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History in the making or merely window dressing? This was the question on the minds of many of us who gathered recently at United Nations headquarters in New York City for a daylong conference, "Confronting Anti-Semitism."

The fact that this was the first conference on anti-Semitism in the history of the UN is an unfortunate reflection on the international body's decades of self-imposed blindness to mankind's oldest, most continuous form of hatred and violence: that which is directed against the Jewish people.

During his opening address, UN Secretary-General Kofi Annan, in the understatement of the day, declared, "Let us acknowledge that the UN record on anti-Semitism has at times fallen short of our ideals."

He also said, "But it is clear that we are witnessing an alarming resurgence of this phenomenon in new forms and manifestations. This time the world must not, cannot be silent." Concluding his remarks he declared, "The fight against anti-Semitism must be our fight. And Jews everywhere must feel that the United Nations is their home, too."

The response of many of the seven hundred participants, most of whom were Jewish leaders, was understandably cautious in light of the UN's miserable history.

Panelist Anne Bayefsky, adjunct professor of law at Columbia University Law School, pointed out, "This meeting occurs at a point when the relationship between Jews and the UN is at an all-time low. The UN has become the leading global purveyor of anti-Semitism, intolerance, and inequity against the Jewish people and their state."

Between repeated interruptions of enthusiastic applause, Bayefsky continued her exceptionally perceptive presentation: "There has never been a UN resolution specifically on anti-Semitism or a single report to a UN body dedicated to discrimination against Jews, in contrast to annual resolutions and reports focusing on the defamation of Islam and discrimination against Muslims and Arabs."

Panelist Mark Weitzman of the Simon Wiesenthal Center spoke of the Jewish people's vulnerability to both physical attacks and attacks on their institutions worldwide. As he described the horrendous bombing of the Jewish Community Center in Buenos Aires, Argentina, in 1993, I thought of our Friends of Israel medical team there led by Drs. Alfredo and Asunta Espinoza. With our ambulance, they were first on the scene, and they continued treating the victims until all had received care.

Malcolm Hoenlein, executive vice chairman of the Conference of Presidents of Major American Jewish Organizations, effectively documented and condemned anti-Semitic practices worldwide. He passionately challenged the UN to reverse the tide of member-state anti-Semitism...
and discontinue its long-standing history of anti-Israel practices.

Bringing the panel sessions to a close, Rabbi Joseph Potasnik, executive vice president and former president of the New York Board of Rabbis, noted that for the first time, Jewish people and their struggles against anti-Semitism were not kept outside the UN’s fence, but were inside the UN. Perhaps with an earlier panelist in mind, an Islamic imam who called for “tolerance,” Potasnik placed the harsh realities of Islamic anti-Semitism into proper perspective by citing actual anti-Jewish hate speech coming from mosques in New York City.

Though all member states were invited to the conference, few Arab or European diplomats attended.

Many of the mostly Jewish participants left the conference with a degree of encouragement but with nagging questions as well. Did this conference represent the beginning of a historic shift at the UN on the issue of anti-Semitism? Or was it simply a minor counter-ripple in the worldwide tidal wave of hatred against Israel and the Jewish people?

As Bible-believing Christians, we understand that anti-Semitism is the historic, long-term struggle between none other than Satan and the Jewish people. So systemic is this hatred of God’s ancient people among the nations of the world and so grievous is it to God that He Himself will judge the nations and hold them accountable for their actions against His people.

He promised, through the prophet Joel, “I will also gather all nations... and will judge them there for my people and for my heritage, Israel, whom they have scattered among the nations, and parted my land” (Joel 3:2).

William E. Sutter is the executive director of The Friends of Israel.
The Wahabi Invasion of America

The Wahabi presence in the United States is a foreboding one that has potentially harmful and far-reaching consequences for our nation's mosques, schools, prisons and even our military. My fear is, if we don't wake up and take action now, those influenced by Wahabism's extremist ideology will harm us in ways that we cannot imagine.

-U.S. Sen. Charles Schumer (D-NY)

In February of 2003 a University of South Florida professor and six others were charged with aiding Islamic Jihad, a global terrorist organization. In July a federal grand jury in Dallas, Texas, in a 42-count indictment, arrested leaders of the Holy Land Foundation for Relief and Development, charging its officials with raising more than $12 million to funnel to the terrorist organization Hamas.

