I SAY THEN, HAS GOD CAST AWAY HIS PEOPLEE CERT AINLY NOT!

Jerusalem of Gold:
Naomi Shemer—8
City of the great King—14
A city divided—28

Plus:
Remembering the martyrs—10
Meet Hilda Goldberg—27
Learn the Temple’s structure and the symbolism pointing to the Messiah. In this unique, one-of-a-kind handbook, well-known archaeologist and professor Dr. Randall Price provides a complete and thorough overview of the history of the Jewish Temple.


The Friends of Israel’s classic DVD, *In the Shadows of the Ancient Temple*, takes you on an exciting visual tour. You’ll see why Jesus came to the Temple and what He accomplished on those significant occasions.

*In the Shadows of the Ancient Temple* - V30D - $14.95
Remembering the Martyrs
by Elwood McQuaid
When Jim Elliot was killed, the world was stunned. Today Christians die for their faith in record numbers, yet few people care. What has changed?

City of the Great King
by Thomas C. Simcox
No place in the world has a story to tell like that of Jerusalem. This outstanding article will walk you through the city’s biblical record—past and future.

Jerusalem and the Muslims
by Steve Herzig
Why are Muslims so zealous for Jerusalem when the Qur’an doesn’t even mention it? This article answers that question and many others.

Jerusalem Forgotten
by Christopher J. Katulka
It was a city taxed to the hilt and crumbling into ruin. Even Mark Twain called it desolate. Here’s how it got that way.

Promise Betrayed:
Jerusalem Under British Rule
by Elliot Jager
When the British took Jerusalem in the early 1900s, they did much to improve it. But they also were serial fumblers in ways that affect the city even today.

Correction
On page 28 of our November/December 2014 issue, we said Charles Haddon Spurgeon preached a sermon on Christmas Eve 1914. That was when the sermon was published. He preached it in the 1800s. We deeply regret this error.

Our Cover: A beautiful view of the city of Jerusalem from the Mount of Olives and the Jewish cemetery there (Hanan Isachar/www.isachar-photography.com).

Look for us at foi.org/digitalimg.
When high school graduates in the United States head off to college or work, Israeli graduates enter the military. Men are required to serve for three years and women for two. Men remain in the reserves until they are 40. This is the price demanded to live in a neighborhood where most people are committed to your annihilation. The IDF protects, secures, and fights for Israel.

Jane’s Information Group, a British publisher specializing in military topics, considers the IDF the most powerful military in the Middle East, with 176,500 active frontline personnel. That is quite a feat for a nation of merely 6.5 million Jewish people.

The IDF also includes about 6,000 lone soldiers—Jewish young people who move to Israel all alone, without family, specifically to serve in the military.

What would motivate an 18- or 19-year-old to leave the comforts of home to travel to faraway Israel to be a soldier? On our October Up to Jerusalem tour, we were privileged to meet with two lone soldiers. They are sisters Leigh and Shiri Lasman who grew up in Cherry Hill, New Jersey. Both moved to Israel after graduating from high school. I wish you could have been with us to hear them tell of their love for Israel, the homeland of their fathers.

Shiri, a trainer in the Israeli Air Force, composed the following lines in the few free minutes she had before talking to our group. It reveals her heart and the challenges and rewards of what it means to be a lone soldier. With her permission, I share it with you:

To be a lone soldier,
To pack two suitcases at the age of 18.
To say goodbye to your parents, your friends, your boyfriend and get on a plane from New York to Ben Gurion Airport, Tel Aviv, with no ticket back.
To go to a place that feels like home and that has changed a lot since you last were here. To get down from that plane and see millions of Israeli flags waving at you, and many smiles.
To enlist in the army, full of motivation and have to explain to the Israeli girls, over and over, why you would do such a crazy thing. Why, instead of going to college and getting a degree earlier, you’re volunteering two years of your life to the army.

On weekends, instead of throwing your bag on the floor and giving your laundry to mom, you have to manage your bank account, and do your own laundry, even though you have no idea how.
To make a million mistakes and learn from them. To grow up with no choice. To be independent.
To close Shabbat on base and hope that maybe mom is going to surprise you with your favorite food, like the other moms do.
To constantly remind yourself why you came, when things get a little hard.
To feel that no matter how far away from home you are, you’re already home.

To grow up and learn things about yourself you never knew before. To be independent.
To know that after this service, there is nothing in this world you can’t do.
To understand that not only does this country need you, but you need it too.
To be a lone soldier.

Thank you, Shiri, Leigh, and all who serve in the IDF, both active and reserve. God uses your service to preserve Israel in a dangerous neighborhood and to make it possible for people to visit the Holy Land in safety.

A portion of the money given to our Israel Relief Fund supports the Lone Soldier Center in honor of Michael Levin (lonesoldiercenter.com) to help these brave young men and women who serve as lone soldiers.

James A. Showers is the executive director of The Friends of Israel.
In addition, Hamas kidnapped and murdered three Israeli boys, using one of at least 40 tunnels dug from Gaza into Israel. After again degrading Hamas’s rocket supply and destroying the tunnels, a ceaseﬁre was called.

Hamas struck and Israel responded. Yet the international community rewards Hamas and condemns Israel. One would think that after the third conﬂict, the world would pressure Hamas to stop this madness or face retribution. But, unlike baseball, after three strikes in Gaza, no one is out. In fact, the third seems to be a charm for the Arabs.

At a conference in Cairo in October, Gaza was promised $5.4 billion. The largest pledge, $1 billion, came from Qatar, which owns Al Jazeera TV and has connections to Hamas. Other contributors include the European Union: $568 million; the United Arab Emirates, Kuwait, and Turkey: $200 million; and the United States: $212 million.

The New York Times reported, “Half of the $5.4 billion that was promised is to be used for rebuilding efforts in Gaza, while the remainder is intended to support the budget of the Palestinian Authority (PA) through 2017.” Since the PA and Hamas have a joint government, Hamas likely will receive a cash reward for its efforts to destroy Israel. The Jerusalem Post’s Carolyn Glick said Hamas probably will receive $1 billion.

Apparently, that information did not concern the diplomats at the conference. PA President Mahmoud Abbas referred to “the most recent Israeli attack on Gaza.” Wait a minute—there was no Israeli attack. There was a response to an attack.

U.S. Secretary of State John Kerry said, “This is the third time in less than 6 years that we’ve seen war break out and Gaza left in rubble.” War did not break out; Hamas’s rockets forced Israel to defend itself.

UN Secretary-General Ban Ki-moon’s interpretation: “We must not lose sight of the root causes of recent hostilities: a restrictive occupation that has lasted almost half a century, the continued denial of Palestinian rights and the lack of tangible progress in peace negations.”

If the “root cause” were “occupation,” why in 2000 did the PA under the leadership of the late terrorist Yasser Arafat reject an offer of 97 percent of the land? In 2008, he rejected the same offer again.

Egyptian President Abdel-Fattah el-Sisi said, “I tell the Israelis, both citizens and government—the time has come to end the conﬂict without further delay to grant rights and establish justice so that prosperity and security can prevail.”

The conﬂict would never have started if Hamas had not ﬁred on Israel.

It is frustrating, sad, and annoying that none of these world diplomats acknowledge the truth. If they did, they might stop giving money to PA leaders who are not interested in a future country but are merely bent on destroying another: Israel. Instead of punishing Hamas, they reward it, turning strikes into home runs.
Jerusalem: City With a Soul

Near the road running from Jerusalem to Bethlehem is a field that has stood empty since the late 1980s. The United States designated it as the site for the U.S. Embassy.

Since the 1995 Jerusalem Embassy Act was signed into law, resolutions by the U.S. Congress to relocate the embassy from Tel Aviv to Jerusalem have been sidelined by presidents who have imposed successive six-month delays on the move.

The current administration is said to be questioning whether Jerusalem is a part of Israel at all and claims the city’s status will only be determined during future negotiations. The delay, in large measure, is meant to mollify Israel’s Arab enemies who declare almost daily their determination never to recognize Jerusalem as Israel’s capital or Israel as a Jewish nation.

Exacerbating the issue is the burgeoning anti-Zionist contention in the West that Israelis are land-grabbing, occupying interlopers who must be brought to heel by international enforcers who dictate where lines are drawn and who will get what scraps of land.

Missing is any semblance of truth and justice. A fair settlement demands a choice between embracing revisionist, political gerrymandering or unimpeachable, historical fact.

For starters, the contention that Muslims predated the Jews in the region and that Jewish people never inhabited Jerusalem before modern times is preposterous. Claiming the Jewish patriarchs were Islamic and Jesus was a Palestinian freedom fighter would have been embarrassing in a more rational era.

In fact, Islam’s claim to Jerusalem is an afterthought based on a legend, with no supporting historical documentation. And though Muslims revere the Dome of the Rock and al-Aqsa shrines on the Temple Mount, Jerusalem is not the center of the Islamic religious world. That honor resides in Medina and Mecca in Saudi Arabia. It is the Kaaba stone in Mecca to which Muslims annually flock by the millions, not the Western Wall or Temple Mount in Jerusalem—which, incidentally, an imposed two-state settlement would cede to Palestinian control.

Thus, when Israel’s ambassador to the United States, Ron Dermer, on Jerusalem Day in May 2014 publicly urged Congress to move the embassy, he had facts and justice on his side. It is “finally” time Dermer said, for the United States to recognize Jerusalem as Israel’s “undivided” capital and to relocate the U.S. embassy there.

Dermer’s plea goes far beyond diplomatic gamesmanship. It reflects an essence embodied by no other city on the face of the earth. Long ago, Hebrew writer and Zionist Elhanan Leib Lewinsky declared, “Without Jerusalem, the land of Israel is as a body without a soul.” It’s true.

Other national capitals may be things of beauty, bastions of power, centers of commerce and government. But only Jerusalem represents the soul of a nation. For more than 3,000 years, since King David purchased what is now the Temple Mount (Moriah) and established Jerusalem as the enduring capital of the Jewish people, every significant page of history—biblical and secular—is stamped with authentication of Jewish ownership.

Perhaps most remarkable is that Jerusalem, subjugated and reduced to rubble time and again, has never been ejected from the collective anatomy of Jewry. By the rivers of faraway Babylon, exiled Jews mourned over Jerusalem with the same longing as modern generations in the Diaspora:

By the rivers of Babylon, there we sat down, yea, we wept when we remembered Zion. We hung our harps upon the willows in the midst of it. For there those who carried us away captive asked of us a song, and those who plundered us requested mirth, saying, “Sing us one of the songs of Zion!” How shall we sing the LORD’s song in a foreign land? If I forget you, O Jerusalem, let my right hand forget its skill! If I do not remember you, . . . if I do not exalt Jerusalem above my chief joy (Ps. 137:1–6).

Nor are Christians immune to the lure of love for Jerusalem. It is the birthplace of the church and the origin of more than 2,000 years of the gospel’s proclamation of peace and reconciliation with God.

An undivided Jerusalem, in a country (Israel) granting full rights and privileges of citizenship to Jews, Arabs, and Christians alike, is not an obstacle but a solution. To ignore the obvious and return to a divided city that severs Jewish people from their birthright will benefit no one, make matters worse, and endure as one of the great blunders of history.

by Elwood McQuaid
Dear Friends,

Although I don’t do it much anymore, I love traveling. I remember the first time I saw Paris. All I wanted to do was sightsee. I had studied French for what seemed like forever, thanks to a mother who was fluent in the language and believed summers were made for summer school. And though I can’t speak a word of it today, I did back then and wanted to visit all the places I had read about.

The first time I saw London, all I wanted to do was sleep. Suffering from acute jet lag and frustrated that I could barely understand a word of British English, I wanted to forego the sightseeing and proceed directly to a bed and breakfast, even though it was 8 A.M. Sleep, at that point, seemed way more attractive to me than Big Ben.

But the first time I saw Jerusalem, all I wanted to do was cry. No other city compares to it. Its rich history dates back to the days of Abraham, who was willing to sacrifice his son Isaac on Mount Moriah. It is the city from which King David ruled over all of Israel and the city from which Jesus Christ will rule the world.

If you don’t believe in Bible prophecy, look at Jerusalem. It bears in its body the bruises and blessings of God’s faithfulness to His Word. Over approximately 3,000 years, it has been conquered by the Israelites, Romans, Muslims, and Christians. Yet it has only been the capital of the Jewish people. And only to them did God give the command to build a Temple on Mount Moriah where everyone could worship Him. In the future, “Many peoples and strong nations shall come to seek the Lord of hosts in Jerusalem” (Zech. 8:22). And the Jewish people will lead them:

Thus says the Lord of hosts: “In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you’” (v. 23).

So this issue of Israel My Glory is devoted to the incomparable city of Jerusalem—past, present, and future. Elliot Jager’s article on Naomi Shemer’s moving song “Jerusalem of Gold” may even make you want to cry, or at least log on to the website he mentions and listen to it.

No city on Earth is like the Lord’s Jerusalem, the city of the great King.

Waiting for His Appearing,
Lorna Simcox,
Editor-in-Chief
Few songs have epitomized the soulful pull of Jerusalem better than Naomi Shemer’s “Jerusalem of Gold.” Its debut at the Israel Song Festival was broadcast live on the country’s 19th Independence Day, May 15, 1967, from Jerusalem’s national convention center.

Known in Hebrew as Yerushalayim Shel Zahav, the song had been composed at the urging of Jerusalem Mayor Teddy Kollek, according to writer Yael Levine on jerusalemofgold.co.il.

Although many poems and songs had a Jerusalem theme, Kollek and the festival organizers felt few were dedicated to Jerusalem and to the Old City in particular.

Perhaps it was too painful to compose music about Jerusalem after 1949 because the city was still divided. Jewish people were barred from the Jordanian side, where their holiest sites—the Temple Mount, Western Wall, and Mount Zion—were situated.

Asked to “write on demand” about Jerusalem, Shemer and her fellow festival songwriters recoiled. Was it collective writers’ block? She told festival director Gil Aldema she simply could not do it.

Write whatever you want, he told her.

“That very night,” wrote Levine, “Jerusalem of Gold was born.”

The lyrics drew upon Shemer’s personal memories. Though born on July 13, 1930, at Kvutzat Kinneret, a kibbutz on the Sea of Galilee, she had studied at Jerusalem’s Rubin Academy of Music. She often spent time in the summer in Jerusalem and had given birth to her daughter there.

The phrase Jerusalem of Gold was not something Shemer ever claimed authorship over.

In its first incarnation, Shemer’s song was almost terse.

What was missing, her friend, performer Rivka Michaeli, said after she heard it for the first time, was a reference to the Old City.

The Old City was implied, Shemer responded, in the line “And in her heart a wall” (Uvelibah chomah).

That didn’t cut it, said Michaeli, whose father was born in the Old City and had been exiled from it for 19 years, wrote Levine.

