men's Fellowship came to birth, and the Holy Ghost began to be poured out in all denominations. I have a personal report in my office of the activities of Brother David DuPlessis who has worked among these denominations. What God has done in these denominations reads like a story from the Book of Acts, and the work is continuing to grow.

May of 1946, the angel of the Lord met brother William Branham. By the late 1940's he was again turning the attention of the world to a new dimension in the ministry that we had largely lost sight of. August of 1948 Brother Oral Roberts held his first big meeting in the city of Tulsa. I was privileged to attend those services and language could not describe the miracles, the blessings, and the thousands of lives that were touched by the grace of God. Soon Brother T. L. Osborn and others would be holding the largest missionary campaigns overseas that was to be recorded. Following these men were other men like the editor of his magazine, Brother Mattson-Boze, and others who work



The Sea of Galilee and fishing boats

with him that changed the order of missionary work. Led by God, they saw the need of training the natives and sending them to their own people. This not only was a revolution in mission work, but the results of it brought a spiritual impact to the world on a scope that we had not known previously in 2,000 years of church history. There can be little doubt that it is also the fulfillment of Joel's prophecy of the outpouring of the Spirit of God on all flesh.

We have referred to many sources of information, and have touched only the high points in some of the statements we have made. But I would like to say that Brother William L. Hull's books are of untold value in studying the history of the nation of Israel. I have already referred to Brother Robert's writings. Some of the history came from newspapers and "U.S. News and World Report." Though we have avoided direct quotations, we are eternally indebted to those who have provided the information.

The six day war in June, 1967, in which Jerusalem was returned to the Jewish people, is again a fulfillment of prophecy, but a story within itself. It will come later. ◀◀◀

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TEN

Breaking Bread...

by Rev. Charles Simpson



"And He took bread, and gave thanks, and brake it, and gave unto them. . . ." (Luke 22:19). "And they continued daily with one accord breaking bread from house to house. . . ." (Acts 2:46).

Continued from the Gospel of John

Writer: John; Date: 90 A.D. (Approximately);
 Origin: Ephesus; Theme: 20:31.

SUBJECT: THE WORD IS. . . THE BAPTIZER

1. Rev. 19:13
2. Jn. 1:1-4
3. Jn. 1:25
4. Mal. 4:5
5. Jn. 1:26, 33

"And He was clothed with a vesture dipped in blood: and His name is called the Word of God." (2) He is the eternal Word who was made flesh and declared, Jesus the Christ.

(3) When John the Baptist came Baptizing, the Pharisees thought that he was (4) "The Elijah," or prophet, which was to come before the "great day of the Lord." They even believed that he might be the Christ. (5) But John's reply was "I Baptize with water. . . ." ". . . Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost." In other words, "I could not be the Christ; the best I can do is Baptize with water. I've been instructed that Messiah will Baptize with Holy Spirit Fire." In the same manner water Baptism was identified with repentance and John's ministry. Holy Spirit Baptism would be identified with repentance and Jesus' ministry. (6) When one repented at John's preaching, and believed on the Messiah to come, he was Baptized in water to show that he had done so. (7) But after Pentecost when one repented at the preaching of a disciple, it was expected that he should both be Baptized in water and Holy Spirit Fire. (8) Acts 11:18, makes it clear that the

6. Acts 19:4
7. Acts 2:37-40
Acts 10:44-46
8. Acts 11:18

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apostles associated being baptized in the Holy Spirit with repenting. Though all who repent may not immediately receive a Baptism from Jesus into Holy Spirit fire, all who receive the Baptism in the Spirit, must have first repented.

(9) John was a voice; (10) Jesus is the Word. (11) John's Baptism was water; (12) Jesus' Baptism is Spirit. (13) John's Baptism was to one who proved repentant; (14) Jesus' Baptism was when God had approved the penitance. John's Baptism was a plunging into water; (15) Jesus' Baptism was a "coming upon" or "pouring upon" of the Spirit when or after one had believed on the risen Christ.

John Baptized converts into the temporal; Jesus, the eternal Word, baptizes into the eternal Spirit.

"The Baptizer," is one of Jesus' most descriptive titles. It is clear that no one but Jesus can dispatch the Holy Spirit upon someone. "The same is He which Baptizeth." Denote that Jesus is a Baptizer. He would not baptize once or twice, but continuously. (17) He is the same yesterday, today, and forever.

John also revealed how one would receive the Baptism of Jesus. (18) Jesus must be accepted as the **Lamb of God**. (An earlier lesson was written on this title.) It is by His death and shed blood that our sins are remitted. By His resurrection we have victory over sin, death and judgment. (19) Jesus Himself said, "If any man thirst, let him come to me and drink. He that believeth on me, as the **Scripture hath said**, out of his belly shall flow rivers of living water." (But this spake He of the Spirit, which they that believeth on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) (20) The Holy Spirit is for believers only, just as is water Baptism. It's for His children. If one believer on Jesus desires to be filled: Go to Him, He is the Baptizer; drink in His presence in praise, worship and then waiting. When one drinks in **living** water, soon there will be an overflow from the innermost being.

Whether it comes as one lays on hands, when you are alone praying, or as you listen to some servant of God minister the Word, remember Jesus is the Baptizer; keep your eyes on Him.

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by Derek Prince



Of Whom Speaketh The Prophet?

From chapter 40 through chapter 66, the last 27 chapters of Isaiah constitute a distinct and special part of the total message of the prophet. Although there are solemn warnings against sin and its consequences, the great theme of these chapters is one of hope, of redemption, and of restoration.

These last 27 chapters are naturally divided into three equal groups, each containing nine chapters. The first group contains chapters 40 through 48; the second group contains chapters 49 through 57; and the third group contains chapters 58 through 66. Each of these groups of nine chapters closes with a solemn warning of God's judgment upon sin. The last verse of chapter 48 states: "There is no peace, saith the Lord, to the wicked." The last verse of chapter 57 contains a similar statement. The last verse of chapter 66 describes the judgment of those who have transgressed against God, and states: "Their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh."

Within the central group of nine chapters, containing chapters 49 through 57, chapter 53 is the central chapter. Thus chapter 53 is the central chapter of the central section of the final part of Isaiah's prophecy. Chapter 53 itself contains twelve verses, which are very naturally subdivided into four equal groups, each containing three verses.

To complete this analysis, it must be added that the last three verses of chapter 52 are directly related to the message of the next chapter, and constitute an introduction to that message. Thus the total message consists of the twelve verses of chapter 53, plus the last three verses of chapter 52. These fifteen verses are subdivided into five sections, each containing three verses. With these five sections, the central section consists of verses 4, 5 and 6 of chapter 53.

The total message of these fifteen verses centres around a certain man, whose great sufferings and final

triumph are described in detail. At the beginning in chapter 52, verse 13, this man is introduced by the Lord as "my servant," and towards the end, in chapter 53, verse 11, he is further described as "my righteous servant." However, his actual name is not given, and nothing precise is said about the time or the place in which he lived. As a result, interpreters of Isaiah have offered many different theories as to the identity of this person. He has been identified with Abraham, with Moses, with David, with the prophet Isaiah himself, or with the Jewish people as a whole. However, none of these interpretations can be made to fit with the very detailed facts given in the actual prophecy.

In the New Testament, in chapter 8 of the Acts of the Apostles, we are told how Philip, as he travelled and preached the message of the gospel, encountered a certain Ethiopian eunuch journeying in his chariot along the road from Jerusalem to Gaza. This eunuch was reading aloud from chapter 53 of Isaiah at the place in verses 6 and 7 where it says: "He was led as a sheep to the slaughter..." The eunuch acknowledged to Philip that he needed help to understand this passage aright. In particular, with reference to the words that he had just been reading, the eunuch asked Philip: "Of whom speaketh the prophet this? of himself, or of some other man?"

In these words the eunuch brought out the vital question which must be correctly answered, before we can understand the prophecy of Isaiah chapter 53. To whom is the prophet referring? Is he speaking about himself, or about some other person? If he is not speaking about himself, then who is the person to whom he refers?

Philip had no doubt or hesitation in answering the eunuch's question. In Acts chapter 8, verse 35, it is recorded: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." Philip and the other leaders of the

early church were all religious Jews. They had been familiar from childhood with the prophecy of Isaiah chapter 53. They also had direct personal knowledge of the events of the life and death of Jesus. They all agreed in identifying the person described in Isaiah chapter 53 with Jesus. Any person, Jew or Gentile, who respects the Bible and its prophecies, has an obligation to give serious consideration to this conviction shared in common by all the Jewish believers of the early church and by all the writers of the New Testament.

The most logical way to do this is to consider the prophecy of Isaiah verse by verse, and to see how each statement made by Isaiah applies to the known historical facts of the life of Jesus. This is what we shall now proceed to do. To make our study as systematic as possible, we shall divide up the fifteen verses into the five sections, each containing three verses, and we shall consider each section separately, and in order. The translation which we shall use is the King James ("Authorised") Version, but where necessary, we shall supplement this by more literal, or more modern, language, inserted in parenthesis, or by other small changes. For greater clarity the passages which refer directly to the life of Jesus are printed in italics.