Also in July two New York Muslim clerics were arrested for alleged connections to al-Qaida and for attempting to purchase a shoulder-fired grenade launcher. These incidents raise the question of how deeply radical Islamic elements have become imbedded in the United States. Among the prime suspects under investigation are groups financed by Saudi Arabian interests known to be making huge investments in the spread of the extremist Wahabi Muslim doctrine in America. Larry Medford, assistant director of the FBI's Counterterrorism Division, reported to a Senate subcommittee in 2003 that the FBI has launched an initiative to uncover such sleeper cells in forty states.

State Department statistics show Islam is one of the fastest growing religions in the United States. According to a recent survey, there are 1,209 mosques in America, with well over half founded in the past twenty years. Between 17 and 30 percent of American Muslims are converts to the faith. Accurate population figures for Muslims in the United States vary widely, from some 2 million to 7 million.

Whatever the population, non-Wahabi Muslim leaders say approximately 80 percent of all U.S. mosques are under the control of Wahabi imams and subsidized by Saudi Arabia. In addition to funding mosque construction and subsidizing programs, the Saudis are said to be pouring millions into creating a system of schools teaching militant Wahabi doctrines.

Given the 80-percent figure, and considering that mosques are operating in every U.S. state, Wahabis are becoming a formidable influence. For example, the State Department lists 327 mosques in California, 67 in Texas, 57 in Florida, and 140 in New York.

An example of anti-American Muslim rhetoric was documented in terrorist expert Steven Emerson's 1994 PBS documentary, Jihad in America.

If the Americans are placing their forces in the Persian Gulf, we should be creating another war front for the Americans in the Muslim world—and specifically where American interests are concentrated.

-Mohammad Al-Asi, leader of the Washington Mosque and head of the Islamic Educational Center in Washington, D.C.

What sets the Wahabi segment of Islam apart as a danger to America and the West?

For starters, Wahabism has been described as an Islamist totalitarian system. Its strictures include suppressing women and invoking the death penalty for alcohol consumption, sexual transgressions, and conversion to another religion. Western influence and close interaction with non-Muslims are seen with a mixture of disdain; contempt; and, at times, aggression that is believed to be sanctioned by the Qur'an.

Prime targets for Wahabi animosity are Israel and America. Practitioners of the Wahabi brand of Islam are committed to spreading the religion around the world by peaceful or coercive means.

The Muslim Student Association, with solid Wahabi commitments, operates chapters on virtually every major campus in America. In league with militant left-wing organizations, it has been in the forefront of organizing and executing anti-Israel, anti-Semitic hate campaigns on campuses.

A student publication at Rutgers University published a cartoon depicting a Jewish man suspended over a burning oven. The caption read, "Knock a Jew in the oven." At Wooster College in Ohio, a guest lecturer spoke about the infamous Protocols of the Learned Elders of Zion as if they were true. At Northwestern University in Illinois, swastikas were painted throughout the campus nine times in a single year.

The Wahabis' brand of religious militancy is not simply a matter of being out of step with the American values and Judeo-Christian traditions of their adopted home; it is a potential menace to other Muslims who do not embrace the excesses of Wahabism.

As has been demonstrated by the Muslim-on-Muslim war in Darfur, Sudan, Wahabis are not above attacking other Muslims whom they consider not Muslim enough for their taste.

Thus far, understanding the full extent of these problems has escaped most Americans; but if we don't deal with this information now, we'll be sweeping the problem under the rug instead of sweeping it up.
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You have never read a story like this one.

It was a meeting like the hundreds of others we have experienced over the course of twenty years. My brother Emir was gently debating another Arabic Christian at a seminary on the best methods of reaching Muslims with the gospel of Christ. The “talking points” were familiar. In fact, we have grown used to discussing the same issues in countless meetings and various manners. Everything fit the standard parameters until an innocent student rose to ask the fateful question:

“How do we faithfully proclaim the gospel to Israel? They are fighting such a horrible battle at such a tremendous cost. How do your backgrounds as former Muslims help you share Christ with the Jews?”

My brother smiled to himself. He knew what his answer was, but he did not know the position of his colleague. The other man speaking in the forum was a learned evangelical Christian who had, like us, converted from Islam. He had spoken countless times before thousands of American evangelicals and was viewed as a leader in Middle Eastern evangelism. This man shifted imperceptibly and shuffled his papers, hoping Emir would jump in. However, Emir stood quietly and allowed the painful silence to force the man to answer.