Shemer then composed a second stanza that lamented the Old City’s empty marketplaces, lack of pilgrims on the Temple Mount, and absence of sojourners heading down from Jerusalem to the Dead Sea along the Jericho road.

She later explained this stanza wasn’t merely about the 19 years of Jordanian occupation and Jewish exclusion. It was a lamentation over the loss of sovereignty that had lasted two millennia, since the destruction of the second Temple and Rome’s expulsion of the Jewish people in a.d. 70.

When “Jerusalem of Gold” was first performed publicly, Arab armies were massing. Neighboring leaders were baying for Jewish blood. In a matter of days, Egypt’s President Gamal Abdel Nasser expelled UN peacekeepers, began moving his troops into the Sinai, and closed the Straits of Tiran to Israeli shipping. Cairo Radio declared, “The existence of Israel has continued too long.”

Meanwhile, “Jerusalem of Gold” reverberated. It catapulted to fame not due to 37-year-old Naomi Shemer but to a 20-year-old female soldier named Shuli Natan.

Continued on page 31
T

hose of you who regularly follow persecution news may find it gets hard to read after a while. In response to reader requests on how to deal with so much horrific information, I’ll share how I handle it.

The horror of some of the stories, along with the sense of helplessness they leave in their wake, can be wearying. I’ve heard many a reader sigh that he just doesn’t want to read it anymore; it’s too depressing. Imagine what it’s like, then, for a journalist to write about and edit it for 14 years.

The incessant flow of bad news has led me to the only thing that can parry the effect of the continual buffeting of the soul: giving it over to God. Sometimes, when my 19-month-old daughter falls asleep in my arms, I pray for parents in Nigeria whose children have been slain in their beds by Muslim extremists. When my 4-year-old son cries after falling down, I’m reminded to send up a prayer later for children in Somalia who cry out for mothers and fathers lost to murderous Islamists.

A slight chill wind might lead me to pray for Christians in North Korean labor camps who suffer icy temperatures day and night without adequate food, clothing, or medicines.

When Christians suffer for their faith, as the apostle Paul noted in 2 Corinthians 4:17, it prepares them for an eternal weight of glory. Jesus told the apostle Peter that upon such faith He would build His church (Mt. 16:18).

And upon that foundation we can place the biblical authors’ more soulful assertions that God is the Father of mercies and God of all comfort (2 Cor. 1:3). Thus we can pray that the Lord console with His presence those who mourn.

Paul also said in 2 Corinthians 4:14, “He who raised up the Lord Jesus will also raise us up with Jesus.” Believers who survive persecution ultimately will be brought into the Lord’s presence alongside their loved ones who have died in Christ. We can pray that those who mourn will feel the certainty of being restored to those they have lost.

I pray God will draw close to orphans in Somalia, Nigeria, Egypt, Pakistan, Kenya, India, Iraq, Colombia, and other nations with the comfort of His presence and that those children will know the hope of embracing their parents anew on the other side. So also do I pray for the parents and other relatives who have suffered the brutal loss of their children, grandchildren, brothers and sisters, nieces and nephews. Lord, draw near to them in a tangible way, that Your presence would remove the sting of hopelessness from their grief and that their hearts would be permeated with the faith that, soon enough, they will be reconciled to those for whom they now so ache.

No need to shy away from praying with tears.

I’m not sure the heavenly rewards for martyrdom are much consolation to those left behind, but they do speak to the victory we have in Christ. To each of the seven churches the Lord addresses in the book of Revelation, He includes rewards for those who conquer in faithful obedience, including steadfastness in persecution. And those rewards may give some indication of what God is preparing for those who persevere.

Yet more striking than the rewards is the One giving them, “One like the Son of Man,” with eyes “like a flame of fire” and a voice “as the sound of many waters” (Rev. 1:13–15).

It is for Him that the young and old in Christ suffer today. If He were not also God who gave them the deposit of the Holy Spirit as a guarantee, they would have little impetus to remain faithful. It is to Him, who also suffered cruelty for their sake and ours, that we endeavor to intercede.

by the editor of Morning Star News
(MorningStarNews.org)
Remembering the Martyrs

Top left: Women grieve over the coffins of their loved ones, killed in one of the worst assaults on Pakistan’s Christian minority in years (Muhammed Muheisen/AP Photo). Top right, left to right: Ed McCully, Peter Fleming, Jim Elliot (From Through Gates of Splendor. Used by permission of the author, Elisabeth Elliot, elisabethelliot.org). Bottom: Smoke rises from an explosion in the Syrian town of Kobane after a U.S.-led coalition airstrike (Dimitris Chantzaras/Demotix/Corbis).
On Sunday, January 8, 1956, Nate Saint’s watch stopped at 3:12 P.M.
Five days later, his body was found downstream on the Curaray River in the jungles of South America. Ed McCully’s body was never recovered.

The two young Christians were part of a five-man, American missionary team that had flown to the dense rainforests of Ecuador to minister to the Huaorani Indians. When they disappeared, the United States Army, Air Force, and Navy joined the Ecuadorian Air Force to search for them by plane and helicopter.

Their deaths stunned the world. Electrifying reports transmitted the information that Jim Elliot, 28; Roger Youderian, 31; Nate Saint, 32; Peter Fleming, 27; and Ed McCully, 29, had been slain. The Huaoranis, also called the Aucas, were known for violence and hatred of outsiders.

The Americans’ mission was to make contact with the tribe to bring them the gospel and demonstrate the love of Christ. When the Huaorani attacked with spears and machetes, the men refused to use their weapons.

News of their martyrdom quickly swept through newsrooms across the country. LIFE magazine, famous for its photojournalism spreads, ran a major one. Wire services immediately picked up the story, disseminating it to news bureaus throughout America. Soon newspapers everywhere were printing detailed descriptions of the mission and the murders.

A sense of dismay colored the reporting. What took place in the jungles of the Curaray River was inconceivable. Being martyred for Christ. When the Huaorani attacked with spears and machetes, the men refused to use their weapons.

Wholesale Genocide

On October 6, 2014, word reached the world that Boko Haram Islamist terrorists had burned down 185 churches in Nigerian towns they had conquered. They raided the villages; ransacked and destroyed homes; and caused some 190,000 people to be displaced, including 200 Nigerian girls whom Boko Haram captured and carried away into virtual slavery.

According to Morning Star News, 1,631 Christians were martyred in the first six months of 2014 alone. Hundreds more have died since.

As terrible as these numbers are, the slaughter in Nigeria is small compared to the number of people being killed by ISIS terrorists ravishing the Middle East. ISIS (Islamic State in Iraq and Syria, or IS) is at war in a bloodthirsty quest to establish an Islamic caliphate—first in the Middle East, then in Europe, America, and ultimately the entire world.

Their often-stated, overriding objective is the annihilation of Christianity, which their leaders have declared to be enemy number one. Their commitment is on display in the great numbers of Christians they have slaughtered, churches they have destroyed, and artifacts and institutions related to Jesus they have obliterated.

At a recent conference in Jerusalem sponsored by the International Christian Embassy in Jerusalem and the World Jewish Congress, it was reported, “Across the Middle East in the last 10 years, 100,000 Christians have been murdered each year. That means every five minutes a Christian is killed because of his faith.”

An Inscrutable Mystery

What has changed since Jim Elliot and his friends died for their faith? Their deaths shocked the world. Today massive numbers are being slaughtered, and hardly anyone blinks. It doesn’t make sense.

What in our otherwise advanced culture has seemingly immunized a generation of human beings from evincing a sense of compassion and sympathy for innocent Christians and others who are being slaughtered in genocidal proportions?

Progressive, militant secularists and social revolutionaries probably see a godless world that Boko Haram Islamists and like-minded tyrants is largely ignored or justified by blaming America and the West as the cause of their angst. Ideologies and terrorists have attained celebrity status in many of our most prestigious institutions of higher learning.

However, there is an irredeemable flaw to this folly: Genocide is not a “manageable” enterprise. And it will come to our shores if the entrepreneurs of global jihad win the day.

Nor is Christianity alone being targeted. The bloodbath in Africa and parts of the Middle East is touching everything outside the parameters of subjugation to Sharia (Islamic law) and radical, religious despotism.

A Martyr’s Crown

For a generation of Christians that largely eschew unpleasantness and dwell on the upbeat, sunny side of life, suffering and decapitations are unpalatable subjects for sermons, living-room conversations, or dinner-table banter.

This head-in-sand posture can be partially explained by the fact that our educators, social regulators, self-help specialists, and pop-culture religious personalities have inculcated the masses for decades with a disdain for the “sin stuff.”

Unfortunately, the “sin stuff” is a very real part of the unavoidable here and now. We have been forewarned. God has provided pathways to the discernment that is so necessary as Bible prophecies spring to life before our eyes. A prime example is 2 Timothy 3:1–4:

But know this, that in the last days perilous times will come: For men will be lovers of themselves, lovers of money, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, uncoveting, unforgiving, slanderers, without self-control, brutal, despisers of good, traitors,
headstrong, haughty, lovers of pleasure rather than lovers of God.

The rapidly growing indifference to the sanctity of life, currently magnified by the war against Christ and Christianity, cannot be dismissed as unimportant in pursuit of the good life.

Little is said today of the five crowns to be distributed to different categories of Christians at the judgment seat of Christ. The crown for martyrs is described as follows: “Be faithful until death, and I will give you the crown of life” (Rev. 2:10).

The prelude to Christian martyrdom has remained exactly the same for more than 2,000 years. The antagonists’ causes or creeds are of no consequence. The choice they offer is always the same: “Renounce Jesus Christ and live; refuse and die.” The issue isn’t identifying with a particular religious sect. The issue is Jesus Christ and faith in Him.

Dr. Meriam Yahya Ibrahim of Khartoum, Sudan, in Africa had a recent encounter with the process. She was sentenced to death after refusing to renounce her faith in Jesus. The 27-year-old expectant mother was charged with leaving the Islamic faith to become a Christian.

The judge declared, “We gave you three days to recant, but you insist on not returning to Islam. I sentence you to be hanged to death.”

Her reply was emphatic: “I am a Christian, and I never committed apostasy.” Later, at her sentencing hearing, she repeated her affirmation of faith: “I am a Christian, and I will remain a Christian.”

Under extreme pressure from an international campaign for Dr. Ibrahim’s release, the Sudanese government let her go but then rearrested her as she was leaving for the United States.

Facing Up

For believers, two admonitions arise: (1) Be aware of the wholesale martyrdom of Christians outside the West, and (2) fulfill the obligation to respond by practicing what Scripture mandates: Remember the prisoners as if chained with them—those who are mistreated—since you yourselves are in the body also (Heb. 13:3).

Deliver those who are drawn toward death, and hold back those stumbling to the slaughter. If you say, “Surely we did not know this,” does not He who weighs the hearts consider it? He who keeps your soul, does He not know it? And will He not render to each man according to his deeds? (Prov. 24:11–12).

Perhaps it is time to ask ourselves the penetrating, personal question, “Should the time come when I stand in the same physical jeopardy for my faith in Christ, what will my response be?”

For countless thousands who have gone before us to gain a martyr’s crown, the answer was framed in a conviction: “How can I forsake Him who has never forsaken me?” Those words form an inescapable conclusion for all Christians for all of time.

ENDNOTE

1 “ISIS Declares Christians No. 1 Enemy,” WND.com, October 14, 2014 <tinyurl.com/WNDcty22>.
O Jerusalem! is the miraculous, true story of the Jewish people’s struggle to create a national homeland. Written like a novel, it will sweep you up in the emotional account of Israel’s rebirth as a nation in modern history.

Simon & Schuster - BH05 - $18

From the senior contributing editor of The Jerusalem Post comes a historical account of the so-called two-state solution and its failed formula for peace for more than 20 years. Caroline Glick offers a strong argument for what she sees as the best avenue for peace: a one-state solution.

Crown Forum - BH14 - $25

Order online at foi.org, use the enclosed envelope, or call us at 800.345.8461 (USA) | 888.664.2584 (CANADA). Additional shipping charges apply. In Canada/Australia, prices include GST/HST.
City of the Great King
History tells tales of many amazing cities. There was the splendor of ancient Athens, the magnificence of Rome, the wonder of Babylon, and the astonishing Colossus that once stood guard over the entrance to the ancient city of Rhodes, to name a few.

But no city can ever boast of its history and struggles or the presence of the Most High God like the ancient city of Jerusalem. Jerusalem is mentioned in Scripture more than 800 times and is the only city on Earth God chose to be “the city of the great King” (Ps. 48:8; Mt. 5:35).

Jerusalem began a 15-month-long celebration of its 3,000th anniversary in September 1995 when it commemorated King David’s conquest of the city.

But Jerusalem is even older than that and has been a focal point of the Bible since the days of Abraham.

AFTER ABRAHAM RESCUED HIS NEPHEW Lot from four kings who attacked Sodom, Gomorrah, Admah, Zeboim, and Zoar, he was visited by another king: “Then Melchizedek king of Salem brought out bread and wine; he was the priest of God Most High” (Gen. 14:18).

Salem is the ancient name for Jerusalem. As the psalmist Asaph wrote, “In Salem also is His tabernacle” (Ps. 76:2).

The word salam is related to the Hebrew word shalom and can be translated as “peaceful.” Melchizedek was king and priest to the Most High God from a city named Peaceful.

Yet throughout its history, Jerusalem has seen little peace. According to a secular historian, “it has seen at least 118 conflicts. It has been razed at least twice, has been besieged 23 times, and has had at least five separate periods of violent terrorist attacks in the past century.”

The first conflict mentioned in the Bible came in the days of Joshua. When Adoni-Zedek, king of Jerusalem, heard how the Israelite Joshua had captured Ai, he struck an alliance with four other kings in an effort to destroy Gibeon, a city greater than Ai that had deceived the Israelites into a treaty of protection (Josh. 10:1–5).

The Lord used Joshua to deliver Gibeon and kill the enemy kings. At this point, Jerusalem was under Jebusite rule and was known as Jebus. The Jebusites are usually classified as Canaanites, but only in a geographical sense. The Bible carefully distinguishes them from ethnic Canaanites (Gen. 15:21; Ex. 3:8, 17).

The Israelites ultimately failed to cleanse their inheritance of pagans. Not until David did Jebus finally fall to the Jewish people: “And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land. . . . David took the stronghold of Zion (that is, the City of David)” (2 Sam. 5:6–7).

David quickly made Jerusalem his capital. Then he “brought up the ark of God . . . to the City of David [Jerusalem] with gladness” (6:12).

David wanted to build a Temple, but God told him, “You shall not build a house for My name, because you have been a man of war and have shed blood” (1 Chr. 28:3). Instead, God told David, “It is your son Solomon who shall build My house” (v. 6). The name Solomon comes from the word shalom and means “peace.”

