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About This Issue
Aging is an interesting part of life. For the young, each birthday is like a milestone to celebrate with unrestrained enthusiasm. But on reaching 60 or 70, for many the milestone becomes more like a millstone. Not so with the nation of Israel and The Friends of Israel Gospel Ministry. In this issue of Israel My Glory, you’ll find out why Israel, at 60, still has everything to live for. For FOI, looking back at 70 years of service for the Messiah chronicles the laying of a foundation for what still lies before us. For both Israel and FOI, optimism, including a cause for celebration, is very much the theme. (Cover: flag, Walter Homan; digital composition and enhancement, Thomas E. Williams)

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Israel My Glory (ISSN 8755-402X) is published bimonthly for $16.95 per year by The Friends of Israel Gospel Ministry, Inc., 1179 Almonesson Road, Deptford Township, Westville, New Jersey 08093. Periodicals postage paid at Westville, NJ, and additional mailing offices. POSTMASTER: Send address changes to Israel My Glory, P.O. Box 908, Bellmawr, NJ 08039-9900.

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Widespread “Israel at 60” celebrations in Jewish communities this year are reminders of the certainty of God’s promises to the Jewish people. Christians who have been participating in these events realize they are expressing their solidarity with those whom the Lord declares are the “apple of His eye” (Zech. 2:8).

Bible-believing Christians know that Israel is more than just another country and that the Jewish people are more than just another ethnic group. Israel is God’s national people, chosen by Him to bring blessing to the entire world, for His glory (Gen. 12:3; Isa. 43:7).

Abraham had his doubts about God’s promise, and Sarah joined in disbelieving laughter (Gen. 17:17; 18:12). But God, ever true to His Word, established His covenant with Abraham and his descendants through Abraham’s son Isaac and grandson Jacob (17:21; 28:4).

Isaac’s miraculous birth has been followed by millennia of evidences of God’s marvelous preservation of His ancient people. He has preserved them through conflict and captivity, war and devastation, pogroms and holocaust. They have even survived worldwide dispersion, which would have put an end to a people who were anything but the special recipients of God’s blessing.

No one could have accurately scripted the rebirth and survival of the modern State of Israel. From the most meager of beginnings in 1948, facing seemingly insurmountable odds, it has developed into nothing less than the showcase of the Middle East.

In Genesis 12:2 God promised Abraham, “I will make you a great nation; I will bless you and make your name great; and you shall be a blessing.” And in Ezekiel 11:17 He said, “Thus says the Lord God: ‘I will gather you from the peoples, assemble you from the countries where you have been scattered, and I will give you the land of Israel.’” The very existence of modern Israel demonstrates that God is true to His promises.

As Christians join their Jewish friends in celebrating the State of Israel’s 60th anniversary, many in the world have alternative designs. Israel’s adversaries, especially those in the Middle East, use language strikingly similar to the rants of Israel’s enemies recorded in the Bible some 3,000 years ago: “They have said, ‘Come, and let us cut them off from being a nation, that the name of Israel may be remembered no more’” (Ps. 83:4).

Today, throughout Europe, Canada, and even here in the United States, the erroneous teachings of Replacement Theology assert that Israel and the Jewish people are no longer the recipients of the promises God made to them. Through creative gymnastics of biblical interpretation, replacement theologians have found a way to give the church the biblical promises, covenants, and blessings that God reserved for Israel.

This fallacious teaching, which characterizes mainline Protestant denominations, frequently migrates into hatred for Israel. For example, the United Methodist Church’s recent Israel-Palestine: 2007–2008 Mission Study, offered as a teaching resource to congregations throughout the United Methodist Church, portrays Israel as a violent occupier that snatches hope and livelihood from the Palestinian people. Absent is an understanding of the real problem in the Middle East: Israel’s enemies’ refusal to accept the existence of the Jewish state.

In response, the Jewish Council for Public Affairs (JCPA) has prepared a comprehensive analysis of the Methodist study. The JCPA has documented hundreds of factual errors, historical misrepresentations, inconsistencies, fabrications, significant omissions, logical fallacies, and inflammatory statements against Israel. This analysis may be viewed online at http://snipurl.com/img663.

Even among evangelical Christians there have been recent attempts to peddle the teaching that God is finished with the Jewish people. This view forces allegorical or nonliteral interpretations of texts throughout Scripture. And it denies promises that God calls “everlasting” (Ps. 105:10).

We at The Friends of Israel see things quite differently. We affirm God’s eternal promises to His covenant people, the Jewish people. Furthermore, our support for Israel is anchored in the literal and normal interpretation of the Word of God.

By visiting Israel, participating in “Israel at 60” celebrations, speaking up on behalf of the Jewish state, and distributing this issue of Israel My Glory magazine into 151 countries, The Friends of Israel boldly proclaims, “We salute Israel at 60!”

William E. Sutter is the executive director of The Friends of Israel.
Replacement Theology, which strips Israel of God’s promises, has been around a long time. But in every generation, there also have been men who believed, long before 1948, in Israel’s national restoration. Even though most of them were not fundamental as we understand the term, they shared one common factor: While reading their Bibles, they came to the inescapable conclusion that the church and Israel are not the same and that God would bring the Jewish people back to their own land.

Thomas Brightman (1562–1607) of England wrote detailed commentaries on Daniel and Revelation. In his book, *Revelation of the Revelation*, he asked the question, “What, shall they return to Jerusalem again?” His reply: “There is nothing more certain; the prophets do everywhere confirm it and beat upon it.”

Charles Jerram (18th century) won a prize in 1795 for an essay arguing that the Jewish people would return to their Promised Land. His position was based on the Abrahamic Covenant. He wrote that the promise to “give . . . all the land of Canaan for an everlasting possession” (Gen.17:8) “is absolute and unlimited,” and the “title of the Jews to the land of Palestine inalienable.” At the time, he was considered one of the most powerful exponents of this view.

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Rampaging Toward Change

The 10-year-old had a tight grip on a dollar bill when his father pulled into the parking lot of the general store. The boy anxiously held out his dollar and asked with some degree of urgency if his dad would spend it for him. “What should I get you?” the father asked, to which the boy replied, “I don’t care what you spend it for. Just spend it!”

The story came to mind while watching a political rally some months ago. The operative words were hope and change. However, as with the boy’s request to spend his buck, there was no definition of an object to obtain. And though a 10-year-old’s zeal to exchange currency for unidentified goods may be naive and amusing, America’s rampage to invoke change for change’s sake is anything but.

What changes need to be made? How will those changes be brought about? The glaring lack of clarity and definition here could prove catastrophic.

You would suspect that people running for president know very well how they plan to achieve their hopes and what they intend to change. But that information apparently won’t be disseminated until after the swearing-in ceremony. All too evident—and distressing—is the naiveté of the masses who buy the idea that torching the past and hoping for something better will sprout miraculous things from the ashes. However, change for the sake of change is a dangerous game.

The current political maelstrom of undefined rhetoric reflects the general condition of the culture. Otto Von Bismark, the Prussian politician of the 1800s, is credited with coining the phrase Politics is the art of the possible. In other words, it is the art of the attainable.

Today, it seems, Bismark’s astute thought has been materially altered. Politics has too often become the art of the “promiseable.” Even more to the contemporary point is the statement of the late economist John Kenneth Galbraith who said, “Politics is not the art of the possible. It consists in choosing between the disastrous and the unpalatable.”

Unfortunately, the rush to change for change’s sake is not confined to the secular arena. It is much in vogue in the evangelical Christian camp as well. There is no better example than the emerging church phenomenon that has enamored so many. At this point it is a movement without definition or clue as to what we are supposed to be emerging into. It is, however, becoming abundantly clear what we are asked to emerge from: virtually anything associated with traditional forms and worship styles and standards of preaching and teaching that rise above my-guess-is-as-good-as-yours interactive discussion groups.

What seems apparent in some circles is a developing, radical swing toward churches as social-action entities with much the same flavor as the old mainline Protestant revolution, known by the last generation as liberal modernism.

Of course, we recognize that changes are often in order. That’s an easy call. The question is, Who is leading the move for change? And what changes are being prescribed? An ancillary issue is whether the unexpressed trend is to dumb down the methods, music, and message to serve the superficial tastes of a secularized society more interested in entertainment than spiritual enlightenment.

Several years ago pollster George Barna issued figures indicating the Yuppies of the ‘80s were tiring of their secular playthings and might return to church. The idea promised a possible windfall of congregants. If so, the church would face a decision: lead people to new life through presentation of the gospel or respond to the frustration of the material, me-first generation by ministering to people’s needs (as they perceived them to be) and crafting church programs accordingly.

The choice may seem simple, but it is actually profound. The first method revolves around the centrality of the gospel. Then it deals with the spiritual, social, and material needs of fledgling believers. The other is a revolution of application that squeezes the church into the “seekers” concept of religion.

In Romans 1 the apostle Paul exposed the decline of self-willed societies that depart from Scripture, dumb down the essence of acknowledging God, and chase change for change’s sake. Change is mentioned in three contexts: (1) changing the glory of God into the likeness of corruptible man by fixating on self rather than God (v. 23); (2) exchanging biblical truth for lies and adopting full-blown creature worship rather than worshiping God (v. 25); and (3) exchanging godly behavior for degrading conduct that plunges humanity into a pit of perversion (vv. 26–32). God warns us that the pagan world should never set the standard for believers.

So when you wish for change, you had better be careful what you wish for.
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When the calendar turned the page into 2008, Israel began celebrating six full decades as a modern nation. The story of Judaism's return to its "place of places" in the Holy Land is a chronicle of events too miraculous to be attributed to human capabilities. Providentially speaking, it involved a convergence of circumstances that grew out of centuries of maltreatment, capped by the unimaginable: the Holocaust.

Israel's modern resurrection was reminiscent of the story unfolded in the book of Esther: a people under siege, delivered by God-empowered individuals who were in the right place at the right time. In other words, people strategically positioned for such a time as this.

Ten years prior to that biblical and historical landmark in 1948, other events were converging that would create a tandem force in the Christian world. Though not of equal magnitude, the founding of The Friends of Israel Refugee Committee, later to become The Friends of Israel Gospel Ministry (FOI), would show another side of the coin in the affairs of the era.

By 1938 Adolf Hitler was on a rampage against the Jewish people, bearing a grudge and a promise. His promise: to create an Aryan, 1,000-year Reich by exterminating European Jewry under the guise of fostering, in British Prime Minister Neville Chamberlain's terminology, "peace in our time."

Unfortunately, the vast majority of the world chose to look the other way, hoping that silence and concessions would satisfy the Nazi dictator's lust for land and power. Of course, the vast majority was wrong.

The Nazi regime's cruelty was visible and premeditated. Nazi doctrine rested on an evil, three-pronged axis: deception, fabrication, and brutality.

- Deception played on the naïveté of decent people who believed Germany was an oppressed nation desiring nothing more than to break free from the economic stranglehold imposed on it following its defeat in World War I. Many viewed Hitler's purges and military buildup as merely an attempt to rebuild national pride and self-confidence. Unfortunately, these people operated on the premise that Hitler meant what he said and would keep his promises.

- Fabrication was central to the Nazi scheme, which revolved around propagating the "big lie." Hitler needed a scapegoat through which to birth his "superrace" and fuel his delusions of national grandeur. He found it in European Jewry. Every conceivable evil afflicting Germany was blamed on the Jewish people, whom the Nazis claimed contaminated the hallowed Aryan ground. Eliminate the Jews,
Brutality was the Nazi modus operandi. That people bought into the regime’s gargantuan lies threw open the door to an inferno of savage cruelty like the likes of which had never before been displayed in modern times. Brutality became so infused in the nation’s psyche that the stench from the death-camp ovens and the stacks of Jewish skeletons being carted to mass graves were excused by another lie: We didn’t know what was going on.

Men of Vision, Men of Faith

One of the great tragedies of the run up to World War II was that major national political leaders, clergy, and citizens in the Christian West—including Americans—joined the masses behind the wall of silence that doomed 6 million Jewish people and traumatized virtually the entire world.