Slowly, without looking up, the man spoke: “Well, with regard to Jewish evangelism, we should always present Jesus as Messiah. This is certain. However, in the Palestinian-Israeli conflict, I think we should remain neutral.”

Welcome to our world.

Most articles and books that I have written with my brother have been either academic or works on understanding and reaching Muslims. In 2002, when our book Unveiling Islam became a best seller, we were thrust into the media spotlight. Our debates, sermons, and addresses have been in front of tens of thousands of people. We have addressed the thousands of messengers at the annual meeting of the Southern Baptist Convention twice. We have appeared on countless television shows, talk shows, and national radio shows.

In 2003 Unveiling Islam (Kregel) earned the Gold Medallion Book Award; and our books More Than a Prophet (Kregel) and Voices Behind the Veil (Kregel) also became best sellers and were nominated for awards. We are presently working on our largest book, a million-word reference that will be the first Christian commentary on every chapter and verse of the Qur’an. And our publisher sold out of copies of our recent book, Christian Jihad (Kregel), at a conference in the summer of 2004. Suffice it to say, we like to write.

Yet these books were easy compared to this article. It is intensely personal, and I debated and prayed about it for weeks.

Difficult as this may be, I feel compelled to finally tell the story. However, doing so means that my brother and I, both professors at Christian universities, are opening ourselves to scorn. In truth, we are used to scorn from Muslims. They hound us at every turn and threaten us weekly in e-mails and letters. They protest our appearances and shout at us in the churches where we speak.

But this scorn will be altogether different. This scorn will come from fellow Christians.
This scorn will come because we betrayed the secret of our kinsmen—Muslim-background believers. (MBBs')

I finally decided to “come out” in Israel My Glory. Knowing the editors as I do, I know they stand with me. At least Emir and I will not be alone.

**Vestigial Hatred**

As Muslims, we were raised to hate the Jewish people.

As Christian converts from Islam, many of us still do.

Read those words carefully. Let their meaning and importance sink in. Surely you have met hundreds of us during these past years. Springing out of the background, former Muslims have taken the center stage in many denominational meetings and conferences. Though we are all confronted with questions concerning presenting the gospel to Muslims, rarely are we asked about Israel, the Jewish nation, or the covenants in Scripture between God and His people.

Many of our kinsmen, whose names you know and whose books you have read, are grateful you haven’t asked them. Why? Because many former Muslims who are now genuine believers still disdain, scorn, and hate the Jews. These include many who speak in forums, write books, and serve in churches. It truly is our dirty little secret.

Emir and I refer to it as the remnants of Islam, a type of vestigial hatred. As children, we were raised in our madrasses (training centers) to believe that Jews drink the blood of Palestinian children. Imams would preach sermons that dripped with hatred for the Jewish people and the Jewish nation. We called them the “pig people” and “common dogs” who had taken our land and slaughtered our brethren.

Then, when we converted from Islam, convinced that Isa (Jesus) was not a prophet of Allah but actually the Messiah, we were all faced with a common threat. Many of us have been disowned, cast out, deported, imprisoned, or worse. Those of us who survived began new lives, separated from our heritage and families. Very little remains—except for a lingering bias. We still hate the Jewish people. I must confess, my brothers and I still did.

In the early 1980s, after our conversion, my brothers and I began new lives as believers in Jesus as the Christ. In many ways, our church became our family, since our father had disowned us. I hungered to know the Lord and His Book; and I read the Word passionately, sometimes for three or four hours a day. I wore out highlighters as I made my way through the Old Testament.

When I got to the Abrahamic Covenant in Genesis 12, I stumbled. “Old Testament;” I muttered. “Jesus got rid of that.” Soon I became disgusted with the constant reiteration of the refrain, “Abraham, Isaac, Jacob, Joseph.” I had been raised to believe in Muhammad’s redaction of the teaching, “Abraham, Ishmael, Jesus, Muhammad.”

We read in the Qur’an that it was Ishmael, not Isaac, who was almost sacrificed on Mount Moriah. This is the core teaching of one of our celebrations (Eid). Now I was confronted with the fact that, 2,200 years after Moses had written Genesis 22 and approximately 2,700 years after the event had actually taken place, Muhammad had changed the story.

Quickly I flipped to the New Testament. Surely I would find that Jesus, my Savior, repudiated the Old Testament; that way my bias could remain unaffected.