No city but Jerusalem could have housed the Temple because God declared, “I have chosen Jerusalem, that My name may be there” (2 Chr. 6:6). It took Solomon seven years to build the Temple, which was finished in 960 B.C.

AFTER SOLOMON, JERUSALEM EXPERIENCED difficulties. The kingdom became divided. Jerusalem remained the capital of the southern kingdom of Judah, which also included the tribe of Benjamin. The remaining 10 tribes constituted the northern kingdom of Israel, or Ephraim. In 722 B.C. Assyria overthrew the northern kingdom.

But Jerusalem remained in Jewish hands until 586 B.C., when the Israelites’ rejection of God and His Law brought judgment, as Moses had prophesied:

*But it shall come to pass, if you do not obey the voice of the Lord your God, to observe carefully all His commandments and His statutes which I command you today, that all these curses will come upon you and overtake you. The Lord will bring you and the king whom you set over you to a nation which neither you nor your fathers have known. Then the Lord will scatter you among all peoples, from one end of the earth to the other. In the morning you shall say, “Oh, that it were evening!” And at evening you shall say, “Oh, that it were morning!” because of the fear which terrifies your heart* (Dt. 28:15, 36, 64, 67).

The Babylonians conquered the southern kingdom and burned the holy city. Solomon’s Temple was leveled, and the Israelites went into captivity in Babylon, as God had promised through the prophet Jeremiah (Jer. 25:11–12).

In 538 B.C., Persian King Cyrus the Great allowed the Jewish people to return home, as Isaiah had prophesied. God had said Cyrus would perform all His pleasure, “Saying to Jerusalem, ‘You shall be built,’ and to the temple, ‘Your foundation shall be laid’” (Isa. 44:28).

Over time, Jerusalem and the Temple were rebuilt and dedicated in 515 B.C. Even though the Jewish people had lost sovereignty over Jerusalem, it remained their holy city. Sacrifices continued until Jerusalem was attacked in 167 B.C. by Seleucid ruler Antiochus IV, known as Epiphanes. After waging a guerilla-like rebellion headed by the Maccabees, the Jewish people threw off their oppressors and re-dedicated the Temple in 164 B.C.

Jerusalem was the capital of the Hasmonean (Maccabean) empire until Rome invaded in 63 B.C. The Romans appointed Herod the Great as king over Jerusalem. He ruled from 37 B.C. until his death in 4 B.C. He began renovating the second Temple, a project that took 46 years. This was the Temple Jesus visited as a child and taught from during His ministry. Herod’s Temple, along with Jerusalem, was destroyed in A.D. 70, as Jesus had foretold in His Olivet Discourse in Matthew 24.
ALTHOUGH THE WORLD REFUSES TO ACKNOWLEDGE Jerusalem as a Jewish city, God has no such problem. God promises to “bring back the captives of Jacob, and have mercy on the whole house of Israel” (Ezek. 39:25). In Ezekiel 40—48, He provides a multitude of details concerning the Millennial Temple, the city, and the land allotments that will go to the tribes of Israel.

He has destined Jerusalem to be the capital of a literal, 1,000-year Messianic Kingdom (Rev. 20:4–6). “And the name of the city from that day shall be: THE LORD IS THERE [Jehovah-Sham-mah]” (Ezek. 48:35).

After the thousand years, there will be a new heaven and new earth, “for the first heaven and the first earth had passed away” (Rev. 21:1). The New Jerusalem will come down from heaven, “prepared as a bride adorned for her husband” (v. 2).

This incarnation of Jerusalem will be unlike any city ever seen: “The city is laid out as a square; its length is as great as its breadth . . . twelve thousand furlongs. Its length, breadth, and height are equal” (v. 16).

Bible scholar John Walvoord explained, “The city is 12,000 stadia in length and width, approximately 1,400 miles on each side. Tremendous as is the dimension of the city, the amazing fact is that it is also 1,400 miles high.”

According to the apostle John, “The Lord God Almighty and the Lamb are its temple. The city [has] no need of the sun or of the moon to shine in it, for the glory of God illuminate[s] it. The Lamb is its light” (v. 22–23).

Jerusalem, the City of the Great King, will never again endure destruction, attack, or disease. It will only know God’s eternal presence. What a day that will be!

ENDNOTES


Thomas C. Simcox is the Church Ministries training coordinator and a Bible teacher for The Friends of Israel.
The HERO Invasion

The city of Houston ignited a Bill of Rights uproar a few months ago, and the controversy is not likely to die down anytime soon.

It started when the Houston City Council, at the urging of Mayor Annise Parker, passed the Houston Equal Rights Ordinance (HERO). The law added homosexuality and “gender identity” to the list of legally protected classifications.

A sizable segment of the citizenry objected, including a number of Christian pastors who opposed HERO from their pulpits. Meanwhile, civic activists mounted a petition campaign to force HERO to a public referendum, hoping residents would vote it down. To succeed, they needed more than 17,000 signatures. They obtained more than 50,000.

The trouble occurred when Houston officials examined the petition and questioned whether it had been properly prepared. According to them, some signatures were missing. They also alleged that some of the signers were not Houston residents.

The anti-HERO group pointed out it still had enough signatures to exceed the minimum needed. When the City of Houston refused to budge, the activists filed a lawsuit, asking a court to decide the rather technical issue.

It is customary in such civil lawsuits for the opposing parties to file formal demands for relevant evidence and information from the other side (termed discovery). The problem in this case is that the aggressive discovery effort mounted by the city’s attorneys (who, of course, also represented Mayor Annise Parker) consisted of serving subpoenas on five local pastors, demanding copies of every sermon they ever preached in their churches over the course of several years on the subject of the HERO law or “Mayor Annise Parker, homosexuals, or gender identity.” Mayor Parker is married to another woman.

These pastors were not even parties to the lawsuit. They were simply innocent, interested bystanders. The only thing they had ever done to warrant this bewildering invasion of their rights was to preach Bible-based criticisms of HERO. But apparently that was enough.

The public outcry against Houston’s intrusion into the churches and their pastors was vociferous. But Mayor Parker was unmoved. She tweeted her support for the subpoenas: “If the 5 pastors used pulpits for politics, their sermons are fair game.” She could not have anticipated what would happen next.

A host of legal experts began voicing their dismay with the intimidation by inquisition. The list included University of Houston Law Professor Peter Linzer, Texas Attorney General Greg Abbott, U.S. Sen. Ted Cruz (R-TX), and U.S. Commission on Civil Rights member Peter Kirsanow.

Even the Texas branch of the American Civil Liberties Union denounced the tactic. Eventually, even Mayor Parker had to admit there was “no question” the subpoenas were “overly broad.” Houston’s attorneys said they would “narrow” their demands to exclude the sermons but would still demand church leaders be forced to disclose other communications they have authored on homosexuality, including emails.

Some Christians may think this fracas is much ado about nothing. But I couldn’t disagree more. This case touches on the most basic notions of religious liberty. To misuse the levers of our judicial system to demand that pastors give the government evidence of what they preach is an abusive chilling of the free exercise of religion.

If you think a government subpoena is harmless, beware. If my time in Washington has taught me anything, it is this: The power to “investigate,” whether by subpoena or otherwise, is the power to destroy.

When drafting the Bill of Rights, Founding Father James Madison was keenly aware of similar religious-liberty abuses. Baptist pastors in his home state of Virginia were being jailed for refusing to comply with laws requiring them to be licensed before preaching. The same type of laws had flourished in England a century earlier. As a result, John Bunyan ended up writing portions of his famous Pilgrim’s Progress from the confines of a Bedford jail.

Madison promised to end such tyranny, and the result was his advocacy and draftsmanship that contributed to the Religion Clauses in the First Amendment of the U.S. Constitution.

A mere one or two degrees separate the violations then from the overbearing audacity of the City of Houston today. We ignore these warning signs at our peril.
Jerusalem and the Muslims
Most people know Jerusalem is important to three major religions: Judaism, Christianity, and Islam. What many may not know is that the city is referenced in the holy writings of Christians and Jews only and has only been the capital of the Jewish people.

Yet Islam considers Jerusalem its third holiest place. On any given day you can watch news from the Middle East and see Islamic crowds vowing to spill their blood for the sake of Jerusalem.

At the funeral in 2014 of a terrorist named Sarhan, the crowd shouted, “Sarhan, rest in peace, we will continue the struggle! With soul and with blood we will redeem you, Sarhan! Oh prisoners, we are united, and we have defeated the enemy! Millions of Martyrs (Shuhids) are marching to Jerusalem.”

Why such fervor when the Qur’an, Islam’s holiest book, doesn’t even mention Jerusalem? And Islam’s holiest site is Mecca. After Mecca comes Medina. Both are in Saudi Arabia. Muslims pray toward Mecca, with their backs toward Jerusalem. It is the Jewish people who pray facing Jerusalem.

So why do Arabs shout in the streets, “We will sacrifice our blood and souls for you, Jerusalem”? What is it about Jerusalem that makes the Muslims want it? The answer lies in the nature of Islam.

In Islamic theology, once Muslims capture something, it is a disgrace to lose it. The Jewish presence in Jerusalem and, in fact, all of Israel, disgraces them. So they will do whatever it takes to eradicate the Jewish presence and recapture what they lost.

Today Arabs speak of Jerusalem as though it were their holiest city. But when the Muslims ruled the area, Jerusalem was never their capital. And it was never the heartbeat of Islam.

For almost 1,100 years, Jerusalem was the focal point of Jewish life. It was the capital of the Davidic dynasty for more than 400 years and the capital of the Jewish people in their land for five and a half centuries, following their return from the Babylonian Captivity—even though they were no longer sovereign.

But in A.D. 70, when Rome crushed a Jewish rebellion that had been brewing for years, it destroyed the city and the Jewish Temple.

In A.D. 135, Roman Emperor Hadrian crushed another Jewish rebellion. To ensure the Jewish people would not attempt to retake the city, Hadrian paganized it, changing the district name from Judea to Palestina (hence, the name Palestine) and renaming Jerusalem Aelia Capitolina.

He also outlawed all Jewish residency and practices. The city remained pagan until A.D. 335 when Roman Emperor Constantine converted to Christianity. With the help of his mother, Helena, who oversaw the building of many churches, including the Church of the Holy Sepulchre, he made Jerusalem a Christian center.

Enter Islam

In the seventh century, a new religion arose in the world—Islam. For years, the Kaaba (a mosque built around a black stone) in Mecca was a place of worship for Arabs, who had more than 300 gods.

Muhammad (A.D. 570–632), believing himself to be a prophet, claimed to receive new revelation from an angel and began to teach against polytheism, advocating belief in one God whom he called Allah. His fellow Meccans rejected his teaching; and in 622 he was forced to flee to Medina, a city with many Jewish residents. He presented himself to the Jews as a prophet and tried to attract them with Jewish-like practices.

According to Islam expert Daniel Pipes, Muhammad provided “a Yom Kippur-like fast, synagogue-like place of prayer, permission to eat kosher food and approval to marry Jewish women. Most important, ... repudiated the pre-Islamic practice of the Meccans to pray toward the Ka’ba, teaching them to pray toward Jerusalem. He believed Jewish people would embrace his teaching because it was so much like theirs.

But Muhammad was wrong. The Jews of Medina embraced neither him nor his teaching. Wrote historian Paul Johnson, “Mohammed’s development of a separate religion began when he realized that the Jews of Medina were not prepared to accept his arbitrarily contrived Arab version of Judaism.”

Mohammed ... gave a deliberate new thrust to Islamic monothelism. He altered the nature of the Sabbath and changed it to Friday. He changed the orientation of prayers from Jerusalem to Mecca. He redated the principal feast. Most important of all, he declared that most of the Jewish dietary laws were simply a punishment for their [Jewish people’s] past misdeeds, and so abolished them, though he retained the prohibitions on pork, blood and carcasses, and some of the slaughtering rules. To this day, Islam is a revisionist religion that changes repeatedly based on expediency.

Muhammad died in 632, leaving no male heir. Abu Bakr took the title of caliph (leader or deputy of Muhammad). Succeeding him was Caliph Omar, who led the Arabs to conquer Syria; Iraq; and in 638, the center of Christianity, Jerusalem.

Islam Gains Control

Omar is said to have been shocked at the filth and rubble that lay strewn about the Temple Mount. Because the holy site had been neglected, he made the Christian Patriarch Sophronius grovel in the muck. Afterward Omar set about clearing the site. He built a wooden mosque on the compound. Most scholars believe the mosque was built on the foundations of an early Christian Church.

In 661, the Umayyad dynasty began ruling and established the capital of the Muslim empire in the Syrian city of Damascus. The ruling caliph instituted many reforms in the mostly Christian city of Jerusalem. The Jews, considered “people of the book,” were now permitted to return and resettle the city.

Muslim pilgrims from around the world circle Islam’s holiest shrine, the Kaaba, in the Muslim holy city of Mecca (Dilek Mermer/Anadolu Agency/Getty Images).

Ramadan preparations near the al-Aqsa Mosque (Saeed Qaq/Anadolu Agency/Getty Images).
Desiring to build a symbol of Islamic victory over Judaism and Christianity, Arab Caliph Abd al-Malik built the Dome of the Rock in 688 on the site that had housed the two Jewish Temples. It was designed and crafted by Byzantine architects who made sure it was much larger than the Church of the Holy Sepulchre, built 300 years earlier. Inside the Dome is an outcropping of the bedrock of Mount Moriah. The Dome is considered the oldest Islamic monument in the world.

Jerusalem’s importance to Islam derives primarily from the traditional story attached to Muhammad, called the Night Journey. According to the Qur’an, Allah took Muhammad by night “from the most sacred mosque to the furthest mosque, whose precincts We blessed, in order that We might show Him some of Our signs; for He is the One Who hears and sees [all things].”

Muhammad is said to have mounted a winged steed named al-Buraq (“lightning”) and been guided by the angel Gabriel from the Kaaba in Mecca to the furthest mosque. There he supposedly prayed with Adam, Abraham, Joseph, Jacob, Moses, and Jesus. From that rock Gabriel is said to have guided him by a ladder of light into heaven where he saw Paradise and spoke with Allah.

This vision is extremely important to Islam today. However, at the time of the vision, there was not a single mosque in what had been the Jewish capital.

“Then, in 715, to build up the prestige of their dominions, the Umayyads did a most clever thing,” wrote Daniel Pipes. “They built a second mosque in Jerusalem, again on the Temple Mount, and called this one the Furthest Mosque (al-masjid al-aqsa, Al-Aqsa Mosque). With this, the Umayyads retroactively gave the city a role in Muhammad’s life.”

It was a master stroke of Islamic revisionism.

According to Muhammad ibn al-Hanaﬁya (638-700), a close relative of the prophet Muhammad, “These [Umayyads] pretend that God put His foot on the Rock in Jerusalem, though [only] one person ever put his foot on the rock, namely Abraham.”

