Israel My Glory

A ministry of The Friends of Israël Gospel Ministry, Inc.

September/October 2010 • Is. 44:13

Answering the Call:
The man who got things from God—Page 17
The story of Richard Wurmbrand—Page 18
God’s call for the directionally challenged—Page 26

Plus:
Elwood McQuaid: Now that the smoke has cleared—Page 10
A chart no Sunday school should be without—Page 22
This Page
Is Intentionally
Left Blank
Now That the Smoke Has Cleared
by Elwood McQuaid
Nine years have passed since the tragedy of 9/11. Are we wiser and more diligent, or have we become what Lenin called “useful idiots”?

Fishers of Men
by Adrian Rogers
It may surprise you how much work goes into maintaining a fisherman’s net . . . regardless of what you’re fishing for.

The Story of Richard Wurmbrand
by Peter Colón
He endured imprisonment by the Nazis and torture by the Communists to become one of the 20th century’s most inspiring men of faith.

God’s Call for the Directionally Challenged
by Don Lough, Jr.
Is it really possible to receive a clear directive from God? If you’re wondering whether God is calling you to missions, this article may help.

A Missionary First, Last, and All the Time
by Richard D. Emmons
How much impact can a person make for Christ if he dies at the young age of 26? An enormous one, as Bill Borden showed the world.
Keeping your eye on the ball is not only good advice in baseball, it is also essential to clearly understand and properly respond to the conflict in the Middle East. Israel’s enemies specialize in creating a host of distractions that rally opposition to the Jewish state.

Their attempt in May to send a flotilla of six Turkish ships to Gaza was a striking illustration of how they fabricate distortions that dominate the news media in a continuing narrative designed to discredit and isolate Israel.

Billed as a humanitarian effort to bring aid to the Gazans, the flotilla was actually a deliberately staged confrontation by armed militants to break the Israeli maritime blockade that has prevented weapons shipments into Gaza. There was no humanitarian crisis there. Every day Israel oversees the transfer of thousands of tons of food, water, and medical supplies through established channels using arms-checking procedures. Israel supplies electricity to the people of Gaza and even maintains a corridor for the transfer of medical patients for treatment in Israeli hospitals.

Cheered on by Israel’s enemies, including Hezbollah, Islamic Jihad, and Iran, the flotilla was a high-stakes attempt to weaken the Jewish state and strengthen Hamas, the terrorist organization that rules Gaza while it plans the destruction of Israel.

Another major distraction from the real crisis in the Middle East has been the Obama administration’s treatment of Israel, which former New York City Mayor Ed Koch has described as “shocking.” “I weep,” wrote Koch in the Jewish World Review, “as I witness outrageous verbal attacks on Israel. What makes these verbal assaults and distortions all the more painful is that they are being orchestrated by President Obama.”

The warning signs were in place when Obama argued for more “light” (meaning “distance”) in the America-Israel relationship. He promptly followed up by becoming significantly less available than previous U.S. presidents to leaders of Jewish organizations while going to great lengths to gain Arab and Muslim acceptance.

Then we witnessed the spectacle of the American president objecting to the Israeli government’s authorized construction of 1,600 housing units on Jewish-owned land in Jerusalem’s ultra-Orthodox neighborhood of Ramat Shlomo, thereby supporting a discriminatory policy of preventing Jews from living in an area of Israel’s capital city.

Even more disturbing have been subtle and not-so-subtle shifts of U.S. policy on the Middle East. For the first time the Arab-Israeli conflict is viewed as costing the United States significantly in both “blood and treasure,” thereby linking Israel’s actions to defend itself with the safety of American soldiers fighting in Iraq and Afghanistan. Treating Israel as a liability rather than a strategic asset may be a precursor to concluding that decades of American support for Israel aren’t worth it anymore.

Another troubling U.S. policy shift against Israel is related to Iran. Previously considered “unacceptable,” the prospect of a nuclear-armed Iran is now being viewed as something the United States needs to “prepare for” in the coming years. Meanwhile, Obama doctrine considers every Israeli concession merely a “step in the right direction”; but it is never enough. Israel is treated as the problem, while its enemies receive free passes.

Another distortion of reality is the UN’s unrelenting condemnation of Israel as if it were the world’s most troubling rogue state. Recently, with U.S. support, representatives of 189 nations adopted a universal nuclear nonproliferation statement calling for a nuclear-free Middle East zone, with a concluding international conference to be held in 2012. Singling out Israel, but not mentioning Iran or any other country, the declaration calls on the Jewish state to join the nuclear nonproliferation treaty and allow UN inspectors unbridled access to its nuclear facilities. No other nation is targeted, only Israel—the only country whose very existence is at stake.

The global media, President Barack Obama, and the United Nations are looking in the wrong direction, which spells trouble for Israel and freedom-loving people everywhere. Don’t be distracted. The real crisis in the Middle East is the unceasing efforts of Israel’s enemies to eliminate the Jewish state. Their desire is as old as the pages of Scripture: “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).

In the midst of their unholy designs, real hope and continuing strength are found in the Lord, whose eyes are always looking in the right direction:

Behold, He who keeps Israel shall neither slumber nor sleep (121:4).

William E. Sutter is the executive director of The Friends of Israel.
Remember the Iraqi journalist who threw his shoes at President George W. Bush during a press conference in 2008 and spent nine months in a Baghdad prison for his trouble? Well, it has come out that he wasn’t doing it for pitching practice. In an interview with the British Observer, Muntazer al-Zaidi complained he had a bone to pick with the Muslims who had encouraged him to show disdain for America. Apparently they never made good on their promises of cars, a gold-saddled horse, money, camels, and a virgin bride.

“I blame the media because they said I would become rich for doing what I did, that I would become a multimillionaire. All the promises about gifts I heard when I was in prison were just empty. The only gift I’ve got since my release is from Canadian television, who made me their man of the year and gave me a pair of golden shoes.”

Now check this promise: U.S. President Barack Obama has announced he will send another $400 million in U.S. taxpayer money to the Gaza Strip, controlled by Hamas terrorists. Is Hamas feeling a financial pinch so that it has little to jingle in its collective pockets? Apparently not, because it has recently made an offer to the shoe thrower that he will no doubt find too good to refuse.

As reported in The Jerusalem Post, Hamas Prime Minister Ismail Haniyeh announced his government will get Zaidi a bride and pick up the tab for all of the expenses for his wedding.

“We are prepared,” Haniyeh said, “to receive him here in the Gaza Strip and to cover all the expenses of his wedding. We are even prepared to find him a bride here. He’s most welcome in the Gaza Strip.”

Just one more bit of evidence the money being poured into the pockets of people who hate Israel and despise America and the West does not fund causes promoting the common good. But there is more at stake these days than the ridiculous lengths Hamas will go to in order to take a shot at America and former President George W. Bush.

By now the world knows how Israeli soldiers were savagely attacked in May when they stopped a Hamas flotilla bound for Gaza, filled with weapons but claiming to have humanitarian aid. Israel, in fact, sends more aid into Gaza each day than the entire flotilla was carrying. Yet the post-flotilla furor has been a sobering exhibition of a reality that has been shoved under the table. Hearst columnist Helen Thomas’s infamous anti-Israel hate tirade, by now familiar to us all, marked a coming out of sorts. Time was when such remarks would never have been spewed in public. Nor would the vast majority of politicians in America and Europe have jumped on the bandwagon to join Hamas and the sordid legion of jihadists bent on destroying Israel and America’s way of life.

Western acquiescence will merely embolden terrorists and teach them either the West just doesn’t get it or that it is tired of struggling for the survival of democracy and freedom, such as is represented by the only friend we have in the Middle East or, more broadly, the world.

Throwing shoes at the most powerful person in the free world may have brought a sense of satisfaction to people who want to see us humiliated, but the larger issue is the endgame being played out. While our leaders play down or deny the seriousness of the situation, we are in a fight for everything we hold dear. And should jihadist Islam win, you can be sure the first people to feel the heat will be those who cheered for our enemies.
Adhan Over Ground Zero

An estimated 10,000 protestors showed up on the streets of New York on June 6 to rally against the proposed construction of a giant 13-story mosque and Islamic cultural center near Ground Zero where the World Trade Center was brought down by Islamic terrorists on September 11, 2001.

Pamela Geller and Stop Islamization of America (SIOA) planned the event. Their Web site, sioaonline.com, explained: "Building the Ground Zero mosque is not an issue of religious freedom, but of resisting an effort to insult the victims of 9/11 and to establish a beachhead for political Islam and Islamic supremacism in New York. . . Ground Zero is a war memorial, a burial ground. Respect it."

Families of victims of the terrorist outrage were joined by thousands of others who were dismayed when a New York City community board in May voted 29-to-1 with 10 abstentions to support the project that would go up near the site where America suffered its single most soul-shattering calamity in modern history.

Daisy Khan, executive director and cofounder of the American Society for Muslim Advancement, claims the $100 million project would be a community center with prayer space to give Muslims the opportunity to "give back to the community." She said on television, "There is a lot of ignorance about who Muslims are. And a center like this would be dedicated to removing that ignorance. And it will also counter the extremists who promote as a "vibrant and inclusive world-class community center." Critics assert that, to radical jihadists, the mosque—located in the very heart of Islam over decadent America. Regardless of what imams preach there, jihadists will give the messages a symbolic twist all their own.

A ready example of this fact is already on display near a Manhattan mosque whose imam preaches against terrorism. But outside the brothers of the "Revolution Muslim" spread another message. Reporting for CNN, Drew Griffin and Kathleen Johnston filed this report late last year:

Protected by the Constitution of the country they detest, radical Muslim converts like Yousef al-Khattab and Younes Abdullah Mohammed preach that the killing of U.S. troops overseas is justified. In their thinking, so were the September 11, 2001, attacks on the United States—and so are attacks on almost any American. "Americans will always be a target—and a legitimate target—until America changes its nature in the international arena," Mohammed said.

Not Our War, but a War Indeed

It is regrettable we are involved in a conflict that Islamists promise will not cease until a global Islamic caliphate becomes a reality and Muslim Sharia law becomes the universal instrument of justice. And though we commend moderate Muslims who would wish it otherwise, this is the reality we live with. Refraining from the use of terms like jihadists, radical Islam, Islamic terrorists, or the like does not change the equation. It's war, and we are in it.

Five times each day the world over, Muslims hear the adhan (the Muslim call to prayer) ringing from their minarets. Excerpts declare,

Allah is most great,
Allah is most great.
I bear witness that there is none worthy
of being worshiped except Allah.
Allahu Akbar. Allahu Akbar [Allah is the greatest].

We've heard Allahu Akbar emanate from the Fort Hood jihadist murderer in America, as well as from the lips of every suicide bomber who has detonated his or her lethal explosives belt while standing among innocent victims—be they Muslims, Christians, or Jews. Therefore, with all due respect, we need not hear it five times a day reverberating within earshot of Ground Zero.

Not now, please.
Changes in net assets:

Public support and revenue:

Public support:

Contributions:
- General ministry contributions ........................................ $4,991,470
- North American ministry contributions ................................ 1,103,018
- Foreign ministry contributions ........................................... 970,135
- Institute of Jewish Studies .................................................. 22,588
- Gift portion of annuities .................................................... 156,867
- Legacies ............................................................................. 1,617,657
- Gifts-in-kind ........................................................................ 13,144

Total public support .................................................................. 8,874,879

Revenue:
- Ministry publications, audio and video ................................ 1,576,979
- Conferences and special functions ........................................ 91,750
- Interest and dividends ......................................................... 60,675
- Other revenue ....................................................................... 17,112

Total revenue ........................................................................... 1,746,516

Total public support and revenue .......................................... 10,621,395

Program services:
- Outreach ministries .............................................................. 4,388,664
- North American ministries .................................................. 1,606,316
- Foreign ministries ................................................................. 1,287,153
- Institute of Jewish Studies .................................................... 115,640
- Conferences and special functions ....................................... 284,924

Total program services .......................................................... 7,682,597

Supporting services:
- Management and general .................................................. 1,338,059
- Stewardship and fund raising .............................................. 413,378
- Total supporting services .................................................... 1,751,437

Total program and supporting services ................................ 9,434,034

Change in net assets from operating activities ....................... 1,187,361

Other changes in net assets:
- Jerusalem Assembly assistance ............................................. (923,840)
- Realized and unrealized gains/losses on investments ............... 59,704
- Change in actuarial value of gift annuities and trusts ................ 457,078

Change in net assets .................................................................. 780,303

Net assets at beginning of year .............................................. 3,295,579

Net assets at end of year ........................................................... $ 4,075,882

Our financial statements are audited by the accounting firm of Lambrides, Lamos, Taylor LLP, Certified Public Accountants. Their report on the audit for the year ended December 31, 2009, was rendered on May 13, 2010, with an unqualified opinion. The above figures are taken from that report.
If you were to ask Doris Brown to find an article in *Israel My Glory* that deals with the Messiah from Psalm 110, without hesitation she could direct you to a piece that ran in the spring of 1982. That’s because Doris has organized her own IMG database.

Thirty years ago Doris subscribed to *Israel My Glory* while living in Cleveland, Ohio. Today, still a subscriber, she lives in the suburbs of Ft. Worth, Texas, and continues to be impressed with the vast array of Bible study materials *Israel My Glory* has to offer.

In fact, she was so impressed she felt the magazines should be appropriately cataloged. A self-professed “organizer,” Doris has cataloged almost 30 years of magazines, issue by issue, into binders; researched all of her magazines; and indexed more than 300 articles by topic.

God has given Doris a heart for the Jewish people and the land of Israel. She loves teaching the Bible in her local church and for her apartment complex community and believes having the Jewish perspective integrated into Bible lessons helps people grasp the meaning of Scripture. *Israel My Glory* continues to be an important resource for Doris, especially as she prepares to teach a class in the Minor Prophets, appropriately titled “Majoring in the Minors.”