Then I got to Romans 9—11. Game, set, match for the Jewish people as the...
Is unbiblical, ungodly, racist, and anti-Semitic. I do not care how beloved these well-known authors may be; nor do I care how many engagements this position will cost me. I cannot abandon God's people or replace His plans. Romans 9—11 still remains in the Book.

The Replacement Myth

Shortly after I made my first appearance on the television program of pro-Israel Bible teacher Zola Levitt, I was flooded with e-mails from angry Muslims. I was expecting that. What I did not expect was the number of angry e-mails from Anglo Christians. They usually went something like this: “My brother in Christ, the church has replaced Israel!”

After one meeting, a former Muslim who had become the pastor of an Egyptian-Christian fellowship pulled me aside and said, “You are hurting your witness, my friend.” His not-so-gentle rebuke continued: “The covenants with Israel to Abraham, David, and Ezekiel were conditional. He came to His own and they rejected Him. The answer, of course, is never. The concept of a country named Palestine did not arise until after Israel became a nation. It is an entirely hypothetical country based not on a common ethnic background but on a common hatred of Israel. Our fellow Arabs and Persians have found compatriots among Anglo and European theologians who have adopted an entire theology and eschatology based on this common hatred. My brother and I are now in the ironic position, as MBBs and Persian Turks, of defending Israel against white European Christians. Strange world.

We agree with former Israeli Prime Minister Benjamin Netanyahu: “Jerusalem is God’s eternal and indivisible city.” Someday we hope to meet him and tell him so.

The Myth of Palestine

Today we are confronted with the ongoing conflict over Jerusalem. Daily we see bombs explode and bullets fly, as the fight of the last fifty years resonates. I ask, “Where is the Christian voice?”

Sadly, many who should speak out are mute because a residue of hatred for Israel still lingers in their hearts.

Time and time again, Emir and I have asked fellow MBBs, “Show us ‘Palestine’ on any map. When did the Palestinians ever form a government, have a capital, or maintain an embassy?”

The answer, of course, is never. The concept of a country named Palestine did not arise until after Israel became a nation. It is an entirely hypothetical country based not on a common ethnic background but on a common hatred of Israel. Our fellow Arabs and Persians have found compatriots among Anglo and European theologians who have adopted an entire theology and eschatology based on this common hatred. My brother and I are now in the ironic position, as MBBs and Persian Turks, of defending Israel against white European Christians. Strange world.

We agree with former Israeli Prime Minister Benjamin Netanyahu: “Jerusalem is God’s eternal and indivisible city.” Someday we hope to meet him and tell him so.

The Myth of Allah

Another strange component of this issue is the use of Allah. Recently we heard an evangelical missionary speak of the “Allah-leuia” movement, where missionaries are using the Arabic term Allah to proclaim the gospel. Some even go so far as to enter mosques and assume the positions of prayer (rakats) but pray to Jesus in their minds. Allah, they conclude, is merely the Arabic term for “God.” Adonai and Allah speak of the same God, they say.

May I state for the record, Allah is not the Arabic term for “God.” Allah is an idol.

In all of our debates in universities and colleges, my brother and I have never found one Muslim ulama who believes that Allah of the Qur’an and the God of the Bible are the same God. Never. If monotheism is the sole measure of truth in this case, if Allah is the same god as the true and living God, then Elijah owes the prophets of Baal (also monotheistic) an apology.

So why use the term? I asked a Christian Arab why he continues to use the term Allah when he prays, and he whispered to me, “I cannot bring myself to use the Hebrew names, you know?”

Yes. I know. Sadly, I know.

I realize that in one short diatribe, I have taken on Replacement Theology, Puritan eschatology, modern theologians, and entire denominations. However, my silence of twenty years is over. Our dirty little secret is out.

Emir and I shall continue to stand with Israel in the conflict against our kinsmen according to the flesh. We shall continue to confront Replacement Theology whenever we see it.

And we shall continue to stand with Israel as God’s chosen nation because He calls us to do so in the Old and New Testaments. The Jewish people need to accept Jesus as the Messiah, to be sure. But they also need the Christian community—the church—to stand alongside them in a world bent on their destruction. It begins now.