The Umayyad rule came to an end in 750 when other Arab tribes became agitated and replaced the dynasty with a new Arab group called the Abbasids. Their caliph’s capital was Baghdad in what is today Iraq. The Abbasids had little regard for Jerusalem other than to tax it heavily.

Jerusalem became a neglected city and fell into obscurity. By 1016 the Dome of the Rock collapsed. Its gold was stripped to pay for repairs to the al-Aqsa Mosque. This period was marked by numerous uprisings and wars triggered by the burden of heavy taxation.

Under the Muslims, Jerusalem would remain an obscure city until the Crusaders captured it in 1099.

ENDNOTES


4 Ibid.


7 Pipes.

8 Ibid.
### Statement of Ownership

**Title of publication:** ISRAEL MY GLORY  
**Publication Number:** 270-660  
**Date of filing:** September 4, 2014  
**Frequency of issue:** Bimonthly  
**Number of issues published annually:** 6  
**Annual Subscription Price:** $19.95  
**Location of known office of publication:** 1179 Almonesson Road, Westville, NJ 08093  
**Location of headquarters of general business and publishers:** 1179 Almonesson Road, Westville, NJ 08093  
**Names and addresses of publishers, editor, and managing editor:**  
- **Publisher:** The Friends of Israel Gospel Ministry, Inc., 1179 Almonesson Road, Westville, NJ 08093.  
- **Editor-in-Chief:** Lorna Simcox, 1179 Almonesson Road, Westville, NJ 08093.  
- **Managing Editor:** Lorna Simcox, 1179 Almonesson Road, Westville, NJ 08093.  
**Owner:** The Friends of Israel Gospel Ministry, Inc. A non-profit organization.  
**Known bondholders, mortgagees, and other security holders owning or holding one percent or more of total amount of bonds, mortgages, or other securities:** None  
**Tax Status:** Has not changed during preceding 12 months  
**Publication Title:** Israel My Glory  
**Issue date for circulation data below:** September/October 2014  

#### Extent and nature of circulation:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Total Number of Copies (Net press run)</td>
<td>192,217</td>
<td>182,150</td>
</tr>
<tr>
<td>Paid Circulation (By Mail and Outside the Mail)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Mailed Outside-county Paid Subscriptions</td>
<td>179,663</td>
<td>167,859</td>
</tr>
<tr>
<td>(2) Mailed In-county Paid Subscriptions</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>(3) Paid Distribution Outside the Mail including Sales Through Dealers and Carriers, street vendors, counter sales, and other paid distribution</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>(4) Paid distribution by Other Classes of Mail through the USPS (e.g., First-Class Mail)</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>B. Total Paid Distribution</td>
<td>179,663</td>
<td>167,859</td>
</tr>
<tr>
<td>Free or Nominal Rate Distribution (By Mail and Outside the Mail)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Free or Nominal Rate Outside-County Copies</td>
<td>6,075</td>
<td>6,060</td>
</tr>
<tr>
<td>(2) Free or Nominal Rate In-County Copies</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>(3) Free or Nominal rate Copies Mailed at Other Classes Through the USPS (e.g., First-Class Mail)</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>(4) Free or Nominal Rate Distribution Outside the Mail (Carrier or other means)</td>
<td>None</td>
<td>None</td>
</tr>
<tr>
<td>C. Total Free or Nominal Rate Distribution Requested Circulation</td>
<td>6,075</td>
<td>6,060</td>
</tr>
<tr>
<td>D. Total Distribution</td>
<td>185,738</td>
<td>173,919</td>
</tr>
<tr>
<td>E. Copies Not Distributed</td>
<td>6,479</td>
<td>8,231</td>
</tr>
<tr>
<td>Total</td>
<td>192,217</td>
<td>182,150</td>
</tr>
<tr>
<td>Percent Paid</td>
<td>96.7%</td>
<td>96.5%</td>
</tr>
</tbody>
</table>

I certify that the statements made by me above are correct and complete. James A. Showers, President
The adage “A picture is worth a thousand words” is truly apropos since a photograph can instantly tell a complete story. I’ve always thought it would be spectacular to study a picture of Jerusalem taken 600 years ago, so I could experience the medieval city unfolding before my eyes.

I’d be able to appreciate the splendor of the ancient architecture, peer into the bustling market full of shoppers buying food for their families, and watch children playing in the venerable capital of ancient Israel. Yet we are only left with written words and old maps to help us understand the Jerusalem of that time.

The first photographs of the city were taken in 1844 when French photographer Joseph-Philibert Girault de Prangey captured Jerusalem for the first time by daguerreotype, the first publicly known photographic process.

His pictures of 171 years ago cast a dark shadow on Jerusalem that I did not expect to see. They reveal a city that was desolate, uninhabited, and collapsed. Each image paints Jerusalem as barren and forsaken—abandoned by the world. Not a single soul graces any of his shots; every view lacks people, the life of any city.

And the ingenious architecture that made Jerusalem famous in the days of...
the Roman Empire appears to have crumbled to dust. It was never preserved.

Girault de Prangey’s pictures told a story worth a thousand words about a Jerusalem forgotten.

**Mamluk Period**

**(A.D. 1260–1517)**

The Jerusalem of the Bible, where God set His heart, fell into heavy neglect not long after the Mamluk Muslims took control of it. The Mamluks were originally military slaves of the Ayyubid dynasty in Egypt that rose to power under Saladin and took control of Egypt in 1250. Ten years later, the Mamluks demonstrated their ability by pushing back the Mongols, defeating the Crusaders, and capturing Syria and the Holy Land.

The once-famous capital of King David was relegated to merely another city of the Mamluk dynasty governed from Damascus. Initially the Mamluks sought to make Jerusalem the center of Islamic studies, commissioning beautiful building projects that can still be appreciated today in areas of the Muslim Quarter. Yet the rest of the city and its people fell to the wayside.

The Mamluks imposed a heavy tax on Jerusalem’s Jews and Christians, forcing Christians to wear blue turbans and Jews to wear yellow ones to distinguish them from Muslims.

The city’s shrines became dilapidated, and Bedouin tribesmen made it difficult for pilgrims to come and worship in the holy city. Pilgrimages provided Jerusalem’s primary revenue. Without the steady income, the City of Peace fell from its place of prominence among the world’s cities.

In addition, two earthquakes shook Jerusalem to the core, leaving many buildings uninhabitable; and a plague known as the Black Death took the lives of many Jerusalemites.

By the end of Mamluk rule, the city’s population had shrunk from 40,000 (in 1260) to 10,000 because of heavy taxation and extreme neglect.

**Ottoman Control**

**(1517–1917)**

The Ottoman Turks captured Syria and the Holy Land, wresting Jerusalem from the grip of the Mamluks and transferring authority from Mamluk Damascus to Ottoman Constantinople.

Like their predecessors, the Ottoman sultans were known for their heavy-handed taxation: “Minorities would survive, or even thrive, as long as they paid their taxes.”

One of the great sultans of the Ottoman Empire was Suleiman the Magnificent; his name says it all. He sought to make Constantinople the center of Islamic life through his architectural achievements that still stand today in both Constantinople and Jerusalem. The current walls of the Old City are his handiwork. He rebuilt them and permitted Jewish people to immigrate to Ottoman Palestine. A small number of Jews returned to Jerusalem, and many more established the city of Safed in the north.

After Suleiman’s death, subsequent rulers of the Ottoman Empire lost vision and passion for the holy city. With little attention given to Jerusalem, her streets slowly disappeared under sewage because of a lack of management. The sewage had no runoff, so it seeped from the unkempt roads into the city’s vital water cisterns, making Jerusalem’s water undrinkable.

Jerusalem’s homes were disintegrating and grew dilapidated due to heavy property taxes that impoverished homeowners. Famous American author Mark Twain chronicled his visit to Jerusalem in 1867 while it was still under Ottoman rule: “Jerusalem is mournful, and dreary, and lifeless. I would not desire to live here,” he said in The Innocents Abroad.

Areas of the city, the Galilee, and the Carmel mountain range were completely deforested and forgotten. Without trees in the mountains to soak up the rain, the valleys filled with water and eventually turned into malaria-infested swamps. Even the Arabs didn’t want the land.

These were the challenges early Jewish settlers faced as they immigrated to Ottoman Palestine in the 1880s. In fact, many lost their lives from malaria due to the conditions the absentee Ottoman landowners allowed to fester there.

Mark Twain commented on the general state of Israel under the Ottomans:

*It is a* desolate country whose soil is rich enough, but is given over wholly to weeds—a silent mournful expanse. . . . A desolation is here that not even imagination can grace with the pomp of life and action. . . . We never saw a human being on the whole route. . . . There was hardly a tree or a shrub anywhere. Even the olive and the cactus, those fast friends of worthless soil, had almost deserted the country.*

For this reason the Fifth Zionist Congress more than 110 years ago created the Jewish National Fund (JNF). The JNF raised money from Jewish communities around the world and legally purchased and cultivated land in Israel under the Ottoman Empire. It planted more than 250 million trees and a new future in the barren, lifeless country neglected by the Muslim Mamluks and Ottomans.

The Jewish people shed much blood, sweat, and tears to bring life to a land that no one else seemed to care much about.

---


Christopher J. Katauka hosts “The Friends of Israel Today” radio program and is the director of Onraces and a Bible teacher for The Friends of Israel.
Ordinary residents benefited from the veneer of civility that Britain brought to the Holy City, even as London betrayed its solemn promise to establish a national home for the Jews.

In 1917, during World War I, the British captured Jerusalem from the Ottoman Turks and governed it from December 1917 until May 1948 when, depleted and detested by Jews and Arabs alike, they withdrew.

British rule altered the city—aesthetically, politically, and culturally.

In a little over three decades, the British shaped the architecture of the city, permanently influencing its hue by ordering all building exteriors be uniformly finished in Jerusalem stone, which ranges from gentle pink to off-white. They introduced radio, advanced public health and sanitation, established a currency, and issued postage stamps.

Since Mecca and Medina outrank Jerusalem in Islam, the Islamic Ottomans had treated the city like a backwater. The Christian British, however, venerated it and bestowed on it a veneer of modernity and Western civilization.

Had you observed Jerusalem evolve from Ottoman to British rule, you would have noticed the increase in population. Hardship during World War I
had driven out many of the city’s 45,000 Jews. By 1922 the trend began to reverse. Of the 62,578 people living in Jerusalem, 33,971 were Jewish. There were 14,699 Christians and 13,413 Muslims, along with 495 others.

Jerusalem also began to develop a skyline. The Hebrew University officially opened on Mount Scopus in 1925. The centrally located YMCA, planned by Arthur Louis Harmon, architect of New York City’s Empire State Building, opened in 1935. It melded Byzantine, Romanesque, Gothic, and neo-Moorish styles.

Across the street stood the King David Hotel, with its European exterior and Levantine interior. It opened in 1931. The Arab-built Palace Hotel, another architectural gem, built in 1929, was several blocks away.

The General Post Office and Anglo-Palestine Bank went up side by side on Jaffa Street in the late 1930s. The already established outdoor Mahane Yehuda Market farther west on Jaffa Street had expanded. So, too, did the ultra-Orthodox Mea Shearim district, within a comfortable Sabbath walking distance of the Old City.

Small neighborhoods catering to various populations sprang up near the train station, whose single track, built by French contractors for the Ottomans, linked Jerusalem to the Mediterranean coast and beyond. The British improved both the track and station house. Nearby sprang up the mixed Christian and Muslim neighborhood of Bak’a and “colonies” for Greek and Armenian Christians.

In 1920, on land expropriated from the northern Jewish suburb of Atarot, the British even opened an airfield.

Materially, life was getting better day by day.

By 1928, electricity had become readily available. The city had a reservoir, though it lacked an infrastructure for efficient water distribution. The British also made headway in solving that perennial problem and, by 1935, had drawn a pipeline that delivered drinking water up to Jerusalem from the coastal plain. Many people still continued to use rooftop cisterns to capture rainwater.

And the population continued to increase. By 1931 there were 51,222 Jews, 19,894 Muslims, and 19,335 Christians.

Modern media, too, came to Jerusalem. The Palestine Broadcasting Service went on the air in 1936. The English-language Palestine Post appeared in 1932. Haaretz, printed in Hebrew since 1918, was brought up to Jerusalem from Tel Aviv daily. And the father of modern Hebrew, Eliezer Ben-Yehuda, had launched the fledgling Hebrew press back in Ottoman days.

The radio studios were in Jerusalem, while the transmitter was in Ramallah slightly north of the city. Broadcasts were in English, Arabic, and Hebrew. The Jews grumbled that less than 30 percent of airtime was devoted to Hebrew programming—and that included classical music. Radio certainly caught on. By 1946 there were 60,000 licensed sets, 80 percent purchased by Jews.

IN THE POLITICAL REALM, TRY AS THEY MIGHT, the British proved to be serial fumblers.

On November 2, 1917, a few weeks before they had captured Jerusalem, His Majesty’s government issued the Balfour Declaration, promising to establish a national home for the Jewish people in Palestine.

The post-World War I international powers adopted this promise at the 1920 San Remo conference. And in 1922, the League of Nations codified the Balfour Declaration, granting Britain the “Palestine Mandate” expressly so the British could create “a national home for the Jewish people.”

As soon as they arrived in Jerusalem, however, the British got wobbly. Their default policy was to placate the Arabs, who visceraIly opposed creating a national Jewish homeland anywhere in the Middle East.

On September 16, 1922, the British divided Mandatory Palestine into two administrative areas, earmarking 77 percent for the Arabs. The space for a Jewish national home shrunk dramatically. In 1946 that big chunk of territory officially became the Hashemite Kingdom of Transjordan.

With the appointment of Ronald Storrs as Jerusalem’s military governor in 1917, the die had been cast. Thoroughly unsympathetic to the Zionist cause, Storrs made sure the city’s Jewish majority was not reflected in the distribution of municipal power.

He organized a municipal council and appointed an equal number of representatives from the various communities. Later the British arranged elections for a 12-member council evenly divided between Christians, Muslims,
and Jews based on a dozen constituencies. Even though the city had a Jewish majority and the Jews comprised most of the taxpayers, the British always appointed a Muslim mayor and two deputy mayors: one Jewish and one Christian.

As Jerusalem’s Jewish population grew, British efforts to appease Arab rage invariably fell short. During Passover 1920, the city’s Arabs rioted, killing five Jews, wounding hundreds, and looting property. This was one in a seemingly relentless series of intifadas (uprisings) that have now spanned nearly 100 years.

Anything could provoke the Arabs. Typically, it was an unfounded rumor that the Jews planned to destroy the Dome of the Rock or al-Aqsa Mosque, Muslim holy places atop the Temple Mount.

