This 60th anniversary issue of Israel My Glory is not presented as a nostalgic journey into the past. In considering how to mark the occasion appropriately, the editorial staff came to a unanimous conclusion. In researching the early history of The Friends of Israel and IMG, we were struck by the similarity of world conditions then and now. In 1942, the year the magazine was born, Hitler was attempting to annihilate the whole of European Jewry. Today Israel and her Jewish citizens are threatened by the same hostility. The faces have changed, but Satan's manic quest has not. We offer this special edition in the hope that it will challenge our readers to a greater understanding of the age-old struggle believers are engaged in and move us to a new sense of commitment to the Messiah and His people.

Elwood McQuaid
Editor-in-Chief

The dynamic, compelling, and true story of the Sitenhof family and how a Jewish mother’s faith in Christ helped save her children from Hitler’s clutches.

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A Clash of Civilizations
by Elwood McQuaid

After decades of trying to build a better world, we are back where we started: fighting a man and an ideology that seek to destroy us.

Exodus: Ship of Misfortune
September 1947

The war was over, but the heartache was not. Tired, homeless, and hurting, the Jewish people aboard the Exodus found themselves victims yet again.

Victory in Europe
June 1945

Great was the rejoicing at the news of Hitler’s defeat. Israel My Glory heralded the victory in this superb account by our former director, Victor Buksbazen.

Home at Last
June 1948

Israel was reborn and Jewish people were dancing in the streets when this magnificent article appeared in Israel My Glory.

The Miracle of Israel
March 1950

Israel was still an infant when Victor Buksbazen toured the country and wrote this report, which is amazingly relevant today, fifty-two years later.

ABOUT THE COVER

In his final report to The Friends of Israel Board of Directors, Dr. Victor Buksbazen, who served as the ministry’s first executive director for more than three decades, spoke of the early days of his tenure: “The Friends of Israel came into existence in 1938 at the height of Hitler’s persecution of the Jews in Europe...At that time we had no field workers, and the annual budget, mostly for relief, was $12,000.” More than sixty years later, FOI is a worldwide ministry, touching the lives of millions of people every day. Our anniversary issue cover, by Art Director Tom Williams, celebrates sixty years of growth and the blessings of Israel My Glory.

ALSO FEATURING

Editorial

IMG Is Born

The Blight of Anti-Semitism

Like a Cat on the Wall

Eye on the Middle East

Five Facts You Should Know

About Israel

Israel in the News

Z’vi

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Palestinian Flags Over the Churches of Jerusalem?

Hours before Palestinian Authority (PA) Chairman Yasser Arafat made his December pledge to stop the suicide bombings and terrorist attacks on innocent Israeli civilians, he made another promise. Speaking in a mosque in Palestinian-held Ramallah, Arafat declared, “No one will succeed in removing us from our land, including Jerusalem, and the Palestinian flag will fly from the Temple Mount and from the churches in Jerusalem” (The Jerusalem Post, December 16).

As is usually the case with such declarations, the chairman’s statement was not reported in the Western media. It should have been.

The impending establishment of some form of Palestinian state raises serious issues for Israel and her neighbors in the Middle East. It also harbingers searching questions for the Christian community at large and the evangelical community in particular. Mr. Arafat’s bold statement reveals why.

On the surface, his words may appear benign—an attempt to rally his Islamic compatriots to his cause. Given his history in Palestinian-controlled sectors, however, we Christians should be more than a little wary over what the future holds for our brethren in a new Palestinian state.

It is well known that for years Yasser Arafat has attempted to promote the fiction of an alliance between Palestinian Muslims and Christians. In fact, the exercise is a less-than-subtle attempt to identify Christians and Muslims as victims of a greater mutual enemy: Israel and the Jewish people. What disconcerts objective analysts is the eagerness of some leaders in the liberal religious Christian establishment to get on board the fanciful Arafat Express.

When Israeli Prime Minister Ariel Sharon refused to allow the PA chairman to travel to Bethlehem for the 2001 Christmas commemoration, these clerics joined the chorus of political critics indicting the Israelis for their “inhumane” and “insulting” action. Yet the chorus was conspicuously silent concerning Arafat’s refusal to arrest the men who murdered Israeli Tourism Minister Rehavam Ze’evi in October.

Indeed, there were good reasons to restrict Arafat’s travel. The facts speak for themselves.

Since 1995, when Bethlehem came under PA control, Yasser Arafat has used the Christian Christmas celebration as a personal, international public relations extravaganza. The little town of Bethlehem was transformed into an arena from which to trumpet Arab determination to “redeem” Jerusalem and the whole of “Palestine” (Israel proper) by conquest and by blood. Arab Christians living in Bethlehem have been the first to taste the PA’s peculiar brand of liberation.

As soon as the PA began to occupy the town, Christian Arabs began their exodus. In little more than five years, the Christian population declined by some 60 percent while the Muslim presence grew by roughly the same number. A December
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 someone’s 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.

USE THE ENCLOSED ENVELOPE TO ORDER.
Adolph Hitler and his brown-shirts came to power when Germany, in the aftermath of World War I, was gripped by poverty, humiliation, and a deep-seated hatred for the forces that destroyed their dream of subjugating Europe. Hitler, who despised both Jews and Christians and wished to establish himself as a demigod to the German people, came to power with grand promises to improve the lot of the impoverished nation and create a Reich that would endure for a thousand years—a millennium devoid of any god but himself and his kingdom.

Unfortunately, this tyrant had his admirers and apologists in the very countries he intended to destroy. Their catastrophic miscalculation cost fifty million people their lives and consigned millions more to the horror of memories they could never be rid of.
A New Clash of Civilizations

Ironically, after decades of trying to build a better world and create a more benevolent global society, we find ourselves in the throes of a struggle similar to the scourge of the Führer and his demonic minions. It is a battle of such magnitude that President George W. Bush has declared war on international terrorists and their backers—and he has promised ultimate, total victory. This is the first time since World War II that America clearly is fighting to win.

September 11, 2001

Ostensibly, this war against terrorism is aimed at men so demented that their reason to exist is to take the lives of innocent men, women, and children—particularly Jewish and Christian—and to destroy societies with which they disagree.

For years, people in America and the Western world have been aware, if barely so, that terrorism threatens the existence of freedom and democracy in the Middle East. But for most of us, the Middle East was the other side of the world; and the issues troubling Israelis and Palestinians scarcely concerned the day-to-day lives of affluent, somewhat self-possessed, free people of the West.

But on the morning of September 11, all that changed. With the blinding explosions of jet fuel and the collapse of the Twin Towers in New York City and a portion of the Pentagon in Washington, D.C., Americans awakened to the horrible realization that our country and our people are marked for destruction. As the president called the nation to arms and unity for the long struggle ahead, and citizens everywhere unfurled American flags in an unprecedented show of patriotism, the United States was plunged headlong into a state of war. But what kind of war? And against whom?

“If this isn’t about Islam, why the worldwide Muslim demonstrations in support of Osama bin Laden and Al Qaeda?”

It’s Not About Religion

As we learned that the terrorists were Muslims from the Middle East, government officials embarked on a campaign to assure us that these men were but a radical sliver of fanatics, wholly outside the mainstream of Islam. “We don’t want to turn this into a religious war,” was the oft-repeated refrain. Their fear of a backlash against Arab Americans and Muslims was understandable. Immediately statements that Islam is a loving religion and that the Quran in no way condones or encourages such belligerent conduct filled news media reports. Anyone who dared to differ was regarded as a politically incorrect bigot worthy of shunning.

Admittedly, it was correct to say that most Muslims are not bent on killing their neighbors and creating mayhem in the communities in which they reside. It was also right to say that people who attack Arabs or Muslims because of their nationality or religious beliefs should be punished to the full extent of the law. But did this conflict truly have nothing to do with religion? Voices within the Islamic world itself beg to differ.

“Yes, This Is About Islam”

Salman Rushdie, a Muslim who lived for years under a death sentence issued by Muslim clerics for allegedly blaspheming Islam in his 1988 book, The Satanic Verses, wrote the following in an article titled “Yes, This Is About Islam”:

“This isn’t about Islam.” The world’s leaders have been repeating this mantra for weeks, partly in the virtuous hope of deterring reprisal attacks on innocent Muslims living in the West, partly because if the United States is to maintain its coalition against terror it can’t afford to suggest that Islam and terrorism are in any way related.

The trouble with this necessary disclaimer is that it isn’t true. If this isn’t about Islam, why the worldwide Muslim demonstrations in support of Osama bin Laden and Al Qaeda?

Highly motivated organizations of Muslim men (oh, for the voices of Muslim women to be heard!) have been engaged for the past 30 years or so growing radical political movements. . . . Poverty is their great helper, and
the fruit of their efforts is paranoia. This paranoid Islam, which blames outsiders, “infidels,” for all the ills of Muslim societies, and whose proposed remedy is the closing of those societies to the rival project of modernity, is presently the fastest growing version of Islam in the world [emphasis ours].

Master terrorist Osama bin Laden confirmed Rushdie’s views in a speech reported by the Associated Press:

Osama bin Laden condemned Arab leaders who turn to the United Nations for peace negotiations, saying that this amounts to a renunciation of Islam.

“They are infidels.

“Those who claim to be the leaders of Arabs and are still in the United Nations have renounced the message of Muhammad. Those who resort to international legitimacy are renouncing the legitimacy of the book and the legacy of the Prophet Muhammad.

“Muslims should understand the nature of the struggle, and the truth about the struggle, so they can decide in which ranks they stand.

“In essence, this war is a religious war.”

Samuel P. Huntington, in his book The Clash of Civilizations and the Remaking of World Order (Simon and Schuster), predicted five years ago the colossal clash of civilizations that we are now witnessing.

Among the prominent Muslim journalists whom Huntington quoted is Egyptian journalist Mohammed Sid-Ahmed, who commented on the core of the conflict in writing “of a growing clash between the Judeo-Christian Western ethic and the Islamic revival movement, which is now stretching from the Atlantic in the west to China in the east.” A leading Tunisian lawyer stated, “There is a conflict between civilizations.”

In summary, Huntington wrote, “The underlying problem for the West is not Islamic fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem for Islam is not the CIA or the U.S. Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining power, imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel the conflict between Islam and the West.”

It’s Not About America and Israel

This information about the true essence of the war against terrorism emphatically answers two important questions: Is U.S. support of Israel the cause of America’s woes? And why, then, are Muslims slaughtering non-American Christians?

It has been proposed (and no doubt will be heard frequently as the war’s intensity increases) that the crux of the issue between radical Islamists and America is Israel. “Back away from Israel and the Middle East,” they say, “and all will be well.” Rubbish.

If Israel did not exist, the situation would be the same. Israel represents a small bastion of Western values, freedoms, democratic ideals, and religious tolerance that threatens militant Muslims and their intimidating control over their people. To them, the Jewish presence is a humiliating intrusion into a speck of land they consider sacred to Allah and Islam. In a culture where religion drives both the political and military machinery, this factor is immense.

Interestingly, a huge influx of Muslim immigrants have been welcomed into the Western world; but Muslims have no such tolerance for Jewish immigrants who are not even invading Muslim countries but, rather, are moving to the Jewish state, which is a legitimate nation and member of the international community. In addition, Muslims are equally hostile toward Christians—American or otherwise—who immigrate to Islamic lands.