Ergun Mehmet Caner is professor of theology and church history at Liberty University in Lynchburg, Virginia. His latest book, co-authored with his brother Emir Fethi Caner, is titled Christian Jihad (Kregel). It traces the Christian slaughter of Jews throughout the Crusades and Inquisitions. Dr. Caner can be reached at www.erguncaner.com.
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Yes, it is true that the Presbyterian Church (USA) manhandled Israel at its 216th General Assembly last summer. Not that the denomination has been soft on the Jewish state, its leadership, or citizenry in the past. But what made this occasion interesting was the decision to “come out of the closet” and cast its animosity in an official document so no one would miss the point.

The Reverend Victor Makari, the church’s liaison to the Middle East, made its intentions clear by stating that, because Israel had not changed its policy toward the Palestinians, the church was compelled to “send a clear and strong message.” If such was the intent, the Presbyterians achieved their purpose.

The Presbyterian Church (USA) is the largest of the Presbyterian denominations, with approximately 2.5 million members, 11,200 congregations, and 21,000 ordained ministers. It lays claim to an illustrious history dating back to the 16th century and the Protestant Reformation.

The implication, therefore, is that when PCUSA speaks, the church has spoken—which, of course, is not the case. There are obviously many thousands of Presbyterians, in and out of the PCUSA, with more amicable attitudes toward Israel and the rights of the Jewish people to live in peace and security in the land of their fathers.

So what’s the beef about the decision to speak out? And what did the Presbyterian General Assembly, by a vote of 431 to 62, approve?

1. **Gathering data to support selective divestment of holdings in multinational corporations doing business in Israel/Palestine.**

   This divestiture involves its nearly $8 billion portfolio, excluding those companies profiting from sale of products and services that cause harm to Palestinians or Israelis or both. Fact: Israel is the target, and the only country tagged for divestment.

2. **Condemning Israel’s security fence, which, in the view of the delegates, annexes land without negotiation.**

   Never mind that over the past four years of the Palestinian war on Israel, two thousand Israelis, Americans, and others have died from suicide attacks. These have been
largely thwarted in areas where the fence now exists. Never mind the reason why the fence was built or that the Palestinians have resolutely rejected opportunities to negotiate with Israel.

3. Identifying Israel as espousing policies comparable to those of South Africa under the former apartheid regime.

This position conveniently overlooks the fact that more than 1 million Arabs hold full Israeli citizenship plus representation in Israel’s ruling body, the Knesset.


It is ironic that the very week the PCUSA was passing its resolutions, the Roman Catholic Church signed a document equating anti-Zionism with anti-Semitism. And what is the definition of Zionism? Basically, it is the belief that the Jewish people have a right to a secure homeland in Eretz Yisrael, sanctioned under international law. For Zionist Christians, that right is, without reservation, a God-ordained possession consistent with irrevocable biblical promises. In addition, though some seem to forget it, Israel is a legitimate state recognized under international law. The missing element at this juncture is secure, recognized boundaries.

5. Insisting on the Palestinians’ right of return to Israel proper.

Implementing this position would effectively dismantle the Jewish nation by turning it into another state with a Palestinian majority, such as Jordan.

**Planking for the Anti-Israel Platform**

Those five points represent the essence of the Presbyterians’ Middle East Manifesto. Details can be found in works of liberal Presbyterian Middle East “experts,” such as Wheaton Professor Gary Burge who, in lockstep with his denomination, has taken it on himself to make the case for the Palestinians and condemn the Israeli “Goliath” in the latest revision of his 1993 book on the subject, now titled *Whose Land? Whose Promise?*

Burge terms Christian Zionism a “territorial religion” focusing on land rights: “But it [the land] no longer has an intrinsic part to play in God’s program for the world.”

This statement is the crux of the issue between Zionist evangelical Christians and the proponents of Replacement Theology.

In his book, Burge charges Israel with discrimination, stealing land, stealing water, destroying villages, genocide, and an innumerable host of human rights violations against the Palestinians. With regard to the flight of Palestinians from Bethlehem, he makes this observation:

*The same is true of traditionally Christian Arab cities such as Bethlehem and Ramallah. . . . Frustration with the devastated Palestinian economy, anger with the lack of freedom, and hopelessness about the future have led many to simply leave.*

The villain, predictably, is Israel. But what is not said is that the Arab-Christian exodus began following Yasser Arafat’s takeover of Bethlehem. Before then, local Christian Arabs and Christians from abroad had always enjoyed cordial and economically profitable relationships. But after Arafat took over, the city became a prime center for exporting terrorism and suicide attacks against innocent Israelis, not to mention militant Muslim thugs who terrorize Arab Christians and businessmen, causing them to leave.