There were, however, others who saw the situation through a different prism, one of care and compassion for people unable to help themselves.

Thus, in 1938, a group of evangelical Christian men in the city of Philadelphia, Pennsylvania, decided to break the silence and rescue as many Jewish people as possible from the inferno engulfing Europe. The Friends of Israel Refugee Committee (FIRC) sought to aid displaced Jewish people in a host of countries. A quote from Israel My Glory, established in 1942, reads as follows:

We are anxiously awaiting the end of the war, preparing to go to the stricken lands of Europe with spiritual and material comfort for the little remnant of Israel, which, we pray, will have survived the greatest calamity in Jewish history.

While awaiting that eventuality, FIRC workers ministered to Jewish soldiers and allied troops waiting to take part in the invasion that would liberate Europe.

As a Christian organization, the ministry functioned under two inalienable mandates: the obligation to “comfort, yes, comfort My people” (Isa. 40:1) and the command to “preach the gospel to every creature” (Mk. 16:15).

The times were impeccably expressive of the prophet Jeremiah’s lament during the stresses of another dark chapter in the history of Israel:

Is it nothing to you, all you who pass by? Behold and see if there is any sorrow like my sorrow, which has been brought on me (Lam. 1:12).

Friends of Israel relief was distributed in many material and practical ways. Food, clothing, housing, medicine, and other forms of aid and comfort were basic features of the program.

And as an evangelical organization, there was (and remains) the spiritual aspect: to make the Messiah known to Jewish people, on an equal footing with ministry to all people the world over. Jesus’ command is to propagate an equal-opportunity message: “And He said to them, ‘Go into all the world and preach the gospel to every creature.’”

In fact, the apostle Paul established a sense of indebtedness to do so. “I am a debtor,” he wrote, “both to Greeks and to barbarians, both to wise and to unwise,” and to his kinsmen: the Jewish people (Rom. 1:14).

An interesting footnote to the early beginnings of The Friends of Israel is that in 1938 there was no State of Israel. Therefore, those who attempt to make this organization a dupe of Israeli politicians, claiming we believe Israel right or wrong, do so completely without factual substance. Our founders had one goal: to reach out to people in the utmost distress. Not a single shred of evidence exists to the contrary. This ministry was never about politics. It was, and remains, about helping people in need.

Foundation and Function

Dr. Victor Buksbazen, born in 1903, became the general secretary of the ministry in March 1943. For the next 33 years he set the course for the work and epitomized the integrity, clarity, dignity, and trustworthiness upon which the organization is fixed today.

Born and educated in Warsaw, Poland, Victor was a classical scholar in the best sense of the word. After receiving a bachelor of divinity degree at the University of Warsaw in 1926, he became assistant professor of Hebrew and Old Testament at the university. An expert in linguistics, Victor was fluent in Polish, English, Hebrew, Yiddish, German, Russian, Greek, and Latin.

Dr. Buksbazen manifested the same intellectual acumen as another Hebrew-Christian scholar, the renowned Alfred Edersheim. Both were steeped in the life and culture of their people and shared a passion for biblical and historical accuracy that Gentile theologians do not possess in quite the same way. Victor’s superb commentary, The Prophet Isaiah, remains a legacy for generations to come.

Sensing the imminent danger facing Polish Jewry, Victor immigrated to England in 1937. There he could continue to write and minister to the increasing numbers of refugees forced to flee Nazi occupation. As was the case with many who left before the concentration camps became operational, he had close emotional and physical ties to kinsmen who were unable to escape the coming terror. His personal attachment undergirded his work with a foundation of compassion and concern that others were incapable of experiencing in the same acute way.

I suppose one could say that such personal attachment defines a ministry, as opposed to an organization that is simply benevolent and philanthropic. A passion for the survival of family and friends caught in a desperate situation does more to produce action, depth, and sensitivity than merely observing from afar.

God’s gift of Victor to the helm of The Friends of Israel was richly augmented by Victor’s wife, Lydia. Lydia was an English Jewess who possessed all of the positive refinements of European grace and quality that enhanced the growing ministry. She, too, had a family history punctuated by the isolation and treachery of marauding anti-Semites. In Lydia’s experience, it was the pogromists in Russia who put her people to the sword. Her book They Looked for a City tells her gripping story in ways that have
Deception, fabrication, and brutality are still the enemy’s main tactics.

This time it is the Western confederation of nations, led by the UN, that is swallowing the land-for-peace delusion. Palestinians and other Islamists claim to be the oppressed people who wish only for a nation to restore their pride and self-worth. All the while they dangle the carrot of good intentions and promise peace and prosperity—until they get what they want, which is everything.

The big lie is still at center stage. Replace the name Hitler with Mahmoud Ahmadinejad who rants against his selected scapegoats, Israel and the Jewish people, blaming them for every iniquity and offering the only “acceptable” solution: genocide and annihilation of the Jewish state. His desire is not for a 1,000-year Reich but for a global, Islamic caliphate.

Now the door is open to unbridled brutality. It is endemic in every sector of the plan to eliminate Israel and the Western democracies. Look at the situation in the Jewish communities bordering the Gaza Strip. Thousands of rockets have assaulted Israeli citizens, indiscriminately causing an untold number of casualties.

As we launch into the eighth decade of FOI’s service, we can only conclude that this ministry has been well prepared to meet the uncertainties of the future. Today we are able to minister to more people by more means than ever before. Our international staff, media technology, and literature penetration enhance our worldwide stature, building bridges to Israel and the Jewish people. And the times we live in are providing opportunities that were inconceivable 70 years ago.

That having been said, I’m sure that if we could stand today among that heavenly cloud of witnesses who saw it all begin, we would hear the words As good as it has been, the best is yet to come.

Happy birthday, FOI!

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For Such a Time
As This

When this Mission was born, the future of the Jewish people was in serious jeopardy. They were without a homeland and were crying out in desperation for hearts to care and hands to help. As we celebrate The Friends of Israel at 70, how much has really changed?

Admittedly, the players are different. But the playbook remains the same. The world’s condition is unaltered.

If you want to hold a growth group, Bible study, prayer meeting, or weekly religious gathering of any type in your home in Freehold, New Jersey, you likely will find yourself before the zoning board with your home reclassified as a “house of worship.” And with the new designation comes a multitude of regulations and restrictions that can eventually shut down your meeting.

Rabbi Avraham Bernstein, an ultra-Orthodox rabbi who holds Sabbath services in his residence, has now appeared at three zoning board hearings on charges of running a “house of worship” without a permit. His attorneys, Gerald A. Marks of Red Bank, New Jersey, and John Whitehead, president of the Rutherford Institute in Charlottesville, Virginia, say Freehold’s zoning law is unduly broad and ambiguous and clearly interferes with Rabbi Bernstein’s First Amendment rights to freedom of speech, assembly, and religion. The case is pending in federal court.

Freehold, however, shows no signs of backing down. Although the township committee said it would not enforce the law until the case is resolved, the zoning board is holding hearings anyway.

Marks wants the ordinance repealed. “Let me tell you how dangerous it is,” he said in a recent telephone interview. “They’re using the zoning power to control religious assemblies. Unless you have what I call a secular assembly ordinance that applies to everybody, which is predicated upon health and safety standards, then what you’re really doing is targeting religious assemblies of all types. What we truly know to be structures used primarily for religious assembly and prayer have

continued on page 25
W hen the Archbishop of Canterbury recently suggested the inevitability of instituting some aspects of Muslim Sharia law in Britain, he caused a justifiable furor. His comments also raised hackles in Canada where pressure is rising to accommodate Sharia to mollify militants in the growing Islamic community. At stake is the potential creation of state-within-a-state situations where an Islamic religious court can force its regulations on Muslims—whether they like it or not.

The bitter experiences of Arab Christians living under the Palestinian Authority where Sharia is in force should demonstrate why Western democracies must protect all citizens according to the established laws of their countries.

The Jerusalem Center for Public Affairs cites scholar Justus Reid Weiner’s latest work, Human Rights of Christians in Palestinian Society:

Living amidst a xenophobic Muslim population plagued by endemic violence bordering on anarchy, the Christians have shrunk to less than 1.7 percent of the population in the Palestinian areas. “Tens of thousands have abandoned their holy sites and ancestral properties to live abroad, while those who remain do so as a beleaguered and dwindling minority,” Weiner said. “Their plight is, in part, attributable to the adoption of Muslim religious law (Sharia) in the Constitution of the Palestinian Authority.”

In the Gaza Strip, life is becoming increasingly difficult for Christians. In October 2007, Rami Ayyad, 29, manager of the Palestinian Bible Society bookstore in Gaza, was murdered. Hamas authorities originally told the Ayyad family the killer had confessed and that all of the perpetrators involved would soon be in custody. Since then authorities have changed their story, claiming they haven’t captured anyone and that all they had to go on were suspicions.

Compass Direct News reported that the murderer is believed to be a Hamas operative who was jailed for three weeks then evacuated to Saudi Arabia.

“Who knows?” admitted one Palestinian Christian. “Gaza has no courts, no lawyers, no prosecutors, no proper detention centers. We hear lots of rumors. But it’s hard to believe that Hamas does not know who killed Rami.”

Since her husband’s murder, Pauline Ayyad has delivered a baby and faces an uncertain life as a single parent with three children. She and other Gaza Christians live in fear of what might happen to them. Seven families with the Bible Society have now left Gaza because of continuing death threats.

Their fears are well founded. In February, 14 gunmen bombed the Gaza YMCA, which held programs for both Christians and Muslims. They torched the library, burning it down, along with its 10,000 books. One teenager said everyone is scared. Even before the bombing, there was tension; but he and other young people kept going to the YMCA. “There weren’t a lot of people there, but we had nowhere else to go,” he told the news media.

Also in Gaza, members of a self-appointed, Muslim “modesty patrol” attacked a Christian young man for driving a female classmate home. The “patrol” roams the streets, looking for what it considers inappropriate Muslim dress and behavior.

Christians who have not yet fled Gaza are attempting to keep a low profile, which is not easy to do. A clergymen described the situation as “moving toward the unknown.”

It appears the Archbishop of Canterbury should pay more attention to what’s happening to Christians in Gaza before suggesting any aspects of Sharia be instituted in Britain.
What does the absence of a big military parade on Israel Independence Day say about the Jewish state at 60?

In 1958, Israel ushered in its second decade of independence with a massive military parade. Tanks rumbled through the streets of West Jerusalem past cheering crowds and against the backdrop of the Old City where Jordanian soldiers could be seen watching from the ramparts.

Ten years later, under a dazzling blue sky, 600,000 people—one out of every four Israelis—crowded into the newly liberated capital to celebrate the nation’s 20th anniversary as columns of Centurion tanks rolled by. Just one year earlier, victorious Israel had wrested the holy city from Jordan in the 1967 Six-Day War.

Sadly, however, no number of military victories delivered a genuine peace. As Israel marked its 30th Independence Day in 1978, the celebrations were muted. The Israel Defense Forces (IDF) were engaged in heavy fighting inside Lebanon in Operation Litani. The campaign to push the Palestine Liberation Organization out of southern Lebanon came in the wake of the hijacking of a bus on the Tel Aviv-Haifa highway by Yasser Arafat’s Fatah terrorist organization. Thirty-five passengers were killed and 70 wounded.

By the time Israel marked its 40th anniversary in 1988, military parades had become passé. Sure, there were still celebrations of the country’s power with thousands gathering at the Tel Aviv promenade, along the Mediterranean, to watch IDF air and sea maneuvers.

But as the years rolled by and the number of war dead mounted—close to 19,000 by the time the Jewish state marked its Jubilee independence 10 years ago in 1998—grandiose parades had, understandably, lost their attraction.

Israelis’ ambivalence about ostentatious demonstrations of military prowess is understandable when you consider that Independence Day is preceded by Remembrance Day for the Fallen of Israel’s Wars, a somber 24 hours of heart-wrenching ceremonies. Virtually everyone in the country has some connection to a fallen fighter.