Responding to a statement by Secretary of State Colin Powell concerning Powell’s vision “of a region [the Middle East] where all people worship God in a spirit of tolerance and understanding,” journalist Cal Thomas wrote, “He [Powell] cannot point to a single Islamic state where tolerance and understanding are extended to non-Muslims. What makes him think,” concluded Thomas, “a Palestinian state would exhibit anything but hostility toward anyone who does not toe its political and theological line?”

This is a battle of civilizations. And it brings to the surface another situation that most public officials and virtually all of the secular media have concealed for much too long: Militant Muslims are slaughtering Christians by the thousands in a host of countries. If the only issue between Islam and America is the U.S. alliance with Israel—if Islam is a loving, tolerant religion—then why are roving bands of terrorists and killers making war on Christians in the name of jihad (holy war), the Quran, and Allah?

Nigerians, Sudanese, Egyptians, Lebanese, Indonesians, Pakistanis,
and others who follow Jesus are not Americans, nor are they Jews. They are marked for annihilation, however, because they are Christians.

Thus the reality of the conflict is further verified. It is global in scope and unremitting in intensity. And in Muslim lands, there abides a determination to drive out any and all people who represent Judeo-Christian commitment, Western ideas, and the stench of the “infidel.”

These people also have a vision. They see a global Islamic Empire. When President Bush and Western leaders say this is a war that dare not be lost, they are stating a reality that can shape the future of life on this earth. And regardless of the cost, we must see it through.

Years ago, when a rash of Arab terrorism broke out, little Israel declared it would never negotiate with terrorists. We should follow Israel’s example today. There is no alternative to terrorism but to stop it. And in the words of President Bush, we must hunt down terrorists and “bring them to justice!”

Endnotes


Elwood McQuaid is editor-in-chief for The Friends of Israel.
Editor’s Note: Following is the birth announcement of Israel My Glory. It arrived in December 1942, when all humanity was embroiled in war and the Jewish people of Europe were crying out in anguish as Hitler executed his cruel and systematic plan to exterminate them from his envisioned worldwide empire of the Third Reich. This article was taken from the original titled “An Introduction, Explanation, and Appeal” by Dr. Joseph Taylor Britan, secretary of what was then The Friends of Israel Refugee Relief Committee, Inc.

The Friends of Israel Refugee Relief Committee, Inc., greets you with this first issue of a pamphlet or magazine we are naming Israel My Glory.

We are naming the periodical Israel My Glory to call attention to the fact that God is not through with the Jewish people. He has promised that one day He will endow Israel with spiritual power and zeal and use the people of this nation as powerful preachers when Christ comes to Earth to establish His Kingdom. For 1,900 years the Jews have, as a nation, rejected Christ as their Messiah. One day they will accept Him. It is difficult, therefore,
for us, remembering their past history, to believe that God should ever call them His “glory.” But this He has done; and in naming our quarterly Israel My Glory, we desire to remind ourselves of God’s irrevocable promises to the Jewish people and of His benevolent purpose in choosing them to be the human channel through which Christ should come and the channel also of future blessing to the world.

Changing Our Name

For about four years we have operated as The Friends of Israel Refugee Relief Committee, Inc. We are changing the name of our organization to The Friends of Israel Missionary and Relief Society, Inc. There are no more refugees. Emigration from any of the oppressed and conquered nations is now impossible except as the Nazis forcibly deport men from their native lands to work in Germany’s factories and mines. Immigration to the “lands of the free” has ceased, and those who have succeeded in escaping from their oppressor are now known as newcomers. The word *refugee* is therefore practically outmoded and obsolete.

As we face the future and attempt to visualize the conditions that will surely prevail after the war is over, we can be sure that the sorrows and needs of the Jewish Christians will be intensified and pitiable in the extreme. Hitler’s plan is to rid Europe of all Jews—and Jewish Christians are regarded as Jews in his sadistic program. Professional and business Jews and Jewish Christians have been forcibly ejected from their homes and businesses, and Nazi tradesmen have taken possession. These usurpers and robbers are living in stolen homes and are reaping the profits from businesses built up by the skill and careful work of others through the years. After the war is over—no matter who conquers—it will be impossible for the Jew or Jewish Christian ever to recover his lost estate. The “Nordics” will hold on to all confiscated property and ill-gotten gains. The Jew and the Jewish Christian will still be without a country and without home or business. If the condition of the persecuted children of Israel is tragic now, what will it be when Europe is further decimated and destroyed by war, famine, and pestilence?

Ecclesiastical statesmen realize, as did the apostle Paul, that “a great door, and effectual, is opened unto me, and there are many adversaries” (1 Cor. 16:9). The current conditions of the persecuted present a challenge to the Christian church. We must not let the adversaries frighten us.

Today the Friends of Israel Missionary and Relief Society, Inc., has contacts and friends over a large part of the earth, and our substantial help has been sent to many. We rejoice in what God has permitted our committee to do through the cooperation of our many friends, but we believe that God is calling us to a more intensive interest in the persecuted members of His church.

Again and again, in letters received from persons assisted, we have this or equivalent sentences: “I have no other help.” “You alone of all the people on Earth can help me.” Thus many true Christians of Jewish origin appeal to us. And your help has been the means of reviving courage, renewing faith, satisfying hunger, and saving souls.

Locations of representatives conducting ministry for The Friends of Israel.
Editor's Note: The war was finally over. But the path of suffering the Jewish people were forced to tread seemed to have no end. Where would they go? What would they do? Those who outlived Hitler’s hell were broken, sick, destitute, and homeless. Many had neither parents nor brothers nor sisters left alive and no way to determine if any other relatives had survived. The Europe they once knew was gone, and the one that remained held memories so horrifying that it seemed only death could blot them out.

Yet one place on Earth still held God’s promise:

*I will give unto thee, and to thy seed after thee, . . . all the land of Canaan, for an*
everlasting possession (Gen. 17:8; cf. 48:4).

It was to the land of their forefathers they now turned with longing. Could they build new lives there? Could they forget the Holocaust and build a future? Perhaps in their land, God would bless them. It was time to go home.

So on July 11, 1947, the *Exodus* set sail from France bound for British Mandate Palestine, carrying 4,550 fragile, frightened death-camp survivors hoping to find peace. The account of the heartbreaking tragedy of their ill-fated voyage ran in the September 1947 issue of *Israel My Glory*.

There is nothing more tragic for the thirsty one than to have the cup of water torn from his lips. It is an ancient method of classical torture. Many people lost their minds in this way. Already the coast of the future homeland was in sight when the refugee ship *Exodus* 1947 was rammed by British destroyers. The passengers stood at the rails. Their eyes were filled with tears.

There lay the Land—the Land of which they had dreamed in the concentration camps when the guards whipped them. Amid thunder of the shelters, the scream of falling bombs, the whistle of the grenades—and suddenly, as loud as it was outside, within, under the parchment-thin skin of these few, all was still. And from the shadow of death, a soft, soft voice whispered, “You are free—free!”

For many it was only a short-lived joy. For them Europe remained a prison. Conferences, cattle dealing, hopeful promises—but to them remained the camp, the scorn, and the hate of the world around them. There remained the senseless falling asleep with the sure knowledge of waking up to a senseless morning. And when they could stand it no longer, when it seemed despair would once again choke them, when one promise after the other proved to be nothing but headlines in the newspapers—then they began to wonder—these outlaws, these abandoned ones, these souls whom death and apparently nobody wanted anymore.

They turned their longing eyes to the coast, to any beach touched by water, because over there somewhere, hidden on the map, lay the Land of Promise.

They arrived. They were stopped like pirates. Five dead in a row, twenty-nine wounded. Four thousand five hundred fifty despairing souls minus five dead. Four thousand five hundred fifty despairing ones minus five dead had seen the Land.

And now they are on their way back. To France? To Colombia? To anywhere, which is nowhere. People without a home, without a goal, without a course—full steam ahead, again into the unknown, into uncertainty, to the unfriendly—when for a fleeting moment it looked as if into their torn lives, into their broken hearts, some meaning had returned. But nay, they were left naked as before.

The hot sun of the Mediterranean beats mercilessly upon those wretched souls returning to their misery. Their eyes and lips are on fire. Their hearts are on fire. Their thirst is not quenched. Thus journeyed once those on the *St. Louis* out of Cuba to their European grave. Nobody wants them. Nobody helps them. Who are they anyhow? Only Jews, only Jews—embarrassing reminders, stubborn guardians of the longing for human respect, maniacs who yet believed in human mercy at a time that has apparently no greater consolation for them and their fellow sufferers than the secret watchword: “Throw them into the sea.”

But once before, even the sea
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**When the oppressed finds no justice anywhere**

*And his burden becomes unbearable*

*He reaches courageously up to heaven*

*And grasps for his eternal rights*

*Which hang on high unchanged*

*And unbreakable as the stars themselves.*

—Translated from Aufbau

We who have taken hold of God’s promises know how sure and unbreakable they are. We pray that all Israel may claim God’s promises through His Son, the Lord Jesus Christ, in whom alone is our consolation and redemption.

**Editor’s Note:** The refugees aboard Exodus 1947 were herded onto a prison ship in Haifa Harbor and sent back to France, where they refused to disembark. They were then taken to Germany, the very instrumentality of their misery, and returned to the displaced persons camps.

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For more information, contact The Friends of Israel Institute of Jewish Studies, Philadelphia Biblical University, 200 Manor Avenue, Langhorne, PA 19047. Call 215-702-4356, 800-366-0049 or e-mail foi-ijs@pbu.edu. Check out the IJS Web page: www.foi.org/ijs.htm.

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The war in Europe is over!

ISRAEL MY GLORY

announcement comes over the air, “The war in Europe is over!”

Gone is the most vicious, God-defying, and cruel power that the earth has seen thus far. For five years, eight months, and seven days, we have been the spectators of horrors so great that the human vocabulary knows no expression for them. We beheld the spectacle of the uttermost

People crowd Times Square at 42nd Street in New York City on May 8, 1945, as the VE Day celebration continued into the night. Inset, Gen. Dwight D. Eisenhower makes a V for victory with two pens used for the signing of Germany’s unconditional surrender at Reims, France, May 7, 1945.

Editor’s Note: Dr. Victor Buksbazen, then-director of The Friends of Israel Gospel Ministry, Inc., wrote the following article on learning the joyous news that World War II was over. Although the article ran in the June 1945 issue of Israel My Glory, its message transcends the bonds of time and speaks to everyone who yearns for peace and the righteous, eternal Kingdom of Messiah.

Praise Him! Praise Him! Praise Him! These are the words that spring from the innermost depths as the radio
Our rejoicing is great, yet our joy is tempered with sorrow and mourning. We sorrow for the millions who have perished in concentration camps, starved to death, burned in crematoriums, and slaughtered in murder factories. We mourn for those brave soldiers of the Allied peoples who laid down their lives to stem the tide of evil. Some 40 million people suffered and died, not having lived to see the day for which we have all been praying, hoping, and waiting. Their sacrifice in blood, toil, and tears was enormous. And now a ravaged world lies prostrate before us. Hunger, disease, sorrow, and suffering fill the earth. What of the future?

Peace! Peace! Peace! This is the cry of mankind. But peace does not come merely through international conferences and treaties. It is only the Son of God, the Lord Jesus Christ, who will bring peace into our world. It is He who will overcome the beast that is Satan and banish sin from the world (Rev. 15:2). For this day we earnestly wait and pray: Maranatha! Come, Lord Jesus, speedily.

