"The day has long passed when we can afford to ignore the threat that is posed by individuals who believe they are subject only to the laws of their god and not those of our government."
— Stephen Higgins, former director, U.S. Bureau of Alcohol, Tobacco and Firearms

"The problem isn’t with Bush’s sincerity, but with his evident conviction that he’s doing God's will."
— Martin E. Marty, Newsweek

"I tend to disagree with evangelicals on almost everything, and I see no problem with aggressively pointing out the dismal consequences of this increasing religious influence."
— Nicholas D. Kristof, The New York Times
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ABOUT THE COVER
It has been said that the only religious group in the United States that can be held up to consist public scorn and ridicule is evangelical Christians. This fact becomes obvious when watching the nightly news. It is also obvious that a large percentage of Western journalists are less than tolerant of evangelicals. Yet the millions of Christians under assault are sincere, decent, loyal, God-fearing people who are the moral and spiritual salt of the earth. Our cover displays statements that represent the tip of the proverbial iceberg in the sea of secular, liberal bias.

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Tune in to The Jerusalem Post’s weekly interview with Elwood McQuaid on “Holy Land with Elwood McQuaid” at jpost.com.
And don’t forget, you can listen to our broadcast each day, hosted by Elwood McQuaid, on foi.org/radio.
Israelis were proud . . . and so were we. Then they grieved; and we grieved with them.

For a fleeting moment, the beleaguered Jewish state forgot its bitter sorrow as it watched its first astronaut, 48-year-old Col. Ilan Ramon, and six other members of the space shuttle Columbia blast into outer space. To Israel, Ramon symbolized hope. He was evidence that dreams can become realities and that nations can unite to serve humanity in peace.

The shuttle crew’s death on February 1 hit me particularly hard. I was a member of the Israeli delegation that went to the Kennedy Space Center in Florida to view the launch. When I arrived at the delegation’s hotel as a guest of Israel’s Ministry of Science and the Israel Space Agency, I faced the tightest security in NASA’s history. My car was thoroughly searched by security personnel and explosives-sniffing dogs. The hotel’s perimeters were sealed by teams of local police and county sheriffs, with additional security posted throughout the facility and sharpshooters stationed at the corners of the roof. From my room I observed police on the beach, guarding the hotel on horseback and in dune buggies. And in the ocean were several U.S. Coast Guard patrol boats. All these precautions were in place to protect the Israeli delegation from those in our world who hate the Jewish people and labor daily for Israel’s destruction.

Even in the euphoria of this historic moment, memories of persecution and suffering lingered close behind. At a reception for Col. Ramon prior to the launch, Israeli ambassador to the United States, continued on page 37
Got a Jewish Heart?

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EDITORIAL

Show Us the Map

During the Cold War between the United States and the Soviet Union, President Ronald Reagan stood in front of the infamous Berlin Wall and issued a challenge. “Mr. Gorbachev,” he said, “Tear down this wall.” History has recorded the symbolic imperative of the president’s statement and subsequent results. The wall came down, and the world changed. The Cold War that had raged for decades was over.

In a world where such dramatic symbolism often means a great deal, it seems appropriate to invoke a variation of the former president’s words relating to the Palestinian/Israeli quagmire: “Mr. Arafat, put Israel on your map of the Middle East.”

This demand may seem rather benign to the incorrigible Palestinian leaders and even to many in the West; but it isn’t. It is well known that no Arab map includes Israel as a part of the Middle East. All Arab maps only, always, show the entire area as “Palestine.”

Of course, we understand what this fact means. Behind all of the rhetoric of peace, negotiations, withdrawal of Israeli forces from so-called Palestinian areas, and the “two-state solution” so rapturously touted by Western leaders, the map tells the real story. It reflects the bottom line of true Arab intentions and echoes the intransigence of the Palestinians in their refusal to amend the Palestinian Charter—or, we might add, to excise those segments of it that repudiate Israel’s right to exist and affirm their determination to wipe Israel off the landscape of the Middle East.

Western politicians have repeatedly asked for visible, good-faith acts that could assure negotiators of the sincerity of Yasser Arafat and his ilk to keep the promises they made since the fairy-tale accords of the Oslo Agreements declared them reformed, respectable, and responsible peacemakers. To the West’s chagrin, Arafat, its “made man,” has at every turn reneged on solemn promises made with innumerable handshakes and inked signatures and chose instead to initiate a “peace movement” through the barrel of a gun.

Still, he has been incomprehensibly maintained as the only viable force for peace among the Palestinian people. Yet, while he smiles for the press from the folds of his kaffiyeh, he presides over the decimation, death, and destruction of the lives of thousands of innocent people.
Join us for this special, never-to-be-forgotten experience as we express our support for the people so close to God's heart. This unique "Up to Jerusalem—Standing With Israel" tour will make Scripture come alive and give you an unparalleled opportunity to be part of history in the making, as we stand in solidarity with the Jewish people to support their God-given ownership of the land of Israel.

For more information, write or phone The Friends of Israel Gospel Ministry, Inc., P.O. Box 66.

Pack Your Bags and Come With Us...

March 19–29, 2003

ISRAEL MY GLORY

They include, by the way, Jews, Americans, and Arabs. And if the saying is true that the Arabs "never missed an opportunity to miss an opportunity," the same can be said for the failed Palestinian chieftain. But he does understand that the political forces that gave him his office and his unwarranted, international credibility will restrain Israeli leaders from decisively thwarting his terrorist aggression against Israeli citizens and whoever else happens to be in the vicinity when the bombs explode.

Among the strangest of contemporary phenomena is the idea that somehow terrorism in Israel is different from terrorism in Afghanistan, the United States, or any other country. From Israelis, who are being killed daily, we are told to expect a degree of tolerance not asked of any other people on Earth. "Don't react," Western leaders tell Israel, "if Saddam Hussein begins to rain Scuds down on you again. Don't (lest we offend Arab allies) give Arafat and his killer minions the boot until things are cleaned up in Iraq."