Gearing up for Israel’s official 60th anniversary, which falls on May 8, 2008 (according to the Hebrew calendar), Major Nitsa Hay of the army’s Education and Youth Corps let it be known that her unit’s emphasis would be Israeli culture, not IDF battle lore.

Prime Minister Ehud Olmert assigned Knesset member and Minister-without-portfolio Ruhama Avraham the task of coordinating anniversary plans. A big military parade was not in the cards. Avraham’s goals were to “imbue Israel’s 60th birthday [celebrations] with educational, cultural, artistic, and historical values, for the youth of Israel and the Diaspora.” Instead of tanks rumbling outside the Old City walls, the plan was for a gala performance by the Israel Philharmonic Orchestra under the baton of violinist Shlomo Mintz.

It’s as if Israelis are making a conscious effort to downplay the nation’s image as a garrison state. And the truth is that the military, police, and other security branches are so ubiquitous in our daily lives that there’s no need to flaunt the obvious: The Jewish state lives by the sword. But it’s not the way we necessarily want to think of ourselves or have others think of us.

National and homeland security play a central role in our daily lives. I regularly encounter soldiers on city buses wearing their combat fatigues and weighed down by assault rifles, ammunition clips, and heavy knapsacks, particularly at the start of the week when they head back to their units.

In a country as small as Israel, some of our young servicemen and women are assigned to bases only minutes from downtown Jerusalem. And just about any soldier who lives in metropolitan Jerusalem or Tel Aviv can reach even the most “remote” base—whether in Judea and Samaria along the central front, the Golan in the north, or the...
cally unstable Iraq alongside the rising power of imperialist Persia (Iran).

Struggling to Survive

Survival is a nation’s first imperative. Reviewing Israel’s history, by the time it declared independence on May 14, 1948, the Jewish state had already been at war for six months against Palestinian-Arab irregulars. As the British finally left Palestine, the surrounding countries of Egypt, Syria, Transjordan, Lebanon, and Iraq invaded. The secretary-general of the Arab League made their mission explicit: “This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades.”

Israel lost 1 percent of its population (6,000 people) in its quest to survive. In a sense, however, the 1948 War of Independence has never really ended.

Large-scale fighting has broken out again and again: in the 1956 Sinai Campaign (231 killed), Six-Day War of 1967 (776 killed), 1969-70 War of Attrition (1,424 killed), the 1973 Yom Kippur War (2,688 killed), 1982’s Operation Peace for Galilee (it dragged on until then-Prime Minister Ehud Barak’s abrupt pullout from south Lebanon in May 2000, after 3,316 dead and wounded), and in the 2006 Second Lebanon War (117 soldiers killed).

Even when Israel was not officially at war between 1948 and 1967—before the West Bank and Gaza came under “occupation” in June 1967—terrorist fedayeen attacks claimed scores of civilian Israeli lives.

Paradoxically, the civilian death toll has never been higher than since Israel began to negotiate directly with the Palestine Liberation Organization under Prime Minister Yitzhak Rabin. Since the Oslo Accords were signed in 1993, 1,000 Israelis (most of them civilians) have been killed by Palestinian terrorists. The number of injured and crippled, including children, is even higher.

According to the Israeli Ministry of Foreign Affairs, a total of 22,305 men and women have been killed defending the land of Israel since 1860, the year the first Jewish pioneers left the secure walls of the Old City of Jerusalem to build new Jewish neighborhoods.

As we Israelis head into our 60th year of independence, I worry about the military challenges ahead and wonder when our war of independence will finally end.

Elliot Jager is the deputy editorial page director of The Jerusalem Post in Israel.

Negev in the south—in a five- to six-hour coach journey.

The flip side of being close to the front is that the enemy is never far away. Thus the IDF (which includes the land army, air force, and navy) can never afford the luxury of letting down its guard.

To our north is not Canada but Lebanon and Syria. To our south are not Mexico and the Caribbean but the Gaza Strip and Egypt. And when we look to our east, past Jordan (the Hashemite Kingdom is at peace with us, but its population is overwhelmingly Palestinian-Arab and antagonistic), we see a chroni-
Order of Battle

Maj.-Gen. Gadi Shamni, Ehud Olmert’s former military aide, was appointed head of Central Command in June 2007 by Israel Defense Forces (IDF) Chief of General Staff Lt.-Gen. Gabi Ashkenazi.

Given fears that Jordan’s King Abdullah II risks being toppled by an Islamist putsch, Shamni will be keeping a close eye on events there. Another top worry is keeping Judea and Samaria (the West Bank) from falling into the hands of Hamas. Observers expect that the Palestinian Authority (PA) and Hamas will soon bury the hatchet.

Meanwhile, Maj.-Gen. Yoav Galant, Ariel Sharon’s former military adjunct who today heads the Southern Command, has been pushing for a massive IDF operation in Gaza. He wants to curb Hamas’s continued smuggling of weapons into Gaza from the Sinai Desert, which threatens to tilt the strategic balance too far in Hamas’s favor. Galant has an account to settle with Hamas: He was in charge when Cpl. Gilad Shalit was abducted in June 2006.

Maj.-Gen. Gadi Eizenkot, who commands Israel’s northern front, will be preparing his troops for another campaign against Hezbollah. Israeli intelligence assesses that Hezbollah is almost back to full combat strength and that a renewed attack from Sheikh Hassan Nasrallah’s well-trained irregulars is “just a matter of time.”

But that won’t be Eizenkot’s only worry. He’ll keep an eye on Damascus—especially if the Olmert government does not follow through on hints that it is open to negotiating the surrender of the strategic Golan Heights to Syria’s Bashar Assad.

Looking down from above, air-force chief, Maj.-Gen. Elazar Shkedy, knows that no matter where the next battle breaks out, his pilots will be called upon. “The IAF [Israeli Air Force] has relevance in all types of conflicts—some that are nearby with countries that we share a border with and some that are farther away,” he said.

If and when the order comes, for example, the IAF will use its F-15Is and F-16Is to strike at Iran. Israel is also reportedly purchasing 500 U.S. BLU-109 “bunker busters” capable of penetrating the concrete protection surrounding Iran’s underground facilities.

But as the Second Lebanon War demonstrated, Israel’s 21st-century air force doesn’t have all the answers—especially in countering “primitive” but deadly Kassams, Katyushas, and mortars. Shkedy personnel are also charged with keeping enemy planes and missiles from penetrating Israel’s airspace. At their disposal they have a wide array of antiaircraft and antimissile defenses, including the HAWK and Patriot systems.

Finally, while all that is happening, Maj.-Gen. Eli Marom—recently appointed to command Israel’s navy—must not only protect the country’s vulnerable coastline but also ensure that his ships are not caught off-guard again, as happened during the Second Lebanon War when a Chinese-made, Iranian-upgraded C-802 radar-guided missile struck the INS Hanit, a Sa’ar 5-class missile ship. He may be the right man for the job: Marom played a key role in the capture of the Palestine Liberation Organization’s Karine-A weapons ship in 2002.

And while Israel doesn’t want too much publicity about it, the navy’s German-manufactured submarines are an integral component of its presumed nuclear deterrence capabilities.

At the end of the day, and even though Israel spends more on defense per capita than any other country in the world—and far and away more than its enemies—many Israelis can’t help but hope that by our 70th Independence Day, we will be able to devote more of our scarce resources to domestic needs.

EJ

Security Fence

To protect itself from car bombs and suicide bombers, Israel is constructing a security barrier that runs roughly along the perimeters of the 1949 armistice lines.

Unfortunately, huge chunks of the barrier have yet to be built. Construction has been held up by Palestinian and left-wing legal challenges in the Israeli courts, budgetary shortfalls, and—given that the barrier may well become Israel’s de facto border—by the political leadership’s inability to make tough decisions.

Since July 2007 only 56.9 percent, or 280 miles (450 km), of the fence has been completed. Out of the 490-mile (790-km) route, 62 miles (100 km) are tied up in court and another 99 miles (160 km) are in the planning stages.

With a belt of just 9 miles (14.5 km) from the West Bank security fence to the Mediterranean at some stretches, these gaps will need to be plugged soon.

by Elliot Jager

Golan has his work cut out for him. For example, there’s the gas-mask situation. Just before the Second Gulf War (now called the War in Iraq) broke out in 2003, Israel’s Home Front Command distributed gas masks to all citizens and residents. In 2007 the army hired a contractor to collect them, claiming the masks are now ineffective. Now, with the on-and-off talk about war with Iran or Syria, Gen. Golan has to decide whether to order new gas masks or refurbish and return those just collected.

With Israelis in the north threatened by Hezbollah rockets (and Syrian missiles) and with IDF Intelligence warning that by now some 250,000 Israelis in the south will fall within range of enhanced, Hamas-launched Kassams, the need for improved bomb shelters is paramount.

Refurbishing thousands of shelters currently in deplorable condition needs to be high on Golan’s agenda. But where the budget for repairs is supposed to come from is anyone’s guess. Don’t look to Prime Minister Ehud Olmert. He’s been explicit: “This government is not taking action to shelter Israel up to the gills.”

Incidentally, not all Israelis will be unprotected. A cavernous underground complex is now being constructed—with access from the new government compound in Jerusalem—to shield Israel’s political leaders in the event of a nuclear attack. There are, it seems, some folks whom Ehud Olmert will protect “to the gills.”

Israel’s Home Front is worth some thought, especially for those who anticipate (or are urging) that Israel will attack Iranian nuclear targets. No one expects the Iranians to absorb such an assault with complacency. Conventional Iranian missiles (or those with chemical or bacteriological warheads) could come raining down on a population no better protected than were our citizens in the north during the hard summer of 2006.

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**Israel’s Selection**

**Abraham, Man of Faith.** Throughout Scripture, Abram (later called Abraham) is recognized as the symbol of faith and is credited with being the “father of faith” because he evidenced trust in God. God appeared to Abram in Ur of the Chaldeans (Gen. 11:24—12:1–3).

According to Joshua 24:2, Abram and his family were idol worshipers. God did not call them because they were commendable in His sight; but, rather, He reached out to them just as He reaches out to us. He lifts us out of our sin, idolatry, and spiritual death and hostility and calls us to Himself. So God called Abram out of idolatry.

He called him to the land of Canaan and made him a promise: 

*Now the Lord had said to Abram: “Get out of your country, from your family and from your father’s house, to a land that I will show you. I will make you a great nation; I will bless you and make your name great; and you shall be a blessing. I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed”* (Gen. 12:1–3).
This famous passage of Scripture is known as God’s covenant with Abraham. This covenant underlies all of the relationships with the nation of Israel for the rest of its history.

The Abrahamic Covenant contains three promises: land, seed (offspring), and blessing. So God brought the nation of Israel into existence by bringing someone out of one country and into an entirely different country and giving him land, seed, and blessing. Abraham illustrates that “without faith it is impossible to please Him” (Heb. 11:6).

**Moses, Man of Revelation.** Next the Bible tells us that God called Moses. He, more than any other person in the Old Testament, received revelation from God and passed it on to Israel. He, too, was called out of a place of death. Pharaoh had ordered all Jewish infant boys killed (Ex. 1:15–16). Pharaoh’s daughter drew Moses from the Nile River where his mother had placed him in a little basket, hoping to save his life. Pharaoh’s daughter raised Moses as her son.

After 40 years in Egypt, he murdered an Egyptian in an attempt to help his brethren and then fled to the wilderness where he spent another 40 years waiting on God. Then, in Exodus 3, God appeared to Moses in a burning bush and called him to be the agent for redeeming the nation of Israel.

The Israelites traveled through the Red Sea and the wilderness to Mount Sinai and spent about a year camped at Mount Sinai. That is when the Tabernacle was built. That is when Moses received God’s revelation, the Law—the Ten Commandments—recording all of that information for us. That work formed the foundation of the Levitical system on which the entire Old Testament is built.

So Moses became Israel’s greatest statesman-prophet. In Deuteronomy we read that God would raise up a prophet like Moses one day to deliver His people. Moses, the great mediator of the Law, illustrates that “man shall not live by bread alone; but man lives by every word that proceeds from the mouth of the LORD” (Dt. 8:3).