What About Israel?

One of the chief purposes of Hitler’s war was to destroy the Jewish people. Did this evil fiend and tool of Satan succeed?

According to a recent London dispatch, one of the Nazi underground radio stations asserted repeatedly, “It is possible that we Germans lost the war, but we have not lost the war against the Jews. Against them we shall continue waging it!”

The first impression is that this Nazi boast at least is true. In almost six nightmarish years of war, Hitler murdered some six million Jews in Europe. But is it “war” to starve; beat; shoot; poison; rape women; inject microbes of cancer, typhus, and malaria; and burn helpless, innocent men, women, and children? Did Hitler win even this kind of war? He did not. He and his hordes went down in disaster and ignominy, a most terrifying example for all the world to see. The fearful words of God to Abraham came true: “I will . . . curse him that curseth thee” (Gen. 12:3).

Survival and Revival

Even in ruined and plundered Europe, the Jewish remnant that survived Hitler’s hell is emerging from its hideouts in caves, mountains, forests, and swamps. They are coming back from the homes of peasants and others who have risked their lives to hide their Jewish neighbors. According to the Jewish daily, Der Tog,

The signs of survival are multiplying. Only a few months ago the number of Jewish survivors was estimated at 800,000 at the
most; it is at least a million and a half now. And as the secret hiding places are slowly giving up their stout-hearted dwellers, the number is rising and each group thus emerging from darkness to light augurs well not only for survival but also for revival.

In spite of all Hitlers, past, present, and, we are afraid, future, Israel shall live, because this is the will of our God:

Thus saith the LORD, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD (Jer. 31:37).

There is for Israel not only survival but a glorious blessed revival:

Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I, the LORD, have spoken it, and performed it, saith the LORD (Ezek. 37:12–14).

The Unfinished War

Our war is only partly won. Hitler and his evil cohorts have gone down in defeat. There is yet a great battle to be won—the battle against Japan. We pray that victory over that cruel and treacherous enemy may not be long delayed.

Neither is Israel’s warfare yet accomplished, her warfare against the Lord and Redeemer, which has now lasted some 2,000 years.

The God-Man who once wrestled with Jacob is now wrestling with the children of Jacob. And what are His conditions? Unconditional surrender. God overcame stricken Jacob at Jabbok. He will also overcome the children of Jacob. This victory will be the greatest victory for these conquered, for Israel. A new nation will emerge from the struggle, a regenerated people, a forgiven people, a humbled people—a glorified people. No more Jacob—but Israel, a Prince with God:

Thou shalt no more be termed Forsaken, neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah; for the LORD delighteth in thee, and thy land shall be married (Isa. 62:4).

To this end that Israel may be blessed and, through her, the ends of the earth, let us rededicate ourselves in the service of our Lord Jesus Christ. He can use only fully surrendered servants.

The Final Victory

Victory in Europe came, and we thank God with humble and grateful hearts. This is of the Lord and marvelous in our eyes.

Complete victory is yet to come, and it cannot come too soon for us. But far greater than the surrender of Japan will be the V-Day of our Lord when “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).
Editor’s Note: It was 1,878 long years after the destruction of the Second Temple when God, in His mercy, returned the Jewish people to control of the land He had promised would be theirs forever. This article, originally titled “Blessed Be the Lord God of Israel, Who Hath Visited His People,” trumpeted that matchless work of God in Israel My Glory in June 1948, one month after the creation of the new State of Israel.

It may be that, at midnight, May 15, 1948, when the British departed from Palestine and the Jewish state came into being, we have witnessed one of the greatest dates in the history of mankind. Certainly it brought a thrill of joy and prayer to every Jew throughout the world and, undoubtedly, to countless numbers of friends of the Jewish people among every nation and kin-dred.
We are told that in the cities of Palestine, when the proclamation of the new Jewish state was published, Jewish people wept for joy and prayed in thanksgiving and supplication for God’s mercy upon Israel—land and people.

**Freedom’s Price**

If history teaches us anything, it is surely this: No people have achieved their independence and freedom without suffering and yearning, without sweat and tears, sacrifice and struggle, without shedding of their own blood, or without dying. If that be the price of independence, Israel has paid the full measure, pressed down and running over.

Israel, the most tragic of all peoples under the sun! For nearly 2,000 years without a home, without a land, wanderers upon the face of the earth, persecuted, driven from place to place, robbed of all things dear to men, even of her name and character! In our own day, decimated by the wrath of a Satan-possessed fiend! Sick unto death, craving liberty or death! Now the hour of fulfillment has struck. It came in a strange way, perhaps contrary to what we thought or imagined; but it came!

Is there a human breast that does not feel the surge of a great emotion when considering the pathos and drama of a people so wonderfully visited as this generation of Israel in our day? What shall we say to her on the day of her rejoicing and travail? For it is amidst tumult of battle, the roaring of guns, and the bursting of bombs, amidst blood and tears, that the new land is being born—not unlike the birth throes of our own American independence. The fight has only begun. The outcome is yet unknown, save for the fact that He that keepeth Israel neither slumbers nor sleeps (Ps. 121:4).

There they are, 650,000 Jews in a turbulent Arab sea that is hostile, jealous, unrelenting, and unforgiving. But this is nothing new. This is the way Israel became a nation under God, fighting for life against a coalition of native tribes and peoples: the Hittites, the Jebusites, the Ammonites, the Canaanites, the Moabites, and all the rest of them who are the ancient counterpart of the Arab league of today. Then, as now, the questions were: Shall they withstand? Shall they prevail?

And now we see at least the partial fulfillment; and though the road be steep and hard and great sorrow and tribulation still ahead, the promise of God is sure, yea, and amen. The land is Israel’s. The soil, every inch of which has been so dearly paid for with money, toil, sweat, and tears, is theirs. Out of Zion’s arid land, populous towns and teeming villages set amidst well-tilled fields and fruit-laden orchards, shall arise; and the singing of children shall yet be heard in their streets, children born in freedom.

**No people have achieved their independence and freedom without... shedding of their own blood or without dying. If that be the price of independence, Israel has paid the full measure, pressed down and running over.**

**America’s Recognition**

As Americans, we thank God that our country was the first to recognize the nation of Israel, thus making up in part for the hesitancies and vacillations of our policies relating to Palestine. Would that America should always be the first to right the wrong and to help the oppressed.

**The Honeymoon of Freedom**

Like all great human emotions, the joy of independence restored and liberty regained will eventually subside, the honeymoon of freedom shall pass, and a day of sober realities will stare the Jews of Israel in the face.

What then? All the problems, not only political and economic but also the universal problem of sin and evil, will still be there to plague and harass Israel as it does all humankind. The acquisition of the land will not remove this obstacle.

**Our Prayer for Israel**

In this hour of rejoicing (and anxiety because of the troublesome days yet to come), our hearts go out to our Jewish...
brethren in earnest prayer to God that He may spread His wings to shield and protect them and to save them in the face of their enemies. We pray that in the land of Israel, countless thousands of her weary children may be gathered in and find shelter there, a haven for her afflicted and storm-tossed sons and a pulsating center for joy and fruitful labors.

But above all, it is our heart’s desire and prayer to God that on the soil of her forefathers, Israel may remedy the failures and sins of her youth, which have brought so much sorrow and disaster.

We pray that Israel may find her way back to God, the God of Abraham, Isaac, and Jacob; the God of David, the great king and seer; the God of the prophets; and the God and Father of our Lord and Savior, Jesus Christ, Israel’s Glory. God grant that a new vision may be given to His people and that the Holy Spirit may be poured out—the spirit of recognition, insight, humanity, grace, and repentance, so that Israel may embrace Him who is her Messiah, the Prince of Peace, Lord and Savior of all mankind.

God grant the leaders of the new State of Israel a generous spirit of goodwill and tolerance toward all who will come to live within her borders; that freedom may prevail within her gates; that all men may feel at liberty to profess God and worship without hindrance; and that His Word, gloriously revealed in the Old and New Testaments, may be free to all with no one to hinder.

And to the ancient prayer of the synagogue, which says, “And may our eyes behold Thy return to Zion in mercy,” we add the prayer of the church of Christ: “Even so, come quickly Lord Jesus, and redeem Thy people and with her all men who long for salvation.”

The Jewish Declaration of Independence

We have decided, relying on the authority of the Zionist movement and the support of the entire Jewish people, that upon termination of the mandatory regime there shall be an end of foreign rule in Palestine and that the governing body of the Jewish State shall come into being.

The state which the Jewish people will set up in its own country will guarantee justice, freedom and equality for all inhabitants, regardless of religion, race, sex or land of origin. It is our aim to make it a state in which the exiles of our people are gathered together and in which happiness and knowledge shall prevail and the vision of the prophets of Israel shall illumine our path.

At this hour when bloodshed and strife have been forced upon us we turn to the Arabs in the Jewish State and to our neighbors in adjacent territory with an appeal for brotherhood, cooperation and peace. We are a peaceful people, and we are here to build peace. Let us then build our state together as equal citizens, with equal rights and obligations, with mutual trust and respect, each with a true understanding of the other’s needs.

Our laws are dedicated to defending the liberty of our people. If further trials and battles are in store for us, we shall defend with all our might the achievement upon which we place our hope.

Right is on our side. With us are the hopes of the past generations of our people. With us is the conscience of the world. With us are deposited the testament of the millions of our martyred dead and the resolute will to live of the millions who have survived. The sanctity of our martyrs and heroes rests upon us and the God of our fathers will help us.—TEL AVIV, APRIL 12, 1948

Jewish State Proclaimed in Tel Aviv

At 4 P.M., in the three-story Tel Aviv Museum on Rothschild Boulevard, David Ben-Gurion proclaimed the new State of Israel to an audience of 400 men and
women who wept in happiness. In the address later, in which he announced the bombing of Tel Aviv, Ben-Gurion pledged full cooperation with the Arabs in working for the progress and peace of the world and pleaded for help from “decent people around the world.”

Some of them had attended the first Zionist Congress 50 years ago in Switzerland. Some had suffered in Russian pogroms. Some bore the scars of Nazi lashings or the shameful tattoo marks of internment camps. Some had come to Israel from the United States and other free countries to be citizens of their own country.

All Bow in Prayer

In the independence ceremony, when Ben-Gurion reached the passage in the proclamation declaring the new state, the older Jewish leaders burst into tears. “Thank God for this great day,” one chanted.

As Ben-Gurion finished, the heads of all present were bowed in prayer.

Ben-Gurion, who had sat down, rose and said, “We have waited 2,000 years, and it took us but half an hour to go through this.”

Chaim Weizmann Elected President

Dr. Chaim Weizmann, senior statesman of Israel, was elected president of the Council of Government—a post tantamount to provincial president of the new state.

Dr. Weizmann, who has a distinguished career as a scientist and helped the British avoid disaster during the First World War, is now in New York under a doctor’s care. He accepted his election, as he said, with great humility and gratitude. Dr. Weizmann is considered a moderate Zionist, and his efforts have always been conciliatory toward Britain. He is now a British subject but presumably, in accepting the presidency of Israel, will thereby become the first citizen of the new State of Israel.

A Nation Is Born in the Holy Land

The following editorial, which ran in The Philadelphia Inquirer on Saturday, May 15, 1948, was reprinted in Israel My Glory in the June 1948 issue.

Last night a nation was born.