Section 1: Chapter 52, verses 13-15

Verse 13: "Behold my servant shall deal prudently (wisely), he shall be exalted and extolled (raised up), and be very high."

Verse 14: "As many were astonished (appaled, aghast) at thee—his visage (features) was (were) so marred more than any man (so as to lose the appearance of a man), and his form (person) more than the sons of men (so as to lose the appearance of a human being)—"

Verse 15: "So shall he sprinkle many nations (Gentiles, or Gentile nations); kings shall shut their mouths at him: for that which had not been told them shall they see;

and that which they had not heard shall they consider."

Verse 13 introduces a man who is the subject of the whole prophecy that follows. The word "Behold" calls our attention immediately to this man. The phrase "my servant" sets him apart as one devoted to the service of the Lord, and acknowledged by the Lord for his service. This statement, "he shall deal wisely" indicates that this man in his service will successfully and completely accomplish the purpose of the Lord.

In Isaiah chapter 42, verse 1, the same phrase "Behold my servant" is used, and in the New Testament, in the Gospel of Matthew, chapter 12, verse 18, this phrase is directly applied to Jesus. Thus the Lord's servant referred to by Isaiah is identified as Jesus.

Concerning his own ministry on earth, Jesus himself said: "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38). At the close of his ministry, he said to the Father: "I have finished the work which thou gavest me to do" (John 17:4). On two occasions during the ministry of Jesus, the Father gave testimony from heaven to the service of Jesus saying: "This is my beloved Son, in whom I am well pleased" (Matthew 3:17 and 17:5). Thus, Jesus is set forth as the servant of the Lord who perfectly fulfilled the will of the Lord, and who received public acknowledgement from the Lord.

The second part of verse 13 describes the exaltation of this servant by the Lord. Concerning these words the Rabbis have commented as follows: "be exalted" = be higher than Abraham; "be extolled" = be higher than Moses; "be very high" = be higher than David. In other words, this servant is to be exalted above all the great fathers of Israel.

The New Testament clearly describes this exaltation of Jesus by the Lord. "He (God) raised him (Jesus) from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. . ." (Ephesians 1:20-21). "God also hath highly exalted him, and given him a name which is above every name. . ." (Philippians 2:9).

After the exaltation described in verse 13, the picture that follows in verse 14 is completely contrary of all

natural expectation. This picture is one of such terrible physical sufferings that the person who endures them loses even the external appearance of a man. As a result, all who witness these sufferings are appalled.

The New Testament describes the sufferings of Jesus in a way which exactly fits this picture. These sufferings commenced in the garden of Gethsemane, where Jesus prayed with such physical agony that "his sweat was as it were great drops of blood falling down to the ground" (Luke 22:44). Then in the house of the high priest the servants who held Jesus "did spit in his face, and buffeted him (struck him with their fists); and others smote him with the palms of their hands (or with rods)" (Matthew 26:67). This was prophesied also in Micah 5:1, where it says: "They shall smite the judge of Israel with a rod upon the cheek."

After this, Jesus was scourged by a Roman soldier (Matthew 27:26). The Roman scourge, with nine lashes each studded with pieces of metal or bone, fell thirty-nine times across his back, not merely making deep weals, but actually tearing away the flesh and exposing the sinews and bones beneath. This was prophesied also in Isaiah 50:6, where it says: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting."

After this, the Roman soldiers "platted a crown of thorns, and put it upon his head. . . and they spit upon him. . . and smote him on the head" (Matthew 27:29-30). In this way, the sharp thorns of the crown were pressed down into the head of Jesus, making deep incisions and causing the blood to flow down over his face, which had already been lacerated by blows from rods and from men's fists, and from which the hair of his beard had already been pulled out in tufts.

After this, Jesus was led out to the hill of Golgotha, and was nailed to the cross (Matthew 27:33-35). For this purpose, the Roman soldiers drove nails through his hands and his feet. This was prophesied also in Psalm 22:16, where it says: "They pierced my hands and my feet." Finally, while Jesus hung dead on the cross, a soldier drove the point of his spear right into his chest, in the region of the heart (John 19:34).

It is clear that, as a result of all this physical mistreatment, the form of Jesus on the cross finally "lost the

appearance of a human being."

Verse 14 goes on to describe the results of the sufferings of Jesus. The word "sprinkle" refers particularly to "religious purification." The word "nations" suggests primarily "Gentile nations." The phrase "shall shut their mouths at him" indicates great awe and reverence. Thus this verse foretells not merely that many Gentile nations will be told about the sufferings of Jesus, but, in particular, that their kings and rulers will acknowledge him with awe and worship.

In precise fulfillment of this prophecy the message of the sufferings of Jesus has been carried to Gentile nations in every part of the world. As a result, many millions of them have received forgiveness of sins and spiritual cleansing. In particular, the kings and royal families of many of these nations have acknowledged Jesus as Saviour and Lord, and have worshipped him. The following are some of the Gentile nations whose rulers have at one time or another publicly acknowledged and worshipped Jesus: Britain, Norway, Sweden, Denmark, Belgium, Holland, France, Spain, Germany, Austria, Italy, Greece. Many other countries could be added to this list.

Section 2: Chapter 53, verses 1-3

Verse 1: "Who hath believed our report? and to whom is the arm of the Lord revealed."

Verse 2: "For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness (no special, outstanding physical appearance); and when we shall see him, there is no beauty (outward splendour) that we desire him."

Verse 3: "He is despised and rejected of men; a man of sorrows (pains), and acquainted with grief (knowing what sickness is); and we hid as it were our faces from him; he was despised, and we esteemed him not."

At the beginning of this section Isaiah warns of the danger that this message, given him by God, will be met by many with unbelief. The Lord's servant, foretold in this prophecy, is here further described as "the arm of the Lord." This phrase denotes God's power intervening on behalf of his people. It indicates that through this man God will intervene to bring salvation to his people.

All this was fulfilled in Jesus. He came to reveal God, and to bring

(Continued on page 21)

TO ZION...



"We wept when we remembered Zion" (Ps. 137:1). And they were scattered among the nations of the world for 1,900 years, bearing sufferings and persecutions almost unequalled by any people. Yet, within the Jewish breast burned a hope, their only hope—a return to the land of Palestine. For the Word had promised, "He shall . . . gather together the dispersed of Judah from the four corners of the earth" (Isa. 11:12).

Onward To Zion

In the providence of God, Theodor Herzl became interested in the problems the Jews faced. In 1896, he wrote the book *The Jewish State* which stirred up a great deal of interest on the Jewish question. Through his efforts the first historic Zionist congress was held in Basle, Switzerland in 1897. World War I began, and the Jews in Eastern Europe sustained the most severe persecutions in Russia, Poland, Hungary, and Romania.

During World War I, Dr. Chaim Weizmann, a Jew, was engaged in chemical research for the British. At a critical time during the conflict, there developed a serious shortage of acetone, which was necessary for the manufacture of gunpowder. Without sufficient ammunition, the British fleet would have been seriously crippled. At this moment of crisis, Dr. Weizmann came forward with a new process for making the much needed acetone. For two years he was actively engaged in the work of providing Britain with vital chemicals for the war effort.

While engaged in these activities, Dr. Weizmann was in a position to present to

and to gain the favor of the British regarding the plight of the Jews in many countries in Europe. At the same time, leaders in America, including President Woodrow Wilson, became favorably interested in the establishment of a Jewish national homeland in Palestine. And consequently, on November 2, 1917, the British foreign secretary, Arthur James Balfour, contacted Lord Rothschild, a wealthy English financier that helped the Jewish settlement, as follows.

Balfour Declaration In 1917

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 views with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors 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,
Arthur James Balfour

The result of the above Declaration was to cause great rejoicing in Jewish circles all over the world—within a month Jerusalem fell into British hands. Christians saw it to be a fulfillment of prophecy, and an indication of the near return of Christ. The world saw it as a solution to the terrible sufferings the Jews were undergoing.

In the providence of God, Turkey came into the war on the side of Germany; and this doomed her control of Palestine. British forces from Egypt under General Allenby now advanced northward toward Palestine. Allenby's generalship was brilliant, and the advance of the British army brought them steadily nearer to Jerusalem. The Turks had said that the water of the Nile River must flow into Palestine before they would ever lose Jerusalem, meaning of course, that such an event was impossible. When the laying of twelve-inch pipe brought water from Egypt northward to supply the British army, it caused the Turks the greatest dismay. Moreover, Allenby's name in Arabic read Allah Nebi, Prophet of God. Fear smote the Turkish hearts.