**David, Man of Worship.** David was Israel’s first major king. He was called while shepherding sheep in the hills. To many in the Middle East, shepherding is a despised occupation.

David was the youngest of Jesse’s eight sons and was often picked on by his brothers. Yet when Samuel went to Jesse to anoint a king, God made it clear He had chosen David (1 Sam. 16:8–12). Scripture says God looks on the heart, not on the outward appearance (v.7). So God chose David to become the shepherd of Israel. He was, according to 1 Samuel 13:14, a man after God’s own heart.

With David, God established what we call the Davidic dynasty. As with Abraham, God made David a promise: His kingdom will endure forever. It will be established in perpetuity (2 Sam. 7:16).

Overwhelmed with thanksgiving, gratitude, and awe, David then entered the Lord’s presence to worship Him (vv. 18–29). And so David is called “the sweet psalmist of Israel” (2 Sam. 23:1). It was David who led the procession to bring the Ark of the Covenant to a resting place in the city of Jerusalem. And as sweet psalmist, he led God’s people in worship and provided for the expression of worship. David illustrates that “true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him” (Jn. 4:23).

Thus Abraham laid the foundation of faith as he responded to the challenges to trust God. Moses led the people as he responded as a prophet to provide them with revelation and information from God. And David led the people in a search for the heart of God.

*continued next issue*
The land of Israel is synonymous with religion and spiritual activity. The Orthodox Jews believe it was, and still is, the location of the Garden of Eden where the creation of Adam took place—an event Jewish people celebrate every year on Rosh Hashanah, the Feast of Trumpets, which is also the Jewish New Year.

To Christians, the land of Israel helps bring into focus the person and ministry of Jesus Christ. He was born there, gave His life to redeem mankind there, and will return there to dwell among His people as He rules and reigns as King of kings and Lord of lords in this Promised Land.

Even for non-Jews and non-Christians, the land holds a great interest and strong attraction that drives people of all backgrounds into its mystique of holiness as they hear of the events unfolding there.

Israel is the focus of many world leaders, and it has shipwrecked many ambitious leaders who have believed they could influence its destiny.

As this unique nation of God celebrates its 60th anniversary as a modern state, it is moving closer to spirituality.

Jews in Israel

A recent survey by the Israel Democratic Institute found religious growth and secular decline among Israelis. The percentage of Jewish people who describe themselves as secular has dropped sharply over the past 30 years, and the religious and traditional percentage has risen. Jewish people in the State of Israel are clearly moving toward religion and spiritual thinking.

Religious Jews, the ultra-Orthodox in particular, are moving toward the biblical scenarios foretold by the ancient Jewish prophets down through the centuries. A perfect example is the ultra-Orthodox migration into the areas of Judea and Samaria to establish communities where they can live their lifestyle unhindered. The population there is growing twice as fast as in the rest of the country, and the ultra-Orthodox are responsible for approximately half that annual growth.

This migration into Judea and Samaria (called the West Bank by the news media) is taking place despite the Israeli government’s threat to withdraw from these biblical lands in hopes of making peace with the Palestinians.

Almost daily, people are moving into this area. According to the latest figures released by the Israeli Interior Ministry, 268,379 Israelis were living in the 126 Jewish communities in Judea and Samaria at the close of 2006, indicating a growth rate of more than twice that of the previous year. Figures for 2007 are not in yet.

When Israel dismantled its communities and evacuated the Gaza Strip in August 2005, former Prime Minister Ariel Sharon claimed Jewish settlers had a “Messianic complex.” His statement does indeed help us understand what has been transpiring. An ever-increasing number of Israelis have become intent on retaining the land they believe God has given them.

Many of those preparing to build the next Jewish Temple feel a close connection not only to the ancient Temple that once stood on the Temple Mount in Jerusalem, but to the land of Israel as well. Temple practices always focused on the land that God has given the Jewish people.

A special ceremony that took place on Hanukkah reveals that we are moving ever closer to the re-establishment of Temple worship. Personnel from the Temple Institute in Jerusalem relocated the menorah, the seven-branched candelabra that goes in the Holy Place of the Temple, to the Temple Mount area. Temple Institute leaders called the move symbolic to let the world know that a Temple will indeed be erected on the Temple Mount in Jerusalem in the near future. The menorah is now positioned to be moved into a new Temple.

The Temple Institute has also trained priests and constructed all the implements required for worship and sacrifice at a future third Temple.

Regular walking tours on the Temple Mount encourage Jewish people to return to their spiritual foundations and religious practices.

Recently a report has circulated of a desire to build a synagogue on the Temple Mount, which would at least give the religious Jews a presence on this most sacred piece of real estate in all of creation.

The Temple Mount, Mount Moriah, was actually purchased by King David some 3,000 years ago. He paid cash (“600
However, as Jewish interest in Jesus grows, anti-Christian activities increase almost as quickly. Ironically, a popular organization that collects millions of dollars from American Christians each year is fighting the spread of the gospel. It reportedly helps fund the fight against introducing new immigrants to the Messiah, resulting in attacks on Christian churches in certain parts of Israel.

Meanwhile, Palestinian Christians—true, born-again, Bible-believing people—desire to see their loved ones come to Christ as well. These believers endure persecution, and some are even being killed.

The Palestinian Christians are a forgotten people, caught between the Jewish government of Israel and the militant Muslims among their own people. Prayer is needed indeed for these truly born-again Christians who are endeavoring to follow the command God gave them.

**Muslims in Israel**

Without a doubt, the Islamic residents of the Jewish state have intensified their actions to stop the spread of Christianity and the influence that the nation of Israel will have upon the world.

Islamic fictional literature for the last decade has focused on the city of Jerusalem in an attempt to portray the Messiah as a Muslim man. They have increased their propaganda against the Christian movement in Israel. Christians should pray for the Muslims in Israel to understand the truth about Christianity and the Messiah.

Jewish men rush to pray at the Tomb of the Patriarchs in the West Bank town of Hebron. Herod built the structure around the cave of Machpelah, which Abraham purchased as a burial place for his wife, Sarah. It is the world’s most ancient Jewish site next to the Temple Mount in Jerusalem. Abraham, Isaac, and Jacob are all buried there, as are Sarah, Rebekah, and Leah. (Menahem Kahana/AFP/Getty Images)
Jerusalem and its importance in the end-times as it relates to the Islamic faith.

Even though the Qur’an never mentions Jerusalem—nor has Jerusalem ever been a capital city in the Islamic world—Muslims now have a fanatical interest in the city where Jehovah said He would put His name. Muslim tradition has it that Muhammad touched off from the “foundation stone” underneath the Dome of the Rock to go up into the seventh heaven.

Muslims have systematically been destroying the proof of a Jewish presence on the Temple Mount. Their efforts not only have geopolitical overtones but religious ones as well because the Jewish connection to the Temple Mount is more spiritual than political.

Control of the Temple Mount has become a major focus in the “peace process” between Israel and the Palestinian Authority. A number of scenarios not only would redive Jerusalem as part of a two-state solution, but also would yield control of the Old City and the Temple Mount to the Palestinians who claim it should become the capital of a future Palestinian state.

Islam’s fictional literature and religious textbooks call for a coming conflict that will take place in Israel, focused on the city of Jerusalem, with intense focus on the Temple Mount itself.

The Islamic nations of the world are forming alliances, based on religious philosophy, to join together and destroy the Jewish state as it moves into its 60th anniversary.

### The End-Times

The different religions in Israel have played a key role in history from the beginning of time. As Israel turns 60, there seems to be strong evidence that something unique and monumental is about to happen.

God is setting the stage for the end-times scenario that can be found in Bible prophecy. As we look at the impact of religion and spiritual activity on the State of Israel, the city of Jerusalem, and the Temple Mount itself during the 60th anniversary of this modern Jewish state, we can only cast our eyes toward the heavens and await the shout from Jesus to call us up to be with Him at the Rapture of the church.
EDITOR’S NOTE: Walid Shoebat is a former Islamic terrorist who loves Jesus, America, and Israel. We are privileged to run this excerpt from his outstanding, newly released book, Why We Want to Kill You. It is the transcription of a verbal exchange between a Palestinian named Ramzi and Mr. Shoebat.

A terrorist mind-set is concerned with occupation. To them, everything is an imperialist or Zionist conspiracy. The reality is that the terrorist mind is occupied with half truths. Although many times the terrorist knows the truth, he simply ignores it. The reason is simple—he is usually a racist, filled with bias. He views everyone who is non-Muslim as Kafir, an unbeliever. Whereas, the usual problem with many Westerners is that they have a very narrow view of traditional, conservative people.

The following is a response to a typical Palestinian, pro-Jihad objection. It . . . fits a common pattern that shows the cookie-cutter mentality:

Ramzi: Mr. Shoebat, I am totally opposed to your positions!

Walid: I am glad that we have people who can object—it’s only in a free world that two parties can oppose each other and live in peace. Today, we have Hamas and the P.A. killing each other. How is that a free society?

Ramzi: You are a person who has lost all his roots!

Walid: I disagree for several reasons:

1. Jesus was from Bethlehem. However, most Muslims in “Palestine” chose to follow a desert religion far away in Arabia. My roots are connected to the land where Jesus walked. I follow a faith of a Bethlehemite and not an Arabian.

2. Why is it that when Jews stand with “Palestine,” you don’t accuse them of losing their roots? What about Germans who died as a result of standing up against Hitler? Do you accuse them of losing their roots? Why is it that if anyone objects to the Palestinian dogma, then they are accused of losing their roots?

3. I am from the Holy Land. I was born there. No one can take away my roots. It seems to me that you feel free

continued on page 24
As Israel turns 60, the country’s sizzling economy is hotter than an Uzi machine gun lying in the searing desert sun.

In fact, the Gross National Product, which measures overall economic activity, rose by nearly 6 percent during 2006 and 2007, giving Israel the fastest-growing economy in the developed world. Significant expansion was forecast to continue through 2008.

According to published statistics, Israel’s purchasing power per capita was more than $30,000 in 2007 after rising from $26,200 in 2006. This put the citizens of the world’s only Jewish state on a similar economic footing with large Western European powers like France and Italy—and ahead of Spain, Greece, Portugal, and most Eastern European nations.

However, the dramatic growth also spurred inflation, which measured around 3 percent during 2007. But that still compared favorably with the U.S. rate of over 4 percent for the year.

Israel’s economic expansion has been remarkable, especially since the country is only six decades old and—surrounded by mostly hostile Muslim neighbors—has been forced to spend a disproportionate amount of tax money on defense. American financial aid totaling around $3 billion a year, which has been somewhat reduced this decade and must be largely spent inside the United States, has helped offset Israel’s huge military spending drain since the mid-1980s.

With a steady stream of new immigrants and a strong will to survive, Israel’s economic growth during the 1950s and ’60s was robust, often over 10 percent annually. A major spurt followed the 1967 Six-Day War, as jubilant Israelis began rebuilding the Jewish Quarter in Jerusalem’s captured Old City and other parts of the suddenly reunited capital.

Still, the country’s basic economic model closely reflected the socialist system then in place throughout Communist Eastern Europe, with powerful labor unions having a disproportionate ability to shut down Israel Economy Gallops Ahead
the economy at will, which they frequently did.

The rapid expansion that marked Israel’s early years came to a screeching halt after the disastrous, Soviet-backed, 1973 Egyptian-Syrian surprise attack on Yom Kippur that sparked a three-week war that the stunned Jewish state nearly lost. Out of necessity, government defense spending skyrocketed in the wake of the harrowing conflict, spurring on inflation.

Israel’s increasingly dire financial situation was compounded by the 1982 Lebanon War that further hampered the limping economy. By 1984, the annual inflation rate was an astounding 450 percent!

Working in the land in those traumatic days, I well recall that prices rose every day to the point that they were never actually posted on groceries and other products. Checks issued in Israeli shekels were instantly cashed and spent, since their value eroded virtually overnight.

The path to recovery began in 1985 with a major economic stabilization plan implemented by then-Prime Minister Shimon Peres. This was followed by various free-market reforms that climaxed under Prime Minister Benjamin Netanyahu’s administration in the late 1990s.