In harsh travail was it brought forth, and amidst the agonies and terrors of war.

It was conceived in the cold courage of men and women unafraid to die for the cause of a free state in the hallowed land of their ancestors.

Its name is Israel.

What hardship and bloodshed the critical days ahead hold for this infant nation we know not.

We only know that it deserves to live, and that those who cherish freedom will not allow it to die.

Israel’s enemies rush to mantle her in blood and desolation even as her flag is first raised over Palestine’s embattled plains. But we may be sure the Jewish people will tenaciously defend the independence they have at length gained.

Here is a great historic event, one that is an inspiration to freedom-loving men everywhere. The British mandate ended, marking finis to the most tragic failure in the long history of British empire-making.

The circumstances of General Cunningham’s unregretted departure from Jerusalem were markedly different from those surrounding the triumphal entry of General Allenby thirty years before.

The world thrilled then at the retaking of the Holy City from the infidel Turks, just as Jews everywhere were to take bright hope from the grant of the Palestine mandate to the British with explicit provision for a national home for the Jews.

This is Israel, and we in America, whose liberties were gained for us only by sacrifice and bloodshed, are proud to salute the newborn democracy.

President Truman has taken the proper course in promptly according United States recognition to the new state. It is a cause for gratification that we should be the first great Power to take this important step.
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by Dr. Robert Morey

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Editor's Note: The State of Israel is a modern nation with magnificent resort hotels gracing its breathtaking seashore, luscious fruits and vegetables, and groves of trees of every description. A trip to Israel today seems almost like a visit to Paradise.

In 1950 Israel was barely two years old, but already she had come through the 1948 War of Independence, and God was blessing her. She was a newcomer on the roster of nations, a country born in affliction and given scant chance of survival. Her people were distinctive, a unique mixture of emaciated Holocaust survivors who could speak only the languages of Europe and the rugged, Hebrew-speaking children of Jewish pioneers who had given their lives draining swamps and working the crusty, arid earth of the desert.

Israel My Glory was then in its eighth year. Dr. Victor Buksbazen traveled to the reborn nation of Israel and wrote this eyewitness account of the modern miracle that God had performed for His Chosen People. His report ran in the March 1950 issue of the magazine.

Glorious things of thee are spoken, Zion, city of our God.

Who of us has not thrilled to the sounds and words of the great hymn, "Glorious Things of Thee Are
tilled and cultivated according to modern methods with great care and much loving effort; and nearby, in striking contrast, is a patch of land producing either nothing or thistles and thorns. The hills of Judea and Galilee abound in stones. In fact, they are made up of stones, mostly of volcanic origin. What a gigantic task to turn these into arable land.

But then they came, those Jewish pioneers, refugees, and displaced persons, people without homes and without a land, destitute and hungry not only for bread but for a place under the sun that they might call home. They gathered out the stones, collected them into heaps, or made walls around their homesteads and little plots. They built the soil, literally from rock bottom. Lovingly, they turned it back to life and fertility, inch by inch. They terraced the hills, built up the topsoil, carried the water from afar, and a miracle happened. New community settlements called **kibbutzim** have sprung up, made up of Jews of every nationality and cultural background, but all united in one thought and desire: to have a homeland, a place of their own where they could live together without fear and in freedom.

It does not take long before the strange enchantment of the land takes hold of you, for this is the land upon which the Lord’s eye is turned in constant watchfulness, the world’s center on God’s own map. It is the land of God’s Chosen People, where the original pilgrims of God came to dwell in faith and on the strength of His promises. It is the land Moses saw from afar as he gazed longingly from the heights of Mt. Nebo, never to enter it, never to tread its sacred soil.

Land of Israel, home of the prophets, home of great kings, land of God’s wondrous revelation and destiny-shaping deeds. Israel, our Savior’s own land, where His earthly pilgrimage and work of salvation were performed. Hills of Galilee and shores of the Lake of Tiberias; cities and villages of Judah; Jerusalem the holy, where Israel’s crowning glory and the Son of God lived and preached, was crucified, arose from the dead, and is coming again as Israel’s King and Lord of all nations. These are some of the thoughts that press on your mind, make your heart beat with strange fascination, and well up your eyes with tears of longing. Land of Israel! Holy Land!

A strange country is Israel. Life is new and modern as tomorrow’s day and as ancient as the hills of Judea and Galilee, mingling in a strange symphony. There is the hustle and bustle of Tel Aviv, a teeming modern city of 300,000 built on the seashore with ships of many nations along her shores;
with buses, taxis, cars, and trucks running through her streets; with banks, factories, and railroads, the epitome of modern life.

And behold, right in the midst of this noisy modernity comes a forlorn camel or a little donkey carrying an Arab woman with her few belongings. Like once the sun in the Valley of Aijalon, time has stood still for these more than two millennia. Such is Israel.

As you leave the big cities and go into the country, you see here and there an Arab plowing the field with a wooden plow, just as in the days of Ishmael, his forefather. A camel pulls a crude plow, scraping the earth just slightly. Nearby, a young Israeli in khaki and open-neck shirt drives an American tractor, leaving deep and even furrows behind him. He will do in a day as much as his neighbor in a whole month and do it more effectively.

In nearby fields you see young, sturdy-looking Jewish boys and girls busy in the vegetable patches, weeding, digging, and reaping. And wherever you turn, you see spurting streams of water irrigating the land. The artificial mist shines in the hot sun of Israel, producing a multitude of rainbows. This is a common sight in Israel today.

During the summer, the scorching desert winds called hamsin come from deep inland, making breathing difficult for man and plant alike. To protect the orange groves and other plantations from the ferocious heat of the wind, cypress trees have been planted all over Israel. They give shade to man and protect the trees from the fiery winds. Nothing is more striking in Israel than the everpresent, tall, graceful cypress—solemn guardian of Israel’s land.

### The Impossible Happens

For many years the Zionists were faced with an insolvable problem—the fact of an Arab majority in Palestine. This was the Arabs’ strongest argument against Zionism. And then, all of a sudden, they decided to forsake their homes and run to neighboring Arab countries. There was no compelling need to do this; yet they succumbed to British as well as their own propaganda. The Arab chieftains told them, “Just leave your homes for a while, and then we will drive the Jews into the sea; and when you come back, you will have the pick of Jewish homes.”

But this was not to be. The Jewish authorities in many cases begged the Arabs to stay on and help in building up the land. Hebrew Christians in Haifa told me how the Jewish military drove around in trucks in the Arab section of the city, pleading with the Arabs by means of loudspeakers, begging them not to run away: “Remain in your homes. Remain in your homes. Do not be afraid. No harm will come to you. We shall live together peacefully. Carry on your daily work.”

Such was the message of the Jewish government. But nothing would induce most of these Arabs to stay. Now there are only about 100,000 Arabs in the whole of Israel among a Jewish population of nearly a million. They deserted their homes and their fields, and there isn’t much to which they can return. Many of their homes in the country were primitive. Some were destroyed in the fighting; and others have to be razed, being a menace to safety and health. Arab land, unless worked by Jewish laborers, looks dead and deserted. Many an orange grove is dried up for lack of irrigation and care.

What was it that made them leave, unless the hand of God was behind it to solve a seemingly impossible situation? Now hundreds of thousands of Jewish settlers have streamed in from all over Europe and elsewhere, occupying the places once settled by Arabs. Some arrangements will have to be made by the Israeli government and the Arab neighbors. But one thing seems to be sure: Not many Arabs will return.

### The Valley of Destiny

Traveling through the beautiful hills of Galilee and not far from Nazareth, we saw at our feet the Valley of Jezreel beneath the Hill of Megiddo where the Battle of Armageddon is to take place, according to prophecy, and where the Lord will deal with the nations as they gather together against His people Israel. Some 150 years ago, Napoleon, when he came to this same spot, considered it the most perfect battleground for a great campaign. It is a panorama of great beauty and awe. But now it was lying peacefully, with the industrious hand of the Jewish farmers visible everywhere—green land with thriving settlements right in the heart of this valley of destiny. Oh, Israel, if thou hast only known the day of thy visitation!

As we descend from the hills down the steep road, there are visible signs of recent battles everywhere. Burned-out trucks and buses ambushed by Arabs, the passengers killed without mercy.

We visited many of the Jewish settlements bearing scars of the
on the children. So many of the Arabs seem to suffer from trachoma, a terrible eye disease. It is only since Christian medical personnel have come to the Holy Land, mainly to work among the Jews, that medical help has been given to those afflicted. Now the Jewish people continue the task well begun, treating Jews and Arabs alike.

Telling the Story on the Galilee

The peaceful Sea of Galilee, with its fishing boats anchored near the shore, brings back so vividly our Savior and the simple fishermen whom He called to be fishers of men. It was my privilege to speak to a group of Jewish tourists from America, England, and Israel, telling them as we traveled along its shores, the story of Jesus, His ministry, His death upon the cross, His resurrection, and His coming again in glory. My fellow travelers listened with the greatest attention and asked searching questions, not in a spirit of antagonism, but really wanting to know. This was one of the most memorable experiences I was privileged to have in the Holy Land.

Springs in the Desert

Part of Israel that the Lord in His wisdom is restoring to life is the Negev, occupying about half of all Israeli territory. This ancient desert land is even more lifeless than other parts of Israel. In fact, it was not worked much even in Bible days. Now the desert is turning into a blossoming garden, at least in many parts, according to the Word of God.

Hundreds of miles of water pipes are being laid with the help of machinery imported from the United States, and foundations of new houses are being laid constantly. One sees a little piece of land tilled with tractors or horse and plow and a tent on the plot in which the men sleep. As soon as this work is completed, they will build a house and summon their families.

How is the miracle possible in the desert wilderness of the Negev? You will recall the psalmist praying to God, “Turn again our captivity, O LORD, like the streams in the Negev” (Ps. 126:4). Beneath the layers of sand, there is water. In spring after the heavy rains, the water breaks out from beneath the ground, only to disappear again during the hot summer. It comes back again in the spring, covering the whole wilderness with most beautiful flowers for a short period. Now the waters are being utilized to transform the wilderness into a Garden of Eden (Ezek. 36:35).

Thus the Word of God is again and again revealed in its truth and deeper meaning when the Bible is confronted with the Holy Land, where it was written and where every detail confirms its divine authorship.
Editor’s Note: If you filled a room with 453 people taken from a representative cross section of the world’s population, only one would be Jewish. Gentiles outnumber Jews 453 to 1.

In the Middle East, Israel occupies a sliver of land 8,019 square miles in area. Her immediate, hostile neighbors occupy 2.2 million square miles—270 times more land than Israel. Yet they want what Israel has.

Israel has a population of 5.8 million. Neighboring Arabs (plus Egypt, Iran, and Iraq) outnumber Israelis 35 to 1. Yet they portray Israel as Goliath, and the world blames Israel for all the problems in the Middle East.

Six billion people inhabit this planet. The world Jewish population of 13 million is like a dewdrop struggling to survive in an ocean. Yet the “ocean” rails against that lonely dewdrop with all its might.

So it has been for millennia. What Hitler attempted, others continually threaten to finish. Why won’t the world let the Jewish people live in peace? Why does anti-Semitism continually pervade the human experience like a cancer no man can eradicate? And what should the attitude be within the true church of Jesus Christ?