What Arab allies? There are a few, but they are precious few and far between. Why not begin the sweeping-up process in Israel and give Hussein and other wannabe Arab strongmen a good, long look at the price they will pay if they make the same mistake the Palestinians made when they decided to start killing off Jewish people? And perhaps if the word gets to the streets in Iraq, Iran, Libya, Syria, and other places like the Sudan, it will put starch in the spines of dissidents who have suffered too long and don't want to see reenacted the dreadful consequences meted out in Afghanistan because of September 11. That may be too much to expect; but at the very least, the warning flags would be clearly visible.

Eventually Palestinian leadership will change. To show good faith, let the new leaders' first act be to put the State of Israel on their maps!
so-called radical religious right and that these religious leaders orchestrate America’s political and military agendas.

The innuendo is that these are dangerous people who are leading the country down a slippery slope of hysterical extremism. In the final analysis, the implication is but an expression of the liberal, cultural, social, and political crusade to excise faith, traditional morality, and biblically based convictions from the American landscape.

**Misinformation, Scare Tactics, and Bad Intentions**

An accurate definition of religious right is hard to come by. For purposes cherished by radical liberals, deceptively called moderates by their own ilk, a member of the religious right is almost anyone holding religious or conservative views that oppose the leftist agenda. At the hub of this perceived consortium of malcontents and misfits are those depicted as noxious “fundamentalists” whose sole desire is to capture the country, then mandate every facet of life for hapless American citizens.

To assert that these are deliberate and deceitful scare tactics is putting it mildly. Yet such patently obvious, malicious, and unsubstantiated attacks are repeated often because they have worked so well in the past. The gullible are led to believe that there are some seventy million evangelical Christians and their fellow travelers out there who are bent on making everyone’s life, and the lives of all their offspring, intolerable. Such orchestrated hysteria is a modern version of the Salem witch hunts; and, one might add, no less dangerous.

We all understand the rough and tumble of politics. However, despite an embarrassing deterioration in civility and good taste in campaigns for public office, certain violations of truth and propriety still are clearly far out of bounds. These violations most notably appear in the rhetorical invectives against conservative Christians. To assert that conscientious, decent people who care about their country yet differ with liberal political agendas are the American equivalent of Osama bin Laden’s al-Qaida or the Taliban of Afghanistan is intolerable. And beyond the heat of such statements, often made after ego-fracturing electoral defeats, lurks an even more serious subtlety. Being wedged into unsuspecting minds is the insidious perception that evangelicals are an essentially evil element that must be repudiated, or they will take the country down.

It is already a well-known fact that the only group almost no one objects to ridiculing relentlessly in this country is evangelical Christians. We are fair game for anyone who cares to take a shot at us, no matter how untrue, unfair, or malicious the shot may be. Tolerating such unrebuked slander and hate-mongering is bad enough, but accepting and enshrining it harbingers serious consequences for the future.

**Myths and Propaganda Ploys**

Like revisionists who rewrite history to deny the Holocaust, liberals have constructed a mythological house of horrors around the religious right.

A dangerous voting juggernaut. If the number ascribed to this group (seventy million) is accurate, it is, indeed, a considerable slice of the American population. As registered participants in the political process, we evangelicals express ourselves, as is our right, by voting our consciences on candidates and issues that concern us.

So what’s the problem? That is precisely what groups of every political and social persuasion across the spectrum do, and no one is shocked or surprised. This is, after all, a democracy. Christians who take their Bibles seriously have a mandated standard of responsibility to civil government. Romans 13 clearly indicates that governments are established to maintain order, execute justice, and embody standards of conduct in the exercise of their duties that will promote respect for those placed in authority.
Thus we are to pray for those in high office, pay imposed taxes, and be subject to the higher powers. In other words, we are to act as honest, honorable, responsible citizens. To imply that this standard is somehow a sinister and malicious threat to the survival of national order and integrity (1) flies in the face of basic rules of Christian conduct; (2) defies the democratic freedom of expression; and (3) insults every aspect of the uncommon, common sense this nation prides itself in.

The monolith absurdity. In what is actually a supreme act of manipulation, liberal extremists take great stock in promoting the absurd notion that evangelicals are a manipulated, monolithic element. The idea is that one or two "religious right" leaders call the shots for millions of evangelical Christians and, for all practical purposes, dictate what levers we all pull in the voting booths. Consequently, religious rightists are depicted as automatons that move on orders from their self-appointed commanders-in-chief.

This pitiful image spawns several observations. First, secularist liberals certainly don’t spend any appreciable time in conservative churches or moving among evangelicals. This fact, of course, is of no consequence to them because their objective is to create a straw man and incite their liberal minions to knock it down. Second, they have no appreciation or understanding of the fact that, while evangelicals may disagree among themselves on a host of social and even political issues, an observable norm characterizes our conduct. That norm is a commitment to the Judeo-Christian standards of morality and life values that have been inherent throughout the history of this republic.

Thus, electing people of faith to public office and appointing law-and-order officials and judges who apply the law rather than rewrite it to accommodate liberal morés, are not violations of the American way. Rather, such actions constitute a correction in the course imposed over a generation by some who would destroy America’s traditional underpinnings in favor of neopagan standards and practices. And, coming at a time when an ongoing war threatens the very existence of such democracies as ours, we should be thankful that decisive leaders rather than appeasement-driven wishful thinkers are at the helm.

It is already a well-known fact that the only group almost no one objects to ridiculing relentlessly in this country is evangelical Christians. We are fair game for anyone who cares to take a shot at us, no matter how untrue, unfair, or malicious the shot may be.

The Religious Right and Christian Zionists

As was demonstrated by 60 Minutes, there are those who are working hard to sever the growing relationship between many evangelicals and members of the Jewish community. Often cited is the claim that, by associating with evangelicals, historically liberal Jewish people are automatically endorsing the social and political positions of the religious right in an association that constitutes an unacceptable union.

First, let it be said that attempts to make Israel just another element in a partisan political and social agenda is a mistake. Israel occupies a unique position. Of course, millions of Bible-believing Christians with definite convictions on social matters hold firmly to biblical concepts with respect to Israel and the Jewish people. But there are also distinguishing considerations when it comes to Israel and evangelicals in general.