At dawn on December 8, the main move against Jerusalem began. Providentially, not a shell fell on the city. That night General Allenby had prayed on his knees in his tent that the city of Jerusalem would be spared the disaster of a bombardment. Previously, he had sent up two scouting planes over the city for reconnaissance purposes. The Turks in that area apparently had never seen planes before and considered them an ill omen. At any rate,

NEW WINE

"He shall gather together the dispersed of Judah from the four corners of the earth." (Isaiah 11:12)



that night the Turkish Moslem army quietly evacuated the city.

On December 9, the keys of the city were surrendered. Two days later General Allenby humbly entered Jerusalem on foot. The fears that the Turks experienced when they saw the scout planes over the city calls to mind the prophecy in Isaiah 31:4, 5: "So shall the Lord of hosts come down to fight for Mount Zion, and for the hill thereof. As birds flying, so will the Lord of Hosts defend Jerusalem: defending also he will deliver it; and passing over he will preserve it."

Arab Reaction

In contrast to present Arab feelings, many Arabs offered no objections to the Zionist movement at its beginning. Lloyd George, Prime Minister of England, recorded in his book *The Truth About the Peace Treaties* the following note about the Arab reaction:

"Arab leaders did not offer any objections to the Declaration so long as the rights of the Arabs in Palestine were respected. Pledges were given to the non-Jewish population of Palestine who constituted the majority of its inhabitants as well as the Jews. These were the result of conversations we had with Arab leaders as we could get in touch with. There was a two-fold understanding given to them, that the establishment of a Jewish National Home would not in any way, firstly affect the civil or religious rights of the general population of Palestine; secondly, would not diminish the general prosperity of that population."

Leaders of the Zionist movement then contacted King Emir Feisal, who was in control of the Arab armies, with the hope

of getting his approval of the Zionist program for Palestine. King Feisal showed himself quite familiar with Zionism and was agreeable to the plan of the development of the Jewish National Home in Palestine. Even the famed Colonel T. E. Lawrence, champion of the Arab people, favored the plan, as he believed that the coming of the Jews would bring a strong economic impetus to the area.

Arab King Feisal Welcomes The Jews

The following is a letter which will amaze many people. It is a letter from King Feisal welcoming the return of the Jews during the early Zionist movement.

Hedjaz Delegation
Paris, March 3, 1919

Dear Mr. Frankfurter:

I want to take this opportunity of my first contact with American Zionists, to tell you what I have often been able to say to Dr. Weizmann in Arabia and Europe.

We feel that the Arabs and Jews are cousins in race, suffering oppressions at the hands of powers stronger than themselves, and by a happy coincidence have been able to take the first step toward the attainment of their national ideals together.

We Arabs, especially the educated among us, look with the deepest sympathy on the Zionist movement. Our deputation here in Paris is fully acquainted with the proposals submitted by the Zionist Organization to the Peace Conference, and we regard them as moderate and proper. We will do our best, in so far as we are

concerned, to help them through; *we wish the Jews a most hearty welcome.*

With the chiefs of your movement, especially with Dr. Weizmann, we have had, and continue to have, the closest relations. He has been a great helper to our cause, and I hope the Arabs may soon be in a position to make the Jews some return for their kindness. We are working together for a reformed and revived Near East, and our two movements complete one another. The Jewish movement is national and not imperialistic. Our movement is national and not imperialistic; and there is room in Syria for us both. Indeed, I think that neither can be a real success without the other.

People less informed and less responsible than our leaders, ignoring the need for cooperation of the Arabs and the Zionists, have been trying to exploit the local difference that must necessarily arise in Palestine in the early stages of our movements. Some of them have, I am afraid, misrepresented your aims to the Arab peasantry, and our aims to the Jewish peasantry, with the result that interested parties have been able to make capital out of what they call our differences.

I wish to give you my firm conviction that these differences are not on questions of principle, but on matters of detail, such as must inevitably occur in every contact with neighboring peoples, and as are dissipated by mutual good will.

Indeed, nearly all of them will disappear with fuller knowledge

Yours sincerely
Feisal

(Continued on Next Page)



Israeli woman soldier with camp below.



The desert blooms and gives forth its bounty.

The facts reveal that opposition by the Arabs did not come at the beginning of the Zionist Movement but afterward.

Mandate For Zion

The Peace Conference at Versailles in 1919, established the Covenant of the League of Nations which provided a Mandate for Great Britain to govern the Palestine area and make it a homeland for the Jews, thereby enforcing the Balfour Declaration. The League of Nations Mandate, however, did not go into effect until September 23, 1923. In the meantime, during the five years that had elapsed since the war, Arab opposition began. The Mandate included the clause, "The Jewish people will be in Palestine as a right and not on sufferance." The Mandate provisions were put into force, and the Jews began their immigration into Palestine. Winston Churchill set forth in clear terms the Jewish right to Palestine with the following statement:

- "(1) The land had originally been given to them by God.
- (2) The terrible persecutions they had endured entitled them to a land of their own.
- (3) The Balfour Declaration and the terms of the Mandate had established their legal right to Palestine."

The Desert Began To Bloom

The Jews set to work in earnest. In an epic effort to transform a wilderness into a modern nation, they built roads, drained marshes, and established collective farms for the immigrants who began arriving. During the first five years of the 1930's, nearly 150,000 Jews immigrated to Palestine—many from Germany, and those who were left behind were doomed

to Hitler's gas chambers. For several years there was much progress made in Palestine under the wise administration of Lord Plummer. The Arabs as a whole seemed disposed to let the Jews stay. However, there were a few disgruntled Arab extremists; and to placate them, the British appointed Haj Amin Hussein as Mufti (legal adviser) of Jerusalem. This unscrupulous man became a thorn in the flesh to both Britain and the Jews. He soon stirred up the Arabs to riot against the Jews.

The Haganah

To defend themselves, the Jews organized the Haganah, an underground armed force for the sole purpose of defense. Thus they would defend themselves against Arab attacks, but never originate an attack themselves. They comprised a sort of elite guard, and it operated under strict discipline. They developed a technique as Nehemiah of old, keeping a weapon in one hand while they built with the other. During the years of these Arab disturbances, the Jews established fifty new settlements.

Yet the destruction went on and on. Riots turned into mass vandalism. In one incident, the Arabs destroyed 200,000 young trees that the Jews had planted. Crops were burned, trains were wrecked, and buildings were blown up. This began an era of rebellion that was to scourge the nation with bloodshed and a wanton destruction of property.

The Rise of German Anti-Semitism

At the same time in Europe an ominous situation was developing. Adolph Hitler had risen to supreme power in Germany. With it came a wave of anti-semitism which caused many to flee the coun-

try. It would have been thought that humanitarian principles alone would have compelled the British to keep the doors of immigration open in Palestine. But the spirit of appeasement was the distinguishing mark of the Chamberlain government which then ruled Great Britain. Adolph Hitler, having thoroughly bluffed the British prime minister, was able to take over Czechoslovakia. While the war crisis in Europe was drawing ever nearer, men with fear in their hearts sat down to listen to the Arab leaders. The position of the Arabs was clear and demanding—they wanted all Jewish immigration to stop at once, thereby ending the Mandate and turning Palestine over to the Arabs. The fearful British weakened and drew up a document called the McDonald White Paper.

This document outlined a plan whereby only 10,000 Jews a year were allowed to enter Palestine, with the exception of 25,000 special refugee cases. After five years, there would be no more immigration, except by the consent of the Arabs—which of course would never be given. Yet with all these concessions, the McDonald White Paper was still rejected by the Arabs and was not considered strong enough against the Zionist Movement.

Multiple Rejections

The Jews of Palestine also rejected the White Paper and declared that they would endeavor to bring in refugees by one means or another. They considered the White Paper an illegal document and contrary to the terms of the original Mandate.

The League of Nations also rejected the White Paper, declaring that its terms were incompatible with the Palestine Man-



Israeli girl setting out trees in Palestine.



Gordon Lindsay (center left) and former Prime Minister David Ben-Gurion take a stroll.

date. While the British government went round and round on the matter, World War II broke out. The British government under Neville Chamberlain closed its ears to the Jewish pleas, put the White Paper into effect and clamped down on Jewish immigration. Having sold the fate of Europe into the hands of Hitler, this inept leader complacently declared, while hundreds of Jews were being herded into concentration camps for mass slaughter, "It is peace in our time." Certainly these words were as inappropriate as any that were ever uttered.

The Course of Error

Chamberlain had not long to pursue his role as a blind man. The Nazi blitzkrieg resulted in the defeat of France and the lowland countries, and Great Britain was left wide open to take the full force of the Nazi air attack that destroyed much of London and other British cities. Chamberlain died shortly thereafter, a broken and discredited man.

Despite the treatment that the Jews received from Britain, they were loyal to the Allied cause and made many contributions to the war effort. Their labors far exceeded those of the Arabs. The ex-Mufti of Jerusalem played the role of a Judas to Britain. He organized a rebellion in Iraq. When it failed, he fled to Germany where he organized pro-Nazi propaganda under his master Joseph Goebbels.