Major modifications included reducing the power of the unions and liberalizing rules for foreign investment, which mushroomed to $13 billion by 2006. The massive immigration wave from the former Soviet Union that brought more than a million people to Israel’s shores during the 1990s further greased the barreling economic expansion.

However, stagnation returned early in this decade as the Palestinian al-Aqsa terrorist attrition war and the American-led military campaign to topple Iraq’s Saddam Hussein led to a collapse in Israel’s large tourism industry. But Netanyahu, who graduated from the Massachusetts Institute of Technology in 1975 and was appointed finance minister by Ariel Sharon in 2003, introduced further free-market innovations that helped repair the struggling economy. Coupled with a steep decline in terrorist violence, a new growth spurt got under way in 2004 that has continued as Israel neared its 60th birthday celebration.

Israel’s dramatic economic expansion in recent years—largely fueled by the country’s burgeoning high-tech industry—was reflected in a sharp rise in the local stock market. It shot up more than 40 percent from the end of the 2006 Lebanon War through the autumn of 2007. This followed a nearly 45 percent rise in 2004 and 2005.

The Tel Aviv-based market, which trades shares in more than 660 companies, rose sharply after steep falls following the outbreak of widespread Palestinian violence in late 2000.

Massive value increases in recent years have come despite the loss of significant agricultural land and industrial plants due to the 2005 Israeli civilian and military withdrawal from the coastal Gaza Strip, the violent June 2007 Hamas takeover of the same area, and the costly war with Hezbollah forces in Lebanon.

In summary, Israel’s early and recent economic prosperity can almost be described as miraculous—a term often associated with the Lord’s special land!

David Dolan is a Christian author and journalist based in Jerusalem. You may reach him through his Web site: www.DDolan.com.
Why We Want to Kill You from page 21

to uproot people as you wish. You want to expel Jews from Palestine, yet you want to keep only
Palestinians in Israel. Why should Arabs have a
right to live in Israel, yet Jews are not allowed to live
in Palestine?

4. What roots are we talking about? Before 1967, we
were Jordanians, and before that, we considered ourselves
Syrians, and only since 1967 have the people living in
historic Judea clinged [sic] to being Palestinians. So, what
roots are you talking about?

5. The Palestinian Charter never included Judea or
Gaza as part of “Palestine.” Only after losing the war in
1967 was the charter changed. Why?

6. We all had Jordanian passports all along. Why is it
that we wanted to establish a Palestinian state in Jordan?
When King Hussein decided to throw out that brat named
Yasser Arafat, they lost that hope of creating a state there.
Why are Palestinians not trying to create a Palestinian
state in Jordan? Why is it only in historic Judea?

How have I lost my roots? What roots are you talk-
ing about? My terror roots? My racist roots? My old big-
goted opinions?

Ramzi: As a Palestinian born and raised IN PALES-
TINE, in Bethlehem, I never was told to hate anybody!

Walid: Then why do you hate me so much?

So, do you mean to tell me that what Naim Ayyad, my
Islamic teacher in high school taught us, that killing Jewish
civilians is o.k., is a lie I made up? Are you telling me that
it is a lie that Arafat went to mosques and asked women to
give him their children for suicide? Have I fabricated the
hat filled cartoons, Holocaust denials, suicide bombings,
or the writings on walls calling for the murder of Jews?

Ramzi: I suggest that you come and live one week in
Bethlehem! Maybe then you will know what being a
Palestinian nowadays means!

Walid: Does being a Palestinian nowadays include killing
Arab teenagers and dragging their bodies down the
streets of Bethlehem, or are the executions of Palestinians,
by Palestinians, fake? I have seen them on video. Are all
these videos fake? Did the Zionists make these up?

Ramzi: We are VICTIMS!

Walid: Only racists claim victimhood when they ignore
what they do to others.

We chased 850,000 Jews out of Arab lands. Are they not
victims, too? Suck it up. Grow up. Quit your belly-aching,
and stop that victimhood paranoia. Arabs lost homes.
Jews lost homes. Arabs want their homes back. Jews don’t.
I have the ultimate solution for your “victimhood”
problem: No one has a right of return. Arabs who left in ‘48 and
‘67 have no right to return to Israel; Jews who left in ‘48
have no right of return to Arab lands. This should end all
this mess. Yet you would not agree to that. Why?

Ramzi: I live the occupation every day!

Walid: You think Israel was bad? Wait till Hamas takes
full control and Islamists would rule over you, then
don’t complain to me about victimhood.

We declared a war on Israel in 1967, we lost, and
now you are crying about an occupation? What about
the Jordanian occupation? Jordan took that land illegally,
yet you NEVER ONCE objected and cried for liber-
ty. Why? Why have you never called it a Jordanian
occupation? Why is it only an Israeli occupation?

Could it be that the answer is simpler than you think?
While the world keeps saying that the problem is complicat-
ed, it’s not. The problem is simple—WE WERE RACISTS.
WE HATED JEWS. This is the only reason why we never
objected to a Jordanian occupation, yet we screamed victim-
hood when Israel won the war that WE declared.

Ramzi: I feel it [the occupation] every day! I get yelled
at every day by Israeli occupational forces! I see people
dying every day because Israel doesn’t allow us to have
our basic needs!

Walid: Nonsense. Stop bombing buses, start singing songs
of peace, demonstrate all over for peace, then see how Jews
will fall backwards for you. Yet what did you do instead:

● You elected Hamas and proved to the world that you
are racists.

● You severed your ties with Israel, then later com-
plained about Israel keeping you out.

● You kept carrying olive branches in one hand, while
you carried a bomb in the other.

Ramzi: I would love to see you waiting in a line at a check-
point to go from your home to your work and then being
turned back by someone 20 years younger than you!

Walid: I lived there for 18 years. I had to carry my I.D.
I had to go through checkpoints all the time, but don’t
forget, when the checkpoints relaxed a little, I also car-
ried a bomb to blow up an Israeli infrastructure.

Yet I saw what I did wrong, I saw why Israelis set up
checkpoints. I changed my heart and my mind. I
stopped playing the victim. I moved on with my life.
And when I did, I wasn’t allowed to go back home.

You already expressed your view that we should not be
allowed to go home. What about my land? Who stole my
land [in Bethlehem], Ramzi? Was it Israel? Or was it
Palestinians? Who is the land-thief? I can’t go home to your
“Palestine,” why? Why can I go to Israel but not to Palestine?
Why when facts are so obvious do you reject them? The
answer is simple, it’s a state of heart. It has nothing to do
with education, victimhood, poverty . . . it’s a racist mind.

(“Reasoning With Jihadists,” from WHY WE WANT TO KILL
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You may reach Walid Shoebat
through his Web site: Shoebat.com.
Israel's recent economic prosperity is hardly shared by everyone living here. Sadly, the poverty rate has actually grown this decade as the stock market and financial compensation for most chief executive officers (CEOs) roared ahead.

Statistics released at the end of 2007 revealed that 18 percent of salaried Israeli adults live below the poverty line established by the government—meaning they are not making enough to supply basic needs for themselves or their families.

In fact, some 400,000 families, or one-third of those residing in Israel, were classified in a National Health Insurance report as suffering from "nutritional insecurity" during the year, a euphemistic way of saying they were not able to purchase adequate food supplies. One in three children in the country was said to fall under this horrible category. In total, some 1.6 million Israelis were living in poverty in 2007—an astonishing 28 percent of the overall population.

By contrast, the recent economic boom has led to a sharp rise in salaries for the privileged executives running Israel's 25 largest companies. The big bosses earned an average of well over $2 million each during 2006, more than double what they took home in 2003.

In stark disparity to the country's leading CEOs, nearly 33 percent of Israeli salaried employees only earned the government-established minimum wage during 2006, with some actually falling below it. This compared to 29 percent in 2001.

It must be pointed out that a majority of Israeli children officially listed as living below the poverty line are members of religiously observant Jewish and Muslim families who are likely to receive some outside help from friends and relatives or places of worship. Still, a government survey showed that the heads of 24 percent of Israeli families were forced at least once during 2007 to choose between buying adequate food supplies or making rent, mortgage, and utility payments.

When such dire statistics are released each year, government leaders always pledge to do more to eradicate poverty in Israel. But charity groups working to ease the plight of the poor say their words are almost never translated into adequate action.

by David Dolan
Israel may be small, but it ranks high when it comes to education.

Such regard for learning is rooted in Scripture. Nehemiah 8:8 states, “They read distinctly from the book, in the Law of God; and they gave the sense, and helped them to understand the reading.” According to the Talmud, “The very world rests on the breath of a child in the schoolhouse.”

The modern State of Israel takes this attitude to heart and, according to the Israel Ministry of Foreign Affairs, sees education as the key to the future. Perhaps that is why such a tiny country has such a highly educated population and so many quality universities.

About 90 percent of Israeli children attend public schools; the other 10 percent, private schools. Characteristic of the multicultural society in this democratic nation are its schools: state (secular) schools; state religious schools, emphasizing Jewish studies, tradition, and observance; Arab and Druze schools, with instruction in Arabic that focuses on Arab and Druze history, religion, and culture; and private schools, operating under various religious and international sponsors.1

School attendance is mandatory through age 16. Most students stay on to graduate at 18. Because two to three years of military service is required when one turns 18, the average age for a university freshman is 21.

Today’s global environment demands an educated populace, and Israel contributes heavily to an educated world. “Twenty-four percent of Israel’s workforce holds university degrees—ranking it third in the industrialized world, after the United States and Holland,” reports one source.2 Twelve percent of its workforce holds advanced degrees.3

Sixty years ago, when Israel became a state, enrollment at Technion and Hebrew University totaled about 1,600. Government figures now show that in 2004–2005, “some 257,000 students attended the country’s institutions of higher learning. Of these, 48 percent attend universities and 30 percent are enrolled in colleges, while 21 percent participate in courses through the Open University.”4

Seven universities are now located throughout this tiny country. Three predate statehood.

• **TECHNION-ISAAC INSTITUTE OF TECHNOLOGY** (1924), Haifa. The key player in advancing the country’s industrial development, Technion has graduated a large percentage of Israel’s engineers and architects.

• **THE HEBREW UNIVERSITY OF JERUSALEM** (1925). It covers many areas of scholarship but is best known for its Jewish Studies Department.

• **WEIZMANN INSTITUTE OF SCIENCE** (1934), Rehovot. Named for the famous chemist and first president of Israel, Chaim Weizmann, it is renowned for research in physics, chemistry, and mathematics.

• **BAR ILAN UNIVERSITY** (1955), Ramat Gan. It emphasizes liberal arts and conducts considerable research in the fields of mathematics, economics, physics, Talmud, Bible, and psychology.

• **TEL AVIV UNIVERSITY** (1956). Israel’s largest university located in its largest city, Tel Aviv University emphasizes a wide range of disciplines, including health systems management, strategic studies, and energy.

• **HAIFA UNIVERSITY** (1963). It provides studies of kibbutz (communal) living as a social and economic entity and advances understanding and cooperation between the Jewish and Arab communities.

• **BEN-GURION UNIVERSITY OF THE NEGEV** (1967). This university has a medical...
school and pioneers community-oriented medicine.
In addition, there is the Open University (1974) in various locations. It offers a non-traditional model of higher education patterned after the British model, based mostly on independent study.
Several colleges also are located throughout Israel. Under the auspices of the universities, they make it possible for students to commute to classes.

These schools represent an astounding accomplishment for a country that rose from the dust merely 60 years ago.

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2 “Some of Israel’s Accomplishments,” FLAME: Facts and Logic About the Middle East, July 8, 2004 <factsandlogic.org/outstanding_accomp_pr.html>.
3 Ibid.

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Steve Herzig is the director of North American Ministries for The Friends of Israel.
Seventy-one-year-old Iowa resident Ruth Brown may have no idea that she owes a debt of gratitude to an Israeli company located south of Haifa. Doctors had probed Ruth’s stomach and performed a colonoscopy but could not determine the cause of her persistent intestinal bleeding.