It might come as a surprise to some that not all members of the evangelical flock are Christian Zionists. A considerable number of the seventy million hold to Replacement Theology—a position that makes the church "spiritual Israel" and the "true Israel of God." In short, it contends that God’s promises to Abraham and his posterity are no longer viable. Spiritualized,
they now reside in the coffers of the church. As a result, adherents of Replacement Theology who stand firmly with many other evangelicals on social and political issues and therefore are regarded as card-carrying members of the religious right, are not Christian Zionists. The situation is the flip side of the Jewish-evangelical union. Whereas that group agrees on Israel but agrees to disagree on social-political issues, the evangelical-evangelical union agrees on social-political issues but disagrees on Israel.

What makes an evangelical a Christian Zionist is the belief that God will yet keep the promises He made to Abraham and his heirs, the Jewish people. Christian Zionists (we number in the millions) believe the Bible teaches that these promises are irrevocable and will be fully implemented under the Messiah in the future. Thus we believe that the Jewish people have biblical, historical, moral, and legal rights to a homeland in Eretz Yisrael. And, if we understand and believe that the Jewish people have such rights sanctioned by international law, we are Christian Zionists because that is the essential definition of Zionism.

So, on the subject of Israel, like-minded Jewish people and Christian Zionists find common ground. Thus cooperative efforts and solidarity are normal attributes of the relationship. It is a commendable coming together that should be encouraged rather than stridently opposed.

Living in the mineshaft. We’ve all heard the threadbare admonition about standing together or hanging separately, which, to a large degree, has not been especially pertinent to our experience. It is pertinent now! Anti-Semitism, with a global, decapitating edge, is ominously on the rise. And, as the November 2002 slaughter of Israelis in Kenya illuminated once again, anti-Semitism is an undeniable fact of life.

Meanwhile, Christians are being killed, maimed, enslaved, and subjugated as never before in our history. It has been said, "Israel is the canary in the mineshaft." This adage refers to the practice of miners who took caged canaries into the mines with them. If the canaries died, it meant the shafts were filling with lethal gases and they needed to get out, or they would die next.

Their lesson should not be lost on us. It is not solely the State of Israel we are watching; it is the Jewish people, who are increasingly being forced to live and work behind barriers or in buildings unmarked by symbols of Jewry. At the moment, most people choose to ignore the dimensions of the peril. But it is nevertheless real. And if Israel and the Jewish people are the canaries, the situation for evangelicals is not much better. We stand precariously close to the cage.

In 1968, Eric Hoffer, the longshoreman-turned-philosopher said this:

I have a premonition that will not leave me; as it goes with Israel so will it go with all of us. Should Israel perish the holocaust will be upon us.

What’s wrong with the religious right? Let’s put it another way: What’s wrong with the people of the unreligous left who presume to cast conscientious fellow citizens as potential terrorists and political outlaws? Yes. I think that question reads much better.

Elwood McQuaid is editor-in-chief for The Friends of Israel.
still in control and orchestrates even the wrath of man to accomplish His purposes.

Two vivid metaphors describe Jerusalem’s plight: a cup and a stone.

**Behold, I will make Jerusalem a cup of trembling unto all the peoples round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all peoples; all that burden themselves with it shall be cut in pieces, though all the nations of the earth be gathered together against it** (12:2–3).

Jerusalem is compared to a large cup or bowl that will be filled with wine the nations seek to drink dry. In other words, the nations want to "drain" Jerusalem, removing it forever. However, their plan will backfire. When they remove the "liquid" from the "cup," it will make them drunk; and they will tremble, stagger, and fall. It is not the cup that will be destroyed; it is the nations.

A similar event will occur when the nations seek to remove the "stone" impeding their plans. The stone will roll backward on them and destroy them. They will be "cut in pieces" by it.

With these graphic word pictures, the Lord describes the harsh fulfillment in the end-times of the Abrahamic Covenant principle first enunciated in Genesis 12:3: "And I will bless them that bless thee, and curse him that curseth thee." Although the Gentile nations have oppressed and even tried to destroy little Israel throughout her long history, they will be punished in the end for daring to touch the "apple of his eye" (Zech. 2:8).

Their punishment will consist of "madness" and "fire" brought on those who will dare lay siege to the Holy City.

**The Savior of Jerusalem**

Zechariah 12:7–10 describes how the Lord will deliver suffering Israel at the height of the siege. Physical salvation will be followed by spiritual salvation. Most important is that the Lord (Hebrew, Yahweh) will be the Savior.

**Although the Gentile nations have oppressed and even tried to destroy little Israel throughout her long history, they will be punished in the end for daring to touch the "apple of his eye" (Zech. 2:8).**

First, the Lord "shall save the tents of Judah" (v. 7). The word *tents* may be a figure for Jewish people who live outside Jerusalem, perhaps even those who live outside the land of Israel in their temporary dwellings ("tents") in the Diaspora.

Second, the Lord will defend the inhabitants of Jerusalem (v. 9). These are the Jewish people who will be holed up in their Holy City as a last stand during the Armageddon campaign described in Joel 3:9–17; Isaiah 63:1–6; and Revelation 16:12–16. Zechariah’s parallel, chapter 14, describes this group as a small remnant that has survived this final stage of the "day of the LORD" (14:1). The prophet Jeremiah called this awful period "the time of Jacob’s trouble, but he shall be saved out of it" (Jer. 30:7).

Third, the Savior of Jerusalem will follow His physical salvation of the Jerusalem remnant with an effusion of His Spirit, causing individual, spiritual salvation:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon me whom they have pierced (12:10).

Here is one of the most remarkable verses in God’s Word. Throughout this passage, the "I" has been the Lord (12:2–4, 6, 9).

That same Lord, the Creator of the heavens and the earth (v. 1), will not only pour out His Spirit on Jerusalem’s inhabitants but also will be looked to as one whom they earlier had pierced.