In Palestine, some 135,000 Jewish men and women registered to take part in the conflict. At first the British refused to accept more Jewish than Arab volunteers, but few Arabs came forward. The Jewish brigade that was formed achieved many daring services for the British. One of their tasks was to take over Syria

which was an important event in protecting Palestine from the north.

U.N. Declares Israel Independent

In view of the terrible experiences in which six million Jews had been slaughtered in Germany, it was assumed that with the end of World War II that Britain would give the surviving Jews permission to immigrate to Palestine. Nevertheless, the fear of the Arabs still overruled all considerations. To the shame of Britain, these refugees who had entered Palestine from Germany without visas were herded into internment camps, while their fate was debated by the government. Great Britain had performed a notable deed in securing Palestine as a homeland for the Jews. Her failure to carry out the responsibility was to result in much suffering for the Jews, but Britain would suffer also. It is a law written in the Scriptures that those who persecute Israel must pay the penalty, and the world has had the opportunity to evaluate what has happened to England since she followed this policy. Once the world's greatest power and mistress of the seas, she has been reduced to the point that at times she has been barely able to avoid bankruptcy. This is a lesson America should carefully note. Finally the Jewish refugee problem was turned over to the U.N. for a solution.

God works in mysterious ways, and strange as it may seem, it was Russia who took the lead at the U.N. to restore the Jewish state, though historically she has shown herself as Israel's enemy. The Russians have been notoriously anti-semitic with their pogroms and ghettos. But more important to Russia was the fact that she wanted Britain out of the Mideast, and

the best way to get her out was to take Israel's part in her desire for independence.

On November 29, 1947, the General Assembly of the United Nations adopted a Resolution requiring the establishment of a Jewish State in Palestine. The General Assembly called upon the inhabitants of the country to take all the necessary steps on their part to put the plan into effect. This recognition by the United Nations of the right of the Jewish people to establish their independent State is unsailable. The League of Nations Mandate was to be terminated at midnight May 15, 1948, and the U.N. ruling to be effective. The British announced they would pull out of Palestine May 14, 1948. And the Arabs had sworn between themselves that the moment the British pulled out of Palestine that they were going to destroy the Jews once and for all.

Israel A Nation Once More!

On May 15, 1948, the last British soldier had left Israel's soil! The Jews now took things into their own hands, and in accordance with the United Nation's Resolution declared themselves an independent state. But the Arab armies were poised for battle, and herein is an interesting parallel between the circumstances then and those of the days of Moses and Joshua. During Moses' time, there were seven nations contesting Israel's return to Palestine:

"When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, *seven nations greater and mightier than thou*" (Deut. 7:1).

And now as Israel was again claiming her independence, there were again seven enemy nations opposing her—Jordan, Syria, Lebanon, Iraq, Saudi-Arabia, and Egypt! The Arab leaders had terrified their people by telling them that as soon as the British pulled out, the Jews planned to massacre all Arabs. They told the population to flee their homes, promising them that within a few days they would be able to return. The Arab army never dreamed that the small Jewish army, which at that time numbered only 6,000 would be able to hold out against them. This false warning caused the Arab population in Palestine to panic. The roads were clogged with terrified families streaming into the neighboring Arab states. Certainly these poor Arab refugees deserve our sympathy. They have never been able to return. Their leaders were the ones responsible for their flight from their homes, and the promise that they would be able to return soon was based on the Arab army's well-publicized threat and intent to destroy completely the Israeli Independent State.

Siege Had Already Begun

Even before the British left, Jerusalem was already under siege by the Arabs. They had also taken possession of many strategic military points such as the largest British military camp located only 15 miles from Tel Aviv. The Arabs had modern equipment, planes, tanks, and heavy guns. The Jews had little to defend themselves with—only a fierce desperation to save their families and homeland. The U.N. Security Council called for a cease fire, but the Arabs, thinking they were winning, refused. Needing successes to bolster their morale, the various Arab capitals claimed victories that did not exist. Actually the Jews were winning on many fronts. The only incident that almost resulted in catastrophe was the roadblock held by the Arabs between Jerusalem and Tel Aviv. Unless supplies could be gotten through, Jerusalem would starve. Try as they would, the Jews could not break through. Nevertheless, Jerusalem was saved when Jewish engineers succeeded in building a new road around Latrun.

U.N. Truce Ignored By Arabs

The U.N. arranged a truce on June 11 which was to be in force for 4 weeks. But the Egyptians anticipated it 30 hours ahead of time and attacked Jewish settlements to the south. However, by this time, the Jews had greatly strengthened their forces; and they took the offensive. Sarafand, the big military camp, was captured by the Jews. City after city fell into Israel's hands. The second truce began on July 18, and was broken again in October. This time the Jews decisively de-

feated the Egyptian army. On February 24, 1949, Israel and Egypt signed an armistice agreement.

Gathered From The Ends of the Earth

The declaration came forth—"The State of Israel will be open to immigration of Jews from all countries of their dispersion." In perfect confirmation of the Scriptures, with everlasting love, God began to restore Zion: *"He shall gather together the dispersed of Judah from the four corners of the earth"* (Isa. 11:12). Immediately a vast influx of immigrants began. That same year 101,828 Jews arrived, then 239,141 in 1949, and they poured into Palestine until today the Jewish population is over 2,700,000. Most of the immigrants arrived in Israel with nothing. The governments that let them go confiscated everything they owned. For example at the Baghdad airport, Jews were stripped of everything of value—rings, jewelry, watches, even topcoats were taken. But the Scriptures promised, "... With loving kindness have I drawn thee. Again I will build thee, and thou shalt be built . . . thou shall again be adorned with thy tabrets . . ." (Jer. 31:3-4).

Naturally such numbers of immigrants coming to a small country at first resulted in hardships for many. But to those arriving from despotism, squalor, despair, and mass murder, Israel was indeed the "promised land." Great immigrant camps were set up to house the people until permanent dwellings could be built. And in the course of five years 200,000 housing units were constructed in Palestine. Many factories were built during these years, and the economy of the little state of Israel began to flourish.

But still, trouble with the surrounding states was not over. The armistice was openly flaunted by the Arab nations. Raids were conducted almost nightly by soldiers and irregulars who murdered and robbed the Israeli settlers. In August, 1949, Israel offered to permit 100,000 Arab refugees who had fled from Israel to resettle there. The Arabs rejected this offer. Not all Arabs had fled when the war started, and those who remained found that they were treated well by the Jews. In the course of time, the Israeli-Arabs became law-abiding citizens. Within five years, literacy among them increased from 25% to 80%. Today they have their own representatives in the Israeli parliament. The return of the Jews to Israel became a unique experiment in human history. Never before had there been such a mass movement of peoples of different colors, languages, and customs to make a coherent people.

A Modern-Day Pharaoh

But in 1952, there was a revolution in

Egypt. Mohammed Naguib was the nominal ruler, but behind the scenes the real power was held by Colonel Gamal Abdel Nasser. He had far flung plans in mind for Egypt and the Arab world. After a series of maneuvers, he put Naguib under house arrest and had himself installed as president of Egypt. His chief goal was that Israel should be eliminated, and that he would become a modern-day pharaoh, controlling the entire Arab world.

Immediately upon assuming power, he began a buildup of Egypt's military forces. The United States had been helping Egypt with large grants to improve the condition of its poverty-stricken people. But a series of high minded actions by Nasser caused the U.S. to change her mind. Nasser was making little contribution to projects that would help his people, preferring to spend the money he could get his hands on for building up a military machine for an avowed showdown with Israel.

The Russians had originally hoped that Israel would become a Marxist state. This was one of the reasons for their interest in Israel's independence. They were sorely disappointed when they saw that Israel had no appetite to become a Soviet satellite. With great chagrin the men in the Kremlin saw Israel's leaders making their country a citadel of democracy. So the stage was set for a Russian turn-about-face. They began to take notice of the new man in Egypt—Nasser.

Nasser had great ambitions, but unfortunately for him, his country was in extreme poverty. His 21 million people were increasing by half a million a year. Parasitic diseases ravaged the inhabitants, rendering them listless. Egypt had become a base kingdom as prophecy declared: "... They shall be there a base kingdom. It shall be the basest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them. . ." (Ezekiel 29:14-15). Nasser saw that it would take a long time for Egypt to become a power in the world. But he had ideas: if he could unite the Arab world, then Egypt would share in the Arab wealth—especially the oil resources of the sheikdoms. He began his campaign for power by spending large sums for armaments.

The U.S. had been contributing heavily to Egypt's economy and had promised to help build the Aswan Dam. The U. S. wanted to know the purpose of Egypt's armaments. Nasser considered this inquiry impudence. The U.S. then cut him off from further aid. Thus it was at that time Nasser turned to Russia who was ready to turn a sympathetic ear to him. Nasser

mortgaged his crops to buy tanks, planes, and artillery from the Soviets. But the Egyptian dictator ran into trouble from his own people. King Hussein of Jordan did not take kindly to Nasser's plan to take over the Arab world. This infuriated Nasser. He gave orders to his spies to assassinate the young king. Hussein in his memoirs cites thirteen attempts upon his life by Nasser agents. In conjunction with Russia, Nasser attempted to subjugate Yemen. Nevertheless, his five-year war of liberation got nowhere.