Things went from bad to worse. In 1921, the British appointed Hajj Amin al-Husseini to be the mufti, or spiritual leader, of the area’s Arab Muslims. He would remain at the epicenter of anti-Zionist incitement until he fled to Hitler’s Berlin during World War II.

With the mufti leading the way, Arab violence became a toxic reality of life in Jerusalem. In 1925 the spark was a general strike. In 1926 it was a protest against the French presence in Syria. In 1928 it was the installation of a flimsy partition at the Western Wall to separate Orthodox Jewish men and women during the Yom Kippur prayer service.

In August 1929 some of the most gruesome and sadistic Arab rioting enveloped Hebron, Jaffa, and Jerusalem. The spark? Jews had brought chairs to the Western Wall so elderly and infirm worshipers could sit during Yom Kippur services. A week of countrywide rioting left 116 dead.

Sharing environs with the Arabs became too dangerous. Jewish shop owners began abandoning the Old City.

In 1933, in a variation on a theme, the Arabs rioted, this time targeting the British as much as the Jews. In 1936 the mufti instigated yet more rioting—this time under the auspices of the Arab Higher Committee.

In an attempt to mollify the Arabs, the British initiated one measure after another that backpedalled on the Balfour Declaration. The British government’s Peel Commission of 1936 recommended dividing the remainder of Palestine into two states. But the Arabs rejected any territorial compromise, even though they would have gotten most of the land.

Then Arab violence escalated. Organized gangs bombed public transport and shot at vehicles along the Tel Aviv-Jerusalem road.

And still, Jerusalem retained its Jewish majority.

Finally, in May 1939, only months before World War II would engulf Europe’s Jews, Britain officially reneged on the Balfour Declaration. London issued a so-called White Paper, closing the gates of Palestine to Jewish people and barring them from purchasing land.

After that, British authorities dropped even the pretense that Jewish interests were of any concern. They kept the doors to Palestine locked tightly throughout the Holocaust, denying Europe’s Jews a haven. Still, the two main Zionist camps led by David Ben-Gurion and Ze’ev Jabotinsky supported Britain’s war effort.

Only in February 1944, with the Allied victory assured, did the Irgun organization under Jewish leader Menachem Begin kick off its campaign to throw the British out of Palestine with an attack on the immigration offices in Jerusalem.

That year, Jerusalem’s Muslim mayor died in office. But under Arab pressure, the British did not allow his Jewish deputy to succeed him, even though Jews were a 61 percent majority.

World War II ended in Europe in May 1945. But Jerusalem found no peace. Jabotinsky’s followers embarked on a guerilla campaign to throw the British out of Palestine.

Finally, in November 1947, the UN decided that, with the exhausted British quitting, the Jews and Arabs should divide eastern Palestine into two states. The Arabs rejected the compromise; the Jews reluctantly accepted it.

Open warfare between Arab marauders and Jewish self-defense forces became a feature of daily life. Jerusalem neighborhoods were divided by barbed wire to protect residents from attack. In February 1948, the Palestine Post building was bombed; and two months later, 77 Hebrew University and Hadassah Hospital workers were murdered when Arabs attacked their convoy to Mount Scopus.

Food and sometimes water became scarce. Arab guerrillas attacked trucks bringing supplies up to Jerusalem from the coastal plain.

Jerusalem went into the War of Independence already partly divided: The Old City, for all practical purposes, was in Arab hands.

Jewish life behind the Old City walls had become untenable; and the last remaining Jews, mostly Orthodox elderly people, were evacuated on May 27, 1948, on the eve of the city’s fall to the Arabs.
EDITOR’S NOTE: Hilda Salaman Ferder Goldberg, 83, spoke with Elliot Jager in her living room about growing up in British Mandate Palestine. These are her words.

My father was assigned to be the American Express bureau chief in Palestine, and my parents arrived from England in 1929—just in time for the Arab riots.

Mummy told me that in those days she kept a pot of boiling oil on the stovetop. She’d been advised to pour the oil down on any mob that tried to storm the building.

The American Express offices were situated just inside the Jaffa Gate of the Old City. My father always carried a gun and kept another in his desk drawer.

He had Jewish and Arab employees.

The bookkeeper was a man named Aaron Bloch. He went on to marry a girl named Dora. When she was already a grandmother, she was murdered by Idi Amin’s soldiers in Uganda in retaliation for Israel’s Entebbe rescue on July 4, 1976.

My parents lived on King George Street, not far from where the Great Synagogue now stands.

It was me, my parents, and my brothers and sister.

I was born in 1931 in Palestine at Shaare Zedek Hospital, which was then on Jaffa Road.

I attended an English-language girls school—Evelina De Rothschild. In many ways it was a typical British girls’ school. We wore uniforms and hats. And we also had Jewish religious studies. My parents sent me there because the language of instruction was English, and they could speak to the teachers and principal in English. The school was then in Musrara near the Old City.

It was the first school for girls in Jerusalem and was paid for by the British Jewish banker Lionel Nathan de Rothschild. A few years ago, when I moved back to Israel, we had a school reunion party, and many of the “old girls” turned out.

Outside of class, we spoke to one another in Hebrew; but inside, only in English.

The school had a rule: Because of Arab-Jewish tensions, the girls could not participate in extracurricular activities outside the school compound.

It was an exciting time. As my father was the head of American Express, he mixed with the business and political elite of Jerusalem, including [first high commissioner for Palestine] Sir Herbert Samuel.

Even we children enjoyed visits to Government House, on the Hill of Evil Counsel.

There was a store frequented by ex-patriots called Spinneys near the Russian Compound. I remember what a treat it was to go there. My parents would buy kippers [smoked fish] that had been delivered from London.

Every Friday, my mother made steak and kidney pie—kosher, of course!

There were three movie houses in Jerusalem: the Edison, Eden, and Zion. As a special treat, in 1938 I think, my mother took me out of school and we went to see Snow White and the Seven Dwarfs—in Technicolor—which had arrived in Palestine.

Every day an Arab milkman delivered our order on a donkey.

There were not many cars in Jerusalem, but Daddy had a Dodge and an Arab driver. When Daddy went through the Arab areas, the driver wore a tarbush [Turkish hat] and otherwise no hat at all.

Because of his [Daddy’s] position, we also had a telephone. I remember the number to this day: 5360.

Water shortages affected everyone. My mother had to recycle bath water to wash the floors. We had electricity, though there were often outages.

Then, in 1948, Daddy was reassigned to Cairo. We remained there until 1950 when it became too dangerous, and we moved back to England.

✡
On June 30, 1967, the first Friday after the official reunification of Jerusalem, Muslim and Christian Arabs—whom Jordan had banned from the Dome of the Rock and al-Aqsa Mosque, and Church of

Following the War of Independence, Israelis faced economic hardship, Arab aggression, and life in a divided capital. Nevertheless, the western part of the city, which was under Israeli sovereignty, thrived and developed.

This map shows metropolitan Jerusalem today, along with the 1949 armistice lines, also called the green line. From 1949 until June 1967, Jordan held the portion of the city colored in purple. Many world leaders want to divide the city again along the green line in an effort to obtain peace. The move would place Jewish and Christian holy sites, as well as long-established Jewish neighborhoods, into a future Palestinian state.

A City Divided

- 1949 armistice lines
- Captured by Israel in the 1967 war
United States. of his parents who, bit by bit, shipped the appliances from the letters home show how appreciative he was of the generosity such “luxuries” as a stove, refrigerator, or washing machine. His leader and Israel’s first premier, David Ben-Gurion.

The prestate Jewish underground headed by Jewish Agency Army during World War II. He wound up in the Haganah, to Jerusalem after serving in the U.S.

food, and bars of soap. He thanked them “loads!” for their lat-

February 11, 1949, Moshe Sachs dashed off a letter to his parents in the States.

The divided city was both thrilling and hardscrabble.

As a result of the fighting, the Jewish population in Jerusalem dropped to 69,000. Many people left for opportunities in Tel Aviv. Fewer than 1,000 Christians and virtually no Muslims remained.

Since Jerusalem was the epicenter of Zionism, it was only fitting that in August 1949, the remains of Binyamin Ze’ev (Theodor) Herzl, the father of modern political Zionism, were reinterred there at the military cemetery now bearing his name. Herzl, who died in 1904 at age 44, had been buried in Vienna, Austria.

For ordinary Jerusalemites, life in the divided city was both thrilling and hardscrabble.

Before ushering in the Sabbath on February 11, 1949, Moshe Sachs dashed off a letter to his parents in the States. He thanked them “loads!” for their latest package: canned milk, chicken, baby food, and bars of soap.

Sachs, a Conservative rabbi, had come to Jerusalem after serving in the U.S. Army during World War II. He wound up in the Haganah, the prestate Jewish underground headed by Jewish Agency leader and Israel’s first premier, David Ben-Gurion.

Though he worked for the Agency, Sachs’ salary didn’t cover such “luxuries” as a stove, refrigerator, or washing machine. His letters home show how appreciative he was of the generosity of his parents who, bit by bit, shipped the appliances from the United States.

In a letter dated March 29, 1949, he wrote, Last Shabbat, we took a long walk through Julian’s Way [today King David Street]. It was the first time I’d been right in front of the King David hotel and the Jerusalem YMCA. The area had been secured in the fighting immediately after May 15, but civilians had been kept out until recent weeks. Now the area is again humming—with immigrants and families that are spreading out. Water supplies were erratic. By being thrifty and drawing water from a cistern under the porch, the Sachs family had enough to meet most of its needs.

Electricity was so dear that the family used kerosene for cooking and heating. People would line up to buy kerosene sold from the back of a truck. However, there was one job where they didn’t skimp on electricity: laundering the diapers in the washing machine.

There was no money for furniture. So the Sachs family ate off boxes and suitcases—and still entertained regularly. Telephones were a luxury. Few people had one. Moshe’s father in the United States had a heart attack, so Moshe tried to keep up to date by relying on ham radio operators.

There were not many stay-at-home moms in Jerusalem in those days. Women worked to help make ends meet. Workers could never count on getting paid on time. Fortunately, corner grocery stores and butcher shops operated on credit for months on end.

Yet the atmosphere was far from glum.

As conveyed in Sir Martin Gilbert’s Jerusalem in the Twentieth Century, here is how Benjamin Ferencz, a Hungarian-born American lawyer and former prosecutor at the Nuremberg, Germany war-crimes trials, found Jerusalem in 1950:

Everyone seemed so full of hope and enthusiasm . . . that a new era was dawning for them. And the children were all so beautiful and the source of so much pride to all and not merely to the parents. The Jews I knew back home were all lawyers, doctors or businessmen, and here I saw workers in the streets, cleaning and digging ditches.

Gilbert also recounted the experiences of Mary Clawson, a Californian whose husband was an adviser to the Israeli government. She captured the city’s ambiance in a 1953 letter home: Almost everyone looked poor; I did not see a single woman wearing hose, and the men wore no neckties; I must say I think the lack of hose and neckties were both excellent ideas. There seemed to be an astounding number of good bookstores around.

We have no ration cards yet. So no coffee, eggs, meat, margarine, sugar, soap, etc. The neighbors have been unbelievably helpful and friendly and given or loaned us precious rationed things to eke out our meals, though I have been eating a huge amount of plentiful bread. I have never met so many people I like in so brief a time.
Tourism became an important element in the city’s economy, and new hotels went up. Some tourists passed through west Jerusalem on their way to the Arab side. In 1958, Rev. John Keppel; his wife, Mildred; and their two children, Daniel and Mark, flew to Lod Airport outside Tel Aviv via Athens. Rev. Keppel was on his way to his new congregation in Indianapolis, Indiana, after three years of missionary work in Falkirk, Scotland. Dan was about 10 at the time. The Keppels crossed into the Jordanian side of Jerusalem through the Mandelbaum Gate checkpoint. From there they toured the Old City, Jordan River, and Dead Sea before heading to visit an orphanage in Jordanian-held Bethlehem.

Dan, now a financial consultant in New Jersey, showed me some of the slides his parents took of the visit. One is a forlorn photograph of the Western Wall. On the Jewish side of town, journalist Gershon Agron, founder of the English-language *Palestine Post*—later *The Jerusalem Post*—became mayor in 1955. Even as mayor, Agron insisted on reviewing the *Post*’s daily editorial before the newspaper went to press.

**ISRAELIS RESPONDED TO ARAB REJECTIONISM** and intimidation by building the area of Jerusalem they did control. Unable to use its historic Mount Scopus campus because it was encircled by Jordanian-controlled territory, Hebrew University made the Terra Sancta compound in central Jerusalem its main site and held classes at dozens of locations around the city. In 1958, the new Hebrew University campus in Givat Ram was inaugurated.

Hadassah Hospital on Mount Scopus was similarly off limits. So a new hospital was constructed on the hills overlooking Ein Kerem and opened in 1961. The hospital became a reality thanks to the generosity of thousands of American-Jewish “Hadassah ladies” who helped raise the funds for its construction. Hadassah is the world’s largest women’s Zionist organization.

The Binyanei Ha’uma (People’s Congress) convention center, begun in 1950, was fully completed in 1963. Ben Yehuda Street became the heart of the business district, and nearby Mahane Yehuda Market continued to thrive as the city’s fresh-produce market.

Food was indeed a problem for the entire country. About half the city’s food supply needed to be trucked to the capital over rudimentary roads. And, as Mary Clawson wrote, “The food budget needs constant watching and scrimping, and no dining out.” She also said there was “no money for a car” and “not enough money for clothes.”

Life in the Arab sector of divided Jerusalem was even harsher. The Hashemite Kingdom of Jordan made little constructive investment in the city. Its main feats involved demolishing the Jewish Quarter and dozens of synagogues in the Old City, desecrating Jewish graves on the Mount of Olives, and formally annexing east Jerusalem in December 1948. On July 27, 1953, Jordan’s King Hussein announced Jerusalem would be his “alternative capital,” though he remained in Amman most of the time.

Tourism became an important element in the city’s economy, and new hotels went up. Some tourists passed through west Jerusalem on their way to the Arab side. In 1958, Rev. John Keppel; his wife, Mildred; and their two children, Daniel and Mark, flew to Lod Airport outside Tel Aviv via Athens. Rev. Keppel was on his way to his new congregation in Indianapolis, Indiana, after three years of missionary work in Falkirk, Scotland.

Dan was about 10 at the time. The Keppels crossed into the Jordanian side of Jerusalem through the Mandelbaum Gate checkpoint. From there they toured the Old City, Jordan River, and Dead Sea before heading to visit an orphanage in Jordanian-held Bethlehem.

Dan, now a financial consultant in New Jersey, showed me some of the slides his parents took of the visit. One is a forlorn photograph of the Western Wall.

On the Jewish side of town, journalist Gershon Agron, founder of the English-language *Palestine Post*—later *The Jerusalem Post*—became mayor in 1955. Even as mayor, Agron insisted on reviewing the *Post*’s daily editorial before the newspaper went to press.