The language is clear and exactly translates the original Hebrew: "They shall look upon me whom they have pierced." The word *pierced* translates a Hebrew word used elsewhere in the Old Testament for an act that inflicts a violent death. (See Numbers 25:8; Judges 9:54; and 1 Samuel 31:4.) It is clear that the one who will receive the gaze of faith is one who has been pierced and killed. And the one who was pierced is none other than the Lord Himself. No amount of explaining away the text can avoid these conclusions,
Zechariah 12—14 comprises a God-breathed foreview of the great end-times drama that is at once unspeakably awful and inexpressibly blessed: awful because it focuses on the dreadful travail yet to befall the Jewish people (12:1–2; 13:7—14:2) and blessed because that time of travail is revealed as the time Yahweh will show Himself the powerful and gracious covenant-keeping God of Israel (12:10—13:1; 13:9; 14:8–9, 16–21).

The focus of chapter 13 is twofold. First, Zechariah described the ultimate cleansing God will provide for that nation (13:1–6). Then the prophet recorded, in brief but disturbing fashion, the chastening necessary to accomplish that cleansing (13:7–9).

A Fountain for Israel

The chapter opens with the glorious announcement, "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness" (13:1). Because "the Spirit of grace and of supplications" will have been poured out on Israel (12:10) and because that nation will have looked on the one "whom they have pierced" (12:10) and every family mourned and repented (12:11–14), God will open such a fountain of cleansing to Israel.
The term used for "fountain" never means a stagnant pool; it speaks of a spring of fresh water (cf. Prov. 18:4).

Ceremonial cleansing by water appears often in the Levitical system of worship (Ex. 30:17–21; Num. 8:5–7; cf. Num. 19:9; Ezek. 36:25). But here the picture is of a spring of water that bursts from the side of a hill with a never-ending supply of living water—a "fountain opened." The picture suggests a contrast: The waters provided for cleansing in the law were blessed; but "in that day" a fountain shall be opened whose waters will be sufficient to wash all of Israel from sin and uncleanness (cf. 12:10–14, where the titular phrase the house of David, and upon the inhabitants of Jerusalem [v. 10] clearly means the entire covenant-nation).

The hope and longing excited by such a promise was gloriously fulfilled in Jesus, who "gave himself for us that he might redeem us from all iniquity [i.e., cleanse from sin], and purify unto himself a people [i.e., cleanse from uncleanness]" (Ti. 2:14).

In verses 2–6, the prophet focused on the specific uncleanness from which the nation will be finally purified. First, idolatry—the sin that so often beset Israel in the Old Testament—will be so thoroughly purged that the names of the idols will not be remembered (God specifically forbids mentioning the names of false gods, v. 2; cf. Ex. 23:13; Ps. 16:4). Although the seventy-year captivity in Babylon rooted out Israel’s tendency to go after idols, that wickedness will manifest itself again in the end-times drama (Rev. 9:20; 13:4, 15); and thus the promise of this verse awaits fulfillment.

An End to False Prophets

Second, false prophets will be eradicated from the life and land of Israel. Prohibitions against false prophets abound in the Hebrew Scriptures (Dt. 13:1–5; 18:20–22; Isa. 5:20; 8:19; 9:13–15; Jer. 6:13; Ezek. 14:9–10; Mic. 3:5–7), but the Israelites often succumbed to the temptation to embrace a lie (Num. 16; Jud. 18; 1 Ki. 22:1–28). Thus the blessedness of the promise that in the day of Israel’s repentance (cf. the six uses of the phrase in that day in Zechariah 12), God will "cause the prophets and the unclean spirit to pass out of the land" (13:2).

This is the only appearance in the Old Testament of the phrase unclean spirit (cf. Mt. 10:1; Rev. 16:13). The contrast is clearly to the "Spirit of grace and of supplications," whom Yahweh poured out on Israel (12:10). It is God’s Spirit who compels and enables us to put away pride and cast ourselves on God’s grace (Jn. 6:44; Acts 16:14). The unclean spirit compels us to reject God’s provision and cling to our own righteousness.

The prophet then drew a dramatic picture of the desperate plight of false prophets in the day Yahweh determines to eradicate them. False prophets will be forsaken by their protectors (13:3). Every worshiper of Yahweh owes Him an allegiance that transcends all other relationships and loyalties (cf. Gen. 22; Ex. 32:27–28; Dt. 33:8–11), and this responsibility was made specific with reference to the near relatives of a false prophet (Dt. 13:6–11). But that ethic was seldom honored. Thus there is drama in this picture of parents indicting and then executing their son for speaking lies. And the drama is intensified because these parents seem to exceed what the law demands. The law demanded a judicial process, but Zechariah said the parents put their lying son to death "when he prophesieth"—in the very act of prophesying. Again, rather than stoning him (Dt. 13:10), they "thrust him through." These parents are so zealous for the truth they refuse to let another lying word proceed from the false prophet’s mouth, even though he be their own son.

The false prophets also will be condemned by their own predictions (13:4). Moses established the standard for a true prophet: Every one of his predictive prophecies must come to pass precisely (Dt. 18:21–22; cf. 1 Sam. 10:1–9). Further, Yahweh had often insisted that it was He who "frustrateth the tokens of the liars" (Isa. 44:25; cf. Mic. 3:7). In the day of Israel’s deliverance, Yahweh will order events so that the words of a false prophet will be quickly and unmistakably proven fallacious: "And it shall come to pass, in that day, that the prophets shall be ashamed" (13:4). Ashamed speaks not only of emotional chagrin or embarrassment but of putting hope in what fails you.

False prophets will experience a sudden commitment to "truth-in-advertising" standards: They will refuse the rough garment so typical of Old Testament prophets (1 Ki. 19:13, 19; 2 Ki. 1:8; 2:13; Mt. 3:4) because they know that any pretense will be immediately unmasked.

And finally, false prophets will flounder in their perjuries (13:5–6). The picture is almost humorous. The false prophet—so
dominant and influential within Israel in the day of her rebelliousness—will be reduced to telling the most insipid lies
Zechariah 14 begins with the following declaration: “Behold, the day of the Lord cometh” (v. 1). To understand the significance of this declaration, we must observe several facts.

First, the expression the Day of the Lord refers to God's special intervention into world events to judge His enemies, accomplish His purpose for history, and thereby demonstrate who He is—the sovereign God of the universe (Isa. 2:10–22; Ezek. 13:5, 9, 14, 21, 23; 30:3, 8, 19, 25–26).