Seizing the Suez

With Soviet approval behind him, Nas-

ser seized the Suez Canal on July 26, 1956. Russia openly defended this act of banditry. He proceeded to forbid Israel to ship her goods through the canal. Moreover, Nasser made it clear that his goal was to drive Israel into the sea. An Arab spokesman said, "We will soon reconquer Palestine." Seizing the Suez Canal and violating treaty obligations caused dismay in Britain, France, and Israel. There were several U.N. resolutions passed, but Nasser paid them no heed.

Having been warned by the Egyptian dictator that he planned on eliminating Israel, the Israeli forces on October 29, 1956, stabbed deep into Egypt's Sinai

peninsula. Anglo-French operations began on October 31, followed by paratrooper landings in the Canal Zone. It was at this point that the U.S. made a grave mistake. America put strong pressure on the three nations in the Canal Zone to withdraw their forces. America said nothing to Russia who at that very time was brutally suppressing Hungary with bayonets and tanks. The nations did withdraw from the canal with disastrous effects for all countries involved. America in return for her pains in saving Nasser, received only his continued hostility. The way was prepared for another round between the Jews and the Arabs.

THE SIX-DAY WAR

The prospect was grim for Israel. Nasser had ordered a blockade of the Tiran Straits and at one stroke shut off all the commerce of Israel with the east. The people in Israel knew that their survival was at stake. Nasser had moved his Russian made tanks and artillery up to occupy the area that the U.N. police force had abandoned. Israel looked for help from the United States, who had promised to guarantee the integrity of the Straits. But America, deeply involved in the Viet Nam War, could do nothing. Nasser proceeded to tighten the noose around Israel's neck, and there seemed to be no force around to constrain him.

The Faked Reports

This new crisis had developed through faked reports that Israel was massing troops on her northern frontier and was about to attack Syria. After the war of 1956, Nasser had emerged a hero, but by 1967, his luck and popularity were running out. He had challenged Feisal for control of Yemen, but was not able to win that war. Unable to get aid from the U.S., the Egyptian people were approaching famine conditions. Russia had furnished him with vast military aid, but this did not fill empty stomachs. Neighboring states refused to accept his role as leader of the Arab world, and now he needed some dramatic move to restore his dwindling prestige.

Russia seized this opportunity in the Mideast to turn it to her advantage. According to *U.S. News and World Report* (July 17, 1967), Russia planned to re-

store unity among the Arab states by playing on their fears that Israel was about to attack Syria. She faked reports that there were Israeli troop concentrations on the Syrian border. A representative of *Christ for the Nations* personally had the opportunity to observe the area and verify that there were no Israeli troops there at that time, except for the regular border guards. Nevertheless, the false reports greatly excited Nasser. He ordered the U.N. to remove its peace-keeping police from the Gaza Strip. U Thant, without consulting the U.N. Security Council, ordered a withdrawal of U.N. troops to take place at once. The promptness of his actions encouraged Nasser, who in turn ordered the blockade of the Tiran Straits.

Hour of Truth

And now Israel saw that her hour of truth had come; war was inevitable. The little nation could not keep its army mobilized indefinitely. Most of the soldiers were reserves fresh from the shops and factories. From the moment of her mobilization, the Jewish economy ground to a halt. While the nation waited, thousands of families turned in their Bibles to the 20th chapter of Deuteronomy for comfort and hope: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of the land of Egypt . . . For the Lord your God is he that goeth with you, to fight for you against your enemies to save you."

David Ben-Gurion, the grand old man

— Courtesy, "Christ For The Nations"

who had guided the Israel ship of state in the days when the country got its independence said, "If we wait a moment longer, we shall be like the Jews who walked obediently to their deaths in Nazi extermination centers; and if Israel goes the same way, there is no further hope for humanity."

That Day In June

This was the situation as the hours ticked slowly away on the night of June 4, 1967. The blackout that shrouded the cities gradually gave way to a day long to be remembered. As the sun edged up over the hills of Moab, Israeli jets slipped off their runways and within moments were over Egyptian bases, raining destruction on planes resting on the runways. By evening the Egyptian air force was in shambles. The details of the famed Six-Day War are so recent and so widely known that we will not repeat them all here. But for two or three days, Cairo kept up the farce of reporting great Arab victories which did not exist. The Arabs were in a high state of exhilaration as each announcement of fresh victories was broadcast over the radio.

But the fatal blow had been struck by Israel. And when the Egyptian survivors began to arrive in large numbers over the Suez, news spread of the defeats; the situation could no longer be concealed. The eleven mile stretch at Mitla Pass was clogged with a billion dollars worth of blackened tanks, trucks, jeeps, and guns that Russia had sold to the Egyptians.

Song of Victory

The news of the victory flashed over Israel. The devout could sing as Miriam

of old as they stood 3,500 years ago on the same side of the Red Sea and thanked God for deliverance:

"Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name . . . The enemy said, I will pursue, I will overtake, I will divide the spoil; my lust shall be satisfied upon them; I will draw my sword, my hand shall destroy them. . . . Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders? Thou stretchedst out thy right hand, the earth swallowed them. Thou in thy mercy hast led forth the people which thou hast redeemed: thou hast guided them in thy strength unto thy holy habitation" (Exodus 15:1-3; 9-13).

Meanwhile, Egyptian officers in Jordan ordered the shelling of Jerusalem. For two days the city went through severe bombardment. Jordan, which had been a vic-

tim of Nasser's treacheries for many years had elected to go along with him. King Hussein of Jordan, a moderate, was a victim of a situation that was beyond his control. However, the Israeli jets, freed from the battle of the Sinai Peninsula, swooped down on Arab positions, visiting a terrible retribution on the artillery units. By Thursday the Old City and all of the West Bank were in the hands of the Jews.

To The Wailing Wall . . .

With Old Jerusalem in Israeli possession thousands of Jewish residents streamed across the Wailing Wall where they wept and rejoiced and thanked God for deliverance. The chief Rabbi, General Shlomo Goren, carrying the Torah to the wall cried, "We are entering the Messianic era for the Jewish people." He was not alone in his belief. William Stevenson in *Strike Zion* said, "All over the country the more orthodox Jews were talking of a new Messiah heralded by the return of the wall . . . Hundreds spent all night around Mt. Zion praying."

The *Jerusalem Post* said, "For almost 20 years the Jordanian government failed to honor its guarantee under the armistice

agreement to permit the people of Israel access to the Wailing Wall . . . If there was anyone here or elsewhere who still had any doubt concerning the future of Jerusalem, yesterday's pilgrimage provided the answer. Under no circumstances whatever the pressures may be, will the citizens of Israel allow anyone to cut them off again from the wall which stands at the center of their city and is the essence and reason for its existence."

A year later, Israel celebrated her 20th anniversary. The army and air force displayed their strength in impressive maneuvers, and the atmosphere was pervaded with Jewish confidence. They are a thriving people, but nevertheless, their full deliverance must come when they call upon the name of their Messiah.

And what of Gamal Abdel Nasser? He excused the debacle by saying that American and British planes had defeated the Egyptians, not the Israeli. He was later forced to admit to the U.S. that this was not true, but his purpose had been served—the unknowledgeable masses of Egyptians still believed him; and Nasser, the architect of the Arab disaster, still remains their hero.

Why Israel Means So Much To Me

by Don Bohl

T.V. Executive & Program Director of WFCB-T.V. Channel 45 - Miami

Last April my wife and I visited Israel with the Holy Spirit Teaching Mission Tour. From Bible stories, travelogues and even Christmas cards we had preconceived notions of the Holy Land. As most other situations in life, until one actually employs all five senses, a place cannot be fully known or appreciated.

We had heard people say they were disappointed by the commercialism, so we were ready for it. There is the usual tourist commercialism at or near many of the sites. However, it is possible not to be bothered by the vending and extraneous things, if one keeps

the importance of the event and God's word in mind, rather than dwelling on what may be going on there at the moment. A very beautiful exception to the usual pattern is the Garden Tomb, which adjoins Gordan's Calvary. One is impressed with the authenticity of the site, the beautiful gardens and the absence of any commercialism.

It would be wonderful if all Holy sites were treated in this fashion. Since the state of Israel is so young and some of the occupied areas have not been controlled long, the occasional discrepancies cannot be blamed on the new nation. In time the Jews will, no doubt see that all

Holy sites are treated with proper respect and dignity.

After seeing, touching and smelling the many memorable sites, Bible stories and references now come alive for us with a new meaning. Phrases which once were obscure are now clear.

One of the most profound experiences for us was to see that many prophecies are being fulfilled today. As Isaiah 35:1, foretold, "and the desert shall rejoice and blossom as a rose".