World War II had barely ended when the June 1951 issue of Israel My Glory tackled these

The flame of anti-Semitism is sweeping the world like a forest fire. And the saddest fact of all is that many professing Christians are fanning the flame. But they never admit to themselves or anyone else that they are anti-Jewish. We cannot afford to be neutral on this issue. We must be against anti-Jewish feeling in order to be definitely on the side of fair treatment for God’s people, the Jews.

Anti-Semitism is madness, as well as wickedness. It is against God’s fixed purpose. He chose Abraham of old and appointed that the prophets and writers of Scripture should be from that small nation; and He ordained that the Messiah, the Lord Jesus, who was God over all (Rom. 9:5) and yet “manifest in the flesh” (1 Tim. 3:16) to save sinners, should be born of that race. He has ordained that Jerusalem shall be the metropolis of the earth, the city of the King of Israel.

For no other city as for Jerusalem has God Himself urged His people’s prayer so definitely: “Pray for the peace of Jerusalem; they shall prosper who love thee” (Ps. 122:6). And “ye that make mention of the LORD, keep not silence, And give him no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isa. 62:6–7).

Can you find such striking language as to a theme for prayer anywhere else? Surely not.

Who hath hardened himself against God and prospered? Pharaoh tried (Ex. 5–14). He was an anti-Semite, and what was his end? Haman hated Israel and sought to solve the “Jewish question” in his own wicked way. Mark his ignominious death: He was hung on his own gallows, where he had hoped to hang a prominent Jew, Mordecai (Est. 3–7). Why? The Word of God gives the answer: “Because he laid his hand upon the Jews” (Est. 8:7). God will blight the life and ministry of any Christian who is guilty of stirring up anti-Jewish feeling. God Himself has promised the Jewish people, “I will bless them that bless thee, and curse him that curseth thee” (Gen. 12:3).

Where are Earth’s daring would-be dictators who once set themselves against Israel? They are broken and laid low in utter ignominy and shame. God has a controversy with all nations and has anointed His King upon His holy hill of Zion (Ps. 2:6). The only personal hope for us as sinners is Christ; and the only hope for the earth is Christ, as Ruler over all. And He will not be without His Israel. One day all Israel will, with tears of repentance, “look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son” (Zech. 12:10).

The Scapegoat Mentality

After Adam sinned, he blamed his trouble on Eve; and Eve blamed her trouble on the Devil. Ever since then, mankind has constantly been looking for someone whom it could blame for the consequences of sin. The world is looking for a scapegoat. It has picked the Jews.

Satan is the arch anti-Semite. He hates the Jewish people because it is through them that God has given the world His Holy Word. And it was through a Jewish mother that the Son of God was born into the world to be the Savior of all who accept Him into their hearts. And the Bible says that when the Lord Jesus comes again, the Jewish people will accept Him as their Messiah; and they will bring untold blessing to all the world.

The promise of God’s Word is, “He shall cause those who come of Jacob to take root; Israel shall blossom and bud, and fill the face of the world with fruit” (Isa. 27:6).

No wonder Satan has a special hatred for God’s Chosen People. Satan has been the inspirer of all anti-Semites, big and little, from Pharaoh of Egypt to Hitler of Germany. And when Satan’s final Master-Man, the Antichrist, appears on the scene of history, he will first make and then break a covenant with the Jews (Dan. 9:27). He will lead the armies of the nations against Jerusalem (Zech. 12:1–3); and his battle cry will be,
“Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance” (Ps. 83:4).

Thank God, Satan will not succeed in his evil purpose. The Lord Jesus Christ will return to Earth and throw the Antichrist and all his followers into the lake of fire (Rev. 19:17–21). God will rescue the Jewish people, and they will mourn their rejection of Messiah and receive Him as their Savior (Isa. 25:9; Zech. 12:10).

People who purposefully or unwittingly fan the flame of anti-Semitism are helping to prepare the way for the coming of Antichrist. They are caught in Satan’s anti-Semitic trap and must humble themselves, repent deeply, and confess their sin, so they may break free from the snare of the Devil.

The Escalation to Anti-Christism

God has cursed anti-Semitic nations. God said to Abraham, the father of the Hebrew nation, “I will bless them that bless thee, and curse him that curseth thee” (Gen. 12:3). Therein lies the summation of world history. Nations that have been kind to the Jewish people have enjoyed God’s blessing. And those that have mistreated the Jewish people have experienced God’s curse. Hitler’s Germany set out to destroy the Jews of Europe. It succeeded in destroying six million European Jews. But what has happened to Germany and her destroyers? And all of God’s accounts are not settled yet!

It begins with anti-Semitism and ends up in anti-Christism. God’s Word says to the Jewish people, “He that toucheth you toucheth the apple of his eye” (Zech. 2:8). Also, “All they that devour thee shall be devoured” (Jer. 30:16). Hatred of Jewish people soon turns to hatred of God Himself. Anti-Semitism soon becomes anti-Godism and anti-Christism.

The cure for anti-Semitism is to have a real love for and obedience to the Lord Jesus Christ. He came to fulfill God’s promise to the Jewish people (Mt. 15:24), to weep for them (Lk. 19:41–44), and die on the cross of Calvary for them and all mankind (Jn. 2:2). And when Jesus comes back to Earth to reign, He will judge the nations according to their treatment of His brethren, the Jewish people (Mt. 25:31–46).

No one who truly loves and obeys the Lord Jesus Christ can do or say or write anything that kindles hatred for the Jews.

Let us answer the following questions in our own hearts: What causes a wall between Jew and Gentile? What causes prejudice and dislike all over the world? Why do those who name the name of Jesus Christ permit themselves to be indifferent to the needs of the Jewish people?

Paul asks in Romans 11:1, “Hath God cast away his people? God forbid.” Never. God has not cast away His people; He has predestinated His people. But not all were true to God, and He let their eyes be darkened. Have they stumbled to their ruin? Never. The truth is, by their lapse, salvation has passed to the Gentiles. If their defection is the gain of the Gentiles, what will it mean when they are all come in? So far as the gospel goes, they are enemies of God—which is to your advantage; but so far as election goes, they are beloved for their father’s sake.

Let us pray and show kindness to the Jewish people. Among the Bible prayer commands we find, “Pray for the peace of Jerusalem; they shall prosper who love thee” (Ps. 122:6). When we pray for the peace of Jerusalem, we are praying for the coming of the Messiah, the Prince of Peace. Until He comes and reigns in Jerusalem over the Jewish people and all the

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### ISRAEL COMPARED TO HER NEIGHBORS

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</tr>
<tr>
<td>Israel</td>
<td>5,842,000</td>
<td>8,019</td>
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According to the U.S. Census Bureau, there are 5.9 billion people in the world. The world Jewish population is estimated at 13 million, which means that only one of every 453 people in the world is Jewish.

In addition, Israelis are outnumbered almost 35 to 1 by hostile neighbors, who possess 270 times as much land as they do.
had come through the Holocaust completely alone, often running for his life and surviving by his wits and the grace of the God he had not yet come to know.

His spellbinding story has been eloquently told by Elwood McQuaid in the book *Zvi: The Miraculous Story of Triumph Over the Holocaust*, which was named a 2001 Gold Medalion Book Award finalist.

When *Israel My Glory* came to life in 1942, Zvi (then named Henryk) was little more than a 10-year-old boy desperately in search of the family he had so deeply loved. Fortunately, his blonde hair and blue eyes concealed his Jewishness; and he carefully obeyed his mother’s parting words: “Do not tell anyone that you are a Jew. My son, you must...”
learn to be strong. From now on you are no longer my child—now you are a man.”

Here is a chapter from Mr. McQuaid’s outstanding book. It is a vivid glance into the life of a Jewish boy whom the Most High God guided through the furnace of affliction and ordained to become a committed, triumphant servant of the Lord.

Darkness was falling by the time Henryk reached the [Warsaw] ghetto. Janusz’s father had been right. Guards wearing heavy military coats that nearly dragged the ground were stationed at frequent intervals along the wall. As he stood pondering the problem of entry, several shadowy forms moved into the alley he had chosen for an observation post. Their approach startled him at first; but as they neared, he could see they were boys his own age. They came abreast of him and stopped. One of the boys, with a sturdy frame and close-cropped hair, asked what he was doing there.

“I am looking for a way to get into the ghetto,” Henryk replied.

“And why do you want to get inside? There is only death and misery beyond that wall.”

Henryk responded, “I have come with a message for some friends of my parents. But there are so many guards, it seems impossible to get in.”

“No,” replied the boy confidently, “it is very simple to get in, if one knows how and where to enter. We do it all the time.”

“But with all the soldiers and police, how do you do it?”

“Sometimes we go over the wall at places where there are fewer guards, or those who have little heart to see Jews starved to death. Tonight we will enter through the sewers. You can come along, if you are willing to carry a sack of potatoes on your back.”

This chance meeting was Henryk’s introduction to Warsaw’s famous boy smugglers, who by night dug up potatoes from the fields surrounding the city, then sold them to the Jews confined behind the walls. These children were credited with saving or prolonging the lives of many Jewish people during the days before the Nazis finally destroyed the ghetto.

His acquaintance, Peter, was the leader of a band of these Polish lads who were themselves caught up in the quest for self-preservation.

After darkness had cast a thick blanket over the city, the boys took up their sacks and moved toward the entrance of the sewer complex that carried away Warsaw’s refuse. They crept quietly along the streets, just beyond the vision of the men whose business it was to keep the Jews penned up to die.

As the boys descended into the sewer, it was immediately apparent that Peter knew the subterranean passages very well. For Henryk, it was an unpleasant initiation into the smuggling business. The strong stench from the new environment seemed to immobilize his lungs; and for a moment, he drew quick, reluctant breaths. Weighed down by the potatoes, his feet sank deeply into the heavy, wet slime underfoot. Rats loitered nearby. His first impulse was to retreat quickly into the freshness of the night air. But his longing to be reunited with his family overshadowed his revulsion and compelled him to push forward toward his destination.

Finally the boys and their cargo ascended to street level and pushed their way out into the darkness. They emerged inside the Warsaw Ghetto. For a time they sat in the street, drawing deep breaths of nontoxic air. Peter gave orders to his comrades to stay put until he returned. Turning to Henryk, he said, “Follow me and I will show you a place where you can spend the night.” He led him to a niche beneath a porch at the rear of one of the buildings. “I sometimes sleep here myself. It will do for shelter until morning; then you can search for your friends. Good luck!” Peter’s form melted quickly into the murk as he left to go about his business.

Henryk awakened the next morning to find a bright sun penetrating the ghetto. Now he would begin to look for his parents. Striding quickly from between the buildings, he entered the street. The sights that accosted him were beyond belief. Never had he seen so many people in so small an area. Even at this early hour, people seemed to swarm in the street like flies.