If not for Given Imaging Ltd. of Yokneam, Israel, her doctors might still be stumped. But because of a diagnostic pill developed by Given and approved by the U.S. Food and Drug Administration in 2001, Ruth was able to swallow a capsule containing a tiny camera that glided through her digestive system, transmitting more than 50,000 images of her small intestine and showing her doctors what was wrong.

About the size of a large vitamin pill, the M2A Capsule was developed by an Israeli missile specialist and has helped diagnose such diseases as Crohn’s and Celiac, as well as intestinal tumors.

The patient wears a belt fitted with the Given Data Recorder that receives the camera’s signals, and the data is then downloaded into a computer and analyzed by doctors.

Ruth Brown’s problem turned out to stem from radiation burns due to cancer treatments. By eliminating her blood-thinner medication, which was irritating the burns, doctors were able to help her.

Given Imaging wants to expand its technology to include camera capsules for the esophagus, stomach, and colon.

Today Israel is the “100th smallest country [in the world] with less than 1/1000th of the world’s population,” as one source notes. Of its 7.2 million residents, 5.7 million are Jewish. And approximately 51,000 of those are nurses; 32,000, physicians; 9,000, dentists; and 6,000, pharmacists.

Israel leads the way in Severe Acute Respiratory Syndrome (SARS) detection. Wrote one organization: “Integrated NanoTechnologies, a leading U.S. company, is now using Israeli technology developed at Haifa Technion as the backbone of a new DNA-based testing system called BioDetect that will rapidly and accurately test for the presence of biological pathogens, such as the virus that causes SARS as well as Anthrax and smallpox.”

Researchers in Jerusalem are also developing vaccines—in the form of skin ointments and pills—to combat biological warfare.

A cell-based therapy developed by the Israeli company MultiGene Vascular Systems (MGVS) helps people who suffer from blocked arteries or peripheral arterial disease (PAD). The therapy, MultiGene Angio (MGA), can prevent patients from needing amputations.

Copaxone®, used to treat Multiple Sclerosis (MS), is made by the Israeli company Teva Pharmaceuticals and is today marketed in more than 40 countries. It was developed at the Weizmann Institute of Science in Rehovot.

Special goggles designed by Prof. Yoram Baram at the Israel Institute of Technology improve the gait of Parkinson’s disease patients who have trouble walking. These also help stroke victims and people with MS without using pharmaceuticals or invasive procedures.

Lumenis, an Israeli laser technology company specializing in ophthalmology, has developed a device to treat retinal conditions that can lead to vision loss and blindness. Arutz-7 reported that Lumenis can treat “diabetic retinopathy, retinal tears and detachment, premature retinopathy and retinal vein occlusion.” More than 30 million people suffer from these conditions.

And prostate cancer may have met its match in a new, light-sensitive drug called Tookad, developed at the Weizmann Institute. Tookad apparently can lead to the complete destruction of cancerous tumors on the
Medicines Help the World

Tookad can be flushed out of the body within two hours.

The camera pill that helped Ruth Brown is just one example of what the world owes to the little country of Israel, which contributes disproportionately to humanity’s welfare through medicine, science, and technology. To read more about these advancements, log on to the Web site of the Israel Ministry of Foreign Affairs at mfa.gov.il/MFA.

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**Endnotes**

8. “Improving the Walking Abilities and Quality of Life for Parkinson’s Disease, Multiple Sclerosis and Stroke Patients” <gaitaidmedical.net/ >.

by Steve Herzig

Clockwise from top: Pablo Halpern, former executive with Given Imaging, holds Given’s camera pill (Reuters/Natalie Behring/Corbis). Israeli physicist Uri Sivan (left), biophysicist Erez Braun (center), and chemist Yoav Eichen in their Technion office in Haifa in 1998 (AP Photo/Nati Harnik). The Horsham, Pennsylvania, offices of Israel’s Teva Pharmaceuticals (AP Photo/George Widman). 

by Steve Herzig

Clockwise from top: Pablo Halpern, former executive with Given Imaging, holds Given’s camera pill (Reuters/Natalie Behring/Corbis). Israeli physicist Uri Sivan (left), biophysicist Erez Braun (center), and chemist Yoav Eichen in their Technion office in Haifa in 1998 (AP Photo/Nati Harnik). The Horsham, Pennsylvania, offices of Israel’s Teva Pharmaceuticals (AP Photo/George Widman).
The Preeminent Christ

No chapter in the Bible presents such a full picture of the deity of Jesus Christ as Hebrews 1. After completing His earthly ministry, Christ was restored to the dignity and glory He possessed in eternity past, being enthroned at God the Father’s right hand as Heir of all creation. Verses 1–3 present Christ as the authoritative Architect and Administrator of the universe, the one who carries the ages He created and all human history to its God-designed end. The remainder of the chapter declares Christ’s preeminence, contrasting His superior ministry to that of angels.

Christ’s Position

Verse 3 emphasizes the Son’s eternal relationship to the Father, whereas verse 4 presents Christ as the exalted Son of God: “Having become so much better than the angels, as He has by inheritance obtained a more excellent name than they” (v. 4).

The word inheritance denotes a past-completed fact with present-abiding results, showing that His possession of the inheritance is permanent. Angels are great and powerful; but none has an inheritance like that of Christ, the Son of God. His name, authority, power, and dominion far exceed that of any created angel (Phil. 2:9–11). And Christ’s position is greater than the angels’ in its identity, incarnation, and inheritance.

The author then used seven quotations from the Old Testament to convey the deity, sovereignty, and authority of Jesus Christ in contrast to angels, who are merely ministering spirits ready to do God’s will.

1. Psalm 2:7. This first reference presents the Son as Heir: “For to which of the angels did He ever say: ‘You are My Son, today I have begotten You?’” (Heb. 1:5).

This Psalm was originally sung at the coronation of a king, such as David or Solomon. The phrase I have begotten you does not refer to the Son’s origin of existence, eternal generation, or incarnation because there never was a time when the Son did not exist. Although Jesus Christ was always the eternal Son in relationship to God the Father, He was uniquely appointed and was declared at His resurrection to have the positional right to rule as the Son (cf. Acts 13:33–34). This was never said of any angel.

2. Second Samuel 7:14. The second reference comes from 2 Samuel, where God presents the Son as the one who fulfills the covenant made with King David: “I will be to Him a Father, and He shall be to Me a Son” (Heb. 1:5). While this text has a primary reference to David’s son Solomon, its greater and final fulfillment is in Christ. Solomon’s kingdom was not established but divided, whereas Jesus Christ’s Kingdom will be established eternally. It is clear that David’s greater Son, Jesus Christ, is the one who fulfilled all the Messianic promises of redemption and will fulfill the Millennial Kingdom blessings in the future.

3. Deuteronomy 32:43; Psalm 97:7. “But when He again brings the firstborn into the world, He says: ‘Let all the angels of God worship Him’” (v. 6). This reference is from Deuteronomy 32:43 and Psalm 97:7 as quoted in the Septuagint, the ancient Greek translation of the Hebrew text. The word again points to a time when all angels will worship Him, demonstrating openly that they are inferior to the Son.

The phrase but when He again brings the firstborn into the world refers to Jesus’ Second Coming in judgment. The word for “firstborn” was also used by the apostle Paul in Colossians 1:15. It does not imply that Jesus was created by the Father because He has been coequal with the Father from eternity past. Rather, it speaks of Jesus’ existence prior to creation and His sovereignty over it. Thus Jesus is higher than angels because He created them.

Christ’s Preeminence

4. Psalm 104:4. “And of the angels He says: ‘Who makes His angels spirits and His ministers a flame of fire’” (Heb. 1:7). This quotation shows the place angels have in God’s divine administration throughout the universe. Christ is the one who created and commanded the service of angels, and they minister under Him to carry out His will and purposes.

The words spirits and fire define the nature of these created beings and describe their qualities and activities. The word spirits can also be translated wind. And like the wind, angels are invisible, powerful, and travel quickly.

The phrase a flame of fire refers to the angels’ brilliant brightness and appearance and implies they implement God’s divine judgment.

Even though angels occupy a high place of service in God’s economy, their position is still transitory and far inferior to that of Christ. He is superior to angels because they are subject to His authority and will.
Christ was “in the beginning” and created the foundations of both heaven and Earth. This means He had to exist before the beginning. Thus Christ, who created all things, is eternal (Col. 1:16); but heaven and Earth are transitory.

Heaven and Earth are compared to an old garment or cloak that one day will be rolled up and discarded. The current heaven will pass away (Rev. 20:11); and the earth, with everything in it, will burn up (2 Pet. 3:10). Both are now deteriorating. All of creation is transitory and locked in a downward spiral of deterioration and eventual death.

Christ, however, is not transitory. He is eternal, immutable (unchangeable), and permanent: “Jesus Christ is the same yesterday, today, and forever” (Heb. 13:8). And in the future He will create a new heaven and Earth that also will be eternal. Therefore, Christ is superior to angels in nature, existence, power, immutability, destiny, and glory.

7. Psalm 110:1. “But to which of the angels has He ever said: ‘Sit at My right hand, till I make Your enemies Your footstool?’” (Heb. 1:13). These words were spoken exclusively to Christ the Son, never to angels. No angel was ever promised a seat at the Father’s right hand. The Father’s enthronement of Jesus Christ declares His acceptance of the Son and the Son’s ministry on Earth. Christ’s enthronement at the Father’s right hand foreshadows His enthronement on Earth when He will reign and rule on King David’s throne during the Millennial Kingdom (Lk. 1:32–33).

In the future, all Christ’s enemies will be put under His feet:

Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2:9–11).

The Son is destined to rule the universe in the eternal state of the new heaven and Earth, for “He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS” (Rev. 19:16). This verse portrays Christ’s complete victory over His enemies. Everything will be put under His authority by God the Father (1 Cor. 15:22–28).

Hebrews 1:14 sums up the angels’ status and function compared to the Son: “Are they not all ministering spirits sent forth to minister for those who will inherit salvation?” When Christ’s work was finished, He sat down. On the other hand, the work of angels is not finished; they are God’s servants to minister to the heirs of redemption. Angels minister to believers by protecting them from evil, defending and delivering them from harm, and bestowing divine benefits on them. This truth should be a great encouragement to us during suffering and hardship.

The phrase who will inherit salvation has a present and future fulfillment. Although salvation encompasses regeneration in this life, it involves much more and will culminate with the reception of a glorified body.

No other chapter in the Bible presents such a full picture of the deity of Jesus Christ. He is called Son, Lord, and God. He is omniscient, omnipotent, immutable, and eternal. He is Creator, Sustainer, Redeemer, Ruler of the universe, and Heir of all things in heaven and Earth. He is worshiped by angels and all creatures that ever existed. Thus Jesus Christ is preeminent over the prophets and angels in His person and work. What more can be said but “to God be the glory!”

ENDNOTE


David M. Levy is the director of International Ministries for The Friends of Israel.
God is Moral
(Part 16)

The Bible indicates that human speech can have powerful influence. Proverbs 18:21 states, “Death and life are in the power of the tongue, and those who love it will eat its fruit.” In other words, the tongue can speak evil things with destructive results or good things with beneficial results. And those who love to talk will experience the consequences of what their speech produces.1

James observed that with the tongue “we bless our God and Father, and with it we curse men, who have been made in the similitude of God. Out of the same mouth proceed blessing and cursing” (Jas. 3:9–10).

These and other biblical statements prompt the conclusion that human speech has significant moral implications and, therefore, is of great concern to God.

The Scriptures refer to many different kinds of speech, but they all fall into two categories: negative and positive.

**Negative Types of Speech**

**Lying.** The Bible categorically declares, “No lie is of the truth” (1 Jn. 2:21). Lying is defined as “a false statement or piece of information deliberately given as being true; anything meant to deceive.”2

God is concerned about and opposed to lying, and His Word refers to lying at least 153 times.

The Bible also declares the following concerning God: He “is not a man, that He should lie” (Num. 23:19); He “will not lie” (1 Sam. 15:29); and He “cannot lie” (Tit. 1:2). It also declares, “Every word of God is pure” (Prov. 30:5).