Thank you, Doris, for the many years you have read *Israel My Glory* and used it to enrich the lives of others.

by Christopher Katulka, Church Ministries representative for The Friends of Israel in Texas.

---

**THE PALESTINIAN RIGHT TO ISRAEL**

“A phenomenal book…
This should be required reading.”

—Steve Emerson, executive director of The Investigative Project on Terrorism and author of the national best seller *American Jihad: The Terrorist Among Us.*

*The Palestinian Right to Israel*

*BALFOUR BOOKS*

BH10 $19.99
In Canada/Australia, $21.95 CAD/AUD
(Price includes HST/GST.)

**ENTEBBE**

The remarkable story of Israel’s bold and brilliant rescue of 105 hostages held at gunpoint in a Ugandan airport in 1976.

*ENTEBBE* A Defining Moment in the War on Terrorism

*BALFOUR BOOKS*

BH02 $12.99
In Canada/Australia, $14.25 CAD/AUD
(Price includes HST/GST.)

USE THE ENCLOSED ENVELOPE TO ORDER.

---

**Quoteworthy**

“We are witnessing today the almost complete sellout of the professing church to this pagan world. That this is to be expected in the last days of this age as we draw near Babylon and the Antichrist does not excuse such a sellout, however; what is most appalling is that most major churchmen do not seem alarmed.”

Now that the hotly contested Senate confirmation hearing of Elena Kagan is over and President Barack Obama’s nominee has become the 112th justice to serve on the U.S. Supreme Court, it is a good time to revisit an issue that dominated the public debate.

Several decades ago, those demanding respect for the First Amendment right of free speech were mostly liberals. Now it is conservatives and Christians who do so, and with good reason—particularly when we consider Justice Kagan’s views on the subject and the legal history of this issue.

From the time of America’s founding until the 1940s, Christians were unencumbered in their right to express themselves and publicly use the symbols of their faith. Then came the Supreme Court’s 1947 decision in Everson v. Board of Education. It said the First Amendment’s Establishment Clause was intended to erect a “wall of separation” between church and state.

Until then, if there was a separation, it was intended to protect the autonomy of religious groups from the overreaching arm of government. But after Everson, Bibles in public school, all forms of prayer at public school events, Christmas nativity scenes in public parks or buildings, the hanging of the Ten Commandments in courthouses, and nearly any public Christian symbol or practice became targeted in a seemingly endless parade of lawsuits by the American Civil Liberties Union, church-state radicals, and various atheist societies.

Then, in 1990, the Supreme Court decimated the other half of the First Amendment’s religious liberty guarantees: the Free Exercise Clause. That clause had been designed to protect the religious rights of individuals against government oppression. The Supreme Court gutted the concept of free exercise of religion, holding that those rights could only prevail as a matter of constitutional law when it could be proven the government had expressly targeted a form of religion for discriminatory treatment. In the absence of proof that the government was motivated by a bad intent, individual religious freedom would lose out in any conflict with government action or legislation. Soon those of us who were called on to defend people of faith found ourselves seeking shelter for our beleaguered clients in the Free Speech Clause of the First Amendment. It seemed to be a safe haven.

One of the most controversial aspects of Elena Kagan’s judicial philosophy was advanced in her short tenure as the Obama administration’s solicitor general. In a free-speech case she argued before the Supreme Court on behalf of the U.S. government, she advocated a brand new way of looking at, and limiting, the concept of free speech. In U.S. v. Stevens, she suggested the Court could begin limiting certain kinds of controversial expression by a “balancing of the value of the speech against its societal costs.” Translated: If certain controversial ideas are deemed low in social value, then such speech could be suppressed. For example, if the Christian ideas that (1) Jesus was no mere prophet but was the Son of God and (2) that Islam’s teaching on the subject is wrong were viewed as too costly to society because they offended Muslims or our international partners, then such speech could be suppressed. During oral argument, Chief Justice John G. Roberts, Jr. remarked from the bench that Ms. Kagan’s argument was “startling and dangerous.”

Underlying Justice Kagan’s argument is her telltale affinity for utilitarianism, the idea that individual rights must be subjugated when doing so maximizes, or appears to maximize, the greater social good. The modern version of that concept was originated by Jeremy Bentham (1748–1832) but popularized by John Stuart Mill (1806–1873). Among the philosophy’s many critical flaws is the fact that it can be used as a moral bludgeon to justify the most outrageous crimes against humanity, as well as violations of individual liberty.

Before her current professional elevation, Elena Kagan was the dean of the Harvard Law School. Harvard, along with many other law schools in the nation, has adopted (either implied or expressly) the utilitarian approach to law. These academics seem to be blind to the ethical and social problems inherent in this type of jurisprudential philosophy. And that is a problem for America.

Psalm 2:10–11 advises, “Now therefore, be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling.” The human act of legal interpretation ultimately involves a moral philosophy. And moral philosophy is ultimately bankrupt when it cuts its moorings from the great moral Lawgiver Himself. But all is not lost.

There is a movement to create and sustain Christian law schools in America—academic institutions that not only teach the “nuts and bolts” of legal practice, but also give the students an understanding of the Judeo-Christian foundations of Western law. We must pray for them to prosper. In their success will be America’s success, as our nation’s future hangs, quite literally, in the balance.
Now That the Smoke Has Cleared

On December 8, 1941, then-President Franklin D. Roosevelt addressed a stricken nation:

Yesterday, December 7, 1941—a date that will live in infamy—the United States of America was suddenly and deliberately attacked by naval and air
forces of the Empire of Japan. The United States was at peace with that nation and, at the solicitation of Japan, was still in conversation with its government and its emperor looking toward the maintenance of peace in the Pacific.

According to the USS Arizona Memorial, when the smoke cleared at Pearl Harbor, American casualties numbered 2,388, including 48 civilians. Another 1,178 were injured.

Fast forward to September 11, 2001. In the wake of the catastrophic attacks on New York City and Washington, DC, then-President George W. Bush addressed the nation:

"Today, our fellow citizens, our way of life, our very freedom came under attack in a series of deliberate and deadly terrorist acts. The victims were in airplanes, or in their offices; secretaries, businessmen and women, military and federal workers; moms and dads, friends and neighbors. Thousands of lives were suddenly ended by evil, despicable acts of terror. . . . None of us will ever forget this day. Yet, we go forward to defend freedom and all that is good and just in our world."

Nineteen Arab hijackers succeeded in killing more than 2,980 people, including nationals from more than 70 countries. "The death toll surpassed that at Pearl Harbor in December 1941," concluded The 9/11 Commission Report.

As smoke billowed from the Twin Towers of the World Trade Center in Manhattan, the Pentagon in Washington, and a cratered field in Pennsylvania, our president promised, "We will never forget." But now, nine years after that terrible day of infamy, we have either forgotten or are a nation in denial.

Self-Flagellation, Risking Freedom

Neither Americans nor most of the people abroad were to blame for the violent attempt to destroy our nation in 1941 and 2001. President Bush put his finger on the reason some hate us: "America was targeted for attack because we’re the brightest beacon for freedom and opportunity in the world."

As a result, we find ourselves attacked on two fronts: within and without. Over the past two years our national leaders have gone on a campaign of self-flagellation, blaming America for a grab bag of offenses. They have been recompensed by our enemies’ scorn and an accelerated determination to ramp up the terror war against what our foes perceive to be a weak and cowardly nation. Groveling before the Muslim world to curry favor was a severe miscalculation that has imperiled the safety of our allies—mainly, of course, Israel.

Furthermore, excising all references to our being at war with Islamist terrorists has blurred our situation. It is an ill-advised attempt to induce the benign perception of “business as usual.” In fact, competent interpreters wonder if our government is deliberately trying to neutralize our abilities (and those of our friends) both to define the dimensions of the jihadist threat and defend against it.

A prime example is the UN drive, supported by the current U.S. administration, to determine if Israel has nuclear capability and, if it does, to force Israel to open its facilities to UN inspectors and disarm. The less-than-clear-thinking devotees of a nuclear-free Middle East curiously ignore the world’s foremost terrorist state—Iran—and its push to obtain weapons of mass destruction as quickly as possible.

Now the administration even wants the power to pull the plug on the Internet—when it deems it “an emergency.” The Internet is the bastion of freedom of expression, along with conservative radio where news analyses and opinions are often less than palatable to left-wing politicians who would be delighted to have the power to flip the switch on the opposition.

In the name of political correctness, government already is trampling freedom of expression and has virtually shut down any acknowledgment of God in the public arena. It is also imperiling the rights of pastors to allude to biblical prohibitions against homosexuality and same-sex marriage.

And when it comes to Jesus, His name cannot even be mentioned—not in any public forum, including high school and college graduations.

Symptomatic of the suppression of America’s historic Judeo-Christian foundations was President Barack Obama’s scrapping of this year’s White House service for the National Day of Prayer and a Wisconsin judge’s ruling that the event is unconstitutional. Her decision is being appealed. But the pretext is clear: Christianity “offends” people of other persuasions (mainly Muslims) and those with no faith at all. The service’s cancellation was consistent with Obama’s assertion America is "no longer a Christian nation.”

Lenin’s Useful Idiots

Former President Jimmy Carter was fond of referring to the American condition as a state of malaise, meaning uneasiness or discomfort. Perhaps. But in the current state of affairs, the words willful ignorance or indifference may be closer to the mark.

The Russian apostle of Communism, Vladimir Lenin, had a term for people who allowed themselves to be used: useful idiots. Lenin and his Communist thugs actually held them in contempt. Bruce Thornton, a
classics professor at California State University in Fresno, wrote, Lenin called them “useful idiots,” those people living in liberal democracies who by giving moral and material support to a totalitarian ideology in effect were braiding the rope that would hang them. Why people who enjoyed freedom and prosperity worked passionately to destroy both is a fascinating question, one still with us today. Now the useful idiots can be found in the chorus of appeasement, reflexive anti-Americanism, and sentimental idealism trying to inhibit the necessary responses to another freedom-hating ideology, radical Islam.1

People who have imbibed the undefined “hope” and “change” optate fall into this unenviable category.

Intolerable Indifference

Though not committed to the liberal, reflexive anti-American or anti-Israel fraternity, near kin to the “useful idiots” are, regrettably, those who are indifferent to the near apocalypse that is occurring. Coining appropriate terminology for their condition is difficult because one may use several suitable appellations, not the least of which is incessantly self-absorbed.

I recently drove past a church with a sign out front declaring, “It’s all about people.” I wondered how the pastor and his flock translated that. Most likely it applied to the little klatch of individuals they surrounded themselves with. But for true Christians, it isn’t all about people, unless you’re seeing them through God’s eyes. It is, first and foremost, all about God and His passion for all people.

In American society, so blessed with affluence, the problem can be attached to a detachment from reality. At least for the time being, we inhabit an isolated island of peace and prosperity. That is not the case in so many places on this earth.

As I was preparing to write this article, I read of a terrible incident, one you will not hear about on the nightly news or read about in the newspapers. No political leaders will note it; and, sadly, few churches will discuss it. The victims will remain faceless, rarely touching our lives and even less our hearts.

The report, titled “Beyond Anything I Have Ever Seen,” came from The Voice of the Martyrs (VOM), one of the few organizations on the front lines serving the persecuted church. VOM Medical director “Dr. Kim” described a horrifying massacre of more than 500 Nigerian Christians in March. More than 80 percent of those slaughtered were women and children. Their killers were radical Muslims. Said Dr. Kim:

In more than three years of providing medical service for persecuted Christians for VOM, this is the first time that the word “carnage” comes to mind. This is beyond anything I have seen in my 33 years of medicine, including doing autopsies and working in emergency rooms. We found out that in one village we visited there were only 20 or 30 survivors in the entire village.

If this were a one-time tragedy, it might find its way into some publication as a single-paragraph blurb. But as VOM, Compass News Direct, The Friends of Israel, and others consistently report, such genocide occurs almost daily in the world where Christians are considered legitimate targets for murder and persecution. And that’s because no forces in the West are aligned to protect them and make their oppressors pay for their crimes. So our innocent brothers and sisters become victims.

Which brings to mind Professor Thornton’s observation that those who enjoy freedom but tolerate or cooperate with totalitarianism are “braiding the rope that [will] hang them.”

A Cloud on Our Future: Failure to Remember

During World War II we sang a song reminding us to “remember Pearl Harbor as we did the Alamo” in San Antonio, Texas, where many brave Americans died fighting the Mexicans in 1836. Perhaps in this day of pseudo sophistication and incoherent lyrical concoctions, people shrug off such sentiments as “uncool” schmaltz from the rubes of another day.

However, the “rubes” made the points—two of them: (1) know your history and (2) never forget.

Of late, revisionists have been exposing us to the so-called foibles of our Founding Fathers and the flaws in our Constitution that they claim must be corrected by applying a new standard of social justice. Loosely translated, that means leveling the playing field for all segments of society: redistribution. One proponent said there would be no justice in America until every American had everything every other American had.

Our founders paid an exorbitant personal price for our freedoms, laws, and way of life. We must never forget the thousands of men and women who sacrificed their lives to secure ours.

There is a sense in which the smoke that billowed from the Twin Towers, the Pentagon, and that field in Pennsylvania should always linger in our minds and in those of our descendants for generations to come. To forget is fatal. To trivialize September 11, 2001, as the radical act of a few deranged men is contemptible. To rationalize terrorist behavior by blaming America or former President Bush is criminal.

Can the situation be remedied? Yes. And it’s up to you and me to do so. In America the ballot box is the key to the future. We can’t afford to fail.

ENDNOTES

3 “Statement by the President in His Address to the Nation.”