**ALL THE WHILE, THE MENACE OF ARAB SNIPERS** and infiltrators was never far away.

Jerusalem was surrounded on the north, east, and south by enemy territory. A narrow, makeshift corridor to the west connected the city to Tel Aviv and the coastal plain.

Refugee camps known as ma’abarot housed Jews from Morocco, Libya, Iraq, and Yemen who had come to Israel with practically nothing. In Jerusalem, the camps were often situated just within the Israeli side of the armistice line, along Hebron Road in the outlying Talpiot neighborhood and other places. These areas usually took the brunt of random Arab violence.

Snipers took up positions at Arab Abu Tor and fired at Jewish Abu Tor and on the Jordanian-held Old City walls. Arabs also directed their fire at Kibbutz Ramat Rachel, situated east of Talpiot on the southern edge of Jerusalem’s armistice line, overlooking Bethlehem.
In 1956, for instance, Arab marksmen killed four people attending an archaeological conference at Ramat Rachel, including dentist Rudolph Rudberg, who came to British-held Palestine in 1938 from Germany and was president of the Israel Dental Association.

Arab infiltrators often crossed from the Jordanian-held territories to rape and kill Israelis. Many victims were children and teenagers.

And still, the Jewish people kept building. The Van Leer Institute, a combination of think tank and foundation, was established in 1959. Nearby, the Israel Academy of Sciences and Humanities opened up shop in 1961. The Beit Ha’am cultural center went up and served as the improvised venue for the trial of Nazi war criminal Adolf Eichmann in 1961.

The Israel Museum, home of the Shrine of the Book that houses the Dead Sea Scrolls, was established in 1965 thanks to a grant by the Anglo-Jewish Rothschild family. Reform Judaism built a branch of Hebrew Union College overlooking the inaccessible Old City. And the Knesset finally convened in its own building at Givat Ram on August 30, 1960.

The divided city lacked the vibrancy of today’s united Jerusalem. There were few restaurants and little to do at night, but there were sidewalk cafes. The orchestra came to town; so did the theatre. In fact, the cornerstone for the Jerusalem Theatre was laid in 1964. Plans to construct an official residence for the president of Israel went forward.

The legendary Teddy Kollek, who had been Labor Party Prime Minister David Ben-Gurion’s right-hand man, became mayor in 1965. His City Hall office was a mere 150 yards from the armistice line.

Teddy Kollek was the right man in the right place at the right time. His mayoralty saw the reunification of the city. His tenure spanned 28 years, and he helped build many of the amenities that we Jerusalemites take for granted in a city that is history-rich but cash-poor.

Kollek had a knack for raising money from abroad. He created the Jerusalem Foundation and identified donors who were as generous as they were wealthy to fund parks, museums, and promenades in the united Jerusalem.

The 1967 Six-Day War in Jerusalem lasted from Monday morning June 5 to Wednesday afternoon June 7. On June 28, the Knesset amended the law of 1950, which proclaimed Jerusalem as Israel’s capital, to reflect the newly defined municipal boundaries. Nevertheless, from that Wednesday afternoon when the Israel Defense Forces recaptured the Old City, there have been those who have begrudged the Jews their unified Jerusalem.

During the 2014 summer disturbances, Arab rioters targeted the state-of-the-art light-rail station and line in the Shuafat Arab neighborhood in north Jerusalem. Though Arabs have benefited greatly from the service, it symbolizes the city’s unity and, moreover, the possibility of Jewish-Arab coexistence under Jewish sovereignty.

'E Jerusalem of Gold' from page 8

Shemer had heard Natan perform on a radio program featuring new talent. It struck her that her song and Natan’s voice were perfectly matched. The Song Festival producers hesitated to put the unknown Natan on stage, but Shemer insisted. Natan herself was full of trepidation.

In the end, Natan’s rendition profoundly touched the convention hall audience and radio listeners around the country as few other songs had. Hearts melted.

Before people could learn much about Natan, who had been born in London and immigrated to Israel with her family in 1949, the Six-Day War broke out on Monday, June 5, 1967.

Then, on June 7, the Israeli army liberated Jerusalem’s Old City.

Shemer and Natan were entertaining troops in the Sinai Peninsula when they heard the remarkable news. It was in El-Arish that Shemer composed the third and final stanza of the song.

Shemer wrote and set hundreds of poems and prayers to music and composed music for poems written by the Israeli poetess Rachel and others who had a love for the land of Israel.

Having captured the hearts of millions of Israelis and friends of Israel worldwide, she went on to win the Israel Prize in 1987.

When she died at age 74 on June 26, 2004, in Tel Aviv—the city that had become her home—many on the political left took the opportunity to point out the melody of “Jerusalem of Gold” borrowed heavily from Basque folk music.

But as author, essayist, and biographer Hillel Halkin pointed out, the traditional Hanukkah tune Ma’oz Tsur sounds a lot like a German hymn; and Israel’s national anthem, Hatikva, plainly has its melodic roots in Bedrich Smetana’s “Moldau,” a Romanian folk song. So what if “Jerusalem of Gold” has a Basque doublet?

Shemer’s music speaks to those who are willing to allow Zionist idealism into their hearts, just as it grates on those who cannot.

As for Shuli Natan, she is still performing. To watch her sing “Jerusalem of Gold” on YouTube, go to tinyurl.com/shuliJOG. And for the English translation of the Hebrew lyrics, go to tinyurl.com/JOGElYrics.

by Elliot Jager
Jerusalem occupies a chosen place in the divine plan of the ages, being distinguished as such in the praise of the psalmist: “The Lord loves the gates of Zion more than all the dwellings of Jacob” (Ps. 87:2).

It is this city alone to which God descended: “For the Lord has chosen Zion; He has desired it for His dwelling place: This is My resting place forever; here I will dwell, for I have desired it” (132:13–14).

Consequently, Jerusalem attained a status as both the holy city and the city at the center of the world (Ezek. 5:5). Given such a privileged position, it is no wonder Jerusalem is mentioned more than any other city in Scripture: more than 800 times (660 verses in the Old Testament and 142 in the New Testament) and appears in two-thirds of the books of the Old and almost half of the books of the New Testament.

While Jerusalem is the city’s most common appellation, it also has other names, such as Zion, Salem, and Ariel, and appears symbolically in allegory as “Hagar is Mount Sinai in Arabia” (Gal. 4:25) and in prophecy as “Sodom and Egypt” (Rev. 11:8). Of all biblical references, 465 in the Old Testament and 24 in the New refer to prophecies of Jerusalem subsequent to the time of their utterances.

In the Bible, Jerusalem occupies a strategic position with respect to two major prophetic periods: “the times of the Gentiles” (Lk. 21:24) and the “seventy weeks” of Daniel (Dan. 9:24–27).

In the case of “the times of the Gentiles,” the city prophetically marks the beginning and ending of this period that stretches from the Babylonian destruction (587 B.C.) until the Second Advent of
Christ. In the case of the “seventy weeks,” events in Jerusalem determine the beginning and ending of this prophetic period and affect the parenthesis in time between the 69th and 70th weeks.

During the time of the first Temple, Jerusalem became the focal point of prophecy as foreign invaders sought to capture the holy city. On one such occasion, the prophet Isaiah prophesied Jerusalem’s deliverance while declaring God’s covenantal pledge to preserve the city for the future: “For I will defend this city, to save it for My own sake and for My servant David’s sake” (2 Ki. 19:34).

**JERUSALEM IS AT THE HEART** of Messianic prophecy and redemptive history. In fact, it may be said that there could have been no such plan revealed apart from its presence (Lk. 13:33).

Jerusalem was indispensable to the preparation of Christ’s First Coming, being restored from ruin (Isa. 52:7–12) to fulfill its role in the Messianic advent as the city of the great King. Indeed, Jesus was sent to Jerusalem (Mt. 23:37), and the city served to mark defining moments in Jesus’ earthly life and ministry:
- **Dedication** (Lk. 2:22–38)
- **Dialogue with teachers in the Temple** (2:41–49)
- **Temptation by the Devil** (4:1–12)
- **Confrontation with the moneychangers** (Mt. 21:12–17)
- **Signs of Messiahship** (Jn. 2:11; 7:14–29; 8:12–13)
- **Trial and crucifixion** (Mt. 26–27)

Following this pattern and Jesus' command that the witness to the nations begin in Jerusalem, the church began in the city (Acts 2:1–13), the apostles performed miracles there (chap. 3), the Jerusalem Council met there (15:2–29), and from there Paul began his climactic trip to Damascus (9:1–6) and later experienced the conflict that led to his imprisonment and death (21:27ff).

Jerusalem’s destruction in A.D. 70 by the Roman 10th Legion was predicted as the result of its rejection of Jesus and its persecution of the church: “And they will not leave in you one stone upon another, because you did not know the time of your visitation” (Lk. 19:44).

Yet Jesus’ prediction included the future hope of Jerusalem’s restoration when it repents and receives Him as Messiah (Mt. 23:39; Acts 3:19–21) at the Second Advent. Jesus even revealed the duration of its desolation, being “trampled by Gentiles until the times of the Gentiles are fulfilled” (Lk. 21:24). Thus Jerusalem’s experience as the time of the end approaches is to be one of escalating tribulation until the seven-year Tribulation period arrives and the city finally finds deliverance at Christ’s coming (Mt. 24:21–31).

Daniel’s prophecy of the 70th week (Dan. 9:27) informs Jesus’ prophetic discourse on the Mount of Olives (Mt. 24; Mk. 13; Lk. 21), the apostle Paul’s prophetic instruction to the Thessalonians (2 Th. 2:4), and the apostle John’s prophetic vision of the city’s invasion by the nations (Rev. 11:1–2). According to Daniel’s prophecy, the Antichrist’s armies will occupy the city (cf. Dan. 11:45); desecrate the Temple; and usurp God’s place within it, demanding worship from the world (cf. Rev. 13:6, 15).

Zechariah’s prophecy prominently chronicles this period of distress for the city, detailing the gathering of all nations against Jerusalem (Zech. 12:2–3; 14:2) and the city’s battles until the climax of the campaign of Armageddon, when the final assault on Jerusalem takes place (chaps. 12—14).

The Lord will bring about Israel’s national repentance beginning with “the inhabitants of Jerusalem” (12:8–13:2). Christ will defeat the Antichrist’s invading armies (14:3, 12–15); deliver the Jewish remnant in the city by an earthquake (14:3–4); and there set up His Millennial Kingdom (14:9), transforming the city’s topography (14:8, 10), rebuilding the Temple (6:12–15), purifying and glorifying the city (8:3; 14:11, 20–21; cf. Isa. 4:5; Jer. 3:17), and calling the nations to worship Him (Zech. 14:16–19).

**ISAIAH, LIKewise, PROPHESIED** concerning Jerusalem in the Millennial Kingdom, declaring the elevation of the Temple Mount and its new position as the worship center for the world ( Isa. 2:2–3) and center of the Messiah’s rule over the nations as He establishes universal peace (v. 4).

Isaiah also reveals the glorious reversal of Jerusalem’s fortunes in the Millennial restoration, announcing the predicted fulfillment for the city with the divine declaration, “For behold, I create Jerusalem as a rejoicing, and her people a joy. I will rejoice in Jerusalem, and joy in My people” (65:18–19).

Jerusalem’s restoration includes a restoration of harmony in the created order to prevent the defiling of “[God’s] holy mountain” in Jerusalem (11:6–9; 65:25). The nations will turn to Christ, becoming His people (11:10, 12; 19:25) and beholding His glory in Jerusalem (66:18–20).

The prophet Ezekiel focused on Jerusalem’s Millennial Temple and the city’s extended sacred status (Ezek. 40–48), depicting the Lord’s return to dwell in Jerusalem (43:1–7; cf. 37:26–28) and conforming upon it a new, descriptive title: “THE LORD IS THERE [Hebrew, YHWH Shammah]” (Ezek. 48:35).

The final assault on the city is predicted to occur at the conclusion of Christ’s 1,000-year reign when Satan, released from his imprisonment, deceives the nations and gathers an army to march against King Messiah enthroned in Jerusalem (Rev. 20:7–9). As He had promised (2 Ki. 19:34), the Lord defends Jerusalem and destroys these last adversaries of His holy city (Rev. 20:9).

With the creation of the new heavens and new Earth for the eternal state, apparently an earthly Jerusalem will continue in relationship to the heavenly Jerusalem in fulfillment of its divine destiny as the place where God’s name will remain forever (2 Chr. 33:4; cf. Ps. 48:8; 68:16; 132:14; Joel 3:20; Mic. 4:7).

In light of the position Jerusalem holds in God’s prophetic program and that the world’s hopes rest on His program’s fulfillment, let us heed the command of the psalmist to “pray for the peace of Jerusalem” (Ps. 122:6).

Randall Price is the president of World of the Bible Ministries and executive director of the Center for Judaic Studies at Liberty University in Lynchburg, Virginia.
In May 1948, the Jewish people became sovereign in their land for the first time in more than 2,500 years. Spearheading the modern government was the venerable David Ben-Gurion, who served as prime minister of the State of Israel for 13 years, leaving office in June 1963. His tenure was only briefly interrupted when Moshe Sharett assumed the office for less than two years in 1954.
Ben-Gurion had stitched together a political party that originally was founded as a labor movement in 1906, as Jewish people from Russia and many other countries around the world were immigrating in ever-increasing numbers to their ancient biblical homeland.

Israel’s other prime ministers have included well-known figures like Golda Meir, Yitzhak Rabin, Menachem Begin, and Shimon Peres.

But none has come as close to matching Ben-Gurion’s longevity in office as today’s prime minister, Benjamin Netanyahu. Handsome and articulate, Netanyahu is the first prime minister who was born in the land after Israel became a sovereign nation again.

He polished his American-accented English while going to high school in Pennsylvania and college at the Massachusetts Institute of Technology outside Boston. Propelled into office in June 1996 after defeating then Labor Prime Minister Shimon Peres, he remained in office until his painful defeat by Labor’s Ehud Barak, a former Israel Defense Forces (IDF) chief of staff, in July 1999.

From that time on, “Bibi” (as he is popularly known in Israel) worked hard to get reelected in March 2009 when Kadima Party leader Ehud Olmert lost his bid to remain at the helm of government. At the age of 65, Netanyahu needs only to secure a few more years in office to surpass Ben-Gurion’s lengthy term as prime minister.

**DURING HIS FIRST TERM IN OFFICE**, most of Benjamin Netanyahu’s right-wing and religious coalition partners, including many from his own Likud party, opposed his controversial implementation of Rabin’s 1993 Oslo accords with longtime Palestinian Liberation Organization (PLO) leader Yasser Arafat. They did so while Arab terrorism against Israeli Jews mushroomed.

