

By Way of Preface and Acknowledgment

The writer was seated at his typewriter, diligently writing *another* book when, suddenly and with no prior announcement, a theme was struck and words began to flow with such rapidity that, in three and a half days' time, 167 pages piled up beside his table. They were all of a piece, unchaptered. He read them and discovered that they had little to do with the book that he was writing. In his perplexity, he carried them to Robert Gutwillig, the editor who had contracted with him for the *other* book, and laid them on his desk. "This is an entirely different book," the editor said after scanning them.

I am reminded of the Biblical account of the birth of Perez and Zerah to Tamar: "When the time of her delivery came, there were twins in her womb. And when she was in labor, one put out a hand; and the midwife took and bound on his hand a scarlet thread, saying, 'This came out first.' But as he drew back his hand, behold, his brother came out; and she said, 'What a breach you have made for yourself!' Therefore his name was called Perez." Genesis 38:27-29.

This manuscript, then, is Perez. When I look on it, I say with mild astonishment at least, "What a breach you have made for yourself!" The other is Zerah. It appeared first, but it will be second.

Like any child, Perez had to be nourished and fattened, so the 167 pages became 519 pages of manuscript, of which Mary Yastishak typed more than 400 pages, a service for which I am deeply grateful. Her sister, Julie Yastishak, extended her vocation as a researcher into evening and weekend hours and found records and checked facts necessary to the accuracy of the manuscript.

The broad outline of a book concerning the future role of the Jews in world history came during a series of Bible studies in the Book of Daniel, held in a living room overlooking Broadway in Morningside Heights, Manhattan, where the church of the New Testament Missionary Fellowship meets. Two years later the first words were written. I remember distinctly what impelled that start. In one of the early morning prayer meetings of the church, Ruth Johnson, now a nurse at Cali, Colombia, South America, prayed so urgently for the welfare of the Jews that her words fused two years of intention into immediate action. That morning I wrote a letter outlining the book; later in the week I sent it, with a sample chapter, to Robert Gutwillig. His generosity and strong encouragement in regard to both books were indispensable, for which I want to thank him here.

I have as deep a debt to Frank S. Boshold, a minister of my church, who, when certain towering doubts about continuing to write arose, spoke the unequivocal words of counsel without which this book would not have been published. He also read every line of the manuscript, suggesting additions and deletions and rephrasings with a swift intelligence. He graciously gave me permission to condense his translation of *Blumhardt's Battle: A Conflict With Satan*, a landmark document in German Protestant literature, and to use it as the basis of the chapter titled "A Victim of Magic."

Thanks are due also to Mrs. Jeanette Green for assistance in typing and manuscript proofreading. Her instant availability was a great help at times when deadlines could not otherwise have been met. My thanks also to Calvin B. Burrows and Benjamin Gravelly; and to Philip K. Chamberlain and Mark Lindberg, Yale undergraduates, each of whom spent hours reading the original manuscript aloud while I checked it against the final typed version.

To James O. Wade, who succeeded Robert Gutwillig as editor in the last days of the preparation of the manuscript, go my thanks for possessing that deliberate restraint writers most admire, but do not unflinchingly find, in editors—a restraint that gives a writer latitude to say what he wants to

say, in the way he chooses to say it. Coming to it, as he did, near the end, his work has speeded the manuscript to completion.

The members of the church prayed almost daily during the many months that this book was in preparation. I am grateful to them all. Among them was Mrs. Charlotte Sheinkin, whose unflagging interest in the work was expressed in repeated requests for that enablement to be given to the writer which can come only from the One Who Is the "Alpha and Omega, the first and the last" and Who says, "What you see, write in a book." Revelation 1:17,19.

There is not the slightest possibility that this book would have been written apart from the unforgettable encounter of a wonderful morning in September 1950, when a man named Charles W. Campbell and his wife, Evelyn, took me to hear a minister who spoke the words by which faith arose in me and the irrevocable persuasion of the prophet Isaiah that "the grass withers, the flower fades; but the Word of our God shall stand forever."

McCandlish Phillips

Note on Scriptural Texts

The Scripture texts quoted in this book are taken chiefly from the King James version, and also from the Revised Standard Version. There are several citations from the "Living Bible" series by Kenneth N. Taylor, published by Tyndale House, Wheaton, Illinois.

There are some cases where the Scripture texts quoted are a blend of two versions. Where it makes the meaning more plain, the author has taken a phrase from one version and inserted it in the text of the other. His aim throughout has been to convey the words of Scripture with beauty and always with the greatest possible clarity.