Elwood McQuaid is executive editor for The Friends of Israel.
A Look at the Persecution of Christians Around the World

Be faithful until death, and I will give you the crown of life (Rev. 2:10).

by Elwood McQuaid

Compass Direct News recently gave us a glance at life for Christians in Pakistan, a country that is 97 percent Muslim and purported to be an ally of America and the West. As we’ve seen many times, however, that cordial relationship does not extend to Christians.

Compass Direct reported that early in June, Muslim village leaders ordered 250 Christian families to leave their homes in Punjab Province after Christians complained that Muslims were sexually assaulting Christian girls and women, most of whom worked for Muslim families.

When church leaders approached the Muslim head of the village, they were severely reprimanded and ordered to vacate. Christians had settled Katcha Khoh in the 1950s. Since then, Muslims came in, took over, and made the Christians a minority.

Consequently, reported Compass Direct, “Most of the village’s Christian men work in the fields of Muslim land owners, while most of the Christian women and girls work as servants in the homes of Muslim families,” where their employers routinely use their power to sexually assault them.

Asked why they did not go to the police, the church leaders gave a reply that is familiar to Christian minorities in similar situations. They feared their complaints would provoke authorities to charge them with violating Pakistan’s notorious “blasphemy” statutes. Blasphemy laws in Islam condemn irreverent conduct toward holy personages, religious artifacts (the Qur’an), and practices and beliefs respected by Muslims. Muslims, however, use these laws to settle personal scores with Christians. Although penalties vary by country, they can include fines, imprisonment, flogging, amputation, or beheading.

“They might arrest us,” Christian leader Yousaf Masih Khokhar said, “and the situation would be worse for the Christian villagers who are already living a deplorably pathetic life under the shadow of fear and death.” He said the Muslims, however, “would not be in police lock-up or would be out on bail, due to their riches and influence, very soon.”

Their fears are confirmed by cases already on record. In one instance, reported Compass Direct, two Christian couples “had approached police with complaints against Muslims for falsely accusing them of blasphemy.” On May 28, a judge ordered police to charge the couples with desecrating the Qur’an “after a mob of armed Islamists went through their home’s trash looking for pages of the Islamic scripture.” The couples are now in hiding. However, police continue to harass relatives and close friends in an attempt to discover the couples’ whereabouts.

Such accusations and expulsions are reminiscent of the treatment of early Christians who lived among militant pagans in the first century. With militant Islam’s expulsion of Christians from their ancient homes, including in places like Bethlehem, comes the realization that the world has turned violently against believers, even in the camps of our so-called political allies.

Unfortunately, this fact has not yet dawned on the uninformed, distracted leaders in government and much of the Christian community. What is taking place and reported regularly in this column is what militant Islam does everywhere it dominates. And it’s a wave that’s coming west.
W hen Jesus called four men from their regular jobs as fishermen to become His disciples, He said, “I will make you fishers of men” (Mt. 4:19). Fishers of men is a beautiful figure of speech to describe those who win souls.

And as He walked by the Sea of Galilee, He saw Simon and Andrew his brother casting a net into the sea; for they were fishermen. Then Jesus said to them, “Follow Me, and I will make you become fishers of men.” They immediately left their nets and followed Him. When He had gone a little farther from there, He saw James the son of Zebedee, and John his brother, who also were in the boat mending their nets. And immediately He called them, and they left their father Zebedee in the boat with the
hired servants, and went after Him (Mk. 1:16–20).

Truly, these men connected with His call, for Mark says they left their boat with the rest of the crew still in it and followed Him immediately.

They were used to working with nets, which they had to maintain and cast every day. Beside the boat itself, it was their most important tool. As we cast our nets for souls, there are important truths we need to apply—as seen in these fishermen’s nets.

Work the Net Obediently

In Luke 5:4–5 we see Jesus teaching His disciples (and us as well) some principles they must understand, since they were to become fishers of men. Jesus came to them along the shore and advised Simon, “Launch out into the deep and let down your nets for a catch.’ But Simon answered and said to Him, ‘Master, we have toiled all night and caught nothing; nevertheless at Your word I will let down the net.’”

It wasn’t that they were lazy. They had been working. But they were toiling tirelessly all night, working feverishly in the energy of the flesh. They were fishing without the power of the Lord.

It takes work to fish, but it takes more than work to succeed. “We have toiled . . . and caught nothing.” Notice this lament begins with “we” and ends with “nothing.” Jesus said in John 15:5, “Without Me you can do nothing.” If you go out to be a soul winner but do not pray, if you work in the energy of your flesh, you will fail. We must depend on the Lord.

Here in a few words you have a story of failure, faith, and fortune. Failure: “we have toiled all night and caught nothing” (Lk. 5:5). Faith: “nevertheless at Your word I will” (v. 5). Fortune: “and when they had done this, they caught a great number of fish, and their net was breaking” (v. 6).

I don’t think this account is in the Bible merely as a fish story or so that Simon could brag about his catch. It is there for our benefit. We, too, are woven together; we must depend solely on Jesus as we cast our nets to bring many souls to Him. We also must launch out. Someone has said the average Christian would rather be a keeper of the aquarium than a fisher of men. We can’t sail through the sea of humanity and keep the net in the boat. We must get out and draw the net for Jesus.

You may hear some say, “I just want people to see my life, and then they’ll want to be Christians.” Listen, friend, people aren’t saved by your

Weave the Net Diligently

In these verses, two brothers, James and John, were weaving their nets, tying knots in cord and mending them. Have you ever thought about what a net is? It’s just a bunch of holes tied together. Do you know what a hole is? It’s a “nothing.” And that’s exactly what we are—a bunch of “nothings.” But if you take a bunch of nothings and tie them together, they become powerful.

Just as a net is woven and interlaced, people are netted and tied together with other people; and there is tremendous power. Woven together in the unity of the Spirit, we accomplish far more than any single individual could by himself. There is power in cooperation. You do much better fishing by net than by yourself with a hook and line. We need to learn that, not only are we independent, but we’re also interdependent. Together we join hands and work as one to span the globe.

Repair the Net Swiftly

We ought to be saddened when something happens to the net. When a net gets torn, when there’s a hole or rift, some of the fish we ought to catch escape. That’s the reason the Devil would like to tear our nets, to cause a rift in fellowship whenever he can. When a rift occurs, what is our duty? Galatians 6:1 tells us, “Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness [meekness].” The word restore is the same word for mending a net. Those of us who are part of the team need to hasten, with meekness, to mend the net.
life; they are saved by His death. They don't need to see what a wonderful person you are. They need to know how wonderful Jesus is.

Wash the Net Continually

Before Jesus instructed Simon to cast his net, He “saw two boats standing by the lake; but the fishermen had gone from them and were washing their nets” (v. 2). One of those boats belonged to Simon. He was at work, washing his net. Any good net is going to pick up debris. If you don’t wash the net, here’s what will happen:

- **It Will Smell Up The Boat.** The net catches dead fish, seaweed, and mud off the bottom—all of which are consequently pulled into your boat.
- **It Will Rot The Cord.** If you allow filth to foul the net, your net eventually will rot and disintegrate.
- **It Will Make The Work Harder.** The net is meant to be almost invisible and to slide through the sea.
- **It Will Frighten The Fish.** Fish can see a dirty net even from a long distance.

Some people are afraid to wash the net, thinking the things accruing in it are merely a part of it. We become custodians of the status quo, afraid to change our manmade plans. When we keep doing something because we’ve always done it and we’re afraid to wash the net, to get our organization cleaned up, then we’ve come to a perilous place. We need to review continually, reevaluate, and recommend, constantly cleaning the net and keeping our lives clean and pure, washing away the sludge of sin and needless activity.

Be careful never to worship the net. The most valuable thing is not the net; it’s the souls. We worship the net when loyalty to our programs means more than loyalty to God’s Word. To worship anything other than almighty God is idolatry. God forbid we should do that.

Cast Your Net

How wonderful it is to join heart and hands with people around the globe and love this world to Jesus Christ. To do so, each person must adopt the characteristics of a fisherman by having compassion on those souls who are lost and courage to step out and cast his or her net.

A wise man once said, “When we fish for fish, we take them out of a beautiful life into death; but when we fish for men, we take them out of death into a beautiful life.”

The late Adrian Rogers was known for his uncompromising commitment to God’s Word. Pastor of the 29,000-member Bellevue Baptist Church in Memphis, Tennessee, Dr. Rogers was a three-term president of the Southern Baptist Convention and founder and Bible teacher of Love Worth Finding. He can be heard on the Internet at lwf.org and on radio and television.
One morning the plates and cups and bowls on the table were empty. There was no food in the larder, and no money to buy food. The children were standing waiting for their morning meal, when Mueller said, "Children, you know we must be in time for school." Lifting his hand he said, "Dear Father, we thank Thee for what Thou art going to give us to eat." There was a knock on the door. The baker stood there, and said, "Mr. Mueller, I couldn't sleep last night. Somehow I felt you didn't have bread for breakfast and the Lord wanted me to send you some. So I got up at 2 a.m. and baked some fresh bread, and have brought it." Mueller thanked the man. No sooner had this transpired when there was a second knock at the door. It was the milkman. He announced that his milk cart had broken down right in front of the Orphanage, and he would like to give the children his cans of fresh milk so he could empty his wagon and repair it. No wonder, years later, when Mueller was to travel the world as an evangelist, he would be heralded as "the man who gets things from God."

If ever there was a man of unshakable faith, it was George Mueller of England (1805–1898). His accounts of answered prayer are legendary. Although he did many wonderful works for God in his lifetime, he is best remembered for the orphanages he built and ran completely on faith.

A Changed Life

Born in Prussia, Mueller had little spiritual guidance from his father. At age 10 George was found guilty of stealing from him. At 14 George was discovered carousing while his mother lay dying; and by the time he was 16, he found himself facing prison, unable to pay for his frivolity. However, desiring his son to become a clergyman only for the benefit of a parsonage in the country, Mr. Mueller supported George's preparation for the pastorate at Nordhausen and Halle Universities.

In 1825 a friend reluctantly invited the 20-year-old Mueller to a home Bible study. This ordinary meeting of believers became a turning point in George's life. Feeling welcome by the host and observing someone praying on his knees, Mueller marveled at such sincere faith and earnest prayer. "I am much more learned than this illiterate man," he commented, "but I could not pray as well as he." A new joy sprang up in his soul. "All our former pleasures are as nothing compared to this evening," he said.

That evening the simple truth of John 3:16 became real in Mueller's heart: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." For the first time, George began to sense God's unfathomable love for him and felt constrained to love Him in return.

Shortly after becoming a Christian, he felt the desire to share his faith abroad. This decision was immediately tested, as he fell in love with a woman whose parents would not permit her to become the wife of a missionary. So he rationalized that perhaps he wasn't called to be a missionary after all, and he soon forgot the aspiration.

The Lord used Mueller's friend Hermann Ball, who served with Jewish people in Poland, to redirect Mueller's focus. Ball had given up life's comforts to be in missions. Mueller soon broke off the relationship with the woman and became a missionary. His disillusioned father, seeing the dreams for his country house fading, disowned him.

Losing his father's support and financial assistance for his last two years at the university made George learn to trust God to supply his needs, which became the pattern for the rest of his life. As Psalm 34:9 states, "Oh, fear the Lord, you His saints! There is no want to those who fear Him."
The Story of Richard Wurmbrand

God, I know surely that You do not exist. But if perchance You exist, which I contest, it is not my duty to believe in You; it is Your duty to reveal Yourself to me.” The young Jewish atheist who uttered that flippant prayer was Richard Wurmbrand, born in 1909 in Bucharest, Romania. Little did he know how completely God would answer him, call him to a life of service to Christ, and use him to raise up one of the strongest ministries in the world today that helps the persecuted church.

Salvation and Service

In 1938, in a remote Romanian village, an old German carpenter named Christian Wolfkes lay sick. The only person by his side giving aid and comfort was a Jewish follower of Christ. When Wolfkes recovered, he was so grateful to God that he prayed earnestly for the opportunity to share the gospel with a Jewish person. Although none lived in his village, still he prayed.

One day a young, newly married Jewish couple arrived on vacation. They were Richard and Sabina Wurmbrand. The carpenter enthusiastically gave Richard a Bible. Richard had read the Scriptures once but had gotten nothing from them. However, this time, his heart was stirred. He didn’t know why, until he learned the secret. The carpenter and his wife had spent many long hours every day praying for his salvation. “The Bible he gave me was written not so much in words, but in flames of love fired by his prayers,” Richard would write later.

The carpenter spoke about God’s unconditional love for the Jewish people (Dt. 7:6–7; Jer. 31:3), the Messianic fulfillments in Jesus, and Jesus’ purpose in coming to Earth: “For God did not send His Son into the world to condemn the world, but that the world through Him might be saved” (Jn. 3:17). The Spirit of God freed Richard’s heart, and he believed. Sabina also came to faith and was so deeply changed she soon brought others to the Messiah.

To help Richard grow in the faith, God led him to a Jewish pastor named Isaac Feinstein in Jassy, Romania. Feinstein led a sizeable congregation of Jewish believers. As they talked, Richard cried out, “No, no!” With tears in his eyes he declared, “I do not want a Jesus who has been calculated, explained, and believed in, but a real Jesus.”

The pastor asked him to stay for prayer that night. It was then the Holy Spirit so deeply touched Richard’s heart to God’s great salvation that he immediately understood service for Christ meant full surrender as a living sacrifice (cf. Rom. 12:1). “I do not understand everything that has happened to me,” he wrote, “but I believe that my whole life, and the life of all His [God’s] children, has been planned by God, down to the smallest detail.”

Confused by all the Christian sects and denominations, Richard focused on the Bible alone. He observed, “The Jewish people have given to the world the Bible, consisting of the Old and New Testaments, a book written by Jews, but which is at the same time the Word of God—the only book capable of satisfying the spiritual needs of the world. And it will satisfy these needs when it is once again in the hands of those who have written it, and when they gather round Him who is the chief subject of the book, Jesus the Messiah of the Jews and the Saviour of nations.”