Second, several Days of the Lord already have occurred in which God demonstrated His sovereign rule by raising up nations to execute His judgment on other nations. For example, He raised up Babylon to judge Egypt and its allies during the 500s B.C. (Jer. 46:2, 10; Ezek. 30:3–6).

The Future Day of the Lord

However, the Bible also foretells a future Day of the Lord. For example, Isaiah 2:10–22 describes a Day of the Lord that will involve the sixth seal of the future seventieth week of Daniel 9 (Rev. 6:12–17). The apostle Paul foretold a future Day of the Lord when sudden, inescapable destruction will come on all who have not trusted Jesus Christ as their personal Savior (1 Th. 5:1–11).

Wrath and Blessing. The Bible also indicates that the future Day of the Lord will have at least a twofold nature. On the one hand, it will be characterized by darkness and a terrible outpouring of divine wrath on the world (Zeph. 1:14–15). Such will be its nature during the seventieth week of Daniel 9 (the Tribulation period).

Yet it also will be characterized by light, an outpouring of divine blessing, and the administration of God’s rule over the earth. After describing the darkening of the sun, moon, and stars and God’s Day-of-the-Lord judgment of the armies of the nations gathered in Israel (Joel 3:9–16), the prophet Joel...
foretold great, divine blessing "in that day" (3:18–21).

After discussing the future Day of the Lord, when the armies of all nations will war against Jerusalem and the Messiah will come to Earth to fight them (14:1–5), the prophet Zechariah indicated that "that day" will also be characterized by light (vv. 6–7), great blessing (v. 8), and the administration of God’s rule over all the earth (v. 9). Such will be the nature of the Day of the Lord during the Millennium.

**Broad and Narrow.** The future Day of the Lord has a double sense: It is both broad and narrow. The broad sense refers to an extended time, covering at least the entire seventieth week of Daniel 9 and the Millennium. The narrow sense refers to one specific day—the day Christ will return to the earth in His Second Coming with His angels.

**The Narrow Day: When Christ Returns**

The following facts indicate that a future Day of the Lord will be limited to one day.

First, Revelation 16:12–16 reveals that the armies of all the nations of the world will not begin to gather in Israel for Armageddon until the sixth bowl (the next to the last judgment of the Tribulation) is poured out. Thus these armies will begin to gather toward the end of that period (after the seven seals, seven trumpets, and first five bowl judgments of the broad Day of the Lord have been administered).

Second, Joel 3:9–16 and Zechariah 14:1–5 indicate that, after the nations’ armies have gathered in Israel, “the day of the LORD cometh” (Zech. 14:1) and is “near” (Joel 3:14). Thus this Day of the Lord will not take place until after the armies have gathered in Israel and a significant part of the broad Day of the Lord has run its course.

This narrow day will be a part of the broad Day of the Lord, but it also constitutes a complete Day of the Lord on its own. The broad day will cover an extended time. This narrow day will be limited to “one day” (Zech. 14:7).

Third, Joel 3 and Zechariah 14 indicate that their Days of the Lord will be the day the Messiah fights the armies gathered in Israel. According to Revelation 19:11–21, that is the day Christ comes from heaven to the earth. Thus the narrow Day of the Lord is the day Christ returns in His glorious Second Coming after the Tribulation (Mt. 24:21, 29–30).

Joel 3:14–15 indicates that the sun, moon, and stars will be darkened before the narrow day comes. Joel 2:31 declares they will be darkened “before the great and the terrible day of the Lord come.” Therefore, the narrow day of Joel 3 and Zechariah 14 is the great and terrible Day of the Lord—the day of Christ’s glorious Second Coming.

Thus Scripture applies the expression the great and the terrible day of the LORD to the narrow day, not the broad, implying that the narrow day will differ from the broad day in both duration and significance. Although the earlier part of the broad day will involve a great outpouring of divine wrath on the domain of Satan and mankind, the narrow day will be the grand climax of judgment. It will expose God’s enemies to Christ’s actual presence and the fullness of His divine power, glory, judgment, and warfare (Mt. 24:29–30; 25:31; Rev. 19:11–12, 15). It also will bring the angelic armies of heaven against God’s enemies (Mt. 13:40–42, 49–50; 25:31; Rev. 19:14), end the rule of Satan and rebellious mankind over the world system, and evict them from the earth (Mt. 13:40–42, 49–50; 25:31–30; Lk. 17:26–37; Rev. 19:17–20:3). Thus E. W. Bullinger said, “It is called ‘the great and terrible day of the Lord,’ as though it were the climax of the whole period known as ‘the day of the Lord.’”

Because the narrow Day of the Lord will bring such a decisive, permanent change to the world, the prophet Joel called the place where the climax of God’s judgment will fall on Satan and rebellious mankind “the valley of decision” (Joel 3:14). C. F. Keil called it the “valley of the deciding..."
In this interconnected world of electronic information, you may be surprised to know that a live camera broadcasts a view of the Ascension Chapel on the Mount of Olives in Jerusalem twenty-four hours a day.

For those familiar with Zechariah 14, this information is quite understandable. The text declares that someday the Lord will return to this identical spot to fight His enemies:

And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in its midst toward the east and toward the west (v. 4).

The angels foretold this event after the early disciples watched Jesus ascend into heaven from this very mountain: "This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). Someday Jesus the Messiah will return bodily to this earth; and the point of contact will be the Mount of Olives, directly east of the Temple Mount in Jerusalem. Zechariah 14:8–21 describes the remarkable transformation that will occur after this glorious event.

When God Comes TO Jerusalem (Zechariah 14:8–21)

God’s Word Interpreted

The words of Zechariah 14 are clear—God will return to Jerusalem, destroy His enemies, establish His Kingdom, and receive worship by His people. These events have never yet happened in history. However, some Christians contend that this prophecy cannot refer to future, literal events. Instead, they spiritualize the promises to say they are fulfilled in today’s church. To them, the church is the "new Israel"; and Christians have replaced the Jewish people in God’s program. Replacement Theology argues that Israel forfeited any future in God’s promises and that the church inherits the promises in a spiritual form:

The general facts predicted are, a wide combination against the Church, a time of trouble ensuing, in the midst of which the Lord appears in terrible power, destroys the enemies of his
people, establishes the Church in permanent glory. How can this view write off Israel when God has promised never to do so?