We saw the desert being pushed back many miles — we saw it cultivated and 'blossoming like a rose.'

Isaiah 27:6 "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit." This prophecy is figurative, but we also saw it in a literal sense. We saw the tremendous citrus crops being shipped all over the world."

Again in Isaiah 43:19, we saw a literal fulfillment: "Behold I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness and rivers in the desert." (v. 20) ... "because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen." We saw irrigation everywhere and vast pipe lines bringing water to the desert areas.

Isaiah 41:19, "I will plant in the wilderness the cedar, the shittah tree and the myrtle and the oil (olive) tree; I will set in the desert the fir tree, and the pine, and the box tree together." Yes, we saw this, and even planted some sapplings in one of Israel's many reforestation preserves.

It is inspiring to see the miraculous moving of God in Israel today. The 6-day War victory was only possible by God's direct intervention. The restoration of Israel which can be seen in all the land is breathe-taking. Isaiah 43:5,6, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; ... bring my sons from far, and my daughters from the ends of the earth;" (and De. 30:3). We met Jews who had come from all over the world and returned to the promised land. We even had the privilege of worshipping with converted

or "completed" Jews in Jerusalem.

Traveling with a group of Christians is a blessing in itself. Our tour group had three spiritual leaders who were so well versed in God's word, as well as prayer leaders, who helped us focus our attention on the importance of God's word and revelation for each area we visited.

Of the many blessings we received from this trip, the most important were the deep spiritual experiences we received in Galilee and Jerusalem. Our baptism in the Sea of Galilee was the beginning of our being "born again." We now know what Paul meant when he said: "have you forgotten what all of us who were baptized into Jesus Christ were, by that very action, sharing in his death? We were dead and buried with him in baptism, so that just as he was raised from the dead by that splendid revelation of the Father's power, so we too might rise to life on a new plane altogether. If we have, as it were shared his death, let us rise and live our new lives with him". (Phillips Tr.)

The greatest blessing of the trip was receiving the Baptism of the Holy Spirit. The Baptism has dynamically changed our

lives in the last few months. Praise His Holy Name! As a result of this "second personal encounter" with the Lord, we now know what others meant when they said 'they walk and talk with the Lord daily,' yes, even hourly. We now have claimed and believe the promises in Mark 16:17, 18, "And these signs shall follow them that believe: In my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

What a glorious gift—to experience a personal walk with Jesus—to talk to God with new languages! To daily receive new direction and inspiration from the Lord. To receive the healing of ones mind and body! To know that God does not make idle and unfulfilled promises!

Our trip to Israel was a dramatic turning point in our lives; next to our Father's gift of salvation, the most important point for us, thus far. However, we do feel we should give anyone going to Israel one warning. You will want to return! It is truly the Holy Land of our dear Lord!

PROPHET... from page 13

God's salvation and healing to all who needed his help (see Acts 10:38). And yet, although he performed so many miracles, and fulfilled so many prophecies, many of his own people rejected him. In the Gospel of John, chapter 12, verses 37 and 38, this prophecy of Isaiah is directly applied to Jesus: "But though he had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet might be fulfilled, which he spake, 'Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed?'"

The first part of verse 2 describes the childhood of Jesus. He "grew up as a tender plant before the Lord." from infancy through childhood to

manhood, with the watchful eye of God the Father ever upon him. This is described in Luke 2:40: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him."

At the same time, Jesus was "a root out of dry ground." He came forth as God's messenger to Israel at a period of prolonged spiritual dearth. The last great prophet of the Old Testament was Malachi. After him, Israel had been without any prophetic revelation for something like three hundred years. This prolonged prophetic silence was broken only by John the Baptist and then by Jesus himself, as they proclaimed the coming of God's kingdom.

The second part of verse 2 shows
(Continued on page 25)

ISRAEL REPORT

by Derek Prince

In recent months my wife and I took part in three weeks of exciting evangelistic activity in Israel. I use the word "exciting" by deliberate choice. At one point the doors of our hotel were blown open by the blast from a terrorist bomb explosion about one mile away, and we were confined by a curfew for a day and a half. Later on, certain religious elements gathered in force outside the place where we were conducting services, with the announced intention of breaking up the meeting. However, the Israeli police graciously intervened and gave us their official protection. This incident was reported next morning over the Jerusalem radio.

Each day for two weeks we conducted systematic Bible study periods for Jews and Arabs in the Mount of Olives Chapel. Brother Don Basham and I shared this teaching ministry together. In the evenings we conducted services of an evangelistic character in Jerusalem itself. Some of these evening meetings were held in a small hall in the center of Jewish Jerusalem; others were held in a hotel just inside the Arab section. Two groups of visitors from U.S.A. participated in various of the evening services, and there were also missionaries present, representing several of the groups that work in the Jerusalem area.

The day time Bible studies were intended primarily for the strengthening of the national believers, both Jews and Arabs. However, there was always emphasis upon the importance

of personal experience, and at different times several came forward in response to a challenge to confess Jesus as Saviour and Messiah. At other times there were periods of spontaneous worship, praise and intercession. Several of the missionaries and the American visitors testified to great blessings received in these services. In the final study conducted by Don Basham, the Holy Spirit fell simultaneously upon all who were present, and several began to praise the Lord for the first time in other tongues.

The evening services in Jewish Jerusalem were different from any that I had previously attended anywhere in the world. Except where a speaker had to be interpreted out of English, the only language heard was Hebrew. In place of the ordinary type of hymn, the songs were mainly modern Israeli melodies. (It is surely significant that out of the current "top ten" popular songs in Israel, at least two have words taken entirely out of scripture.) The accompaniment was provided by an enthusiastic group of young people on a rather unusual range of instruments, including tambourines and a local type of drum. Amongst the young people playing these instruments were one or two young Jewish men of orthodox background, who always kept on their "kippah" (religious skullcap) throughout the service.

One striking feature of the services was the number of young Jewish men of orthodox background who kept coming

in. After a while, some of the Jewish girls also started coming. However, Israel seems to be one place in the world where the full gospel appeals first to the men (Praise the Lord!). Doubtless it was the sound of the Israeli music that caused many of these young people to come and see what was going on. Some stayed only a little while, and then walked out again. Others stayed right through the service, and kept coming back night after night.

Each evening in my preaching I sought to present a solid, scriptural message, with the appeal to the understanding to the will, rather than to the emotions. I also laid special emphasis on the actual words of Jesus as recorded in the New Testament. In his human nature, Jesus is a true Jew, and there is something about his own words that has a special appeal for Jewish people.

At the end of each message, time was given for questions. The questions were frank and to the point. For example: "Why do the Christians persecute the Jews?" "Why do the Jews suffer?" Other questions also indicated a keen interest in Biblical prophecy and any light that the Bible casts upon the political future of Israel. Of course, questions of this kind gave wonderful opportunities to present the claims of Jesus as the Messiah promised in the Old Testament, and to show the complete harmony between the Old and the New Testament.

After the period of questions, there followed a time of singing and dancing. To the average American or European

Christian, the word "dancing" normally has a somewhat sinister significance. However, as the scriptures plainly indicate, for the Jewish people dancing is a natural and spontaneous expression of their deepest feelings, and the traditional type of Jewish dancing is not marred by the undesirable features associated with dancing in the ball rooms or night clubs of Europe or America. The young Jewish men took a special delight in demonstrating their national style of dancing, and in teaching it to the visitors from America and elsewhere.

Similar spontaneous periods of rejoicing also marked the climax of several of the meetings held in the hotel in the Arab section of Jerusalem. Here the Arabs also joined in the general rejoicing, and contributed certain features which are characteristic of their own particular background. At one point I saw Jews, Arabs, Americans, English and Scandinavians all joining together in this atmosphere of joy and worship, singing, dancing, and embracing one another. Neither barriers of language nor of race could hinder this remarkable testimony of the Holy Spirit's power to heal and bind up the deepest divisions and enmities of the human race.

Another high light of our visit to Israel was a baptismal service which Brother Shlomo Hizak and I conducted at the north end of the sea of Galilee, near to Capernaum. In surroundings that were unique both for natural beauty and for spiritual associations, nearly a score of the visitors from America confessed their faith in Christ by this act of baptism in water. They came from a variety of denominational backgrounds. Several testified later that it had proved a deeply significant spiritual experience.

During the final week of our visit, my wife and I had the privilege of travelling and ministering together with Brother Shlomo Hizak in various other parts of Israel. We ministered to Arab congregations in Ramallah and Gaza, and visited the home of a Jewish believer in Eilat. On these journeys we took with us an abundant supply of messianic literature, in Hebrew, which we distributed at every opportunity.

Personally I was amazed at

the response of the Jewish people to this literature. I do not recall seeing anyone actually reject a piece of literature, and in the great majority of cases it was received with grateful enthusiasm. The response of the young people in the armed forces was particularly eager. When we passed them standing by the side of the road, we would usually drop off the literature at their feet, and there would be a scramble to see who would pick it up first. However,

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wherever possible, we gave the literature directly into the hands of the people.