This was his call, to take the gospel to the Jewish people (cf. Rom. 1:16). For more than 25 years of a ministry that spanned almost three-quarters of a century—whether free or imprisoned; through peace, war, and unspeakable torture—Richard Wurmbrand kept firm on that goal.

Then Came the Nazis

Romania was allied with Germany during World War II and was viciously anti-Semitic. Believing in Jesus did nothing to protect the Jews from the Nazis or the fascist Romanian Iron Guards. One of the worst pogroms in Jewish history took place on June 27, 1941, in Jassy when soldiers, police, and mobs tore through the town and savagely massacred 13,266 Jewish people.

Among them were Richard’s dear friend, Pastor Feinstein, and all the Jewish believers in Christ. (See “A Martyr for Messiah,” page 21.) “Not a single man from the Jewish-Christian congregation in Jassy survived; all were killed in the pogrom. Only a few girls escaped with their lives,” wrote Wurmbrand.

The Wurmbrands wept, but Feinstein’s death gave them strength to stand for Christ. They preached in bomb shelters and rescued Jewish children from ghettos. Again and again they were arrested and beaten. Sabina’s parents, two sisters, and one brother were killed in the concentration camps. Yet, like Pastor Feinstein, Richard and Sabina spoke of salvation to everyone, including prison guards and soldiers. Many came to faith.

Then Came the Communists

After the war, the Communists poured into Romania. Richard, now a Lutheran minister, preached boldly to the Russian troops and resisted pressure to swear loyalty to the atheist rule. On one occasion, the Wurmbrands were forced to attend the Congress of Cults. About 4,000 people were there, and the session was broadcast live throughout the country. Many religious leaders forsook their faith, Sabina told Richard, “Stand up and wash away this shame from the face of Christ.” Knowing the cost, Richard stood and declared to all that their loyalty was to Christ first. He was kidnapped by the secret police and spent the next 14 years in prison, suffering horrific tortures and brutality. Even the Nazis were not as cruel to him as the Communists.

For three years he was kept in solitary confinement in a cell 30 feet beneath the ground. Among other things, he was forced to sit erect with eyes wide open and listen over and over to the words “Communism is good. Christianity is stupid. Give up.” Sabina was arrested and spent three years in slave-labor camps. Their...
nine-year-old son and only child, Mihai, was forced to live in the streets.

After being released, Sabina spent several years under house arrest. When Richard was briefly released, they formed an underground church. Many people were saved as he preached to Russian soldiers and distressed Romanians.

Free at Last

In 1965 Christians in Norway heard of the Wurmbrands’ plight and ransomed them for $10,000. The secret police told Richard to remain silent about his ordeal. But Richard never remained silent. In 1966 he testified before the U.S. Senate’s Internal Security Subcommittee about his inhuman treatment in Communist prisons. As proof of his torture, he stripped to the waist to show 18 deep torture wounds on his body. His story quickly spread, and he became known as “the voice of the underground church.”

The Wurmbrands soon immigrated to the United States and began a work called Jesus to the Communist World, later renamed The Voice of the Martyrs (VOM). Today VOM (persecution.com) is one of God’s strongest instruments of aid to the persecuted church throughout the world.

Sabina wrote her prison memoirs, The Pastor’s Wife, published in six languages. And Richard’s books are best-sellers in more than 50 languages. His book Tortured for Christ, released in 1967, has become a classic.

Without a moment’s hesitation, [Pastor Wurmbrand] jumped on the podium. He went straight for the microphone, pushed the speaker aside and shouted into the microphone, “Your Christian brethren suffer under communism and you, a minister, instead of praising their Christian martyrdom, you praise their torturers! You are a Judas! You know nothing of communism. I am a Doctor in Communism!”

The startled Presbyterian pastor laughed back, “There is no such thing as being a ‘Doctor in Communism.’”

“I will show you my credentials,” my father retorted. He took off his shirt to show deep scars on his torso, the results of his treatment by communist torturers in his long years of communist imprisonment. “Do you think it is right for communists to inflict such pain and scars upon a fellow minister?” With these words Rev. Wurmbrand took over the rally, and the rally was finished. The police intervened and asked Rev. Wurmbrand to put on his shirt. Scores of reporters surrounded him, asking him for interviews. He had to extend his stay with his Jewish-Christian friend in Philadelphia to give more interviews.³

More than 80 percent of America’s major newspapers ran the story, complete with photographs; and invitations poured in. Overnight Richard Wurmbrand had become famous and was able to take his message throughout the United States.


When God Opens a Door . . .
A Martyr for Messiah  
by Peter Colón

In every generation God raises up men who are faithful to Him in even the most difficult circumstances. One such man was Pastor Isaac Feinstein, a Jewish believer in Jesus who befriended and mentored Richard and Sabina Wurmbrand as World War II was breaking out in Europe.

Pastor Feinstein led a congregation of Hebrew Christians in Jassy, Romania, with his Swiss wife, Lydia, and their six children. He had come to know the Lord through a ministry planted there in 1843 by Scottish Pastor Robert Murray McCheyne. Also saved through that ministry was Alfred Edersheim (1825–1889), one of the world’s most famous Hebrew-Christian Bible scholars.

When the Nazis arrived, Richard, who lived in Bucharest, pleaded with Feinstein to leave Jassy for safety. But Feinstein replied, “The shepherd’s duty is to die together with his flock. I know they will kill me, but I cannot abandon my brethren.”

On June 27, 1941, anti-Semitic mobs savagely murdered more than 13,000 Jewish people, including every member of Feinstein’s congregation, with the exception of two young girls. The Jews who survived were deported on what has become known as the “death train.”

Nazis seized Pastor Feinstein from his home and herded him and more than 2,000 Jews into cattle cars, shoving around 140 people in an area that could hold only 40. Then they sealed all the doors, windows, and cracks as steam poured in from below. The victims stood for hours in the frying heat of the sun, suffocating. When the doors opened, dead bodies tumbled out, including Pastor Feinstein’s. Wrote Wurmbrand:

Continued on page 24

An Old Man Wept

Due to the prayers of an old German carpenter named Christian Wolfkes, Richard and Sabina Wurmbrand, founders of The Voice of the Martyrs, came to faith in 1938. Soon they led Jews and Gentiles to Christ. Then a church was launched, to the joy of the carpenter. Wolfkes died during World War II, and the Wurmbrands were imprisoned for their faith.

When Richard finally was freed, he spoke to a large crowd of Christians, telling them how he came to know the Lord. As he spoke, he noticed an old man weeping.

When he finished, Pastor Wurmbrand approached the man to find out what was wrong. The man said his name was Pitter and that he was a wheelwright and had led Christian Wolfkes to the Lord long ago. Since then, he thought all he had ever accomplished in life was to lead a plain carpenter to Christ. It moved him to tears to hear how God had multiplied his ministry a hundredfold to bless Israel and see so many come to faith in the Messiah.

Today The Voice of the Martyrs is one of the largest organizations in the world aiding the persecuted church—all because a wheelwright led a carpenter to the Lord who then led Richard and Sabina Wurmbrand to Jesus.

by Peter Colón
**THEY ANSWER**

<table>
<thead>
<tr>
<th>DAVID BRAINERD</th>
<th>WILLIAM CAREY</th>
<th>ADONIRAM JUDSON</th>
<th>ROBERT MURRAY McCHEYNE</th>
</tr>
</thead>
<tbody>
<tr>
<td>1718–1747</td>
<td>1761–1834</td>
<td>1788–1850</td>
<td>1813–1843</td>
</tr>
<tr>
<td>Amer. who worked among Native Americans in the Northeast. Died at 29 of tuberculosis. He said, “It is sweet to be nothing and less than nothing that Christ may be all in all.” Jonathan Edwards preached his funeral and published his diary.</td>
<td>Called to India while teaching in England. He said, “Expect great things from God and attempt great things for God.” Opened India to missions. On his deathbed he told a friend, “Say nothing about Dr. Carey. Speak about Dr. Carey’s God.”</td>
<td>American Protestant who spent almost 40 years in Burma (Myanmar). Translated the Bible into Burmese, planted more than 100 churches, and led more than 8,000 to Christ. He preached the gospel, not anti-Buddhism.</td>
<td>Scottish pastor of whom it was said, “He preached with eternity stamped upon his brow.” In 1839 he and two others visited the Holy Land to assess the Jewish people’s condition under the Ottoman Turks. His church then began a work to the Jewish people.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CHARLES THOMAS (C.T.) STUDD</th>
<th>AMY CARMICHAEL</th>
<th>ERIC LIDDELL</th>
<th>JACK WYRTZEN</th>
</tr>
</thead>
<tbody>
<tr>
<td>British cricket player, one of the Cambridge University Seven called to China. Spent 10 years in China, six in India, 21 in Africa. Gave his vast fortune to missions. He said, “God has called me to go, and I will go.” As he died, his final utterance was “Hallelujah!”</td>
<td>Irish worker to India for 55 years. Founded an orphanage to rescue children from forced prostitution that raised money for priests of false gods. Inspired Jim and Elisabeth Elliot to be missionaries. She said, “You can give without loving, but you cannot love without giving.”</td>
<td>Scottish worker to China. Olympian made famous in Chariots of Fire. Interned during World War II. He refused release and died teaching the Bible to other prisoners, many of whom were children of missionaries with the China Inland Mission.</td>
<td>American evangelist and founder of Word of Life, which reaches youth through camps, Bible clubs, and Bible institutes around the world. He said, “I believe it is the responsibility of every generation to reach their generation for Christ.”</td>
</tr>
</tbody>
</table>

These are but a few of the men and women who willingly surrendered their lives, fortunes, and families to make Christ known to a lost and needy world. Some suffered hardship; some were martyred; but all would have said, “The love of Christ compels us” (2 Cor. 5:14).

(Top row, panels 7 and 8: artist renderings by Stan Stein; panels 2, 3, and 5: Culver Pictures; panel 6: courtesy, OMF International -omf.org-. Bottom
# RED THE CALL

**by Thomas C. Simcox**

<table>
<thead>
<tr>
<th>DAVID LIVINGSTONE</th>
<th>HUDSON TAYLOR</th>
<th>MARY SLESSOR</th>
<th>JONATHAN GOFORTH</th>
</tr>
</thead>
<tbody>
<tr>
<td>1813–1873</td>
<td>1832–1905</td>
<td>1848–1915</td>
<td>1859–1936</td>
</tr>
<tr>
<td>Scottish worker to the African interior. Also worked to end the slave trade. He said, “All that I am I owe to Jesus Christ, revealed to me in His divine book.” Also, “Without Christ, not one step; with Him, anywhere!” He died on his knees, praying.</td>
<td>British founder of the China Inland Mission, now OMF. Spent 51 years in China. Brought more than 800 workers there, resulting in 18,000 Chinese coming to Christ. Founded 125 schools.</td>
<td>Scottish worker to the Efik people in Nigeria. By sharing Christ she ended cannibalism and the practice of killing twins at birth. She said, “Prayer is the greatest power God has put into our hands for service.”</td>
<td>Canadian evangelist to China and Korea. Led the 1908 Manchurian revival. He said, “I love those that thunder out the Word. The Christian world is in a dead sleep. Nothing but a loud voice can awake them out of it.”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SOPHIE MULLER</th>
<th>JIM ELLIOT</th>
<th>RACHEL SAINT</th>
<th>CHET BITTERMAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>American worker to Colombia. Accepted the Lord when Jack Wyrtzen preached in New York City in the 1940s. Ministered 40 years with New Tribes, planted more than 350 churches in the jungles, and led 35,000 to Christ.</td>
<td>American called to Ecuador to the Huaorani (Aucas). Martyred with Nate Saint, Ed McCully, Roger Youderian, and Pete Fleming. He said, “He is no fool who gives what he cannot keep to gain that which he cannot lose.”</td>
<td>American with Wycliffe Bible Translators in Ecuador. Sister of Nate Saint. Went to the Huaorani with Elisabeth Elliot, widow of Jim Elliot. Codified the language, remained there her entire life, and is buried with the tribe.</td>
<td>American linguist with Wycliffe Bible Translators. Was kidnapped and murdered in Colombia. Two years earlier he had written, “Perhaps God will call me to be martyred in His service in Colombia. I am willing.”</td>
</tr>
</tbody>
</table>
The Story of Richard Wurmbrand
from page 20

On August 11, 2000, Sabina went home to the Lord. A year later, a month before his 92nd birthday, Pastor Wurmbrand was reunited with her in heaven. Wrote their son, Mihai, in 2009:

In 2006, the Romanian government-owned TV Broadcasting station (TVR), in cooperation with one of the largest newspapers of the country . . . started a poll among readers and viewers as to who were or are the greatest, most admired Romanian personalities throughout history. The television station promised to prepare one-hour TV documentaries about each of the top ten finalists. These secular promoters were flabbergasted to find out that nearly 400,000 random participants chose, right behind the top three most-known kings of Romania and Romania’s national poet, as the fifth most admired Romanian personality of all times, Pastor Richard Wurmbrand.5

Despite all the torture and hardship an evil world could throw at them, the Wurmbrands stood firm to the end in their devotion and service to Jesus Christ and left a legacy for the rest of us to follow. Wrote Mrs. Feinstein:

“When I understand nothing.”9

God’s purpose. I can be confident, even lives are planned in eternity; our lives serve a legacy for the rest of us to follow. Wrote Wurmbrands stood firm to the end in their devotion and service to Jesus Christ and left a legacy for the rest of us to follow. Wrote Mrs. Feinstein:

“...and sacrifice.”