Thus saith the Lord, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who divideth the sea when its waves roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever (Jer. 31:35–36).

Jesus never denied a future for Israel when His disciples asked, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6). Instead, Jesus responded, "It is not for you to know the times or the seasons, which the Father hath put in his own power” (Acts 1:7). Israel’s future restoration, clearly prophesied in the Old Testament, will occur. When? We do not know. But this event is what Zechariah foretells.

God’s Kingdom Established (vv. 8–11)

After describing the day when the Lord returns to the Mount of Olives (vv. 3–7), the prophet Zechariah stated that "living waters" will flow from Jerusalem in two directions—east toward the Dead Sea and west toward the Mediterranean Sea (v. 8). The prophet Ezekiel added that this river will flow from a rebuilt Temple and that its fresh water will dilute the Dead Sea’s extreme salinity to produce an abundance of fish (Ezek. 47:1–12). This literal flow of spring water also speaks of God’s life-giving physical and spiritual blessings that will flow from His throne on Earth.

These events will occur only when "the LORD shall be king over all the earth" (v. 9), which has been God’s goal since the Garden of Eden. There Adam and Eve rebelled against God’s rule. The kingdom of Israel represented divine rule, but even that regime failed due to many disobedient kings and a sinful nation. Jesus held out the reality of a future and perfect Kingdom when He told His followers to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven" (Mt. 6:10). His return to this earth, as Zechariah prophesied, will establish His kingly authority from Jerusalem. Human history is ever moving toward that goal when it will finally be said, "The kingdom of this world is become the kingdom of our Lord, and of his Christ, and he shall reign forever and ever" (Rev. 11:15).

The Millennial Kingdom will be marked by the worship of the one true God instead of the worship of many gods, which has always been true in human history: "In that day shall there be one LORD, and his name one" (v. 9). This verse is a clear allusion to the Shema of Deuteronomy 6:4. In that future day, the triune God, including His Messianic King, will receive all worship when "at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth, And that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Phil. 2:10–11).

The prophet provided geographical details of the city where God’s reign will commence. Jerusalem will actually become elevated above the rest of the land that will be leveled: "All the land shall be turned like the Arabah [as a plain] from Geba [in the north] to Rimmon south of Jerusalem; and it [Jerusalem] shall be lifted up" (v. 10). This refashioning of the earth will highlight the importance of the city of the great King as a precious gold ring elevates a more precious gem. The prophets Isaiah and Micah also predicted this great event (Isa. 2:2; Mic. 4:1). God also has promised that in that day, with the people of Israel living in the restored land, His curse of destruction on the land (Mal. 4:6) will be reversed. The land will be "safely inhabited" (v. 11)—certainly the opposite of its past and present conditions.

In spite of a world where a host of gods are worshiped, Christians have firm confidence that someday God Himself will return to this planet that He created to set up an eternal and unrivaled Kingdom. Although some spiritual battles
may be lost
"Such heroic ballads," said one scholar, "were probably set down in the lost 'Book of the Wars of the Lord' (Num. 21:14) and the 'Book of Jashar' (Josh. 10:13; 2 Sam. 1:18), and were no doubt sung by itinerant minstrels and bards." The song recorded in 2 Samuel 1:19–27 expresses David’s great sadness as he mourns the loss of Saul and his beloved friend, Jonathan.

Excessive drinking is denounced in Psalm 69:12. Psalm 30 was written and performed for the dedication of the house of David. Love songs are found throughout the poetic books of the Holy Scriptures—1,005 of them written by Solomon alone (1 Ki. 4:32). Many songs were sung about the great city of Zion. Psalm 137 explains that these songs became hard to sing. An unnamed composer wrote the following:

By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hung our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord’s song in a foreign land? (vv. 1–4).

To ensure that Israel’s beloved Jerusalem would be remembered, he continued, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem above my chief joy" (vv. 5–6). We know that life’s situations can turn songs of joy into songs of laments (Amos 8:10). Hallelujah songs were written simply to praise the Lord. No better example of this purpose exists than Psalm 150, which tells us where to praise Him, how to praise Him, who should praise Him, and what to praise Him for.

**Worship**

Worship is as much an attitude as it is an action. The Hebrew word *shachah* is translated "to bow down," "to depress," and "to prostrate oneself." This is a posture long associated with the Jewish people. When implemented, it communicates reverence as well as the homage due to the Sovereign One of the universe. Many songs in Jewish Scripture capture that attitude. First Chronicles 16:37–43 tells us how the Levites behaved before the Ark of the Covenant. They offered continual burnt offerings and expressions of thanksgiving. Musical instruments played the "songs of God" (v. 42; cf. 2 Chr. 7:6; 29:25). How amazing that must have been to behold!

The hallelujah psalms (the word *psalm* comes from the Greek translation of the Hebrew word *mizmor*) are songs accompanied by instruments used to shower the Lord with musical praise. First Chronicles 6:31–32 records that David set people "over the service of song in the house of the LORD, after the ark had rest. And they ministered before the dwelling place of the tabernacle of the congregation with singing."

When Nehemiah led the people to rebuild the walls of Jerusalem, "all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers and the porters, every day its portion; and they sanctified holy things unto the Levites, and the Levites sanctified them unto the children of Aaron" (Neh. 12:47). This was music arranged with worship in mind.

This kind of Jewish music is the basis for heavenly music. We find such music described in the last book of the New Testament. In Revelation 5:9 we read, "And they sang a new song, saying, Thou art worthy to take the scroll, and to open its seals; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." According to verse 8, this song was sung to the accompaniment of harps.

A great deal of controversy embroils the evangelical community today about the type of music we use in worship, the way it is performed, and the volume at which it is played.

I do not intend to address that topic here. It is, however a valuable exercise to examine truths about biblical music directly from the pages of Scripture. There we see that heaven will be playing some of Earth’s songs. (See Revelation 15:3, Exodus 15, and Deuteronomy 32.)