Scripture reveals that God’s ultimate enemy, Satan, has a unique relationship to lies. Jesus told His enemies why they were unable to listen to or understand His speech: “You are of your father the devil, and the desires of your father you want to do. He . . . does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it” (Jn. 8:44).

Jesus’ enemies were the spiritual offspring of Satan. Thus they wanted to do evil things contrary to God that their spiritual father, the Devil, desires to do. Satan does not belong to the realm of truth because there is no truth in him. All his lies originate exclusively with him. No one and nothing apart from him prompts his lies. He speaks from his own nature because he is a liar by nature and the father (instigator) of lying.

Satan contradicted God and lied to Eve when he told her, “You will not surely die” (Gen. 3:4). That lie led to mankind’s fall from God with its disastrous results for humanity and the world.

Furthermore, Satan’s ultimate world ruler, Antichrist, will be related to lying. Described literally as “the lawless one” and “the son of perdition,” Antichrist will oppose and exalt himself “above all that is called God or that is worshiped, so that he sits as God in the temple of God, showing himself that he is God” (2 Th. 2:3–4).

Verses 9 through 12 say the following: The coming of the lawless one is according to the working of Satan, with all power, signs, and lying wonders, and with all unrighteous deception among those who perish, because they did not receive the love of the truth, that they might be saved. And for this reason God will send them strong delusion, that they should believe the lie, that they all may be condemned who did not believe the truth but had pleasure in unrighteousness.

As a result of lying wonders, people will believe the lie that Antichrist is God. And Satan, who will possess Antichrist, will receive worship as God through this proxy:

The dragon gave him his power, his throne, and great authority. . . . So they worshiped the dragon who gave authority to the beast; and they worshiped the beast, saying, “Who is like the beast? Who is able to make war with him?” . . . All who dwell on the earth will worship him, whose names have not been written in the Book of Life of the Lamb slain from the foundation of the world (Rev. 13:2, 4, 8).

The following samples of the numerous biblical statements concerning lying reveal God’s concern about and opposition to it:

“You shall not . . . lie to one another” (Lev. 19:11). “The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies” (Ps. 58:3).

“And they lied to Him with their tongue; for their heart was not steadfast with Him, nor were they faithful in His covenant” (78:36–37). “Remove from me the way of lying” (119:29). “I hate and abhor lying” (v. 163).

God hates “a lying tongue” (Prov. 6:17). “Lying lips are an abomination to
the LORD, but those who deal truthfully are His delight” (12:22). “A righteous man hates lying” (13:5). “An evildoer gives heed to false lips; a liar listens eagerly to a spiteful tongue” (17:4).

God described the people of Isaiah’s time as “a rebellious people, lying children, children who will not hear the law of the LORD; who say . . . to the prophets, ‘Do not prophesy to us right things; Speak to us smooth things, prophesy deceits’” (Isa. 30:9–10). Later He said to them, “Your lips have spoken lies, your tongue has muttered perversity. No one calls for justice, nor does any plead for truth. They trust in empty words and speak lies” (59:3–4).

Concerning the false prophets of Jeremiah’s time, God said, “Behold, I am against those who prophesy false dreams, . . . and cause My people to err by their lies and by their recklessness. Yet I did not send them or command them; therefore they shall not profit this people at all” (Jer. 23:32).

In the early days of the church God inflicted instantaneous physical death upon a husband and wife, Ananias and Sapphira, because Satan prompted them “to lie to the Holy Spirit” (Acts 5:1–11).

The New Testament presents a number of items that relate to lying. Romans 1:25 refers to people in ancient times “who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator.” The lie was that God, who reveals His existence and eternal power through the physical universe He created, does not exist.

New Testament epistles contain the following commandments, exhortations, and statements: “Therefore, putting away lying, ‘Let each one of you speak truth with his neighbor,’ for we are members of one another” (Eph. 4:25). “Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him” (Col. 3:9–10). “But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth” (Jas. 3:14). “He who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him” (1 Jn. 2:4).

“I have not written to you because you do not know the truth, but because you know it, and that no lie is of the truth. Who is a liar but he who denies that Jesus is the Christ? He is antichrist who denies the Father and the Son” (vv. 21–22). “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?” (4:20).

The Bible groups liars (those who love and practice lying) with the lawless, insubordinate, ungodly, sinners, unholy, profane, murderers, fornicators, sodomites, kidnappers, perjurers, cowardly, unbelieving, abominable, sorcerers, and idolaters; and it indicates that they will not be allowed to enter the New Jerusalem of the future eternal state, but “shall have their part in the lake which burns with fire and brimstone, which is the second death” (1 Tim. 1:9–10; Rev. 21:8).

False Witness. False witness involves speech that belongs to the category of lying but is distinct from other situations of lying. A witness is someone called on to testify concerning what another did or said. A false witness lies concerning the other person.

The Mosaic Law made the following statements concerning false witness: “You shall not bear false witness against your neighbor” (Ex. 20:16; Dt. 5:20). “You shall not circulate a false report. Do not put your hand with the wicked to be an unrighteous witness” (Ex. 23:1).

If a false witness rises against any man to testify against him of wrongdoing, then both men in the controversy shall stand before the LORD, before the priests and the judges who serve in those days. And the judges shall make careful inquiry, and indeed, if the witness is a false witness, who has testified falsely against his brother, then you shall do to him as he thought to have done to his brother; so you shall put away the evil from among you” (Dt. 19:16–19).

God hates as an abomination “a false witness who speaks lies, and one who sows discord among brethren” (Prov. 6:19). “A faithful witness does not lie, but a false witness will utter lies” (14:5). “A true witness delivers souls, but a deceitful witness speaks lies” (v. 25). “A false witness will not go unpunished, and he who speaks lies shall perish” (19:9).

Jesus said, “For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man” (Mt. 15:19–20).

Paul indicated that perjurers belong to an evil class of people who are “contrary to sound doctrine” (1 Tim. 1:10). The expression sound doctrine refers to teaching that “is reasonable and appeals to sound intelligence.” A perjurer is “guilty of swearing falsely, or of willfully making a false statement under oath or solemn affirmation.” Thus a false witness acts contrary to teaching that “is reasonable and appeals to sound intelligence.”

The next article will continue to observe the biblical view concerning different types of speech.

ENDNOTES


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In a world stricken by the compulsion to forget and plagued with perpetually erratic behavior, it is not surprising that some people no longer see Israel as a little David struggling for survival, but rather as a land-grabbing, Goliath-like oppressor of a weak and stateless people. Much of the reason for this radical turnabout lies in the shameless denial or manipulation of facts. It also is a result of Israel’s astounding success.

Against all odds, this tiny Jewish state rose from the sands of the Middle East to global distinction as an economic, military, social, and democratic power unequalled among the multitude of Arab oligarchies surrounding it.

Witness to a Miracle

In its beginning, we often heard Israel’s existence likened to a modern
Much of it was mosquito-infested swamp regarded as irredeemable and promising little more for intruders than a bout with malaria.

Jewry in dispersion was caricatured as a wispy-bearded wanderer, ever a mystery and never quite attaining acceptance or permanence among the nations of the Gentile world. For the wandering Jew, it seemed that Leviticus 26:36 charted the course:

_And as for those of you who are left, I will send faintness into their hearts in the lands of their enemies; the sound of a shaken leaf shall cause them to flee; they shall flee as though fleeing from a sword, and they shall fall when no one pursues._

Caricature, however, is based on exaggeration. Though it contains elements of truth, it falls far short of reality. Jewish caricatures usually ignored the immense contributions Jewish individuals made to the world’s social, literary, economic, and scientific advancement, particularly in Western Europe. Assimilation was more the mood prior to the rise of Hitler’s brand of National Socialism in Germany following World War I.

But during the infamous trial in Paris of Jewish military officer Alfred Dreyfus on trumped-up charges of treason in 1894, Jewish journalist Theodor Herzl began to suspect that time was running out for the Jews of Europe. Herzl organized the first World Jewish Congress in Basle, Switzerland, in 1897. Subsequently, a Jewish return to the Holy Land began. At first there was only a trickle of pioneers in the late 1800s. But by 1914 the Jewish population in Israel was approximately 90,000.

With the onset of the Nazi campaign of terror in the 1930s, it became increasingly obvious that the return had moved beyond the dream envisioned by Herzl and early Zionists to a desperate search for a place of national refuge.

continued on page 38
When E. F. Hutton talks, people listen.” So says the investment firm of E. F. Hutton, anyway. The company’s slogan made the point that it is so good at what it does that everyone wants to hear what it has to say.

In the field of technology, when Microsoft’s Bill Gates speaks, people listen. And Gates made this comment about techno-savvy Israel on his October 2005 visit there: “It’s no exaggeration to say that the kind of innovation going on in Israel is critical to the future of the technology business. So many great companies have been started here.”

Israel, he said, “is a major player in the high tech world. . . We’re super satisfied with the contributions of our R&D [Research and Development] center in Haifa. . . The quality of people here is quite fantastic.”

Equally fantastic is the fact that Israel at 60—a mere youngster on the world scene—has become such a key player at such a young age.

Said Michael Jablon, senior director of product marketing at Time Warner Cable: “The language of technology here [Israel] is so evolved that things happen faster.”

Israel’s high-tech business community numbers more than 2,000 companies, with 200 to 300 startups every year, placing it behind the United States only. Furthermore, reports one source, “Israel has the highest per capita ratio of scientific publications in the world by a large margin, as well as one of the highest per capita rates of patents filed.” And Israel leads the world in the percentage of scientists and technicians in the workforce.

These accomplishments would be impressive for any country. But for a nation as tiny as Israel that arose from the dirt of the desert and the ashes of the Holocaust and that deals daily with unrelentingly hostile neighbors, these accomplishments are nothing short of miraculous.
Here are but a few of Israel’s technological accomplishments.

- Developed the cell phone for Motorola.
- Developed Microsoft NT and XP operating systems.
- Developed the Pentium 3 and 4 microprocessors.
- Developed voice mail.
- Is a leader in the field of homeland security and is involved worldwide in the areas of border control, airport security, seaport security, and public transportation. This expertise was used at the 2004 Olympics in Greece. Around 350 Israeli security companies export their products.
- Is a world leader in fiber optics, electro-optic inspection systems for printed circuit boards, thermal-imaging night-vision systems, and electro-optics-based robotic manufacturing systems.
- Has designed robots to polish diamonds, weld, and package all kinds of items.
- Is well under way in creating artificial intelligence.
- Fifty-five percent of Israel’s exports are technology based.6
- Israel Aircraft Industries (IAI) developed the unmanned aerial vehicle (UAV), a.k.a. the drone, during the 1973 Yom Kippur War. The United States has used these in Iraq.7
- Is currently building a GPS system for the human body.8
- Developed an Internet firewall that today dominates the world market in Firewall and VPN.
- Created Instant Messaging (IM), which affects millions of Internet users.
- Developed a free lie-detector for Skype users (telephone over the Internet) to enable users to tell if the person on the other end is telling the truth.9
- Israeli company Elbit Systems’ U.S.-based subsidiary, Kollsman Inc., is helping secure U.S. borders with Canada and Mexico with its electro-optical security solutions.10
- Developed a lightweight but more protective helmet that does not give soldiers a headache. Frontline U.S. troops will reap the benefits of this advanced Israeli technology when they begin to wear the helmet developed by Rabintex Industries, a Herzliya-based company.11

Hundreds more of these innovations can be found at www.Israel21c.net.

E N D N O T E S

2 Ibid.
5 Good News From Israel, “Facts about the 100th smallest country, with less than 1/1000th of the world’s population” <newsoftheday.com/israel/old/2003_07_01_index.html>.
7 Ibid.
8 Ibid.
9 “Technology: A focus on Israeli institutions, businesses and people whose technology innovations are changing the way we live and work,” Israel21c <web.israel21c.net/bin/en.jsp?enDispWho=Technology&enPage=BlankPage&enDisplay=view&enInfolet=moreArticle.jsp&enDispWhat=Zone&enZone=Technology&>. 10 Ibid.
11 Ibid.
the vast majority of those who would follow them were not people of the soil. European Jews were much more accustomed to cities and scholarly pursuits than land development. Although theirs was a resurrection of the land, it was also a reinvigoration of spirit and focus.