FIVE YEARS LATER, WE HAVE AN INSPIRING FILM ABOUT THE BIRTH OF CHRISTIANITY: CHRIST IN ROMANIA

On the Feast of Unleavened Bread—precisely one year after the crucifixion, burial, and resurrection of the Messiah—Rabbi Judah (Nick Mancuso) arrives in his hometown near Jerusalem. Now his greatest challenge is to convince his loved ones that the long-awaited salvation through the Messiah Son of David has finally come.

An excellent DVD for vacation Bible schools, Sunday schools, evangelism outreaches, and to educate your church about the meaning of Easter, Passover, and Communion.

(Approximately 50 minutes.)

V62D $21.95

In Canada/Australia, $25.95 CAD/AUD

(Price includes GST/HST)

USE THE ENCLOSED ENVELOPE TO ORDER.

ENDNOTES

2 Ibid., 13.
3 Richard Wurmbrand, Christ on the Jewish Road (Middlebury, IN: Living Sacrifice Books, 1973), 36.
4 Ibid., 12.
5 Ibid., 9.
6 Ibid., 32.
9 Wurmbrand, Christ on the Jewish Road, 12.

Peter Colón
is the Southeastern States director
for The Friends of Israel.

SEPTEMBER/OCTOBER 2010
The Man Who Got Things From God from page 17

missionary student for six months. He struggled to be patient, as he felt he had already spent enough time in training. He concluded, wrote biographer Arthur T. Pierson, “He who would work with God must first wait on Him and wait for Him, and that all undue haste in such a matter is worse than waste.”

Mueller left for London in 1829. Still not an “official” missionary, he wrote his name on tracts for follow-up, preached at Jewish meeting places, read the Bible to children, and taught Sunday school.

Eventually he became the pastor of Ebenezer Chapel in Devon, where he married Mary Grove who shared his passion for ministry and his commitment to ask no one but God to sustain him financially. “There would be no more of going to man instead of the Lord. It was this decision more than anything else that makes the story of his life from this time so exciting.”

His passion for orphans began in 1833 while pastoring at Bethesda Chapel in Bristol. He saw many homeless children living on the streets, and he began having them in his home for breakfast and Bible study. The next year he started a day school and then study. The next year he started a day school and then a small orphanage in a nearby rented house. He soon began adding more rental houses, and finally God moved him to build a bigger orphans’ home in 1849.

Through the years he continued adding buildings until there was room for 2,000 orphans in five solid-granite buildings that covered 13 acres in Ashley Downs, Bristol, England.

The entire work was a miracle built on prayer and dependency on God and God alone for financial resources. George Mueller never asked for financial support and was never in debt. Yet over the course of his life, the man who got things from God had received $7.5 million for the Lord’s work, the equivalent today of $400 million.

Mueller once testified that, in his lifetime, he saw God answer 50,000 specific prayers—5,000 on the same day he asked. God used Mueller’s profound faith and reliance on Him alone to leave a lasting legacy for generations to come that God’s love knows no limits, and His grace knows no bounds. God transformed George Mueller from a young, egotistical boy to a man of faith by His irresistible grace. Yet, said Mueller, “I feel myself an unprofitable servant. How much more might I have lived for God than I have done!”

ENDNOTES

3 Ibid.
4 Ibid., 41.
6 Ibid., 60.

by Bonnie Pearson, field representative with The Friends of Israel in New Jersey.

God Changed the Wind

George Mueller’s home for orphans, Bristol, England (Digital illustration by Stan Stein/FOI Image Archive).

n the prematurely cold weather of November 1857, the boiler that heated one of George Mueller’s orphanage buildings in Bristol, England, developed a serious leak. Because the boiler was encased in brick, repairing or replacing it would be time-consuming. How could Mueller keep 300 children warm during repairs? To make matters worse, a bleak north wind started blowing, further chilling the air.

Mueller wasted no time in appealing to the living God. “Lord,” he prayed, “these are orphans: be pleased to change this north wind into a south wind, and give the workmen a mind to work that the job may be speedily done.”

The evening before the repairs began, the cold blast was still blowing. But when daylight arrived, a south wind made the temperatures so mild no heat was even needed. When Mueller went down to the cellar to see if the work could be expedited, the foreman told him the men would work late and return early in the morning. The men overheard; and one replied, “We would rather, sir, work all night.”

For 30 hours the soft south wind blew until the boiler was up and running and the heat was back on.

by Bonnie Pearson

Let the Little Children Come

A little girl in one of George Mueller’s orphanages told Mueller she wanted God to answer her prayers as He answered his. Mueller assured her God would answer her prayers, too, because the Scripture says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk. 11:24). When he asked the little girl what she wanted God to answer her prayers, too, because the Scripture says, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mk. 11:24).

When he asked the little girl what she wanted to ask God for, she told Mueller she wanted knitting wool. He helped her pray, and then she went out to play.

A little while later she ran back, “I want to pray again,” she said, telling him she had forgotten to tell God what color she wanted. Mueller helped her pray again, this time for “wa-re-gated” wool. The next day a package arrived from her Sunday school teacher who had sent her an early birthday present. In the package was variegated wool.

by Bonnie Pearson
An unfamiliar voice suddenly pierced the silence in my car: “Exit right in 500 feet, then turn left.” For a moment, my heart raced. No, I wasn’t hearing the voice of God; it was my first time hearing a command from my brand new GPS. Regaining my composure, I dutifully obeyed the clear directive and arrived exactly where I needed to be. What an amazing tool for those of us who are “directionally challenged.”

One of the most perplexing issues in missions is the matter of God’s call. Perhaps you’ve heard missionaries share about being called to a specific people or country. Do they have some kind of heavenly GPS? Is it really possible to receive such a clear directive from God? After all, isn’t every Christian called to be a missionary? Many people have pondered these questions over the years. The good news is that God’s Word provides answers for the “directionally challenged.”

God’s call must first be understood in its broader sense. For example, He calls all Christians to be saints (Rom. 1:7), peaceful (1 Cor. 7:15), and holy (1 Pet. 1:15). In addition, every follower of Christ is expected to be salt and light (Mt. 5:13–14; Phil. 2:15), a witness (Acts 1:8), and an ambassador for Christ (2 Cor. 5:20). There is no doubt God desires every believer to engage in reaching this lost world with the gospel. But should all Christians become missionaries and immediately start packing their bags? Not necessarily.

There is strong evidence God issues a missionary call to some individuals. Acts 13:1–4 reveals a defining moment in the lives of Barnabas and Paul when the Holy Spirit directed the church at Antioch to separate them “for the work to which I have called them” (v. 2). What was their calling and work? Acts 9:15–16 tells us the apostle Paul was previously designated as a “chosen vessel” who would take the gospel to the Gentiles, kings, and the children of Israel. He spent the rest of his life proclaiming this gospel where Christ was not known (Rom. 15:20). Sounds clear and simple, right? Not exactly.
Ask any missionary to share about God’s calling on his or her life and you will discover every story is unique. God’s call can come in a multitude of ways. It can become clear through prayer and reading His Word. It may follow a growing awareness of a specific ministry need. Or it may come through the input and encouragement of a friend or pastor. Regardless of how God calls you, when He calls, you cannot get away from it. As author M. David Sills wrote, a critical element of God’s call is “an indescribable yearning that motivates beyond all understanding.”

Perhaps you’ve already sensed God calling you to be a missionary, but the next step seems hazy. Should you serve the Lord in Mozambique or Mumbai? In Maine or Manhattan? Although God can certainly give direction dramatically and clearly, He often walks you through a process that unfolds one step at a time. Nevertheless, His hand is clearly evident. Wrote Oswald Chambers: “The realization of the call of God may come as with a sudden thunderclap or by a gradual dawning, but in whatever way it comes, it comes with the undercurrent of the supernatural, almost the uncanny.”

How do you begin to live out your calling? As a seasoned missionary, Paul made three amazing declarations in Romans 1:14–16. These form a great starting point for anyone called as a missionary.

**Perspective.** When Paul said “I am a debtor” in verse 14, he meant he knew who he was and where he had come from. The former persecutor and “chief of sinners” never got over what God had done in his own life. God’s grace and mercy were so real and powerful they changed Paul forever. As a result, he viewed himself as a steward of the gospel (1 Cor. 9:16–17).

Let me put it this way. Imagine you work in a medical lab and one day discover the cure for cancer. Whether you like it or not, from that moment on you are a steward; and you have a debt and obligation to share the good news with the entire world. In the same way, all Christians called to be missionaries must come to grips with their utter indebtedness. God has done so much for them and entrusted them with the greatest news of all time. Consequently, they are obligated to all men.

**Posture.** Paul not only modeled the proper perspective, he also demonstrated the right posture. In Romans 1:15 he declared, “I am ready.” Paul lived in a perpetual state of readiness and daily postured himself to seize every opportunity for ministry.

Have you ever considered the weight of Paul’s words? What exactly was he ready for? He was poised to head to Rome, a city steeped in paganism and idolatry. Imagine the concern of Paul’s friends.

John Paton was making final preparations in 1856 to serve as a missionary on a South Pacific Island. An older gentleman protested, “The cannibals! You will be eaten by cannibals!”

John Paton responded, “Mr. Dickson, you are advanced in years now, and your own prospect is: soon to be laid in the grave, there to be eaten by worms; and I confess to you, that if I can live and die serving and honoring the Lord Jesus, it will make no difference to me whether I am eaten by cannibals or by worms; and in the Great Day my resurrection body will arise as fair as yours in the likeness of our risen Redeemer.” John Paton was ready.

Called to be a missionary? Then starting today, get on the edge of your seat. Be ready to embrace the open doors and opportunities.

**Passion.** Paul also demonstrated the right passion: “I am not ashamed of the gospel of Christ” (v. 16). If ever there was a place where Paul could have been timid about preaching the gospel, it was certainly Rome. However, though the typical Roman viewed the gospel as foolishness, Paul knew it was the power of God. His unwavering passion was to proclaim the Good News about Jesus Christ wherever he went, at whatever the cost.

If God is calling you to missionary service, move forward. Get busy with what God puts in front of you today. Explore ways to become involved in what you believe God is calling you to do in the future. Though the specifics may seem a bit fuzzy now, begin by asking God to help you develop the right perspective, posture, and passion. As John Paton said, “Nothing so clears the vision, and lifts up the life, as a decision to move forward in what you know to be entirely the will of the Lord.”

---

**ENDNOTES**


---

Don Lough, Jr. is the director of Word of Life Fellowship. He served and led the International Ministries Division of Word of Life for 15 years and has ministered in more than 40 countries.
The overgrown American Cemetery in Cairo, Egypt, contains a tombstone that reads, “William Borden, 1887–1913.” Up the road, in the Valley of the Kings, lies a monument of a different type: the opulent tomb of Tutankhamen (c. 1341–1323 B.C.), known to the world as King Tut.

Both were born into privilege, wealth, education, and opportunity. When King Tut died at around age 18, he was entombed with all his worldly possessions, valued today at between $100 million and $200 million. William Borden died at age 25 and was buried with nothing. He had given his life and his resources to missions and stored up his treasure in heaven through wholehearted devotion and service to Jesus Christ.

Born to William and Mary Whiting Borden on November 1, 1887, Bill Borden attended school in Chicago where his father was immensely wealthy and prominent, having made a fortune in silver mining in Colorado with Chicago merchant Marshall Field. One of his professors would later write,

"From his father he inherited business qualities of a high order, executive ability, exactness, fairness of mind, facility in reading character, promptness, decision, and a rare kindliness of judgment which made him absolutely silent as to the faults and failings of others. To his mother he was indebted for the influences which, in early boyhood, resulted in definite religious convictions, in a public confession of faith in Christ, in habits of Bible study, and in the daily prayer "that the will of God might be wrought out in his life.""

Mary took her son to Moody Church in Chicago in 1894 where he heard R. A. Torrey preach. Bill was born again at age seven, dedicated his life to Christ, and never turned back.

After graduating from high school, he toured the world for a year with the Rev. Walter Erdman, an experienced traveler who later became a missionary to Korea. Wrote Charles Erdman, Walter’s brother:

"They saw the great and indescribable need of the world for the Gospel. To one who was convinced of the unique power of Christ to meet that need, the
call to service was definite and clear. . . . He had not been in mission lands eight weeks when he wrote home that he wished to become a foreign missionary. Later, when he was asked by a wondering friend why he planned to throw his life away among the heathen, he replied significantly: “You have never seen heathenism.”

No Reserve

Bill Borden then wrote in his Bible, No Reserve. At his father’s urging, he spent four years at Yale in New Haven, Connecticut, where he excelled in academics and sports and blossomed as a discipler of men. Appalled at the lack of interest there in spiritual things, he began meeting for prayer in his room with one classmate, Charlie Campbell, in the middle of his first semester.

By the end of his first year, 150 freshmen were meeting regularly for Bible study and prayer. By the time he was a senior, 1,000 of Yale’s 1,300 students were meeting in such groups. Whenever the student leaders met to review names of students to be contacted, Bill Borden always took those perceived to be the most difficult. While chasing them down, he realized how desperately New Haven needed Christ:

New Haven . . . seemed to gather every sordid sort of riff-raff and vagrant, tramp and hobo. Saloons, gambling halls, and brothels sprang up in abundance to accommodate the burgeoning vice. Not one rescue mission existed to bring relief and the Gospel to the down and out. Borden felt something needed to be done so he gathered his friends to pray, rented a room in a dive on the strip, and began to hold evangelistic meetings. Thus was born the Yale Hope Mission.

As the work grew, Bill, unostentatiously wealthy, bought the entire building for a halfway house. Many a shattered life was reclaimed for Christ in that place.4

Wrote Jon Hinkson in the Yale Standard, “One of Bill’s first ‘reclamations’ later reminisced: ‘Not till the books of heaven are opened will you know what Bill Borden done by opening Yale Hope Mission.’”5 Yale Professor Henry B. Wright testified, “It is my firm conviction that Yale Hope Mission has done more to convince all classes of men at Yale of the power and practicability of Christianity to regenerate individuals and communities than any other force in the university.”