With that in mind, we should follow the Jewish, biblical pattern. As with the children of Israel, our music ministries should be performed with great skill and to the best of the abilities God has given us. Our music should exhibit purpose, containing a real message. Finally, our music should enhance worship by directing those who sing it or hear it to the throne of God. After all, that is something we will be doing for all eternity. 

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**ENDNOTES**


5 Ibid.

6 Achtemeier, p. 667.

7 Ibid., p. 671.

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ENDNOTES

3 Ibid.
the "land of Nimrod" symbolizes the whole Babylonian–Assyrian empire. In the final analysis, it will not be Israel's leaders who deliver the nation at the end of the Great Tribulation, but the Messiah (Christ) "when he treadeth within our [Israel's] borders" (v. 6; cf. Zech. 14:3; Rev. 19:15) to destroy its enemies.

A remnant of saved Jewish people will survive the Great Tribulation and will become a blessing to the Gentiles in the Millennial Kingdom. Micah said, "And the remnant of Jacob shall be in the midst of many people and destroy all who oppose her. Whenever Israel will confront an enemy in the Kingdom, it will be the Lord’s hand that will strike down the enemy through them, and "all thine [Israel’s] enemies shall be cut off" (v. 9).

**Messiah will guarantee Israel’s security.** The Lord will destroy everything Israel relied on in the past for protection. He will destroy its armament and accouterments of war: "I will cut off thy horses . . . and I will destroy thy chariots; . . . I will cut off the cities of thy land, . . . and . . . all thy strongholds" (vv. 10–11). In a peaceful world, Israel will not need horses, chariots, or fortified cities. All these means of defense will be superfluous because the Lord will be in the midst of Israel to defend her and guarantee her security.

**Messiah will purge Israel of sorcery and sacred statues.** The Lord will destroy the nation’s "witchcrafts [sorcery]," "soothsayers [divination]," and "carved" and "standing images [sacred stones]." The Lord promises, "Thou shalt no more worship the work of thine hands. And I will pluck up thine idols [Asherah poles used in sensual fertility rites]" (vv. 12–14).

For centuries Israel sought spiritual direction through witchcraft and occult practices that included magic and demonic involvement. Often these methods were used to acquire information from demonic sources to curse an individual or nation. Israelites had gone to soothsayers or fortune-tellers who claimed to predict the future. Before Israel entered the Promised Land, God forbade the nation to engage in such practices (Ex. 20:4; Lev. 19:31; Dt. 16:21–22; 18:10–12). With the destruction of idolatry, the Jewish people will no longer worship the work of their hands, but the true and living God who redeemed them.

**Messiah will require total submission to His sovereign rule.** "And I will execute vengeance in anger and fury upon the nations, such as they have not heard" (v. 15). The Messiah will execute judgment on any individual or nation that defies His sovereign rule. During the Millennium, the Lord will rule with a "rod of iron" (Ps. 2:9; Rev. 12:5; 19:15), immediately put down any insurrection against His authority, and punish those who do not obey Him.

What a tremendous blessing there will be when the Messiah returns. With a redeemed remnant restored to Israel and the Messiah ruling on Earth, the entire world will be blessed with peace and prosperity. Then the long-awaited promises God made to Abraham and David through the covenants will be completely fulfilled for Israel.

**Like a shepherd,**

**He [Messiah] will lead, protect, and tenderly care for His people.**

. . . Israel "shall abide", or dwell, in the land safely and securely, in perpetuity and prosperity.

David M. Levy is the director of Foreign Ministries for The Friends of Israel. 
idols that they raved like madmen devoid of reason.²

Idol makers will be confounded—by the images they make (Isa. 45:16; Jer. 10:14), and all people who serve graven images and boast about what those objects can do will be confounded (Ps. 97:7). The Hebrew word translated "confounded" means "to come to shame" and stresses the sense of public disgrace² that comes to the makers and worshipers of idols through the failure of their images to do what they believe and claim they can do.³ Time demonstrates that their idols are lifeless falsehoods (Jer. 10:14).

Worshipers of man-made gods are "stupid creatures without knowledge"⁴ and foolish (Jer. 10:8, 14). They are stupid and without knowledge because they foolishly trust their idols to impart knowledge of ultimate reality to them. But because an idol is a lifeless "stock" of wood,⁵ it cannot impart knowledge. Thus, it is "a doctrine [literally, "a bond"⁶] of vanities" (Jer. 10:8). An idol binds its trusting worshiper to a state of ignorance concerning ultimate reality.

People who worship idols are unrighteous and will not inherit the Kingdom of God (1 Cor. 6:9–10). They "shall have their part in the lake which burneth with fire and brimstone" together with the unbelieving, the abominable, murderers, whoremongers, sorcerers, and liars (Rev. 21:8). This will be their eternal destiny unless they turn from idols to the true and living God by trusting Jesus Christ, His Son, to be their Savior from sin (1 Cor. 6:11; 1 Th. 1:9–10).

The worship of idols joins the worshiper to demons, not to God (Lev. 17:7; Dt. 32:17; Ps. 106:37–38; 1 Cor. 10:20; Rev. 9:20).

### Instruction Concerning Other Gods

Jehovah gave significant instruction to Israelites concerning other gods. He forbade them to have other gods in place of Him (Ex. 20:3) or to worship any other god (Ex. 34:14). They were not to make graven images to worship or serve (Ex. 20:4–5; 34:17) and were never to mention the name of other gods (Ex. 23:13) or swear by them (Josh. 23:7). God also forbade them to learn the idolatrous worship of the pagan Gentiles or to participate in their dismaya at the signs of heaven (Jer. 10:2). The Israelites were to put away the gods their ancestors served in the past (Josh. 24:14).

Jesus Christ declared that only Jehovah is to be worshiped and served (Lk. 4:8).

The apostles and church elders commanded Gentiles who converted from pagan worship to abstain from participating in sacrificial meals eaten in worship of idols (Acts 15:20, 29). Jesus rebuked the churches of Pergamos and Thyatira for tolerating those who taught believers to participate in such meals (Rev. 2:14, 20).