Over one-half million Jews had been driven into the Warsaw Ghetto. One hundred fifty thousand of them were refugees who, like Henryk’s parents, had been forced to relocate there. They lived everywhere. Schools, deserted buildings, alleys, and streets all quartered the gaunt,
decaying masses.
Starvation and disease reigned supreme. Henryk winced at the sight of emaciated, ragged children with outstretched hands, ragged pleading. “I am hungry. Please, give me bread.”
Scattered here and there, close to the buildings, huddled the elderly and the very young, their frail, brittle bodies inching laboriously toward death. Some waited for it silently, while others lifted feeble hands and uttered pitiful entreaties for death to remove them from their horrible existence. Now and then Henryk could hear mumbled prayers for the Messiah to come quickly and bring deliverance.
Scores of those who walked the streets bore the ravages of disease on their faces. According to estimates, as many as 150,000 people in the ghetto suffered with typhus. Tuberculosis, dysentery, and a host of related maladies added to the misery.
Also obvious were the vacant stares of those who had been psychologically scarred beyond recall. Their accumulated suffering and torment had so overloaded their mental sensibilities that they finally went mad. All that remained now were the pathetic physical remnants of once vital people who could do no more than be led about by loved ones or wander aimlessly, waiting for death.
Henryk stood mesmerized by the variegated smells, sights, and sounds assaulting his senses. Suddenly he became aware of a clattering sound coming slowly up the street. He looked around to see a pushcart attended by two men with handkerchiefs over their faces. Human remains lay stacked on the carts like cordwood, as these members of the death crew gathered the bodies of those who had expired during the night. Arms and legs protruded in grotesque gestures amid expressionless faces that stared open-mouthed into the autumn sky. For them, their arduous sojourn in the Warsaw Ghetto was over. Others, however, would live to see the dying continue.
All that day Henryk walked the streets searching faces of passers-by in hopes of finding a familiar figure. Occasionally he paused to inquire about his parents. Some people shook their heads and walked on without so much as a word. One man stopped to listen patiently to the anxious boy. “I have never heard of such a one,” the man said. “Maybe they are all dead, like so many of the others.” His answer did not satisfy Henryk. It couldn’t be, he thought. Not all three of them. That night he retreated to his little haven, discouraged but determined to continue looking until he found them.
It was nearly noon of the following day when he saw a familiar face. It was Mordecai Friedman, a wealthy Jewish man who had lived a few doors from them in the old neighborhood. Determined to catch the man before he became lost in the press of people, the boy ran after his one-time neighbor. The man stopped as the lad called to him. “Mr. Friedman, wait, wait! I must talk to you.”
For a moment the old man’s brow furrowed. Then his face lit up as he recognized his small pursuer. “Henryk, Henryk Weichert. Can it be you? The last I knew of you, you had been sent off to an orphanage. Now you are here in the ghetto. Come, let us sit down on this step. You must tell me how you have come to be in this place.”
The boy and the elderly gentleman sat down together and began to talk of other days. Henryk related his experiences to his friend, who listened with great interest. It was strange that these two, who had barely known each other except by name and face, were now so completely bound together by the thread of the past. It seemed that even recalling the memories of better times was a balm that fleetingly turned minds from their current stresses. When the lad paused, the old man asked about his parents. “Mendel and Ruth, Henryk—are you with them here?”
“No,” the boy replied, “I am searching for them. Can you tell me where they are?”
“I am afraid not,” came the disappointing reply. “They came here at the same time I did, but I have long since lost track of them.”
Henryk asked him if he knew of the address that Janusz’s father had given him. “Yes, I know the place, and I will tell you how to get there.
But you must know that there are now no addresses in this place. Those who lived as one family in a small flat now have ten families living there. It is virtually impossible to find anyone here. If you have good luck, you may run across them. If not, perhaps they are dead.

“Henryk, let me give you some advice before we part. Don’t spend too much time looking for them. You are a boy, and still strong. If you stay here in the ghetto, soon you will grow weak like the rest. Don’t die here. Do everything you can to save yourself.

“And now, my young friend, goodbye. Let us hope the next time we meet will be a better day for both of us.” He thrust out a bony hand and patted Henryk’s shoulder in a parting gesture, then ambled off down the street.

Henryk knew the old man had given him sound advice. Still, he did not feel he could leave until he was certain there was no hope of finding his family. The address he had been given did not lead him to his parents or provide any further clue to their whereabouts. Always the answer was the same: “So many have died; perhaps they are gone too.”

After a few more days of searching, with only starvation rations to eat, the boy began to feel the effects of the lack of food. Friedman’s words came back to him. He must not stay here and die. But he did not wish to give up the search either. After weighing his options, he decided to leave the ghetto and dig some potatoes for himself. He would then set up a business as a smuggler and sell food to the people in the ghetto. It was a dangerous occupation, but no other avenue seemed logically open to him. He would go over the wall that night and hunt for food.

Henryk had little trouble getting out of the ghetto. He was quick and agile—like a cat on the wall.

In addition to stamina and agility, however, this hazardous occupation required either a supreme sense of self-confidence or the drive of sheer desperation. Henryk had a measure of both. He was quite willing to take the chances involved, trusting his wits and agility to get over his shoulder, he made for the city and the ghetto in search of a customer for his first transaction. The next morning it did not take long to find an interested party.

The man was tall and haggard. Several children clustered about him looking hungrily at Henryk’s treasure. “Wait just a moment until I get a box,” the man instructed. Within moments he returned carrying a small container. As the boy began to transfer the precious potatoes to the box, the man and the children began knocking them away. No sooner had they hit the ground than the children scooped them up and thrust them into their ragged pockets; few of them reached their intended destination. The man hefted the box and balanced it for a moment. “It looks like you have about eight pounds here,” he said.

Henryk was livid with anger. “It is more like twenty,” he thundered. “No, I will pay you for eight pounds of potatoes.”

“But I risked my life to bring them to the ghetto. Now you are trying to steal them from me.”

The man spoke tersely. “If you don’t like it, take them elsewhere.”

His impulse to assault the people who were cheating him was almost overwhelming. Then he looked into their faces, and the rage drained from him. How could he bring himself to fight against these bags of bones? With a weak nod of the head, he held out his hand. The man dropped in a few coins and departed.

Henryk’s career as a smuggler was over almost as soon as it had begun. This first encounter soured him on being a ghetto trader. He would wait until nightfall and go over the wall. While it was still daylight, the boy took a careful survey in order to find the most appropriate place from which to make his escape.
The wall was about eight feet high, so it was advantageous to pick a spot where the ground below was relatively soft. Henryk selected a likely-looking place, then retreated to await darkness.

A cold rain, which began falling late in the afternoon, was coming down in torrents as he lithely mounted the top of the wall. He perched there for a moment, peering into impenetrable darkness so thick that he could not see the ground below him. He listened intently for a few seconds—nothing stirred. Fleetingly he thought, what will be, will be; and he flung his small body into the darkness.

Henryk landed with a soggy thud. To his dismay, he had come down squarely between two guards who were standing close to the wall in an effort to keep dry. His sudden arrival momentarily startled them, and they froze. The boy hit the ground, running as fast as his scrawny legs could carry him.

When the flustered guards regained their wits, they began to cry into the rain-swept evening, “Halt! Halt at once!” Their guns began spitting small darts of flame toward the sound of the youngster’s splashing feet. He could hear the shots and the whine of bullets speeding past him. It was as though the shouts and the bullets had issued a new order for him to hasten his departure. His legs seemed to fly as he scrambled toward the safety of some bombed-out buildings that stood a short distance from the wall.

He managed to reach them before the bullets found him. Diving into the rubble, the young escapee laid listening. Breath came in painful gasps, and his heart raced as though it were completely out of control. A few yards away he could hear the guards groping through the ruined houses in search of their quarry. He pressed his frail body against the debris and waited. In due time the men gave up the hunt and returned to their posts. With their departure, Henryk was up and running again. When he had gone what he considered a safe distance, he sought shelter and waited for the rain to stop.

Now the question was what to do. He was cold, wet, and hungry. Something must be found to eat. After that, he would seek shelter. The rain had stopped when Henryk stepped out into one of Warsaw’s lighted boulevards. Shoppers, delayed because of the rains, were out late. Consequently, many people were on the street. A storeowner eyed the hungry youth suspiciously as Henryk paused to browse in front of his shop. Small baskets of fat red apples sat lusciously beside other fruits and vegetables along the sidewalk.

Henryk formulated his plan. The money he had received for the potatoes was of no use to him here. It was currency issued specifically for the ghetto. To offer it to anyone outside the wall would surely betray his identity. Desperation drove him to a decision. He would wait until the proprietor was distracted, then steal something and make his escape.

Henryk wandered slowly to the front of the next shop up the street and feigned interest in the goods displayed in the store window. Soon a woman arrived and ordered some cherries. As the owner turned aside to measure out the purchase, the youngster dashed in, snatched up a basket of apples, and ran up the street. Not far behind, the storeowner charged after him, shouting at the top of his lungs, “Stop, thief! Someone stop the thief!”

People along the boulevard saw what was happening. But rather than help apprehend the boy, they stood aside and let him pass. They had no stomach for contributing to the prolonged hunger of one of Warsaw’s waifs. Soon the man gave up his futile chase. Leaving the lighted area, Henryk searched until he found what appeared to be a short tunnel that ran beneath some of the bombed-out buildings. It was partially filled with rubble but was relatively warm. At least it would be a safe place to pass the night.

The small boy sat alone in the dark and munched his apples. Well, he thought, now I am assured of living to see tomorrow.

The next morning the boy whose mother had told him to be a man awakened to a scene that severely strained his youthful powers of manly self-control. Scattered amid the debris choking the tunnel where he had slept lay the grisly skeletons of people who had been killed during the German bombing of the city in 1939. Henryk had spent the night in the company of the dead. As the horrified child fled, it was almost as if something dreadfully symbolic were being projected: For years to come, this little Jewish lad would constantly be fleeing from the presence of death.

For the next few weeks, Henryk attempted to squeeze out a living by carrying heavy bags for travelers who passed through the central train station. This was not much more rewarding than selling potatoes. The police and adult baggage handlers repeatedly chased him and the other boys his age from the station. Tiring of the kicks and threats of his hide-and-seek existence, he decided to leave the city.

With his future a bleak question mark, Henryk took to the roads away from Warsaw, seeking a means...
Israel is not worth the price of an atom bomb. That opinion was expressed in an editorial appearing in an Iranian newspaper in response to remarks made by former Iranian president Hashemi Rafsanjani. The editorial implied that destroying Israel was not worth the heavy price Iranians would pay in the international arena if such an attack were launched. The former president had told a “Jerusalem Day” audience on December 14 that the establishment of Israel was “the most hideous historic occurrence in history” and that the Islamic world “will vomit her from its midst” (The Jerusalem Post Internet Edition, January 2).

And just when does Rafsanjani propose to do away with Israel? The day Iran and the Islamic world possess atomic weapons. “On that day,” he told the crowd gathered at the Teheran University stadium, “the strategy of the West will hit a dead end, since a single atomic bomb has the power to completely destroy Israel, while an Israeli counterstrike can only cause partial damage to the Islamic world.”

These remarks by the Iranian ex-president evince three terrible contemporary facts of life. First, Islamic radicals are determined to wipe Israel off the map. Next, these international terrorists have no regard for the lives of the Islamic people they feign to protect and lead since any Israeli counterstrike will cause perhaps millions of Muslim casualties. Third, the terrorist wing of Islam believes that atomic weapons will negate the military supremacy of America and the Western nations, thus allowing Islam to sweep much of the world clean of democracies and their “corrupting” ideas about individual freedom, religious liberty, and equal rights and privileges for all segments of their society.

Mr. Rafsanjani is just another tired old leader taking a page from an obsolete military manual. Every evidence, however, points to the contrary.