No Retreat

When a Student Volunteer Movement conference in Nashville, Tennessee, stirred his heart about the need to reach Muslims in China, Bill felt called to go there. Because he also studied Arabic, he graduated from Yale with the equivalent of a master’s degree in 1909. Determined to fulfill God’s call to serve as a missionary, Bill rejected lucrative job offers, including the opportunity to take over the multimillion-dollar family business. Again he opened his Bible to the flyleaf and wrote two more words: No Retreat.

He immediately entered Princeton Seminary to prepare for missionary service to the Muslim Kansu people of China. Despite his rigorous studies, Borden maintained a heavy personal schedule of ministry, usually traveling at his own expense to speak to college and church groups about missions. After graduating in 1912, he did evangelistic work in New York City and then was ordained to the ministry in the Moody Church.

No Regrets

On December 17, 1912, William Borden sailed for Cairo. He was determined to perfect his Arabic to pave the way for mastering Chinese. On March 21, a mere three months after his arrival, Bill contracted spinal meningitis. He refused to sail for home where he could have had the finest medical attention. Instead, he sent word to his family and underwent treatment in Cairo.

His mother and younger sister, Joyce, had already sailed for Egypt, planning to visit him before he left for China. Sadly, they arrived just hours after his death and were taken immediately to see his body. Wrote Erdman: His body was laid to rest in the American Mission Cemetery at Cairo, in a land of the very Moslems for whose redemption he had given
his life. Impressive memorial services were held not only in Cairo, but in Chicago, in Princeton, in Philadelphia, in New Haven, and in New York. The daily papers in every part of the world printed more or less extended accounts of the life in which a universal interest was awakened by its high promise and tragic end.7

In Borden’s will he left his estate of $1 million (approximately $50 million today) to a host of Christian works. Wrote Erdman:

It [the will] is an extraordinary document, not only in view of the actual bequests which it provides, but also because of the spirit it manifests of loyalty to Christ and devotion to the work of world evangelization. It is in itself a missionary appeal. Its largest provision is for the China Inland Mission, in connection with which the donor had expected to serve and on whose council he held a place.8

“Borden of Yale,” as he became known, never made it to China; but God used his life to impact hundreds of thousands. A classmate once said of him, “He is a missionary, first, last, and all the time.”9 His friend Charlie Campbell, with whom the amazing years at Yale began, received Borden’s Bible after his death. When he opened it to read the words No Reserve and No Retreat in the flyleaf, he found two more words penned days before William’s death: No Regrets.

King Tut was buried with his treasure. William Borden enjoys his today in the presence of the almighty God whom he served with full devotion. Someone once said, “If God calls you to be a missionary, don’t stoop to be a king.” If your life were to end tomorrow, what would mark your legacy? Your grave or your gratuity?

3 Ibid.
5 Ibid.
6 Ibid.
7 Erdman.
8 Ibid.
9 Hinkson.
“We are at a point now where Hezbollah has far more rockets and missiles than most governments in the world.”
—U.S. Defense Secretary Robert Gates in a meeting with his Israeli counterpart in Washington.

PCUSA Tones Down Criticism of Israel

Arutz-7—The General Assembly of the Presbyterian Church USA (PCUSA) in July amended a report that condemned Israel as an “apartheid” state and that called for divestment from it.

A group of influential pastors within the denomination was unhappy with the report issued by the PCUSA’s Middle East Study Committee. The report was so harshly anti-Israeli that even the leftist group J-Street took exception to it. After a group called Presbyterians for Middle East Peace called on the assembly to reject the report in its entirety, it was decided to replace the historical analysis in it with eight personal narratives—four pro-Arab and four pro-Israeli—which have yet to be written.

The committee also added a clause that affirms Israel’s right to exist.

The PCUSA did approve a resolution denouncing Caterpillar for selling its products to Israel but voted down two proposals to divest from the tractor manufacturer. It also reaffirmed a policy that calls on the United States to put strings on U.S. military aid to Israel.

YOU ASKED, WE LISTENED!

We went to press with this poster as quickly as possible because so many of you asked us for it.

Here’s the chart that ran in our May/June 2010 issue of Israel My Glory magazine . . . now printed on heavy stock and measuring 12” by 18”.

We have NEVER seen anything better for explaining the judgments in the book of Revelation.

Compiled by our Northeastern States director, Rev. Thomas C. Simcox, and beautifully illustrated by our art director, Thomas E. Williams, this poster puts God’s eternal truth at everyone’s fingertips.

ORDERS ARE ALREADY FLOODING IN. SO PLACE YOURS NOW.

PJREV $4
In Canada/Australia, $4.95 CAD/AUD
(Price includes HST/GST.)

USE THE ENCLOSED ENVELOPE TO ORDER.
Replacement Theology: The Black Sheep of Christendom

(Part 4—Conclusion)

When the reformers separated from the Roman Catholic Church, they brought with them Replacement Theology. Furthermore, they built their eschatology (doctrine of future things) and ecclesiology (doctrine of the church) on the idea the church has replaced Israel in the plan of God. If you were to remove Replacement Theology from these churches today, their entire system of eschatology would collapse. Why? Because if God has not replaced Israel (as we believe), then you must handle all the passages dealing with the Tribulation and Millennial Kingdom as being literal with a future fulfillment. Suddenly the primary justification for developing Amillennialism or Postmillennialism is eliminated.

Replacement Theology allowed the church to believe it is the fulfillment of the Messianic Kingdom. Over time, it fomented widespread hatred and violence against the Jewish people; and, unfortunately, its consequences are still with us today.

The State of Israel

The existence of the State of Israel is problematic to Replacement Theology. Yet it fits in perfectly with The Friends of Israel’s dispensational understanding of God’s plan for history. God has a different plan for Israel than for the Gentiles. God said, “I will take you [the Jewish people] from among the nations, gather you out of all countries, and bring you into your own land” (Ezek. 36:24). For us, the existence of modern Israel fits right in with what God said He would do: “Surely I will take the children of Israel from among the nations, wherever they have gone, and will gather them from every side and bring them into their own land” (37:21). God is doing what He promised, and we are privileged to live to see it.

Unfortunately, Replacement Theology even causes godly men to perceive Israel as the major problem in the Middle East.

- John Piper is well known as a fine teacher of God’s Word. I have tremendous respect for him. He is pastor of preaching and vision at Bethlehem Baptist Church in Minneapolis, Minnesota, but holds to Replacement Theology. In March 2004 he preached about the Middle East, saying there is no place ever for hatred or violence against the Jewish people or any other people. He made it clear he rejects anti-Semitism. But in the same sermon he called Israel’s existence and borders “perhaps the most explosive factors in world terrorism and the most volatile factors in Arab-Western relations.” In other words, he feels modern Israel is the major reason for the terrorism we see today. I wonder, where is Islam’s share of the blame? John Piper also said, “The promises made to Abraham, including the promise of the Land, will be inherited as an everlasting gift only by true, spiritual Israel, not disobedient, unbelieving Israel.”

According to him, the promise of the land no longer belongs to the Jewish people; it belongs to the church, which he refers to as “true spiritual Israel.” However, it is exceedingly clear God made those promises to physical Israel, the Jewish people.

- R. C. Sproul, Jr. of Ligonier Ministries, said, “We believe that the church is essentially Israel. We believe that the answer to, ‘What about the Jews?’ is, ‘Here we are.’” That’s Replacement Theology.

- Knox Theological Seminary in Fort Lauderdale, Florida, founded by D. James Kennedy, dislikes the Left Behind book series by Tim LaHaye and Jerry B. Jenkins because of its eschatology. In 2002 the seminary posted an open letter on its Web site that stated, “Bad Christian theology is today attributing to secular Israel a divine mandate to conquer and hold
Palestine.” It also said, “The entitlement of any one ethnic or religious group [referring to the Jewish people] to territory in the Middle East called the ‘Holy Land’ [referring to the land of Israel] cannot be supported by Scripture.”

That is Replacement Theology.

Then there is Hank Hanegraaff, whose radio program, The Bible Answer Man, hails from Charlotte, North Carolina. Mr. Hanegraaff has a tremendous ability to memorize and recall Scripture, but he holds to Replacement Theology. He went so far as to call Tim LaHaye a racist and blasphemer (he has since toned down his criticism) and is no friend to The Friends of Israel because he disagrees with us and believes the church is Israel. Once again, this is Replacement Theology.

Typically, people in the Replacement camp side with the Palestinian Arabs, who are against Israel, and blame Israel for the troubles in the Middle East. Perhaps most troubling is what is taking place in European churches today. Anti-Semitism is mushrooming, and clergy and laypeople alike are openly claiming the State of Israel should never have been established. Their fallacious rationale is that Jewish people do not believe in Christ, so they should be punished by being stripped of their country.

It is not anti-Semitic to believe the church has replaced Israel. However, it is anti-Semitic to use Scripture to justify contempt for the Jewish people and to repudiate Israel’s right to sovereignty. Historically, it has been difficult for those in the church to subscribe to Replacement Theology and avoid anti-Semitism.

Today it is the Replacement churches that are rising up against Israel and calling for divestment and action against the Jewish state. This has been the historical pattern. What does God have to say?

Thus says the LORD, who gives the sun for a light by day, the ordinances of the moon and the stars for a light by night, who disturbs the sea, and its waves roar (The LORD of hosts is His name): “If those ordinances depart from before Me, says the LORD, then the seed of Israel shall also cease from being a nation before Me forever” (Jer. 31:35–36).

God says that only if the sun, moon, and stars go out of existence will Israel also cease—not before. However, if the sun, moon, and stars disappear, not only would Israel cease to exist, but the Gentiles would also.

God told Israel, “I have loved you with an everlasting love” (v. 3) and “He who touches you touches the apple of His eye” (Zech. 2:8). If God so loves Israel, it is our obligation to do so as well.

Ezekiel 36 explains why God will restore Israel. Here is the crux of the issue: I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. When they came to the nations, wherever they went, they profaned My holy name. . . . But I had concern for My holy name, . . . I do not do this for your sake, O house of Israel, but for My holy name’s sake, which you have profaned among the nations wherever you went. And I will sanctify My great name (vv. 19–23).

God will restore Israel for His name’s sake—for His glory. This point differentiates what we believe as dispensationalists from those in the Replacement camp believe—those who hold to Covenant or Reformed Theology. Reformed/Covenant Theology contends history’s ultimate purpose is man’s salvation. Dispensational Theology contends the ultimate purpose is God’s glorification. God certainly gets glory through salvation, but the Reformed/Covenant view places the primary focus on humanity. God’s glorification places it on God. God will do what glorifies Him the most, and He tells us restoring Israel will sanctify His great name. He also tells us His covenant that gives Israel—the physical descendants of Abraham, Isaac and Jacob—land of promise will last forever:

He is the LORD our God; His judgments are in all the earth. He remembers His covenant forever, the word which He commanded, for a thousand generations, the covenant which He made with Abraham, and His oath to Isaac, and confirmed it to Jacob for a statute, to Israel as an everlasting covenant, saying, “To you I will give the land of Canaan as the allotment of your inheritance” (Ps. 105:7–11).

God could not have made Himself any clearer. If you have a desire to build a relationship with people in the Jewish community, you must understand Replacement Theology and the impact it has had on the church and Jewish people who have lived with a 2,000-year legacy of anti-Semitism in the name of Christ. This is what they know. Jewish people need to know there is more than one type of Christian and that there are Christians today who do not believe God is finished with the Jewish people. He will restore them and make them a glorious nation for His name’s sake because He loves them; and He is the same yesterday, today, and forever.

ENDNOTES

1 John Piper, “Israel, Palestine and the Middle East,” Desiring God Resource Library, March 7, 2004 <desiringgod.org/ResourceLibrary/Sermons/ByDate/2004/165_Israel_Palestine_and_the_Middle_East>.
2 Ibid.
3 R. C. Sproul Jr., Table Talk (Spring 1999), cited in <middletownbiblechurch.org/reformed/sproulj.htm>.

James A. Showers is executive vice president for The Friends of Israel.
If you were to ask people to define the term missionary, they probably would tell you it means someone who goes to a faraway land to teach about Jesus. And they’d be right. After His resurrection, Jesus said, “Go into all the world and preach the gospel to every creature” (Mk. 16:15). And godly men and women the world over have given their lives to carry out that Great Commission.

But missions did not begin with Jesus. The concept of making God known—telling people the good news that an almighty God in heaven loves them and can forgive their sin—comes from the Hebrew Scriptures. In fact, God first intended His missionaries to be the Israelites.

Israel’s Dark Lighthouse

God intentionally created the nation of Israel from the patriarchs Abraham, Isaac, and Jacob. He told Abraham, “In your seed all the nations of the earth shall be blessed” (Gen. 22:18; 26:4). That promise (as well as the bequest of the land) passed to Jacob (28:13–14), the father of the 12 tribes of Israel whom God created for a purpose that would bless all mankind.

What did Israel have that would be a blessing? Knowledge of the true and living God. Israel was to make Him known to the rest of the world by worshiping Him only and living for Him so that the Gentile nations would be able to come to know Him. That was Israel’s missionary call.

King Solomon articulated the call when he dedicated the nation’s first Temple, which stood in Jerusalem for 373 years (959 B.C.–586 B.C.). He asked God to “maintain the cause of His servant and the cause of His people Israel, . . . that all the peoples of the earth may know that the LORD is God; there is no other” (1 Ki. 8:59–60).

Israel was to be like a lighthouse, dispelling the bright beacon of spiritual truth to all the surrounding nations. The message was simple: Come to the Lord God of Israel and find rest for your soul. Israel was to be salt and light to a lost and spiritually dead Gentile world.