The apostle Paul commanded Christians to flee idolatry (1 Cor. 10:14); the apostle Peter indicated that believers should no longer be involved with the "abominable idolatries" of their preconversion days (1 Pet. 4:3); and the apostle John commanded them to keep themselves from idols (1 Jn. 5:21).

Revelation 9:20 signifies that people should repent from worshipping demons and idols.

### Conclusion

Biblical revelation strongly emphasizes that Jehovah, the God of the Bible, is the only true and living God. All other gods or objects of worship are false—not true and living gods. Therefore, the worship of any god or object except the God of the Bible is vain, contrary to reality, and loaded with dire consequences.

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**ENDNOTES**


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Everything seemed normal for Christian and Missionary Alliance worker Bonnie Witherall as she approached the prenatal clinic in Sidon, Lebanon, last November 21. Bonnie and her husband, Gary, had served in Lebanon for three years. She had been on staff at the clinic for one year. The Sidon clinic provides needed medical care for more than fifty pregnant women and new mothers.

Recently the patient numbers increased as news of the clinic ministry spread in the city of 250,000. Although the church-run clinic has been well received in the community, local Muslim clerics oppose it and the evangelical presence in their midst.

Although things may have seemed normal that day as thirty-one-year-old Bonnie opened the doors of the facility, such was not the case. A gunman awaited her arrival. As she entered, he rushed up behind her, put a pistol to her head, and fired three shots at point-blank range. Missionary Bonnie Witherall was killed instantly.

News of the murder shocked the Arab Christians in the city. More than five hundred attended memorial services in Sidon. Bonnie was buried in Lynden, Washington, on November 29, 2002.

She was the first American reported killed in Lebanon in the past decade. Lebanon, however, has a record of violence toward Americans. During the 1980s more than 270 U.S. citizens were the victims of shootings and suicide bombings. These attacks even struck the American Embassy and the U.S. Marine base in Beirut. And with the rapidly escalating, radical Islamic movement in Lebanon and other Arab countries, what happened to Bonnie Witherall may be a sinister harbinger of what we can expect in the future.

Some will question the wisdom of her being in that area at a time of such volatility. Her husband put that issue to rest at the memorial service held in the clinic where she was killed. He told of Bonnie’s love for Christ and the people of Sidon.

Rev. Sami Dagher, president of the Lebanon Christian and Missionary Alliance Church, added these words: "Bonnie died because she loved the people of Sidon.” Speaking of her killer and those who may have assisted him, Dagher said, "May God forgive them.”

The apostle Paul, whom God commissioned to carry Christ’s message to the Gentiles, saw himself as a debtor: "I am debtor," he wrote, "both to the Greeks and to the barbarians; both to the wise and to the unwise" (Rom. 1:14). This man was empowered by twin passions. First came his love and devotion to Jesus Christ. Second came his compassion for the people he had been called to minister among, who were often extremely hostile. Of his own Jewish brethren, he would say that he had continual sorrow and heaviness of heart for them:

For I could wish that I myself were accursed from Christ for my
brethren, my kinsmen according to the flesh (Rom. 9:3).

To many, even firm believers within the evangelical family, such unbridled commitment is simply incomprehensible. The increasingly prevalent attitude seems to incline toward entrenchment; that is, to withdraw from places that endanger the ministers of Christ.

There is another word for this posture; it is surrender—to abandon the field to those who oppose, often violently, what we represent. If this fainthearted attitude wins the day, and it may, the church of Jesus Christ will wither into an accommodating minority bent on appeasing and capitulating to the dark forces fanatically dedicated to our destruction.

Bonnie Witherall’s legacy should inspire and awaken us all. The love for Christ, which sent her to Lebanon, and her love for the benighted and needy people there say all there is to say. Compare her heart’s desire to the apostle’s two thousand years ago. There is not a whit of difference.

Bonnie Witherall fell before three bullets from an assassin’s gun. She rose to be greeted by her Savior and presented with a martyr’s crown for a task well done.

On October 30, 2002, several months after his fortieth birthday, our faithful worker in Russia, Pawel Rabinek, suffered a fatal heart attack and passed into the Lord’s presence.

All who met Pawel immediately recognized his commitment and dedication to the Lord. He always sought the Lord’s direction, was sensitive to the Holy Spirit’s leading, and had a consuming passion to see Russian-Jewish men and women come to know their Messiah.

His personal commitment to God and his disciplined life were testimonies to all who met him.

Gifted in three languages, computer technology, and management, Pawel effectively and faithfully used these abilities to proclaim the gospel in Russia. The administrator of the Christian school Pawel’s boys attended wrote, "Pawel has unselfishly laid his life down for the sake of our school, giving his time, skills, and finances to make sure the school will succeed in St. Petersburg."

Pawel accepted the call to represent The Friends of Israel in St. Petersburg, Russia, in June of 1999. He wrote concerning his call, "I am strongly persuaded that God has called me to bring Jewish people to saving faith in Jesus their Messiah." In a step of faith, Pawel, Anna, and their four young sons left a comfortable position in their native Poland to begin a new ministry in St. Petersburg. Pawel poured all his energy into loving and caring for the hundreds of Jewish people he ministered to in Russia. In only three years, he brought spiritual life and physical aid to scores of Jewish people whom he personally baptized and discipled.

We realize that death is an appointment, and God makes no mistakes in those He calls home. But Pawel’s family and coworkers feel an enormous loss that only God’s presence can fill. He leaves behind a wife and four young sons who need our ongoing prayers and support.

Here at The Friends of Israel, we will miss Pawel greatly. Truly, he was a believer of whom it can be said, "Blessed are the dead who die in the Lord. . . . They . . . rest from their labors, and their works do follow them" (Rev. 14:13).
Did you know there's a very special way you can express your condolences, thanks, or respect for someone? For only $10 per tree, you can have trees planted in The Friends of Israel Forest in Jerusalem. You’ll receive a beautiful certificate that you can send as a tangible expression of your gift. Won’t you take this opportunity to provide a living memorial for a family member, friend, or associate? You may even wish to plant one or more trees in their honor or on your own behalf. It is a thoughtful and meaningful way to say “I care,” and you will share in helping to make the desert of Israel bloom.

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