The straw that finally broke the camel’s back came when Netanyahu caved in to intense pressure from U.S. President Bill Clinton to carry out a scheduled IDF withdrawal from Judaism’s second holiest city, Hebron, located south of the ancient faith’s most important city, Jerusalem. When the premier reluctantly bowed to Clinton’s pressure, several coalition partners quit his government, forcing early elections that brought Barak and his Labor party back into power.

During the first years of his second term in office, Netanyahu again encountered intense pressure from another U.S. leader to make concessions to the Arabs: President Barack Hussein Obama.

With Clinton’s wife, Hillary, indicating her desire to succeed Obama, Likud politicians now are preparing for more pressure from Washington to finalize a peace deal with the Palestinian Authority (PA).

With the support of the president, U.S. Secretary of State John Kerry made the pursuit of a final Arab-Israeli peace accord his number one priority during his first year in office in 2013.

This fact greatly irritated Netanyahu and his cabinet colleagues, who were far more preoccupied with the spreading internal war raging just across Israel’s northern border with Syria since early 2011; the growing conquest of Iraqi territory by Sunni Muslim militants operating out of eastern Syria; the crisis in neighboring Egypt, which was then violently torn between followers and opponents of Muslim Brotherhood-supported President Mohamed Morsi; the spreading chaos in Libya; and most important, Iran’s ongoing nuclear development program, which Israeli leaders believe is designed to give the Shiite Muslim country the capacity to carry out its frequent vows to annihilate the Jewish state.

**ISRAELI LEADERS WERE AMONG THE FIRST** to warn the world of the growing dangers posed by Islamic State (ISIS, or ISIL) fighters who have now become the Obama administration’s number one priority in the region.

They also attempted to point out that the radical Sunni Muslim Palestinian movement Hamas, which violently seized control of the Gaza Strip from PA personnel in 2007, openly supported the goal spelled out by Islamic State leaders to establish a theocratic caliphate over the entire Middle East, including Israel, before ultimately conquering the rest of the world.

In hindsight, it now seems clear that Israeli, not American, forces actually fought the opening battle in the current Obama-led international campaign to destroy the brutal Sunni Muslim jihad army now at war with the United States and much of the world. That battle was forced on Israel last summer after Hamas terrorists kidnapped and killed three Israeli teenage boys and unleashed a massive, new wave of rocket attacks on Israel.

Hamas and its allies fired more than 4,500 rockets and mortars at Israeli civilian centers during the intense summer war, targeting Israel’s nuclear reactor near Beersheva; Ben Gurion International Airport; and Israel’s main cities of Tel Aviv, Jerusalem, and Haifa.

Military analysts agreed it was only Israel’s sophisticated Iron Dome antimissile system, partially funded by America, which prevented a much larger conflagration with many more casualties on both sides.

The Israeli government’s main focus throughout 2015 is likely to be intensifying its pushback against the growing, extremist ISIS army and Iran’s nuclear program—not making peace with the Arabs, which seems totally unattainable as long as Hamas remains a major player on the Arab stage.

Support for the neighboring, moderate Sunni Muslim country of Jordan, under grave threat from the barbaric ISIS, is expected to be at the top of the Israeli government’s priority list during the year.

David Dolan is a Christian journalist who lived in Israel for 34 years. His website is ddolan.com.
1 John 4:7–21

by David M. Levy

If one thing is glaringly missing in the life of many Christians today, it is the expression of Christian love. Throughout the First Epistle of John, the apostle John emphasized true Christian love (1 Jn. 2:7–11; 3:10–19).

The third section of his letter (4:7–21) provides a fuller analysis of God’s love. It explains how love relates to God’s nature, the Christian’s redemption, and the importance of obedience in following God’s New Testament commandment to love one another.

THE PRIORITY OF LOVE

John expressed his own love and affection to readers by calling them “beloved” before exhorting them to love others (v. 7). He prepared them for what follows by reminding them that he, too, was a recipient of God’s love.

The apostle exhorted them, “Let us love one another” (v. 7). Then he explained why. He referred not to a natural, human love but to a love rooted in the self-sacrificing nature of God Himself.

The reason to love is twofold: (1) “Love is of God” and (2) showing love to others proves a person “is born of God and knows God” (v. 7). True believers will have inner assurance of being born again and intuitive insight that God is true.

Conversely, someone who does not habitually practice such love “does not know God” (v. 8). The absence of a loving attitude proves an individual has never personally known God, who is love. God does not merely possess love; “God is love” (v. 8); His nature, essence, character, and personality are love. The definite article the before the word God in the Greek indicates the phrase refers to God’s essence, not His activity.

It would be impossible to know God’s redemptive love had He not revealed it to mankind through Christ’s incarnation and crucifixion: “The love of God was manifested [made visible] toward us, that [when] God has sent His only begotten Son into the world, that we might live through Him” (v. 9; cf. Jn. 3:16).

First John 4:9 encapsulates the entire gospel. At Christ’s incarnation, God’s love was made visible as never before. Jesus Christ was “sent” from the presence of God the Father to this sin-cursed world to provide redemption for humanity. He is the Father’s “only begotten Son.” The phrase only begotten Son does not mean Jesus had a beginning but, rather, that He is unique: He has no equal.

Jesus is coequal with God the Father, enjoying intimate, face-to-face fellowship with Him. The divine purpose of Christ’s coming was to unveil God’s redemptive love, so people could “live through Him” (v. 9). All who are dead in sin can become alive by putting their faith in God’s Son as their Redeemer, enabling them to obtain eternal life.

Clearly, God loved believers before they loved Him: “In this is love, not that we loved God, but that He loved us” (v. 10). It is impossible for sinners to know God’s love before God reveals His love to them. Thus God took the initiative and spontaneously revealed His love to people who are spiritually dead in sin. God acted in redemptive love for sin-cursed humanity “and sent His Son to be the propitiation for our sins” (v. 10; cf. 1 Jn. 2:2).

First John 2:2 succinctly sums up the redemptive purpose of Christ’s incarnation: He Himself was literally the “propitiation” for sin, meaning His propitiatory ministry continues from its inception into the future for the sins of mankind.

Propitiate means “to appease, expiate, or make atonement.” It is used in Scripture to describe a sin offering that satisfies the righteous demands of a holy God and assuages His divine wrath regarding sin. It is a sacrificial term denoting the means by which sins today are remitted and removed through the shed blood of Jesus Christ, thereby making it possible for God to show mercy to a sinner.

This section of 1 John 4 concludes with an admonishment: “Beloved, if [since] God so loved us, we also ought to love one another” (v. 11). Because God loves believers, we are obligated to love one another. Our motivation is God’s love for us.

In fact, love is at the heart of the Christian faith. We did not deserve God’s love because we were dead in sin and headed for eternal damnation. Yet He abundantly shed His love on us and redeemed us. This is a strong admonishment: It reminds Christians that we have a conscious obligation to share the love God bestowed on us with believers and unbelievers alike.

THE PROOF OF LOVE

John emphasized, “No one has [visibly] seen God at any time” (v. 12). No one has physically beheld the Father’s essence and majesty because humans...
do not possess this capacity. Scripture clearly states no one can see God and live. Though believers have never seen the invisible God, their love of other Christians provides evidence of their abiding relationship with Him: “If we love one another, God abides in us, and His love has been perfected in us” (v. 12).

The phrase has been perfected does not imply God’s love in a believer is imperfect. Rather, the love He has placed in the believer’s heart has accomplished its purpose and achieved God’s intended goal in a person’s life.

“By this we know that we abide in Him, and He in us, because He has given us of His Spirit” (v. 13). The indwelling Holy Spirit provides experiential assurance that one is born again into the family of God (cf. Rom. 8:16).

First John 4:14 confirms that God the Father sent Jesus Christ into the world to redeem man: “And we have seen and testify that the Father has sent the Son as Savior of the world” (cf. vv. 9–10). The word we refers to John and the other apostles who experienced Christ’s entire earthly ministry personally. They saw the incarnate Christ over an extended time, heard His message, and saw the miracles He performed. They witnessed Jesus’ death and resurrection and the salvation of 3,000 Jewish people on the Day of Pentecost, confirming Him as“Savior of the world.”

John confirmed the fact of redemption: “Whoever confesses that Jesus is the Son of God, God abides in him, and he in God” (v. 15). The individual who confesses, or acknowledges, Jesus as the divine Son of God has entered into fellowship with God, and God with him. This confession is not a rote recitation of a creed but a personal faith in Christ as the incarnate Son of God, which gives inner assurance that “God abides in him, and he in God” (v. 15).

The phrase Jesus is the Son of God (v. 15) is not a general statement about Jesus as God but an explicit confession that He is the incarnate God-Man—the only Savior of the world, who provides redemption to all who put their faith in Him.

John summarized the believer’s experience with God: “And we have known and believed the love that God has for us. God is love, and he who abides in love abides in God, and God in him” (v. 16). The words known and believed emphasize the experience of coming to Christ by faith and confessing Him as Savior (cf. Jn. 6:69). Believers dwell in the sphere of God’s love, enjoying the intimate, life-changing relationship that conforms them to the image of Christ.

**THE PERFECTION OF LOVE**

First John 4:17 explains the goal of God’s love for believers: “Love has been perfected among us in this: that we may have boldness in the day of judgment; because as He is, so are we in this world.” Love accomplishes its goal when Christians show love to others. Christians whose lives are full of God’s love and live Christlike on Earth will have no guilt or shame and be able to stand with confidence before the judgment seat of Christ when their works are judged (cf. 1 Cor. 3:11–15).

Believers who abide in God’s love will be without fear because “perfect love casts out fear” (1 Jn. 4:18). Love and fear cannot coexist. You cannot have a love relationship with God and live in fear of Him. Fear is not the same as reverence for God and holding Him in awe. Someone who lives in fear has no tranquility and is not “made perfect [complete] in love” (v. 18).

Verse 19 summarizes the command to love: “We love Him because He first loved us.” God’s redeeming love is the source of any love Christians possess. We do not possess it innately or naturally, nor can we create or merit it. God manifested His love to humanity when we were dead in sin. It was this love that provided for our salvation through Christ (cf. Jn. 3:16; Rom. 5:8; Eph. 2:1–10). Thus we love God “because He first loved us.”

The opposite is also true: “If someone says, ‘I love God,’ and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen?” (1 Jn. 4:20). There are a number of truisms here:

(1) A person cannot love God and hate his brother; this is a contradiction in terms. The word liar connotes possessing a false character. Such a person is either blind to his lack of love or living a lie.

(2) If someone truly loves God, he will love his brother because he dwells in God’s love.

(3) And, if he loves God, whom he has never seen, he will love a brother in Christ whom he has seen and knows.

Finally, God commands believers to love their brothers: “And this commandment we have from Him: that he who loves God must love his brother also” (v. 21). The word must reveals that loving one’s brother is not optional but an ongoing obligation. Loving God and one’s brother are inseparable. The whole Law is fulfilled on one admonition: “You shall love your neighbor as yourself” (Gal. 5:14). Having received God’s love, we are to love our brothers in return.

David M. Levy is the director of International Ministries and a Bible teacher for The Friends of Israel.

Quoteworthy

“I often hear them accuse Israel of Judaizing Jerusalem. That’s like accusing America of Americanizing Washington, or the British of Anglicizing London. You know why we’re called ‘Jews’? Because we come from Judea.”

—Benjamin Netanyahu
The Bible calls attention to several problems with false wisdom, which, in reality, is not wisdom at all.

**Old Testament Era**

After Babylon had manifested great pride in abusing the Israelites during their 70-year captivity there, God told the Babylonians,

> Therefore hear this now, you who are given to pleasures, who dwell securely, who say in your heart, “I am, and there is no one else beside me; I shall not sit as a widow, nor shall I know the loss of children”; but these two things shall come to you in a moment, in one day: The loss of children, and widowhood. They shall come upon you in their fullness because of the multitude of your sorceries, for the great abundance of your enchantments.

For you have trusted in your wickedness; you have said, “No one sees me”; your wisdom and your knowledge have warped you; and you have said in your heart, “I am, and there is no one else besides me.” Therefore evil shall come upon you; you shall not know from where it arises. And trouble shall fall upon you; you will not be able to put it off. And desolation shall come upon you suddenly, which you shall not know.

Stand now with your enchantments and the multitude of your sorceries, in which you have labored from your youth—perhaps you will be able to profit, perhaps you will prevail. You are wearied in the multitude of your counsels; let now the astrologers, the stargazers, and the monthly prognosticators stand up and save you from what shall come upon you. Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame; it shall not be a coal to be warmed by, nor a fire to sit before! (Isa. 47:8–14).

During the ministry of the prophet Jeremiah, God told His people,

> “My people do not know the judgment of the LORD.
> “How can you say, ‘We are wise, and the law of the LORD is with us’? Look, the false pen of the scribe certainly works falsehood. The wise men are ashamed, they are dismayed and taken. Behold, they have rejected the word of the LORD; so what wisdom do they have? Therefore I will give their wives to others, and their fields to those who will inherit them; because from the least even to the greatest everyone is given to covetousness; from the prophet even to the priest everyone deals falsely.
> “For they have healed the hurt of the daughter of My people slightly, saying, ‘Peace, peace!’ when there is no peace. Were they ashamed when they had committed abomination? No! They were not at all ashamed, nor did they know how to blush. Therefore they shall fall among those who fall; in the time of their punishment they shall be cast down,” says the LORD.
> “I will surely consume them,” says the LORD. “No grapes shall be on the vine, nor figs on the fig tree, and the leaf shall fade; and the things I have given them shall pass away from them” (Jer. 8:7–13).

Later in Jeremiah’s ministry God said,

> Let not the wise man glory in his wisdom, let not the mighty man glory in his might, nor let the rich man glory in his riches; but let him who glories glory in this, that he understands and knows Me, that I am the LORD, exercising lovingkindness, judgment, and righteousness in the earth. For in these I delight (9:23–24).

**New Testament Era**

The apostle Paul wrote to the church of Corinth:

> For Christ did not send me to baptize, but to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of no effect. For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. For it is written: “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.” Where is the wise? Where is the scribe? Where is the disputer of this age? Has not God made foolish the wisdom of this world? For since, in the wisdom of God, the world through wisdom did not know God, it pleased God through the foolishness of the message preached to save those who believe. For Jews request a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and...
to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men, and the weakness of God is stronger than men.

For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are, that no flesh should glory in His presence. But of Him you are in Christ Jesus, who became for us wisdom from God—hence. But of Him you are in Christ Jesus, who became for us wisdom from God—and righteousness and sanctification and redemption—that, as it is written, “He who glories, let him glory in the Lord.”

And I, brethren, when I came to you, did not come with excellence of speech or of wisdom declaring to you the testimony of God. For I determined not to know anything among you except Jesus Christ and Him crucified. I was with you in weakness, in fear, and in much trembling. And my speech and my preaching were not with persuasive words of human wisdom, but in demonstration of the Spirit and of power, that your faith should not be in the wisdom of men but in the power of God. However, we speak wisdom among those who are mature, yet not the wisdom of this age, nor of the rulers of this age, who are coming to nothing (1 Cor. 1:17—26).