Unfortunately, apart from a few brief moments, the Israelites did not draw their neighbors to almighty God; the heathens infected the Israelites, drawing them to pagan deities. “So,” declared God, “I scattered them among the nations [Gentiles], and they were dispersed throughout the countries; . . . When they came to the nations, wherever they went, they profaned My holy name. . . . But I had concern for My holy name” (Ezek. 36:19–21).

Eventually the situation so deteriorated that God sent judgment:

And the LORD God of their fathers sent warnings to them by His messengers, rising up early and sending them, because He had compassion on His people and on His dwelling place. But they mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the LORD arose against His people, till there was no remedy. Therefore He brought against them the king of the Chaldeans (2 Chr. 36:15–17).

Just as most of them failed to accept the prophets, so, too, most failed to accept their Messiah. Jesus lamented,

O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate; for I say to you, you shall see Me no more till you say, “Blessed is He who comes in the name of the LORD!” (Mt. 23:37–39).

The Church’s Failures

It’s easy for Christians today to point a finger at the Jewish people and discuss Israel’s failures. But it is not as though the church were doing much better. When
you consider all the church’s benefits compared to Israel’s, the church’s failures appear far greater.

The 21st-century Western church has the complete canon of Scripture, the indwelling Holy Spirit, publishing houses that make Bibles readily available at reasonable prices, Christian radio, Christian colleges and seminaries, and even Christian television.

Yet Islam is the fastest-growing religion in the world. In 2008 the Vatican said there are now even more Muslims than Roman Catholics. “The Muslims have overtaken us,” a Vatican spokesman said. British newspapers say that by 2035, there will be more practicing Muslims than Christians in Britain.2

And in 2003 Rob Phillips of the Baptist Press filed an article titled “U.S. Cities: More Muslims Than Christians by 2020.” Wrote Phillips: “Islam is rising in America, not because of its strength, but because of the retreat of the church.” The article said, “80-85 percent of all U.S. Muslims consider themselves former Christians. If present trends continue, every major U.S. city will be predominantly Muslim by 2020.”

Jesus told His church, “Go therefore and make disciples of all the nations” (Mt. 28:19). By these statistics, how well is the church really doing? With all its advantages, it hardly seems to be doing better than ancient Israel.

God has made His heart clear: He “so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (Jn. 3:16). The Israelites were called to make God known by being a lighthouse. Today the church is called to spread the word of salvation through Jesus the Messiah by going into all the world. Someday Israel will again be a lighthouse, with Messiah Jesus sitting on His throne in Jerusalem where He will reign for a thousand years. The Jewish people “shall be named the priests of the L ORD, they shall call you the servants of our God” (Isa. 61:6). And they will be back in the missionary business.

ENDNOTES

4 Ibid.

by Thomas C. Simcox, Northeastern States director for The Friends of Israel.
Christ’s Sufficient Sacrifice

Hebrews 10:1–18

Hebrews 10 culminates the central exposition on Christ’s eternal priesthood. In his closing argument, the author contrasted the imperfect, insufficient, and ineffective Levitical sacrificial system with Christ’s once-for-all, perfect, and sufficient sacrifice (cf. 7:27; 9:12, 26, 28).

The deficient Levitical system was unable to remove sin or rid sinners from guilt and provide peace. In contrast, Christ’s sacrifice was perfect, eternal, efficacious, and sufficient to remove sin, provide eternal redemption, cleanse the guilty conscience, and supply peace.

In this section, the author wanted to convince Jewish believers who were wavering in their faith that the Levitical system was unable to do what Christ did for them.

The Sacrificial System

The Mosaic Law was only “a shadow [outline] of the good things to come, and not the very image [perfect likeness] of the things” (v. 1). At best, it was merely a pale outline and did not provide a true, detailed picture of the sacrifice God would provide through Christ. The Law’s sacrifices, offered year after year, could never make the worshipers perfect or righteous in their standing before God.

First, if the worshipers had been perfected (made complete) by a sacrificial offering, then repeated sacrifices for sin would “have ceased to be offered” long ago (v. 2).

Second, if the sacrifices had truly purged (cleansed and kept clean) the Israelites of their sins, the worshipers would have had “no more consciousness [sense] of sins” (v. 2); but these offerings and sacrifices could not take away the consciousness of sin (cf. Heb. 9:9). Therefore, the Israelites never felt free from condemnation. In fact, on the Day of Atonement (Yom Kippur), they continually remembered sin “every year” (v. 3) by offering sacrifices. Thus repetitious offering of animal sacrifices under the Levitical system proved the sacrifices’ inability to cleanse from sin.

Israel’s sins remained because “it is not possible that the blood of bulls and goats could take away sins” (v. 4). Animal blood had no power to remove sin or provide redemption. It could only cover the Israelites’ sin, which then gave them the ceremonial cleansing they needed to approach God in worship (9:13). It was utterly impossible for animals, ignorant of the human moral dilemma and with no control over their own destinies, to remove mankind’s sins through their shed blood.

Why then did God establish the elaborate sacrificial system if animal sacrifices could not remove sin? He did so for a number of reasons:

- Blood sacrifices made the Israelites acknowledge their need for atonement before God (cf. Lev. 17:11).

- The sacrifices forced them to admit another must make substitutionary atonement for them; they could not atone for their own sins. Sacrifices were vicarious, substitutionary expiation for their sins, which were symbolically transferred to animals to make atonement and propitiate God’s wrath against the sinners. The Old Testament consistently presents God’s purpose for sacrifices.

- Sacrifice, which originated in the mind of God, enabled people to have their sins covered before approaching Him in worship.

- The sacrifices pointed to the day when Christ would, once and for all, atone for sin.

In bold contrast to the animal sacrifices that could not remove sin, God’s new provision supplies true redemption for mankind. The Son of God came into the world to mediate a New Covenant through the sacrifice of Himself. Not only was the Son involved, but the Father and Holy Spirit also played major roles. Animal sacrifices could never accomplish what the blood of Christ could.

First, it was never God the Father’s will for animal sacrifices to remove sin. Two verses make this fact clear: “Sacrifice and offering You did not desire” (v. 5). “In burnt offerings and sacrifices for sin You had no pleasure” (v. 6). (See also verse 8.) God’s displeasure must be understood in a relative rather than an absolute sense. He had commanded Israel to offer sacrifices, and they were to be offered from the heart (1 Sam. 15:22; Ps. 51:16; Isa. 1:11–14). God was pleased Israel offered sacrifices in obedience to His will, but He derived no ultimate pleasure from them because they were unable to remove sin. In contrast, the Son, in dialogue with the Father, stated the means by which He would offer sacrifice for sin: “a body You have prepared for Me” (Heb. 10:5). Through the virgin birth, the Son became flesh with the express purpose of providing redemption for mankind.

Second, it was always the Father’s will that the Son become the true sacrifice for sin. The Son Himself said, “Behold, I have come—in the volume of the book it is
written of Me—to do Your will, O God” (v. 7; cf. Ps. 40:7). The Hebrew Scriptures are full of Messianic prophecies concerning His First Advent. After His resurrection, Christ said, “These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me” (Lk. 24:44). (See Luke 24:27 and John 5:39.) The Father had foreordained “from the foundation of the world” (Rev. 13:8) that His Son would come into the world to remove sin through His death.

Third, Christ was willing to do all of the Father’s will: “Beloved, I have come to do Your will, O God” (Heb. 10:9; cf. v. 7; Ps. 40:8). With full involvement rather than passive endurance, He actively entered into the work set before Him. He was willing to come as a lowly Babe in Bethlehem, live perfectly under the Law, and suffer the humiliation of a criminal’s death on the cross. Christ’s own words sum up His commitment: “as the Father gave Me commandment, so I do” (Jn. 14:31). The conclusion is self-evident: “He who has heard the Father, and has been elevated to a position of power and honor. Today He rules with the Father in heaven, “For He must reign till He has put all enemies under His feet” (1 Cor. 15:25; cf. Ps. 110:1). The “all enemies” are the Devil (Heb. 2:14), the Antichrist (2 Th. 2:8), the False Prophet (Rev. 19:20), and everyone through the centuries who has rejected Christ (Rev. 20:11–15). The expression “till His enemies are made His footstool” (Heb. 10:13) pictures a king standing with one foot on the neck of a vanquished foe, as kings did centuries ago, to show total victory over their enemies. Joshua had his captains do this to the five kings he defeated (Josh. 10:23–24).

Christ is a greater Joshua; He will triumph over the powers of darkness and deliver the Kingdom to the Father at the end of His 1,000-year reign (1 Cor. 15:24–28). Hebrews 10:14 sums up Christ’s sacrificial ministry: “For by one offering [i.e., Himself] He has perfected [brought to completion] forever those who are being sanctified” (v. 14). The completeness of His expiatory ministry punctuates the book of Hebrews (2:10; 5:9; 7:19, 28; 10:14; 11:40; 12:23) and stands forever.

The Spirit’s Surety

The Holy Spirit witnesses “to us” (10:15) the effectiveness and completeness of Christ’s sacrifice in fulfilling the provisions and promises prophesied in the New Covenant (8:8–12; cf. Jer. 31:33–34). First, with the establishment of the New Covenant through Christ’s once-for-all sacrifice, the outward legal code now is written on the heart through an inward change via the new nature of the believer. The Holy Spirit gives believers the capacity to know God’s righteousness and live in holiness (Heb. 10:16).

Second, the New Covenant provides complete forgiveness and removal of sin: “their sins and their lawless deeds I will remember no more [no, never, not under any condition]” (v. 17). God purges His memory of believers’ sins, making it possible for believers to have a relationship with Him. The Holy Spirit witnesses this fact to believers, thus providing the inner surety of a relationship with God.

One short verse presents the irrefutable conclusion: “Now where there is remission of these, there is no longer an offering for sin” (v. 18). Those who have been redeemed no longer need to offer animal sacrifices. To offer sacrifices for sin would be unscriptural and would show a lack of faith in Christ’s finished work. Believers are justified by Christ’s once-for-all sacrifice for sin, and they need nothing more.
Specific Reasons for God’s Anger and Wrath (Part 4)

Our three previous articles presented specific reasons for God’s wrath against Israel and other nations. Now we will focus on specific reasons for God’s anger and wrath against mankind in general and individuals.

Reasons for God’s Wrath Against Mankind in General

Homosexuality. Genesis 19:24-25 states, “The LORD rained brimstone and fire on Sodom and Gomorrah...” So He overthrew those cities, all the plain, all the inhabitants of the cities, and what grew on the ground.” Deuteronomy 29:23 indicates “the LORD overthrew those places “in His anger and His wrath” with the result that “the whole land is brimstone, salt, and burning; it is not sown, nor does it bear, nor does any grass grow there.” God did not change His mind later concerning that judgment (Jer. 20:16).

God indicated He administered this wraful judgment because the sin for which Sodom and Gomorrah were notorious was “very grave” (Gen. 18:20). To confirm the fact, He sent to Sodom two angels in male human form to investigate (18:20-22; 19:1). While the angels were eating in Lot’s house, the men of Sodom “surrounded the house” and called to Lot, “Where are the men who came to you tonight? Bring them out to us that we may know them” (19:4-5).

The Hebrew word translated “know” refers to “sexual knowledge.” It came to mean “sexual intercourse of a man with a woman (Genesis 4:1, 17, 25; 38:26; Judges 19:25; 1 Samuel 1:19; 1 Kings 1:4) or a woman with a man (Genesis 19:8; Judges 11:39)” and “for homosexual intercourse (Genesis 19:5; Judges 19:22).”

Not Speaking What Is Right Concerning God. God told Eliphaz the Temanite, “My wrath is aroused against you and your two friends, for you have not spoken of Me what is right” (Job 42:7).

Rebelling Against the Authoritative Rule of God and Christ. Psalm 2 foretells the future rebellion of the people and rulers of the world’s nations against the coming Millennial Kingdom rule of God and His Messiah: “Why do the nations rage, and the people plot a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying, ‘Let us break Their bonds in pieces and cast away Their cords from us!’” (vv. 1-3).

God “shall speak to them in His wrath, and distress them in His deep displeasure” (v. 5). He will also give the following advice: “Be wise, O kings; be instructed, you judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him” (vv. 10-12).

Not Believing in God’s Son, Jesus Christ, for Eternal Life. John 3:36 states, “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.”

Willfully Suppressing God’s Revealed Truth Concerning His Existence and Eternal Power. “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, because what may be known of God is manifest in them, for God has shown it to them. For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse” (Rom. 1:18-20).

Not Glorifying God as God. The “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because, although they knew God, they did not glorify Him as God” (vv. 18, 21).

Not Being Thankful to God. The “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because, although they knew God,” they were not “thankful” (vv. 18, 21).

Changing God’s Glory Into Images Human and Animal in Form. The “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because, although they knew God, they . . . changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things” (vv. 18, 21, 23).

Exchanging the Truth of God for the Lie. The “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because, although they knew God, they . . . exchanged the truth of God for the lie” (vv. 18, 21, 25). The expression the lie seems to refer to the original lie Satan uttered in the Garden of Eden. It implied that, if man would willfully reject the truth and authority of the only true God,
man could be his own truth and authority, his own god. He could worship himself or any object he himself created.

**Worshipping and Serving the Creature Rather Than the Creator.** The “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, . . . because, although they knew God, they . . . worshiped and served the creature rather than the Creator” (vv. 18, 21, 25).

**Having a Hard, Unrepentant Heart Against God.** “But in accordance with your hardness and your impenitent heart you are treasuring up for yourself wrath in the day of wrath and revelation of the righteous judgment of God” (2:5).

**Being Self-Seeking and Obeying Unrighteousness Instead of the Truth.** “But to those who are self-seeking and do not obey the truth, but obey unrighteousness—indignation and wrath, tribulation and anguish, on every soul of man who does evil” (2:8-9).