At Eilat we gave a ride in the car to a young married couple. Shlomo spoke to them in Hebrew very directly about the claims of Jesus as Messiah and the need for personal faith in him. The young man, who was a Yemenite Jew, turned to his wife and said: "There you are! I told you, you have to believe!" Before he got out of the car, he spontaneously asked for his own copy of the New Testament in Hebrew.

Many incidents such as this have convinced me that a tremendous spiritual revolution is beginning in Israel. It seems that this revolution was triggered by the miraculous six-day war in 1967. A Jewish official of the Israeli government said just recently to a friend of mine: "We Jews are reassessing Jesus." These words accurately sum up what is taking place today in the hearts of many Jewish people.

How can we who love Israel help them in making this reassessment of Jesus? Apart from our obligation to pray for Israel, I believe that there are two other practical ways to help them at this time.

The first way is by the distribution of suitable literature. In Ezekiel 36:24-27, God said that in his appointed time he would regather Israel again in their own land and then he would "sprinkle clean water" upon them there, as a preparation for a tremendous inward spiritual change which they must undergo. I believe that the "clean water" which must thus be sprinkled upon regathered Israel is the "water of God's Word" (see John 15:3 and Ephesians 5:26). First and foremost, this refers to the actual scriptures of the Old and New Testament. However, in addition, I believe

that there is a great need for other literature, based on the scriptures, and adapted to the Jewish outlook, which will open up for the Jewish people the claims of Jesus and the themes of Biblical prophecy that relate to their present position and their immediate future.

The distribution of the literature must, as far as possible be active, systematic, and personal. It is not enough merely to open a book shop or a literature centre, and wait for Jewish people to come in. We must go out systematically to the Jewish people where they live, and we must give them this literature in the most direct and personal way possible. Ten pieces of literature handed out personally are likely to be more effective than a hundred pieces dumped out en masse.

Already, over the past two decades, small groups of dedicated workers in Israel have laboured faithfully, in face of discouragement and opposition, at this task of literature distribution. I believe that the spiritual awakening now beginning in Israel is in great measure an outcome of this literature program. However, this increased response in turn creates a new need for an extended literature program, with larger quantities and a wider range of material.

The second great contribution that we can make towards Israel's reassessment of Jesus is by uplifting him before them in his own true nature and personality. Towards the close of the earthly ministry of Jesus, certain Gentiles came to Philip (a Jew) and said: "Sir, we would see Jesus" (John 12:20-21). By a paradox of history, the situation today is almost exactly reversed. The Jews are turning to Gentile believers with the plea: "We would see Jesus."

It is surely time to realize that the Jewish people are not interested in seeing a church, a mission, an institution, or a denomination. They are not interested in the doctrinal or liturgical divisions which have fragmented western Christendom. Nor are they interested in those aspects of European or American culture or society, which by believers in these lands are often identified with "Christianity". For many powerful historical reasons, the reactions of the Jewish people to all these things are extremely negative. Over many centuries the true person of Jesus has been largely concealed from them by a facade of "churchianity" — a facade which is of Gentile design and which has no appeal for the great majority of Jewish people.

Quite recently in Israel, a rabbi, at the point of death, confessed to his family and friends that he acknowledged Jesus to be indeed the true Messiah of Israel. "But," he added, "the Gentiles have taken him away from us and made him theirs."

These words present a challenge to the Christians of the western world: a challenge to turn away, in deep repentance, from dogma, ritual, ecclesiasticism and denominationalism, and to turn instead to the purity and simplicity of New Testament fellowship around the person of Christ. Then, through fellowship such as this, the Holy Spirit will once again be able to reveal not a creed, or a church, but Jesus. Surely this is the main purpose of God in the "charismatic renewal" which is now vitally affecting every section of Christendom. One of the most significant results of this "renewal" may well be the change that it will produce in Israel's assessment of Jesus.

PROPHET . . . from page 21

that Jesus had no special outward splendour, which could reveal his true identity to the people around him. They saw in him nothing more than the son of Joseph the carpenter (see Matthew 13:55). When Peter acknowledged Jesus as Messiah and Son of God, Jesus told him that this revelation did not come to him through his natural senses, but had been given him by God the Father (see Matthew 16:16-17).

Verse 3 gives a further revelation of the humility of Jesus. Not merely did he lack special outward splendour; he was actually despised and rejected by the people about him. The words translated in the King James Version "sorrows" and "grief" mean literally "pains" and "sickness." Jesus devoted his ministry to helping the poor and the suffering. He faced pain and sickness in their many different forms. Eventually, on the cross, he took upon himself the pains and sicknesses of the whole human race (see Matthew 8:16-17).

Section 3: Chapter 53, verses 4-6

Verse 4: "Surely he hath borne our griefs (sicknesses) and carried our sorrows (pains); yet we did esteem him stricken, smitten (in judgment) by God, and afflicted."

Verse 5: "But he was wounded for our transgressions (rebellious acts), he was bruised for our iniquities (wicked ways): the chastisement (punishment) of our peace was upon him; and with his stripes (wounds) we are healed (healing was obtained for us)."

Verse 6: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him (caused to meet together on him) the iniquity (wickedness) of us all."

This, the central section of the whole prophecy, reveals the true reason of the sufferings of Jesus. Jesus was the God-appointed substitute for the entire human race in its sin and suffering. All the evil that should by rights have come upon the whole human race came upon Jesus instead. God himself brought all this upon Jesus—"caused it all to meet together upon him."

The sufferings of Jesus here depicted have two main aspects—spiritual and physical. Spiritually, Jesus was punished for the "transgressions" and "iniquities" (rebellious acts and wicked ways) of all men. The punishment which he thus

endured obtained "peace" for the sinner—forgiveness, and reconciliation with God. All this is spiritual.

Physically, Jesus took upon himself the "sickness" and "pains" which sin had brought upon the human race. (This is the correct, literal translation of the words rendered in the King James Version as "griefs" and "sorrows.") As a result, "healing" was obtained for all who were sick. All this is physical.

These verses are quoted, or referred to, in many places in the New Testament. For example, Matthew says that Jesus "healed all that were sick: that it might be fulfilled which was spoken by Isaiah the prophet, saying Himself took our infirmities and bare our sicknesses" (Matthew 8:16-17). Again, Peter says concerning Jesus: "Who his own self bare our sins in his own body on the tree . . . by whose stripes ye were healed" (First Peter 2:24).

Although all this is so clearly stated by Isaiah, the Jewish people as a whole failed to understand the reason for the sufferings and death of Jesus. Concerning this Isaiah says: "We did esteem him . . . smitten (in judgment) by God." For many centuries the Jewish people have argued that Jesus could not have been a good man, otherwise God would never have allowed him to suffer thus unjustly. They interpret his sufferings as the judgment of God. They fail, as Isaiah forewarned, to understand that God allowed Jesus to suffer, not for his own sins, but for the sins of Israel and of the whole world.

Section 4: Chapter 53, verses 7-9

Verse 7: "He was (unjustly) oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Verse 8: "He was taken from prison (arrest) and from judgment: and who shall declare his generation (posterity, descendants)? for he was cut off out of the land of the living: for the transgression of my people was he stricken (the blow came upon him)."

Verse 9: "And he made his grave with the wicked (wicked men) and with the rich (a rich man) in his death (deaths); because he had done no violence, neither was any deceit in his mouth."

This section describes the actual

incidents which took place in connection with the arrest, trial, death, and burial of Jesus. He was unjustly arrested and taken to judgment. "As a lamb," he was the innocent, sacrificial victim. "As a sheep before her shearers," he remained silent and offered no defence when he was falsely accused, first in the court of the high priest and then in the court of the Roman governor (see Matthew 26:62-63 and Mark 15:3-5).

"He was cut off out of the land of the living." The sufferings of Jesus ended in his death. "Who shall declare his generation?" Dying as a young man, unmarried, Jesus left no posterity—no one to carry on his name. According to the Jewish understanding, to die thus childless, without an heir, was the greatest disaster that could happen to any man. It meant that he had no place in the genealogy of his people. However, Jesus did not suffer this for his own sin, but "for the transgression of my people"—that is, of Israel.

Verse 9 describes the burial of Jesus with amazing accuracy. "He made his grave (he was taken to burial) with wicked men (plural) and with a rich man (singular) in his deaths (plural)." Jesus was taken down from the cross for burial together with the two thieves who had been crucified with him, but he was actually buried in the tomb of the one rich man, Joseph of Arimathea (see John 19:31-42 and Matthew 27:57-60).