As for cities, towns, and the facilities needed to stabilize the Promised Land, these were comparatively nonexistent. Jerusalem was, as it is today, the city on a hill; but it could hardly have been described as a thriving cosmopolitan magnet of progress. Perhaps the best example of what greeted the early immigrants was Tel Aviv—a mere strip of barren dunes on the Mediterranean beach south of the ancient city of Jaffa. The Jewish state literally was built from the ground up.

Seeing Is Believing

Looking back at what Israel was and understanding what it has become in six short decades is a case study of how a remnant of Jewish people achieved what was almost universally accepted as unachievable. If the reconstitution of a nation scattered across the face of the planet for two millennia can be regarded as a miracle, then that restored nation’s achievements of the past 60 years can hardly be assessed as less.

Modern Israel, with its teeming cities, verdant agricultural groves and fields, and vibrant towns and villages is the pearl of the Middle East. It is no longer diseased swampland, arid dirt, rock-strewn acreage, and treeless expanses left over from ancient conflicts that ravaged the land.

On the contrary, Israel stands as a democratic bastion of inspiration. For the people of the region—whether they realize it or not—Israel is a beacon of their own hope for the future. And while the mantra of the season calls for change and undefined illusions of hope, Israel—for all its flaws—is the embodiment of hope. How much better the world would be if it recognized that fact and honored and emulated Israel, rather than belittled it and, still worse, aided and abetted attempts to bargain it away.
Much information, good and bad, is available today via the Internet. So we’ve compiled a list of Web sites we believe are good and well worth navigating. Some are Christian sites; others are not. But they all contain important information about Israel, the Middle East, and the world and will keep you up to date.

Aipac.com (American Israel Public Affairs Committee). America’s leading pro-Israel lobby devoted to strengthening the U.S.-Israel relationship.


ArabsforIsrael.com. Founded by Nonie Darwish. Provides expression for Arabs and Muslims who support Israel and the cause of peace in the Middle East.

BridgesforPeace.org. Jerusalem-based, Bible-believing Christian organization that supports Israel and relationships between Christians and Jews.

Camera.org (Committee for Accuracy in Middle East Reporting in America). Promotes accurate, balanced coverage of Israel and the Middle East.

Campus-Watch.org. A project of the Middle East Forum, directed by Daniel Pipes. Exposes militant pro-Islamic and anti-American views in Middle East Studies taught in universities.

Christian-Zionism.org. Christian site that supports Israel’s biblical right to the land.

DavidProject.org. Center for Jewish leadership. Promotes a fair and honest understanding of the Arab-Israeli conflict.


EyewitnessUN.org. Monitors UN abuses, particularly with regard to Israel and the Middle East.


FactsandLogic.org (FLAME: Facts and Logic About the Middle East). Communicates facts about Israel and its enemies.

FrontPageMag.com (Front Page Magazine). Editor-in-chief, David Horowitz. Disseminates important news regarding the Jewish world and Israel.

HonestReporting.com. Monitors Middle East media bias and tries to ensure that Israel receives fair press coverage.


IsraelUnityCoalition.org. Alliance of Jewish and Christian organizations that work to support Israel.

Israel21c.net. Informs readers about 21st-century Israel, its people, its institutions, and its contributions to global society.

JewishVirtualLibrary.org. Fact library for everything Jewish. Directed by Mitchell G. Bard, author of Myths and Facts, which is available online through this site.

JihadWatch.org. Tells the truth about what’s going on in the world of Islam.

JPAmerica.com. Official site of Janet Parshall, host of a nationally syndicated talk show originating from Washington, D.C. Janet is a devoted Christian and strong supporter of Israel.


MEForum.org (Middle East Forum). Directed by Daniel Pipes. Promotes American interests in the Middle East, including fighting radical Islam and working for Palestinian acceptance of Israel.

Memri.org (Middle East Media Research Institute). Translates Arabic, Persian, and Turkish media and analyzes political, ideological, intellectual, social, cultural, and religious trends in the Middle East.

MFA.gov.il (Israel Ministry of Foreign Affairs). Provides news and facts about Israel.

NewsOfTheDay.com. Provides good news from Israel, particularly medical and technological developments.

OliveTreeViews.org. Founded by Jan Markell, a devoted Christian. Focuses on Bible prophecy and current events.

PalestineFacts.org. Contains historic facts and current events.

PMW.org.il (Palestinian Media Watch). Directed by Itamar Marcus. Monitors Palestinian, Arabic-language media and schoolbooks and analyzes Palestinian Authority culture and society.

Pre-trib.org. Founded by Tim LaHaye and Thomas Ice. Contains articles from the annual Pre-Trib Research Center conferences, plus other writings (requires www.prefix).


StandWithUs.com. Promotes education and understanding in hopes of bringing a secure future for Israel and her neighbors.


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Men Who Believed from page 5

Rev. Samuel Bradshaw wrote A Tract for the Times, Being a Plea for the Jews in 1844. In it, he proposed that the British Parliament allocate 4 million pounds for the restoration of Israel, with another 1 million to be collected by the church.

Pastor T. Tully Crybace formed a committee in London in 1844 to found the British and Foreign Society for Promoting the Restoration of the Jewish Nation to Palestine. In his opening address he urged that England secure from Turkey all of Palestine “from the Euphrates to the Nile, and from the Mediterranean to the Desert”—the entire territory God promised the patriarchs under the Abrahamic Covenant.

William Hechler (1845–1931) served as a chaplain at the British Embassy in Vienna. In 1882 he published a book titled The Restoration of the Jews to Palestine According to Prophecy. Later he worked closely with Theodor Herzl and, for more than 30 years, dedicated himself to the task of returning Palestine to the Jewish people.

Lewis Sperry Chafer (1871–1952) was the founder and first president of Dallas Theological Seminary and author of the eight-volume Systematic Theology. This was the first time a premillennial, dispensational framework of Christian theology had been systematized into a single format. It was finished in 1947 and published in March 1948. In it he said Israel’s reestablishment as a nation was yet to come. And so it did, in May 1948. He was not a prophet, merely a diligent student of God’s infallible Word.

Henry Finch (1558–1625) was a member of Parliament and a respected legal scholar in England. In 1621 he wrote The World’s Great Resurrection, also called The Calling of the Jewes [sic]. He taught that the Bible should be taken literally when referring to Israel’s return to its own land, the conquest of its enemies, and Israel’s rule of the nations. King James of England, who commissioned the King James Version of the Bible, was offended by Finch’s views. Consequently, Finch and his publisher were quickly arrested. Finch was stripped of his status and possessions and died a few years later.

This information and more can be obtained from The Thomas Ice Collection by end-times scholar Thomas Ice at RaptureReady.com. It is titled “Lovers of Zion: A History of Christian Zionism.” Also referenced here is Derek White’s article “Christian Zionism,” available at zionism-israel.com/christian_zionism/Christian_Zionism_history.html.

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Each day, we as Christians are given the opportunity to glorify God. Using our time well, exercising the gifts the Holy Spirit has given us, and making wise use of the finances God has entrusted to us are only a few of the many ways in which we can honor Him.

One way we can glorify God beyond our time here on Earth is through a will. A will allows us to make sure that what the Lord has entrusted to us remains His when we no longer need it.

Sadly, it is reported that more than 50 percent of Americans (Christians included) have no legal will in force. This requires the laws of your state to intercede and make a will for you. Does your state know how you want your estate handled? Distributions are often made in ways that may be contrary to your wishes. In addition, your desire to see the Lord’s work benefited is likely to go unfulfilled.

If you would like to have a will written but don’t know where to start, let us help. We would like to send you our informative brochure Making a Will That Works at no cost and without obligation. It is our way of helping you become a wise steward over all the Lord has entrusted to you. To receive Making a Will That Works, simply check the appropriate box on the envelope in this magazine; or write to Tom Geoghan at The Friends of Israel, P.O. Box 908, Bellmawr, NJ 08099.
Not long ago I was out walking, and four ultra-Orthodox men stopped me on the street. “Do you recognize us?” one asked.

“I am not sure,” I replied.

“We had a long conversation with you more than a year ago. You promised to continue our conversation. So, are you ready?”

“I am always ready,” I replied. “What were we speaking about?”

“We spoke about This Man,” one said. By “This Man” they meant Jesus. The Orthodox will not say His name.

“My job is not to speak to you about a mere man,” I said. “But I will be happy to continue our conversation about the need to have faith in the Lord, as it is written in the Bible. You put your faith in fictional stories and in your rabbis.”

“We have heard enough of what you have to say about our rabbis, our holy ones,” one told me.

“Only God is holy,” I replied. “About Him it is written in the Bible. And in Him alone are we to trust, not in your rabbis.”

Then one asked me “which God” I believe in. They do not understand that we believe in a single God composed of three persons: Father, Son, and Holy Spirit. They think we believe in three gods. This teaching of the triunity of God is a deep mystery to Jewish people and a great stumbling block.

So I showed them Deuteronomy 6:4. It is the Shema, which is most important to Judaism. They chant it three times a day in their synagogues: “Hear, O Israel: The LORD our God, the LORD is one!”

One man asked me in an especially unhappy voice, “In how many gods have you believed? We know whom you worship. How did you find Him?”

“This is a good question,” I replied. “And I am happy to give you the right answer. I want you to read from the Bible, not from the big stack of rabbinical books you have. If you read from God’s Word alone, you will learn how to know the Lord personally.”

“Show us where this is written,” one said.

As I began to open my Bible, one of the men said, “Again you show us this chapter 53 from Isaiah!”

“It, too, is in the Bible,” I replied. But instead, I opened my Bible to Zechariah 9, where it is written, Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, lovely and riding on a donkey, a colt, the foal of a donkey. Then the LORD will be seen over them [the Jewish people]. . . . The LORD of hosts will defend them . . . The LORD their God will save them in that day, as the flock of His people. For they shall be like the jewels of a crown, lifted like a banner over His land (vv. 9, 14–16).

“Now take a good look,” I said. “Is this from the Holy Bible or from the many fictional stories you have grown up with?”

They all agreed they were reading the Bible.

“What is written here was written by the Holy Spirit of God,” I told them. “I believe in and bow down before the living and mighty God. I do not revere men who try to convince others they are holy because of their long beards and the way they dress. You are so sure you follow the truth. But you are in deep darkness. If you will worship God alone, then you will see the Great Light.”

“What Great Light?” one asked. “Where did such a story come from?”

So I showed them Isaiah 9, where it is written,
The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined.

For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (vv. 2, 6).

They examined it closely to make sure it was truly the Bible. When they finished reading, they wanted to know which rabbi taught me all this. I told them I do not learn from rabbis; I learn from the Bible. The Lord has filled me with the Holy Spirit and enables me to understand His Word.

“You know,” one said, “most Christians speak about this Holy Spirit. But faith in such a one is against our religion.”

So I asked them if they considered King David a Christian.

“No!” they all declared. “He was a good Jew!”

So I asked if they believed what is written in the psalms.

“Of course!” they all replied. “We read them every day.”

“Please open the book of Psalms and read chapter 51,” I said. “Pay close attention to verse 11, since you say only Christians believe in the Holy Spirit. So now, read!”

They read, “Do not cast me away from Your presence, and do not take Your Holy Spirit from me.”

They were shocked. “I do not believe my eyes!” one declared. “I cannot believe what I have read!”

Again they asked me how I came to know so much. And again I told them I read the Bible. “True faith is in the Lord, in the living God,” I said. “So now you can see for yourselves that there is a big difference between those of us who put faith in the living God and His Word and those of you who trust in stories and the words of men.”

Please pray that these men will study the Bible on their own and let the Holy Spirit speak to them through it.

The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined. For unto us a Child is born, unto us a Son is given; and the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace (vv. 2, 6).