**Being Sexually Immoral.** “But fornication and all uncleanness, . . . let it not even be named among you, as is fitting for saints. For this you know, that no fornicator, unclean person . . . has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them” (Eph. 5:3, 5–7).

**Being Covetous.** “But . . . covetousness, let it not even be named among you, as is fitting for saints. For this you know, that no fornicator, unclean person . . . has any inheritance in the kingdom of Christ and God. Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them” (vv. 3, 5–7).

**Speaking Filthy, Foolish, Coarse Things.** “Filthiness, . . . foolish talking,” and “coarse jesting” are not fitting for saints. “Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience. Therefore do not be partakers with them” (vv. 4, 6–7).

**Hindering the Declaration of the Gospel.** The apostle Paul indicated that, for some unbelievers who tried to prevent Jewish and Gentile believers from leading people to salvation through the presentation of the gospel, “wrath has come upon them to the uttermost” (1 Th. 2:16).

**Being Future “Earth-Dwellers.”** The first part of the future Day of the Lord (the part known as the Tribulation) will be characterized by the wrath of God. His wrath will devastate Earth and many of its inhabitants: “Behold, the day of the Lord comes, cruel, with both wrath and fierce anger, to lay the land desolate; and He will destroy its sinners from it. I will punish the world for its evil, and the wicked for their iniquity; I will halt the arrogation of the proud, and will lay low the haughtiness of the terrible’” (Isa. 13:9, 11; cf. 1 Th. 5:1–3).

Revelation 6—19 indicates that during that time there will be a distinction between two groups of people on Earth: “the saints” (people who become saved during the Tribulation, 13:7) and “those who dwell on the earth” (people who never become saved, 6:10).

The earth-dwellers will kill God’s saints (6:10), be tormented by two witnesses, and rejoice over the deaths of those two men (11:10). They will be astonished by the Beast (Antichrist, 17:8) and will worship him (13:8, 12). They will be deceived by a second beast (False Prophet) through miracles, and he will persuade them to make an image to the first beast (13:14–15). Three woes will be pronounced on them in conjunction with God’s final three trumpet judgments (8:13), and they will become drunk with the wine of the great harlot’s illicit unions (17:2). The names of the earth-dwellers were not written in the Book of Life of the Lamb slain from the foundation of the earth (13:8, 17:8).

The book of Revelation indicates that God’s wrath during this future seven-year Tribulation will expose the earth-dwellers as people who are so adamantly opposed to Him that they will never repent, no matter what is done to them. When God unleashes the cosmic disturbances of the sixth seal, they will be terrified and recognize these events as expressions of God’s wrath. But instead of repenting, they will cry for the mountains and rocks to fall on them and hide them from God and the wrath of Christ (6:12–17). Despite the devastating horrors of the sixth trumpet, which will kill one third of mankind, the earth-dwellers will not repent of their wickedness (9:20–21). The fourth bowl judgment will scorch them with great heat, the fifth bowl will cause excruciating pain, and the sixth bowl will bombard them with hailstones weighing approximately 100 pounds each. Yet, though they will recognize all these as God’s wrath judgments, the earth-dwellers will blaspheme Him rather than repent (16:1, 7–11, 21).

**Reasons for God’s Wrath Against Individuals**

**Moses.** God was angry with Moses for trying to avoid His appointment as spokesman to Pharaoh (Ex. 4:10–14). He sought to kill Moses for not obeying His command to circumcise his son (vv. 24–26). God also was angry with Moses for Israel’s failure to invade Canaan at the designated time (Dt. 1:37).

**Aaron.** God was angry with Aaron and, had Moses not interceded, would have destroyed him for making a golden calf for Israel to worship while Moses was on top of Mount Sinai with God (9:20–21). God was angry again when Aaron challenged Moses, God’s appointed leader (Num. 12:1–9).

**Miriam.** God was angry with Moses’ sister and struck her with leprosy for challenging Moses’ leadership (vv. 1–10).

**NaHab and Abihu.** God devoured these sons of Aaron with fire for offering profane fire before the Lord (Lev. 10:1–2).

---

**Endnote**


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

By passing Senate confirmation, U.S. President Barack Obama in July named a Medicare chief who supports socialized medicine and belongs to an anti-Israel physicians' group. Dr. Donald Berwick contributes financially to Physicians for Human Rights (PHR), which routinely slanders Israel.

According to an article in The American Spectator titled “Donald Berwick and the Anti-Israelis,” Berwick “began donating thousands of dollars to PHR in 2000 when the outfit was focusing most, if not all, of its investigations on Israel’s treatment of terrorists during the Intifada. . . . In 2002 . . . [a] PHR investigation added credibility to the false claim that the IDF [Israel Defense Forces] massacred the population in Jenin. It went after Israel in seven major reports . . . It also gave an award to Eyad Sarraj, a human rights activist in Gaza who later justified homicide bombings as a natural response to Ariel Sharon’s election as prime minister and helped organize the recent flotilla operation. During this time, Berwick’s contributions to PHR steadily increased.”

Berwick joined the PHR board in 2008, which the article said accused Israel of “deliberately targeting wounded civilians and medical facilities.” These charges later became the core of the UN’s infamous Goldstone report accusing Israel of war crimes during Operation Cast Lead in Gaza in 2009.

Berwick has been a professor of pediatrics and health care policy in the Department of Pediatrics at Harvard Medical School.

A new nemesis

Arutz-7—One of at least four rockets recently fired at Israel by terrorists in Gaza appears to be a special "import"—an advanced Kassam that can be aimed more accurately.

Last year Palestinian Authority sources claimed Iran had exported its rocket technology to Gaza terrorists, helping them increase their rocket range to more than 20 kilometers (12.43 miles). Ordnance has been "imported" through the hundreds of smuggler tunnels that honeycomb the area under the border between Gaza and Egypt. Egypt has the ability to control the goods going through the tunnels.

Volleyball violence

Arutz-7—An Israeli women’s volleyball game against Serbia in Turkey was surrounded by violence in July when pro-Palestinian Authority (PA) protesters clashed with Ankara police.

"Don’t be dogs of Zionism. God will hold you to account," shouted some 100 demonstrators as they hurled water bottles and poked and rapped on the shields of the police officers with their PA flag poles.

"Esteemed friends," a police commander appealed to the hostile crowd, "please don’t cause trouble."

The demonstrators had been coached by organizers. E-mail messages advising protesters to hide PA flags and banners and shout slogans were caught and blocked by security personnel. According to the Associated Press, one message named the hotel housing the Israeli athletes. In 1972, 11 Israeli athletes were killed by terrorists at the Munich Olympics.

Meanwhile, a PA minister encouraged people to follow the example of Munich massacre mastermind Abu Daoud. In a program on Hezbollah’s Al-Manar television in July, Mohammed Ishiayeh praised the terrorists who planned the massacre.

"The martyr Abu Daoud continues the convoy of martyrs who fell for the sake of Palestine," he said. "We all follow his path. As for the claim that history can be written in a different way, I think it is unjust to say that Palestinian history can be written in a different ink. The ink in which Palestinian history has been written is red. I believe it will continue to be written in red ink."

PA pollution

Arutz-7—Pollution from Palestinian Authority (PA) towns is ruining natural areas in the Binyamin region, and the Israeli government allows the situation to continue, members of the Binyamin Regional Council said recently.

Residents of the PA town of Anata near Jerusalem dump their trash in a pond that is known to be filled with sewage. When too much garbage is thrown in, it overflows, leading the sewage to flow into nearby natural streams.

The PA apparently does nothing to enforce proper disposal of trash in the area, according to their testimony. They called on Israeli authorities to get involved to prevent serious damage to the Jerusalem aquifer.

The council’s complaint came shortly on the heels of a similar warning regarding pollution in the Jordan River, specifically at a site holy to Christians. An environmentalist group wants to halt baptisms at the site due to raw sewage leaking into the water near the PA-controlled city of Jericho, which has caused high levels of harmful bacteria in the water.

Some gratitude!

Arutz-7—Police and Israel Security Agency (Shin Bet) agents recently tracked down and arrested members of a Hamas terrorist cell responsible for a June shooting attack that killed a police officer. Two other officers were wounded.

Two weeks before the murder, one of the terrorists had received humanitarian aid at Israel’s Hadassah Hospital in Jerusalem, where he had accompanied his 6-year-old daughter for surgery that removed a tumor from her eye. The operation had been paid for in full by an Israeli charity foundation.

Code fragments

Arutz-7—For the first time in Israel, a document has been uncovered containing a law code that parallels portions of the famous Code of Hammurabi. The code is written on fragments of a cuneiform tablet, dating from the 18th and 17th centuries B.C.E. (B.C.) in the Middle Bronze Age that were found in Hebrew University of Jerusalem archaeological excavations at Hazor south of Kiryat Shmona in northern Israel.
Gaza Is Not Starving

A new mall, gourmet restaurants, and markets overflowing with fresh produce. No, this isn’t the United States. It’s Gaza, which Israel has been accused of starving to death. Reported well-known journalist Tom Gross:

Last year this website [tomgrossmedia.com] revealed to a Western audience pictures of the bustling, crowded food markets of Gaza that the Western media refused to show you. Earlier this year I reported the new Olympic-size swimming pool of Gaza (no shortage of building materials or water here) and the luxury restaurants. . . . When the BBC TV world news headlines again led with a report about how “devastated the economy in Gaza is,” an impressive new shopping mall opened in Gaza.

Janine Zacharia wrote in The Washington Post June 3, “Grocery stores are stocked wall-to-wall with everything from fresh Israeli yogurts and hummus to Cocoa Puffs. . . . Pharmacies look as well-supplied as a typical Rite Aid in the United States.”

For a host of photos on Gross’s Web site, go to <tinyurl.com/32ejxua>. Be sure to scroll all the way down. Wrote Gross: These “are not the kind of things you see in The New York Times or CNN or in Newsweek.”

Did you know it’s possible to give a one-time gift to The Friends of Israel—a gift annuity—that will reap spiritual fruit among God’s Chosen People?

In addition, that same gift can increase your personal income and reduce your future tax payments.

If your heart’s desire is to invest in the Lord’s work, yet at the same time you need to make the most of your current financial resources, then you may want to consider purchasing a gift annuity from The Friends of Israel Gospel Ministry, Inc.

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

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

Name
Address
City/State/Zip
Date of Birth (month/day/year)  
(Suggested minimum age of 60)
Name of Joint Annuitant
Date of Birth (month/day/year)  
(Suggested minimum age of 60)
Relationship to First Annuitant
Phone
Possible Amount of Annuity $  
(Minimum annuity amount is $5,000)
Income to be paid:
☐ Quarterly
☐ Semiannually
☐ Annually
☐ I would like a Friends of Israel representative to contact me.
I recently had a big surprise. From time to time I go to the ultra-Orthodox synagogues where I have long, involved discussions about faith in the Lord. You cannot go there and immediately begin telling people about Jesus. It is a difficult situation for which you must have much patience. When I question what they believe, or when they start to understand in whom I believe, these people usually become angry and even threaten to throw me out.

Recently I met several men who attend one of the big ultra-Orthodox synagogues I have visited, and we spoke for quite a while. Then the discussion turned to the Holocaust of World War II. “If you had gone through what some of us went through in those days, you would not speak about such things as you do,” one told me.

“I passed through all the seven halls of hell,” I replied. “And not a day went by that I was not jealous of those who had died. I was a skeleton. And if that were not enough, I was beaten almost to death by the Gestapo. And all this began when I was 10 years old.”

Now they all were paying attention. “We would like you to come to our great synagogue and speak about what happened to you so long ago,” one said. And to my surprise, I received an invitation to speak there! Here was an opportunity to tell them about the Lord. God had made a way for me to discuss such a difficult subject in their most ultra-Orthodox place.

When I arrived at the synagogue, they welcomed me warmly and listened intently to everything I had to say about the Holocaust. Then came the questions: “What synagogue do you attend? Who is your rabbi? Which rabbi taught you to pray?”

I was waiting for them to ask because, if I had mentioned the Lord, they would have become angry. But because they brought up the subject, I had an opportunity to give them my entire testimony, explaining how I came to know the Lord our Savior, Jesus Christ. Of course, I could not say Jesus Christ, but rather, Yeshua Hamashiach in Hebrew.

As soon as I mentioned Yeshua they all became incensed and shouted at me. “This is the biggest insolence against heaven!” one yelled. “This is what you dare say now in this holy place?”

“But you asked me who my rabbi is and how I came to know God,” I said. “I read the Holy Bible and slowly started to know the Lord and receive Him as my own Savior.
Why? Because I read Isaiah 53, where it is written, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed" (v. 5).

They were extremely surprised and began asking many questions. And, of course, I was ready. This was not the first time I have been asked such questions. I told them I do not need their many rabbis to tell me how to dress and think. I have the Lord and His Word. I led them to Deuteronomy, where it is written, “Hear, O Israel: The LORD our God, the LORD is one! You shall love the LORD your God with all your heart, with all your soul, and with all your strength. You shall not go after other gods, the gods of the peoples who are all around you (for the LORD your God is a jealous God among you)” (6:4–5, 14).

They know these verses well because they pray them every morning. Yet they do not understand what they say because they are blind to the truth. They revere their rabbis so much they have practically turned them into gods, believing only what the rabbis tell them instead of what they read for themselves in God’s Word.

“Whom are you following?” I asked them. “Do you see what is written here? I believe in the living God, not as you. I follow the living God, not men.” Then they asked how I came to such an understanding of Scripture. I told them, “I do not read books written by rabbis, fictional stories made up by men. I read only what was written by the Holy Spirit of God. What He wrote is what is important. And I believe it. Is this not good enough for you?”

This time they had no reply. They became friendly again, and we finished our long conversation. They were nice to me, and one told me, “This is not the last time we will speak. We will see you again.” I hope so.