Isaiah speaks of the death of Jesus in the plural—"in his deaths." As the substitute for the whole human race, Jesus died the deaths of all men. Also the use of the plural gives special honour to the death of Jesus. In Luke 9:30-31 it is recorded that at one point during the ministry of Jesus, Moses and Elijah appeared and spoke to him "of his decease which he should accomplish at Jerusalem." The death of Jesus was not a defeat, but a triumph. It was the climax of his ministry, the fulfilment of the purpose for which he came to earth.

At the end of verse 9 Isaiah emphasises once again that Jesus was completely innocent, and was not punished for any sins that he himself had committed. Although he died like a criminal, he "had done no violence, neither was any deceit in his mouth."

To be Concluded in next issue.

International News

Recent Excavations In Jerusalem

Part of a verse of Isaiah related to the longing for Jerusalem has been found cut in the Western Wall; of the Temple period in the fourth century C.E., according to Prof. Binyamin Mazar, head of the archaeological dig there.

The inscription, chiselled into the wall by a skilled workman, indicates the Jewish homes that were centered around Jerusalem at that time when the city was apparently more open to Jewish pilgrims, according to Prof. Mazar. He believes it dates from the reign of the Roman emperor Julian, called "The Apostate" by the Christian church fathers, who on his coming to the throne in 361 gave orders for the restoration of the Jewish Temple. The work was interrupted for reasons that are not clear.

("According to several historians, exploding balls of fire so frightened the workers digging down to the foundation that the work was discontinued.")

The stone containing the inscription is part of the original first-century B.C.E. Herodian wall and is six rows directly below the centre of Robinson's Arch. It is about six metres below present ground level.

The two-line inscription in the wall is part of verse 14 of Isaiah 66. It reads: "And when ye see this, your heart shall rejoice and your bones shall flourish like an herb."

The verse before it reads: "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. (Verse 14) And when ye see this, your heart

shall rejoice and your bones shall flourish like an herb; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies."

The Western Wall was from Talmudic times the side of the Temple Mount enclosure where the Jews prayed, probably because it was the most accessible as well as the best preserved of the walls.

The New Canal

It is reported that Israel is planning construction of a shipping canal from the Mediterranean to the Red Sea much larger than Egypt's Suez Canal.

"The immense project, which will involve the use of nuclear power to blast a path through two mountain barriers, is expected to begin in 1970 and be completed by 1981.

"There is no question of Israel's determination to go ahead with the project, according to its burly chief engineer Meir Batz, despite the skeptical view in some quarters that the idea is a 'pipe dream'.

"The canal... will require the removal of 10 billion tons of earth at a cost of about 3 billion dollars, 'with Israel providing 15 per cent, voluntary contributions 40 per cent and the balance coming from shipping companies and other canal users who wish to escape from Nasser.'

"Plans call for the Israeli canal to stretch from the port of Ashdod on the Mediterranean Sea to the port of Eilat on the Gulf of Akaba, leading to the Red Sea. This would make the canal 150 miles long, compared to the Suez Canal's 100

miles.

"On its northern section, the canal would run roughly west-east to the shores of the Dead Sea, 1200 feet below sea level. There it is planned to build a giant hydro-electric power station with a capacity of 789,000,000 kilowatts per year.

"Then the canal would run directly south to Eilat.

"There will be no locks from beginning to end" Batz declared. "The canal will include 12 miles of tunnels 165 feet high and 200 feet wide, capable of accommodating the biggest ship afloat, ships that are too big for the Suez Canal."

"He said that the width of the Israeli canal would generally be about 420 feet with a depth of 78 feet, compared to 198 feet and 38 feet for the Suez Canal. Batz added that 'the Suez Canal is obsolete and cannot be improved.'

"In building the canal, Batz said, Israel is planning for the year 2000.

"At that time," he said, 'about 6 billion people will inhabit the earth, twice the present number. Four to five billion of them will live around the Indian Ocean.'

"If Europe wishes to survive, she must have a reliable sea link with Asia. At present the only sea link is the Suez Canal. Suez will be unable to cope with the demands of the future."

(Many speak of the Lord's coming but few speak of what His reign will be like on this earth.

No doubt the hour is later than most of us think and the nation of Israel is an indication of the lateness of the hour.

Will the proposed canal be in use during the reign of Christ?)

The Wailing Wall

Jerusalem (EP)—The entire length of the Wailing Wall (now

often called the Western Wall), Judaism's most sacred shrine, will be excavated and made visible for the first time in nearly two thousand years, archaeologists announced here.

The wall has been an object of pilgrimages of Jews since ancient times, but only thirty meters of it were accessible before Israel occupied East Jerusalem in 1967 and another fifty meters were cleared.

At present, a large amount of earth separates the wall from the Southern Wall, about two hundred meters away. It is believed that when the excavation is complete, the two walls will be linked.

Archaeologists also believe that the still buried wall covers the remains of the main entrance to the Temple Mountain, site of the Temple of Solomon. This gate was the chief means of access to the Temple from the city proper in biblical times.

A Wonderful Testimony By A Jewish Rabbi

By Rabbi I. Lichtenstein

"By His divine providence I accidentally took in my hand a New Testament which for many long years I had left unnoticed in a corner. From every line, and word, the Jewish spirit streamed forth; light, life, power, endurance, faith, hope, love, chastity; kindness to prodigality; moderation to self-denial; content to the exclusion of all sense of need; pity, gentleness, consideration for others, with extreme strictness as regards self; all these were to be found prevailing in the book. Every noble principle, every pure moral teaching, all patriarchal virtues with which Israel was adorned in its prime, and is still to some extent adorned as heir of the community of Jacob, I found in this Book of

books refined and simplified, and that in it there is balsam for every pain of soul, comfort for every sorrow, healing for every moral hurt — renewal of faith, and resurrection to a new life well-pleasing to God."

"I had thought the New Testament to be impure, a source of pride, of overweening selfishness, of hatred, of the worst kind of violence; but as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light, flashed through my soul. I looked for thorns, and I gathered roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of

bondage, freedom; instead of pride, humility; instead of enmity, conciliation; instead of death, life, salvation, resurrection, heavenly treasure.

The Gospel has outrun Alexander, who stopped at the Indus; it has outrun Crassus, who stopped at the Euphrates; it has outrun Varus, who stopped at the Rhine; it has outrun every world conqueror, and will only come to a stop when it has reached Israel. "The sun arises, and the sun goeth down, and hasteth to his place where he arises. The holy breath goeth toward the south and turneth about unto the north, and returneth again according to its circuit." (Eccles. 1:5, 6).

Letter from Shlomo Hizak

Dear Friend in Christ,

"Shalom" (in Hebrew "Peace") and greetings in the Name of Jesus the Messiah from Jerusalem. It gives Shoshana and me great joy to send you a good report of God's blessings in Israel.

The tension between the Jews and the Arabs is getting worse every hour. Many Christians are becoming discouraged and are leaving the country. But we see God is using these times of trouble and distress to cause the Jew and the Arab to think deeper and to really search his soul to find a purpose for his existence. And that is why we now have the greatest opportunity to present the only solution to both Jew and Arab, which is the Word of God and the Revelation of Jesus Christ.

I know what Paul meant when he said, "A great door and effectual is opened unto me and there are many adversaries."

I was the personal bodyguard of David Ben-Gurion, the pre-

mier of Israel, when the Lord placed a burden upon my heart to give my people the Gospel.

With the help of God, and individuals like you in different countries, we have been able to place over 50,000 full Bibles in Israel.

Also 40,000 New Testaments were printed and now they are nearly all distributed. Glory to God!

Through these Bibles we now maintain contact by mail with over 23,000 Jews and Arabs in Israel. We continue to send them Gospel Literature to strengthen them and to cause them to grow in the knowledge of Jesus. These 23,000 are your people in the Holy Land, for without your burden and your prayer it would not have been possible to reach them.

Shoshana, my wife, and our three children, Amit, Naomi and Ruth, and I thank you for your prayers and burden for Israel. I know God will bless you, prosper you and keep you.

Yours for Zion's sake*

Shlomo Hizak

"Anointed Prayer Page"

"FOR ALL THE PROMISES OF GOD IN HIM ARE YEA, AND IN HIM AMEN, UNTO THE GLORY OF GOD BY US." (II Corinthians 1:20)

Us refers to Christians. We glorify God by acting on his promises. There is nothing magical or mysterious about this page. Within the fiber of this paper there is no power. It was made by man and as such will some day follow the course of all stubble and perish in the fire. However, the promises of God are everlasting and His power unchanging. He can minister to your need today. Faith is dead until acted upon and God does not respond to a dead Faith.

An act as simple as stretching forth your hand to this page can serve to release your faith. The page becomes your point of contact with God. The staff of the Holy Spirit Teaching Mission pray that God will honor your action!

What promise will you claim today?

"They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is my firstborn." Jeremiah 31:9

"And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:15

"But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall." Malachi 4:2

"They that seek the Lord shall not want any good thing." Psa. 34:10b

"And if ye be Christs, then are ye Abraham's seed, and heirs according to the promise." Galatians 3:29

"All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37

"The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand." Deuteronomy 28:12