That Iran has not decided to take the high road to peace was confirmed on the waters of the Red Sea on January 3. Israeli commandos boarded a ship, the Karine A, owned by Yasser Arafat’s Palestinian Authority (PA) and manned by senior officers of the Palestinian naval police. Israelis discovered that the ship was bound for the PA, loaded with some 50 tons of war materiel valued at between $16.5 and $20 million. Among the enormous cache of weapons were long-range Katyusha rockets, Sagger and LAW antitank missiles, mortars, mines, advanced explosive equipment, sniper rifles, bullets, and much more. Where was the source of this astonishing array of destructive weaponry? Iran.

The interdiction of the Karine A came at a time when President George W. Bush’s emissary, Anthony Zinni, was in the region attempting to forge a cease-fire agreement that would set the stage for peace negotiations between the Palestinians and Israel. The seizure of these war materials, all of which the Palestinians are strictly forbidden to possess based on every existing peace agreement, reveals Arafat’s true intentions and once again makes a sham of his posturing as a champion of peace.

It also confirms that while Iran professes to make overtures of peace to the United States and its allies, it is working on another agenda that has nothing to do with making peace or ending Islamic aggression.
Have you ever wondered why Jewish people have been scattered throughout the nations of the world more consistently than any other people? Why anti-Semitism persists in rearing its ugly head repeatedly throughout history? Why Nazism specifically targeted the Jewish people for genocide in the Holocaust of World War II? Why the Jews have endured despite all their persecutions? Why they tenaciously hold on to the land they presently occupy in the Middle East? Why the modern State of Israel, despite its small size, is repeatedly the focus of the world’s attention?

The answers to these questions are found in certain basic facts about the nation of Israel. And knowledge of these facts is essential if you want to understand not only these issues, but God’s plan and purpose for history.

**FACT ONE: Israel Has Had a Unique Relationship With God**

Early in Israel’s history, God placed the nation into a relationship with Himself that no other nation was privileged to enjoy. In conjunction with that relationship, Moses made the following statements:

*For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people who are upon the face of the earth* (Dt. 7:6; cf. 10:15; 14:2).

*And the LORD hath avowed thee this day to be his peculiar people... And to make thee high above all nations whom he hath made, in praise, and in name, and in honor, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken* (Dt. 26:18–19).

This unique relationship involved a number of special privileges. First, it involved Israel’s adoption as God’s firstborn son (Ex. 4:22–23; Rom. 9:4). Second, Israel was permitted to hear God’s voice at Mount Sinai (Dt. 4:10, 12, 32–33). Third, Israel saw and enjoyed a unique association with the shekinah glory of God (Ex. 24:16–17; 40:34–38; Dt. 4:36; 1 Ki. 8:10–11; Rom. 9:4). Fourth, God established covenants with Israel that He never established with any other people (Rom. 9:4). Fifth, God gave the Mosaic Law to Israel alone (Dt. 4:5–6, 8, 13; Ps. 147:19–20; Rom. 9:4). Sixth, only Israel had the worship structures (the Tabernacle and Temple) where God dwelt in a...
unique sense and the divinely ordained priesthood and sacrificial system of those structures (Ex. 25:8–9; 29:43–46; 1 Ki. 6:11–14, 17; Rom. 9:4; Heb. 9:1–10). Seventh, God made promises to Israel that He made to no other nation (Dt. 1:11; 6:3; 12:20; 15:6; 19:8; 26:18; 28; Rom. 9:4). Eighth, Israel had unique, intimate access to God (Dt. 4:7). Ninth, God intervened into history in an unparalleled, supernatural way to deliver Israel from its slavery in Egypt (Dt. 4:32, 34). Tenth, God gave Israel permanent ownership of the land of Canaan (Gen. 12:7; 13:14–15; 15:18–21; 17:8). Eleventh, God made Israel’s land and capital city (Jerusalem) holy, or unique, because He dwelt there in a unique sense (Neh. 11:1; Zech. 2:10–12; Rev. 11:2).

It is important to note that God established His unique relationship with Israel forever. He intended that relationship to be permanent. King David declared,

And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and awe-inspiring, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people, Israel, to be a people unto thee forever; and thou, LORD, art become their God (2 Sam. 7:23–24).

**Fact Two: A Unique Reason Exists for the Special Relationship Between God and Israel**

God did not choose Israel to be His special people because they were better than any other people. They were not better. They were descendants of Adam and Eve as were all other people; thus they were born with the same corrupt human nature and tendency to rebel against God as were the Gentiles. Even David, Israel’s great king, recognized that he was shaped in iniquity and conceived in a state of sin (Ps. 51:5). Moses repeatedly warned the people of Israel that they would tend to stray from God and His ways, and he told them, “The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people” (Dt. 7:7).

If God did not choose the people of Israel because they were better than other people, why then did He choose them for a unique relationship? According to Scripture, He did it based on His own sovereign will. On the basis of His sovereign will, God performed two special deeds for Abraham, Isaac, and Jacob, Israel’s ancestors (Rom. 11:28). First, He made those ancestors the special objects of His love (Dt. 4:37; 10:15); and second, He established a special covenant (the Abrahamic Covenant) with them (Dt. 7:7–9).

The fact that God chose Israel, not because that nation was better than any other but because of two special deeds He performed based on His own sovereign will, seems to imply that God had a sovereign purpose for the nation.

**Fact Three: God Has a Unique Purpose for Israel**

At least two details indicate that God indeed has a unique purpose for Israel. First, God declared that He created Israel for His glory (Isa. 43:7). The word glory refers to what is impressive, demands recognition, or gives a person influence. Thus God’s declaration indicated that, in a unique sense, He has purposed through Israel to impress the world with Himself, to obtain the world’s recognition, and to gain influence in the lives of His human creatures.

Second, when God established the Abrahamic Covenant, He not only promised to make a great nation (Israel) of Abraham’s physical descendants (Gen. 12:2), but He also vowed that all families of the earth would be blessed through that nation (Gen. 12:3; 22:18; 28:14). God thereby indicated that He purposed Israel to function as a unique channel of His blessing to the whole world.

How does God, through Israel, bring blessing to the world and glorify Himself before it, thereby fulfilling His unique purpose for that nation? He does so in several ways.

**Through His Historic Dealings With Israel.** Early in Israel’s national history, Moses promised the Israelites that if they heeded God’s Word and obeyed Him, God would do the following for them:

The LORD thy God will set thee on high above all nations of the earth. . . . The LORD shall cause thine enemies who rise up against thee to be smitten before thy face; they shall come out against thee one way, and flee before thee seven ways. . . . the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath (Dt. 28:1, 7, 13).

Moses also promised that if the Israelites rejected God’s Word and disobeyed Him (Dt. 28:15), then the following would happen to them:

The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand to do, . . . Therefore shalt thou serve
thine enemies whom the LORD shall send against thee . . . the LORD shall scatter thee among all people, from the one end of the earth even unto the other . . . And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have no assurance of thy life (Dt. 28:20, 48, 64–66).

The result of God blessing Israel above all other nations if it heeded and obeyed His Word would be as follows: “And all people of the earth shall see that thou art called by the name of the LORD, and they shall be afraid of thee” (Dt. 28:10). The result of God chastening Israel more severely than other nations if it rejected and disobeyed His Word would be this: “And thou shalt become an astonishment, a proverb, and a byword, among all nations to which the LORD shall lead thee . . . And they shall be upon thee for a sign and for a wonder” (Dt. 28:37, 46).

These statements indicate that God intended to make Israel an object lesson to the rest of the world. His dealings with Israel are designed to impress the world with two facts about God: (1) God blesses those who heed and obey His Word; (2) God will severely judge those who reject and disobey His Word.

**Through a Unique Book.** A second way God brings blessing to the world and glorifies Himself through Israel is through the unique book He has given to the world. The Bible is the only book that has been divinely inspired. In it God has revealed ultimate reality, the purposes of history and life, the origin and destiny of man, how sinful man can be made right with a holy God, and how people are to live. Over the centuries, God’s book has brought untold blessing to great multitudes of people. God gave the Bible to the world almost exclusively through the nation of Israel (Dt. 4:5–6, 8; Ps. 147:19–20; Rom. 3:2). This fact indicates that God intended Israel to be the instrument through which He would give the world its most significant book.

**Through the Messiah-Savior.** A third way God has glorified Himself and brought blessing through Israel has been through the Messiah-Savior, Jesus Christ. When Adam, who had been appointed by God to function as His representative to administer His rule over the world, yielded to Satan’s temptation to rebel against God (Gen. 1:26–28; 3:1–6), Satan thereby usurped the rule of the world system away from God (Lk. 4:5–6). This angelic enemy of God has been dominating the world system ever since (Jn. 12:31; 2 Cor. 4:4; 1 Jn. 5:19). In addition, man’s original sin of rebellion against God brought tragic consequences for the earth and himself. For example, man experienced a radical spiritual change (spiritual death) and became subject to God’s eternal judgment (Gen. 2:16–17; Jn. 3:18; Eph. 2:1–3).

Immediately after man’s original sin of rebellion, God announced that the key to His crushing of Satan and his evil rule in the world would be the coming and work of a special Redeemer who would be born of a woman (Gen. 3:15). Through the Old Testament prophets, God revealed two major lines of truth concerning this coming Redeemer (1 Pet. 1:10–12). First, the Redeemer would be the Savior of the world (Gen. 3:15; Ps. 22:1–18; Isa. 52:13—53:12). Second, the Redeemer would crush Satan and his world rule; would reestablish God’s rule over the world system; and would be God’s Messiah-King. His last representative to administer His rule over the entire earth (Gen. 3:15; Ps. 2; Isa. 9:6–7; 11; Dan. 7:13–14; Zech. 14).

Since the Messiah-Savior was to be born of a woman, He obviously would come into the world through the nation the woman belonged to. Through the Old Testament prophets, God revealed that Israel was the nation through which the Messiah-Savior would come (Gen. 49:10; Isa. 9:6–7; 11; Mic. 5:2). The Messiah-Savior, Jesus Christ, did indeed come through Israel (Acts 13:22–23; Rom. 9:4–5). He was born of Mary, a young, righteous Jewess (Lk. 1:26–38; 2:1–7). Through His suffering and death on the cross, He took away the sin of the world and thereby provided salvation for man (Mt. 1:18–21; Jn. 1:29). At His Second Coming, He will crush Satan and his rule (Rom. 16:20; 1 Jn. 3:8; Rev. 19:11—20:3); reestablish God’s rule over the world system; and be God’s Messiah-King, the last Adam to administer God’s rule over the entire earth (Mt. 19:28; 25:31–34; Acts 3:19–21; 1 Cor. 15:23–25, 45; Rev. 20:4–6).

Thus God purposely that Israel would be the channel through which the key figure of all time would come—the Messiah-Savior through whom God fulfills His purpose for history and brings great blessing to the world.

**Through Repentance.** There is a fourth way God will glorify Himself and bring blessing through Israel. The Scriptures indicate that the Messiah will not crush Satan and reestablish God’s rule over the world system until the
nation of Israel repents of its rebellion against God. (This repentance will involve accepting Jesus Christ as the Messiah-Savior, Dt. 30:1–10; Jer. 31:16–40; Ezek. 36:32–38; Hos. 3:4–5; 5:15—6:3; 14:1–8; Zech. 12:10—13:1; 9; 14; Acts 3:12–21). For this reason, John the Baptist, Jesus, and the apostles preached the gospel of the Kingdom (“Repent; for the kingdom of heaven is at hand”) to Israel only (Mt. 3:1–2; 4:17; 10:5–7; 15:21–26; Mk. 1:14–15). These facts indicate that God has purposed Israel to be a significant key to the future fulfillment of His purpose for history.