Later Paul wrote the following message to the same church:

In a later letter that Paul wrote to the church at Corinth, he described the manner in which he and his ministry companions conducted themselves: “We conducted ourselves in the world in simplicity and godly sincerity, not with fleshly wisdom but by the grace of God, and more abundantly toward you” (2 Cor. 1:12).

The word translated simplicity has the basic meaning “to divide,” in contrast with what is “common” or “ordinary.” Paul’s point was that the wisdom he and his companions presented to the Corinthians was different from the common, ordinary wisdom of the world. The word translated sincerity means “unmixed,” “pure in moral sense.”

The author of the Epistle of James wrote, “Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness of wisdom. But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. This wisdom does not descend from above, but is earthly, sensual, demonic. For where envy and self-seeking exist, confusion and every evil thing are there (3:13–16).

James 3:15 indicates that the origin of this type of wisdom is the earth, not God’s heaven. New Testament language scholar Hermann Sasse wrote, “In Jm. 3:15 earthly wisdom is distinguished from the wisdom which is from above.”

He further wrote, “Only in trains of thought in which there is strong emphasis on the distinction of earth from heaven do epigeios come to mean what is earthly in the sense of what is completely opposed to the heavenly.”

James 3:15 indicates that, in addition to being earthly in nature, this kind of wisdom is also “sensual” and “demonic.” The word translated sensual “describes that which is earthly and which is thus closed to the world of God.”

In this passage the word translated demonic indicates that “the earth or lower sphere is governed by wicked demons and hence gives rise to strife, unrest, and conflict.”

In contrast, the wisdom that is from above “avoids all self-seeking,”7 is “peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy” (Jas. 3:17).

ENDNOTES

4 Ibid., 681.
6 Ibid.

Renald E. Showers is an author and international conference speaker for The Friends of Israel.

Quoteworthy

“Throughout centuries of exile, Jerusalem remained alive in the hearts of Jews everywhere as the focal point of Jewish history, the symbol of ancient glory, spiritual fulfillment and modern renewal. This heart and soul of the Jewish people engenders the thought that if you want one simple word to symbolize all of Jewish history, that word would be ‘Jerusalem.’ ”

—Teddy Kollek
Arafat's widow: recognize Israel

Suha Arafat, widow of the late terrorist and Palestinian Authority Chairman Yasser Arafat, said recently, “We need to clearly express the recognition of Israel; no one can doubt its existence.”

Speaking to Italy’s La Repubblica in November on the 10th anniversary of her husband’s death, Mrs. Arafat said, “Hamas has taken the people in the Gaza Strip as hostages. When I see what is happening in Gaza, it’s just genocide. This generation grew up with violence, without education, with only a hope of emigrating. I hope that Hamas will finally understand that it should work towards peace negotiations. They said my husband was an obstacle to peace. [But] we saw what happened to peace after his death.”

Breitbart.com noted Mrs. Arafat’s words contrasted sharply with her late husband’s: “In calling for the elimination of the state of Israel, he [Arafat] once said, ‘We shall never stop until we can go back home and Israel is destroyed. . . . The goal of our struggle is the end of Israel, and there can be no compromises or mediations. . . . We don’t want peace, we want victory. Peace for us means Israel’s destruction and nothing else.’”

Kissinger’s advice

Former Secretary of State Henry Kissinger told a crowd of 500 at a black-tie affair in New York City’s Waldorf Astoria recently it would be a mistake right now for Israel to pursue peace with the Palestinians.

Kissinger, 91, who brokered the ceasefire between Israel and the Arabs after the 1973 Yom Kippur War, said the United States must realize Israel has been “a representative of the principles in which America believes. It is the one country on whose geopolitical support America can always count,” reported The Algemeiner.

He said America must keep in mind “what it will defend or seek to achieve even if it has to do so alone. What it has to achieve only together with others, and finally, what is beyond its capacity. The survival of Israel . . . is one of those principles that we will pursue even if we have to do so alone.”

Israel to aid California!

California’s severe three-year drought has cost the state’s economy at least $2.2 billion and ruined 500,000 acres of what was once rich, productive farmland.

So where did California turn for help? Not to the Obama White House, but to Israel, the world’s acknowledged expert on irrigation and water use. California’s Gov. Jerry Brown has signed a strategic cooperation agreement with Israeli Prime Minister Benjamin Netanyahu to receive help from Israel.

“If we managed to overcome the water issues in the Middle East, we can do it anywhere in the world,” said Prof. Eilon Adar, a world expert in groundwater flow systems. Israel is the only country in the entire Middle East that is self-sufficient in water.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

EU: Jews should cede Jerusalem

“Jerusalem can be and should be the capital of two states,” declared Federica Mogherini, the European Union’s foreign affairs chief.

She said a Palestinian state with Jerusalem as its capital is a “global” objective and that Israel is obstructing this important and worthy goal by continuing to allow Jews to live in areas claimed by the Palestinian Arabs.

Israel Prime Minister Benjamin Netanyahu again responded, “Jerusalem is our capital and as such is not a settlement,” stressing, “The neighborhoods in which we are living . . . and we’ve been building, have been there for close to 50 years. . . . Everybody knows that in any peace arrangement they will remain part of Israel.”

Palestinian leaders say they won’t accept a peace deal that doesn’t give them control of half the city, including the Old City and Temple Mount.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel Wix ad at Super Bowl

Israeli do-it-yourself website construction platform Wix is set to advertise during Super Bowl XLIX, according to Jewish Business News.

The company will air a 30-second spot in the fourth quarter of the game, which will be broadcast on NBC on February 1. It will cost $4.5 million and highlight Wix’s mission to simplify website creation, specifically for small business owners.

Arutz-7 (IsraelNationalNews.com)

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.

Israel helping Ebola nations

Israel was making final preparations in November to send a field hospital and medical supplies to the West African nations afflicted with the Ebola virus, Reuters reported.

Six cargo containers containing all the equipment needed to set up the portable field hospitals Israel is so well-known for were going to Sierra Leone, Liberia, and Guinea. Israel also planned to send staff.

“We are donating these clinics to the three governments. In addition we are putting in touch Israeli NGOs with the local governments in order for them to send Israeli volunteers, medical staff, doctors, paramedics and nurses from Israel,” said an Israeli minister. Ebola killed almost 5,000 people by the latter part of 2014.
Did you know it’s possible to give a one-time gift to The Friends of Israel—a gift annuity—that will reap spiritual fruit among God’s Chosen People? And that same gift can increase your income and reduce future tax payments.

If you want to invest in the Lord’s work yet need to make the most of your financial resources, then you may want to consider purchasing a gift annuity from The Friends of Israel.

If you decide to give appreciated property, such as stock or real estate, rather than sending a check, you will pay capital gains tax on only part of the appreciation. In addition, the capital gains tax will be spread over many years, rather than all being due in the year of your gift.

A gift annuity has benefits both lifelong and eternal, allowing you to maximize the impact of your financial stewardship. For details about how a gift annuity can work for you, complete this form and mail it in the return envelope in this magazine. There is absolutely no obligation on your part.

Name _____________________________________
Address ___________________________________
City/State/Zip _______________________________
Date of Birth (month/day/year)   ________________
(Suggested minimum age of 60)
Name of Joint Annuitant  ______________________
Date of Birth (month/day/year)   ________________
(Suggested minimum age of 60)
Relationship to First Annuitant  _________________
Phone ( )  ___________________________
Possible Amount of Annuity $ __________________
(Minimum annuity amount is $5,000)
Income to be paid:
☐ Quarterly  ☐ Semiannually  ☐ Annually
☐ I would like a Friends of Israel representative to contact me.

Compiled from news reports

On the Anti-Israel Front

A n international panel of “experts” appointed to investigate human rights violations during the Gaza war last summer is due to make its first report to the United Nations in March. Like all other UN reports, this one is expected to condemn Israel, which has called the investigation a “kangaroo court.”

In addition, the Organization of Islamic Cooperation (OIC) has been working hard to persuade the UN to adopt a definition of terrorism that excludes so-called armed struggles for liberation. Such a definition would officially sanction all Arab terrorism against Israel.

Meanwhile, the UN fails to address Hamas’s human rights violations, including its use of child labor to dig tunnels into Israel. According to reports confirmed by Hamas, more than 160 children died digging the tunnels used for smuggling and terrorism.

Along with the UN, the news media has long been swinging in an anti-Israel direction. In October, when a Palestinian Arab deliberately slammed his car into a crowd at Jerusalem’s light-rail station, killing a Jewish 3-month-old girl, the Associated Press filed a story titled “Israeli police shoot man in east Jerusalem.” To its credit, it later changed the headline to read, “Palestinian kills baby at Jerusalem station.”

Agence France-Presse also turned the story around to highlight the police action, rather than the terrorist attack: “Jerusalem driver shot after ramming pedestrians.”

And CNN and other news organizations drew a moral equivalence between the death of the innocent 3-month-old and that of a 14-year-old Arab boy killed by the Israel Defense Forces after heaving a Molotov cocktail onto a main road in the West Bank.

If the OIC gets its way, the UN will make official what is now unofficial: It will sanction murdering Jewish people, particularly those in Israel, and condemn the deaths of all Arab terrorists.

Meanwhile, while the world was censuring Israel for defending itself against Hamas last summer, Israeli doctors were treating the daughter of leading Hamas operative Ismail Haniyeh at an Israeli hospital in October for complications following a routine procedure in Gaza. His granddaughter and mother-in-law were previously patients at Israeli hospitals. Israeli hospitals have been treating a flood of Arabs from Gaza since the incursion ended.

Compiled from news reports
A word fitly spoken is like apples of gold in settings of silver (Prov. 25:11).

Editor’s Note: Shortly before we went to press, we received word that Zvi Kalisher, our beloved friend and colleague, passed into the Lord’s presence. We know he is rejoicing, but our hearts are heavy. Words cannot express how deeply we will miss him. His contribution to this ministry for more than half a century has been profound. Please join us in prayer for his widow, Naomi, and his family. Our next issue will feature a special tribute to this special man, whose life exemplified what it means to be a servant of the Most High God.

I have been visiting many people lately, sowing the seeds of the gospel. It is interesting to see how different people react. Some receive the gospel with joy. Others are like stony ground where the seeds cannot take root.

Recently a brother in the Lord accompanied me into what you might call a fiery furnace—Mea Shearim in Jerusalem. How deep in darkness these ultra-Orthodox people are, despite all their piety and religion.

As we spoke, I read to them several passages from the Old and New Testaments, stressing particularly Leviticus 17:11, “It is the blood that makes atonement for the soul.” Also, 1 John 1:7: “If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin.” When they heard this verse they grew very angry, but we were not afraid for we knew the Lord was with us.

In the Israeli army I had quite a lot to do with the younger generation of these Orthodox people. They used to call me a goy (Gentile) because I was not able to speak Yiddish.

Now, however, I distribute Hebrew tracts and tell them about the Lord, who shed His blood that we might have eternal life. I am also able to speak to them in Yiddish, which I have learned here in Jerusalem. They refuse to speak Hebrew because they consider it the “holy language,” to be used only for prayer in the synagogue.

As I witnessed to them, I told them the only way out of their present darkness is through the blood of the Lamb. When they heard this, their faces became livid with anger. So I said to my friend, “Now is the time to get out of here fast.”

The interesting thing is that none of them threw away the pamphlets we gave them or returned them to us. Praise the Lord for that!

I also visited a settlement in the Negev desert to distribute Bibles. These people, on the other hand, were grateful to receive the Word of God.

While waiting for our group to gather, I had a wonderful opportunity to get to know some of these people better. Most of them never had a Bible of their own before. How happy each person was to be able to read his own Bible.

Among those who came to the meeting was a new visitor who objected to my reading from the New Testament. So I read portions from the Old Testament as well. This took about two hours.
In the end, he was satisfied; and we were able to carry on our Bible study in a brotherly fashion. He was no longer hostile but listened carefully.

Then we prayed together and again read Ezekiel 33, Jeremiah 29, and other passages from the Old and New Testaments. It was the first time in my life I conducted such a long meeting. Lunchtime passed, and then supper-time; but I did not even realize it.

These people are refugees from behind the Iron Curtain. [Editor’s Note: The term iron curtain, coined in 1946 by British Prime Minister Winston Churchill, referred to countries dominated by Communist Russia and then by the Soviet Union.]

The only thing these people knew about the Bible was what the Communists told them. So it was wonderful to give them the Word of God. Our new friend also promised to come to our next meeting.

By the time I left the settlement, it was late Friday evening; and the Sabbath had already set in. That meant the buses were no longer running. So I started my long walk back to my home in Jerusalem.

After walking about four miles, a military truck came along; and the driver gave me a lift to Ein Kerem, the birthplace of John the Baptist, which is about four miles from Jerusalem. By now it was 10:30 p.m.

I then walked the rest of the way to Jerusalem, arriving home before midnight. Strangely, I did not feel tired but was inwardly excited and extremely happy.

When at last I arrived home, my wife asked, “Where have you been all day?”

I told her I was sowing seeds. She did not understand what I meant, so I explained it to her. Now I am praying the seeds will grow into strong plants that will bear much fruit for our Lord.

by Zvi Kalisher in Jerusalem, from The Friends of Israel Archives, 1960

These people are refugees from behind the Iron Curtain. [Editor’s Note: The term iron curtain, coined in 1946 by British Prime Minister Winston Churchill, referred to countries dominated by Communist Russia and then by the Soviet Union.]

The only thing these people knew about the Bible was what the Communists told them. So it was wonderful to give them the Word of God. Our new friend also promised to come to our next meeting.

By the time I left the settlement, it was late Friday evening; and the Sabbath had already set in. That meant the buses were no longer running. So I started my long walk back to my home in Jerusalem.

Zvi Kalisher moved to Israel in 1947 and began writing for Israel My Glory in 1959.
I SAY THEN, HAS GOD CAST AWAY HIS PEOPLE?

CERTAINLY NOT!

2014 PROPHECY CONFERENCE HIGHLIGHTS SET
16 messages focusing on Israel—Past, Present, and Future:
Romans 9; 10; 11

AVAILABLE FORMATS:

<table>
<thead>
<tr>
<th>Format</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 CD Set</td>
<td>$35.95</td>
</tr>
<tr>
<td>MP3 CD</td>
<td>$19.95</td>
</tr>
<tr>
<td>Downloads</td>
<td>99¢</td>
</tr>
</tbody>
</table>

To learn more and order, visit us at foi.org/audio or call us at 800 257-7843.

© 2015 The Friends of Israel Gospel Ministry, Inc., P.O. Box 908, Bellmawr, NJ 08099