**FACT FOUR: Israel Has a Unique Future**

According to the Scriptures, Israel’s unique future will have a twofold nature. First, it will be characterized by unequalled suffering. Satan has attacked Israel many times throughout history. Because the Redeemer (God’s key to crushing Satan) was to be born through Israel, Satan repeatedly stirred up anti-Semitism against that nation in Old Testament times, hoping to prevent the Redeemer from coming. Because Messiah will not crush Satan and reestablish God’s rule over the world system until Israel repents, Satan has attacked that nation ruthlessly since Christ’s First Coming, trying to destroy it before it can repent. (The Holocaust of World War II is one such example.)

Despite how terrible these past assaults have been, Israel’s worst days are still ahead. During the last three and one-half years prior to Christ’s Second Coming, Satan, realizing his time is growing short, will try to annihilate Israel in a manner unparalleled in history (Dan. 9:27; Rev. 12). This period will be so bad that Scripture calls it “the time of Jacob’s trouble” (Jer. 30:7), describes it as an unprecedented time of great tribulation (Jer. 30:4–7; Dan. 12:1; Mt. 24:21), and indicates that two-thirds of the people of Israel will die (Zech. 13:8).

Second, Israel’s future also will be characterized by unequalled blessing. God will permit Satan to cause Israel’s worst time of suffering as His means of bringing that nation to repentance. The survivors (one-third of Israel) will repent when they see Jesus Christ in His glorious Second Coming and recognize that He is their true Messiah (Zech. 12:10–14; 13:9; Rom. 11:25–26).

In response to Israel’s repentance, God will forgive the nation’s sins (Zech. 13:1; Rom. 11:27), Messiah will crush Satan and his rule (Ps. 2; Zech. 14:1–5, 12–15; Rev. 19:11—20:3), and will reestablish God’s rule over this Earth’s world system for one thousand years (Dan. 7:13–14; Zech. 14:6–11, 16–21; Rev. 20:4–6).

During this future rule of God through the Messiah, Israel will enjoy unique blessing. The nation will be in a right relationship with God and obedient to Him (Jer. 31:31–34; Ezek. 36:24–27). Israel will be the spiritual minister of the world, leading the Gentiles in the worship of God (Ex. 19:5–6; Isa. 61:6; Zech. 8:23). A magnificent Temple will be built in Jerusalem as a center of worship (Ezek. 40–46). All nations will come to Jerusalem to worship God, receive instruction, and have judicial matters settled ( Isa. 2:1–4; 60:14; Zech. 8:20–23; 14:16–21). The people of Israel will be restored permanently to their homeland, and God will prosper them abundantly (Ezek. 34:11–14, 22–31; 36:24, 28–38; 37:21–28).

**FACT FIVE: Israel Has Been Given Permanent Ownership of a Unique Land**

In light of God’s unique purpose for Israel (to glorify Himself before the world and to bring blessing to the world through Israel), it was essential that God place the nation in a unique location where it would have attention and influence out of proportion to its size. God did exactly that. He gave Israel the land of Canaan, perhaps the most strategic location in the world for attention and influence. Canaan is the crossroads of Asia, Africa, and Europe; and for centuries the major trade and military routes of the ancient world passed through that land. Because of Israel’s location, the major world powers have had to deal with that nation.

Moses clearly taught that God gave Israel the land. It belongs to the Jewish people. He gave it, not because the nation deserved it, but because of His own sovereign purposes (Dt. 9:4–6). Therefore, Israel’s ownership of the land does not depend on the nation’s merit.

Moreover, the fulfillment of Israel’s unique, God-ordained future requires that it own the land of Canaan forever. This is so because that future involves Israel’s permanent restoration to that land. And in line with this requirement, God, through the Abrahamic Covenant, solemnly guaranteed Israel’s permanent ownership of the land (Gen. 12:7; 13:14–15; 15:18–21; 17:8).

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Israel seizes Hamas plans to build rockets; PA hiding weapons

The Jerusalem Post Internet Edition—Plans by the terrorist organization Hamas to produce homemade Katyusha rockets in the West Bank were foiled after the Shin Bet, Israel’s security agency, arrested a Hamas operative at the Rafah border crossing as he attempted to travel to Saudi Arabia to organize funding for the project.

In addition, security sources have learned that the Palestinian Authority (PA) is hiding stocks of Katyusha, antitank, and antiaircraft missiles in the Gaza Strip and is refraining from using them until Israel and the Palestinians reach a heavier, more critical stage in the fighting.

The PA uses a number of methods to smuggle weapons and ammunition from Arab and other countries into the territories, including fourteen tunnels in the Rafah area used to smuggle war materiel from Egypt, according to the sources.

However, the munitions have not yet reached the hands of Hamas and Islamic Jihad terrorists, although Hamas is continuing with partial success to produce mortar shells, along with the Kassam 1 and 2 short-range missiles, Israel Radio said.

According to the Palestinian Web site Al-Bawaba, Palestinian security officials told Time magazine that the rockets Hamas wants to build are a locally produced adaptation of a North Korean design, and that Hezbollah had acquired the rockets from Syrian soldiers in Lebanon and passed them on to Hamas. The rockets were then smuggled into the Gaza Strip, where a Hamas engineer began duplicating them.

Hamas has perpetrated a number of missile attacks against Israeli communities in the Gaza Strip, as well as inside Israel, in recent months. Hamas terrorists are able to fire the rockets, which have a range of several kilometers, from a “safe” distance that prevents them from being caught.

Although Palestinian security officials were aware of the Hamas rocket attacks, they did nothing to prevent them or hinder the terrorists, Israeli security officials said.

Israeli security agents arrested Osama Zuher Hamed Karika, 28, at the Rafah border crossing as he attempted to leave for Saudi Arabia, purportedly to seek medical treatment. Alerted by his behavior, Israeli border authorities discovered documents describing the production of the rocket, known by Hamas as the Kassam, hidden in Karika’s clothing. The documents detailed Hamas’s manufacture of the rockets in Gaza, names of terrorists, and the organization’s plans to transfer expertise and funds to cells operating in the West Bank.

Karika told his interrogators that he had been recruited by the Gaza Strip Hamas military commander, Nadel Fathi Rabah Parahat, last August and was sent to Saudi Arabia in September to meet with Hamas operatives, coordinate funding, and explain the movement’s plans for the rocket project and for setting up an infrastructure in the West Bank similar to the one established in Gaza.

Arafat tells Palestinians Oslo agreement was only a ‘Trojan horse’

Yasser Arafat, a long-time terrorist before his elevation to Palestinian Authority (PA) chairman, showed his true colors recently when he told a crowd in Ramallah that he never intended to use the Oslo Accords to make peace with Israel but, rather, to make war.

“The Oslo Agreement is a Trojan horse with which to get senior Palestinian leaders into Israel,” Arafat said. Arutz-7 reported that Israeli government and security officials are studying the material in which Arafat is quoted as having said, “The intifada that the Palestinians began last year represents their coming out of the insides of the horse.”

Arutz-7 also reported that Feisal Hussein, the PA minister in charge of Jerusalem affairs, echoed Arafat’s remarks in an interview with Egypt’s Al-Arabi newspaper. Hussein said, “The [ancient] Greek Army was unable to break into Troy [following the Greeks’ apparent defeat]. . . . The people of Troy climbed on top of their city walls and could not find any traces of the Greek army, except for a giant wooden horse. They cheered and celebrated, thinking that the Greek troops had been routed and had left behind only a harmless wooden horse. So they opened the gates of the city and brought in the wooden horse. We all know what happened next. Had the United States and Israel not [thought], before Oslo, that all that was left of the Palestinian National movement and the Pan-Arab movement was a wooden horse called Arafat or the PLO, they would never have opened their fortified gates and let it inside their walls . . . The Oslo Accords were a Trojan horse; the strategic goal is the liberation of Palestine from the [Jordan] river to the [Mediterranean] sea.”

Arutz-7 also reported that a mere two days following Arafat’s so-called call to end terrorism against Israel, he told a crowd in Ramallah, “All the Palestinians are martyrs, and are all Muhammad al-Dura!”

Al-Dura was a 12-year-old boy whom Palestinians claimed was
E ach day, we as Christians are given the opportunity to glorify God. Using our time well, exercising the gifts the Holy Spirit has given us, and making wise use of the finances God has entrusted to us are just a few of the many ways in which we can honor Him.

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

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

If you would like to have a will written but don’t know where to start, let us help. We would like to send you our informative brochure, How to Make a Will That Works, at no cost and without obligation. It is our way of helping you become a wise steward over all the Lord has entrusted to you.

To receive How to Make a Will That Works, simply check the appropriate box on the envelope in this magazine; or write to Tom Geoghan at The Friends of Israel, P.O. Box 908, Bellmawr, NJ 08099.
On March 28 our holiday of Passover, or Pesach in Hebrew, will begin. It is a holiday that celebrates our redemption from slavery in Egypt. But more important, Pesach teaches of our redemption from sin through our Savior, Yeshua Hamashiach.

Here in Israel, however, most people do not think of Yeshua. They think only of matzoh. For seven days, observant Jewish people do not eat anything with leaven, or yeast, but only matzoh, or unleavened bread.

It is written in the Bible, “Christ, our passover, is sacrificed for us” (1 Cor. 5:7). Our great and final sacrifice for sin was Jesus Christ, not matzoh. But I cannot go to people here and speak freely of Christ and the New Testament. They do not even allow themselves to speak the name Jesus. They will say only “this man.” Yet even among thorns, you can find a flower. So we never give up. And we can see many such flowers blossoming here, as long as we are patient.

So I continue to visit the synagogues. I was in a synagogue recently; and as soon as I began to speak to people about Isaiah 53 (which many call “the forbidden chapter”), people started shouting and yelling at me, “You are from those

I told them, “It is not my fault I believe in Him. I believe because it is written in the Bible. I worship the Lord according to the Bible, not according to traditions and superstitions. Is such a thing forbidden?”

They looked at me suspiciously, then said, “But it is not written here about this man.”

And so I read to them about this man from the Jewish prophet Micah:

But thou, Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting (5:2).

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“About whom is this written?” I asked. “And Isaiah 7:14, which
says one will come who is born of a virgin. About whom is that written? And Zechariah 12:10, which says, ‘they shall look upon me whom they have pierced.’ On whom will they look? Whom have they pierced?”

The rabbis and their pupils all listened carefully. The rabbis themselves were so quiet that I looked into their faces, waiting for them to react and suddenly come against me. And their pupils also were silent, waiting for the rabbis to speak.

Instead of becoming angry, one of the men asked, “How did you find all this out?”

“I have believed what is written here in the Bible,” I replied. “I never go to commentaries and many books, as you do. I read only the Bible. Because of your commentaries, you have lost your way. As we say, you cannot make ten cups of tea with one small teabag. The teabag eventually loses its taste and color. So it is with you. You have lost the right direction. And now you need to take the map, which is the Bible, and find your way.

“It will be a lamp to your feet and a light to your path. Here, take this book,” I said, giving them my Bible. “It was written by the Holy Spirit of God. In here you will find yourselves.”

I was so sure they would cast me away. But instead we spoke as friends for several hours. The Lord has opened a door for them to see the truth. Perhaps someday they will become “flowers” among the thorns; and they, too, will understand that “Christ, our passover, is sacrificed for us.”