In his book, Burge gives Yasser Arafat, and homicide bombers and their ilk, a virtual pass in favor of vilifying Israelis and their Christian supporters who happen to hold eschatological views contrary to his.

One might say that the capstone of this mindset is the lionization of several dubious characters for no explicable reason. Consider this:

*Moreover today a new leadership is just over the horizon. Two young men in their thirties now rule in Damascus and Amman. In Iraq, Saddam Hussein’s eldest son, Odai Hussein, won a seat in the Iraqi Parliament (March 28, 2000), will likely become the speaker of the house, and is the heir apparent.*

In light of later information concerning Odai, father Saddam, and his brother Qusay, one might say the author could be charged with flawed judgment. But this is the core of the issue between Zionist Christians and liberals who make their case based on reckless abandon more given to castigating their opponents than to supporting the balance and tolerance they claim to cherish.

**Setting the Record Straight**

A consistent strain among detractors of Christian Zionists is that our motivation for a relationship with Israel and the Jewish people is self-serving; manipulative; and, above all, fanatically misguided. Those accusations can be answered emphatically, without guile or apology.

*Do we believe that the Bible—Old Testament and New—holds irrevocable and unrescinded promises to Abraham and his posterity? Yes, we do.*

But while our detractors claim that prophetic revelation regarding the Messiah’s First Coming must be taken as literal and historical, they find it acceptable to then disregard God’s promises for Israel’s future, morphing those portions of Scripture into a spiritualized, Gentile church. We do not. This is the great divide between Dispensationalism and Replacement Theology. We believe that what God promised to Israel, He most certainly will deliver.

*Do Zionist Christians believe in a Jewish end-time return to Israel and a later period called the “time of Jacob’s trouble”? Yes, we do.*

And the reason is that this is precisely what the Scriptures clearly teach in both Testaments (Jer. 30:7; Mt. 24:21). It is not the invention of gloowering evangelicals who have an axe to grind with the Jewish people and want Israel destroyed so the church can triumph and cause a Messianic advent. God will act according to His timetable, not ours. And there will, indeed, be a national reconciliation between Israel and her Lord, in preparation for a future Kingdom (Zech. 14:9; Rom. 11:26–27).

As a matter of fact, on this subject there is little difference between the positions of Orthodox Jewry and Zionist Christianity—except, of course, the big one: the identity of the Messiah. And do we believe we’re right? You bet we do. But what does that issue change regarding our concern for Israel and her people according to our biblical marching orders? Absolutely nothing.

*Do Zionist Christians detest Palestinians? Certainly not.*

This accusation is deeply offensive and atrocity unfair to believers who recognize Israel’s rights and our obligation to
comfort His Chosen People yet feel no less compassion for suffering Palestinians. Let's face the facts honestly. The pathway of such compassion for suffering Palestinians does not run through the offices of Yasser Arafat in Ramallah or the terrorist enclaves on the West Bank or in the Gaza Strip.

Good-faith negotiations between Israel and the Palestinian people could have taken place long ago. But the facts tell us two things: (1) In their quest for a Jewless Palestine, Yasser Arafat and his terrorist comrades walked away from numerous peace tables to pick up the gun. In the process, they have enriched themselves through systematic corruption at the expense of their fellow Palestinians. (2) Their determination to pursue terror and attack innocent people has led to the necessity of the security fence, the closures, searches, and subsequent deprivation of their people.

Has Israel always been right? No. Israelis are human, the same as people in seats of authority in Washington or Europe or the councils of the PCUSA. But it must be understood that Israel's struggle is, first and foremost, for national survival. Consequently, the issues of peace must be settled and Israel's survival assured.

We weep for and reach out to our fellow Christians who are Arab Palestinians. They are members of the family. But we do not accept our vilification by those who differ with our eschatology; nor are we willing to aid and comfort radicals, terrorists, and thugs who are as quick to kill their own kin who disagree with them as they are to kill innocent Israelis and Americans.

Some months ago I wrote an article titled "Who Weeps for Hagar's Children?" I ask that question again here. Compassion is not the exclusive province of those who choose to assign it to themselves. Compassion is a binding obligation placed on all of us. And we would do well to concentrate our energies where it will do some good.

Do Christian Zionists believe that the Jewish people, after two thousand years of dispersion, humiliation, and suffering, have a moral as well as legal right to a homeland where they can pursue normal lives free from the constant fear of annihilation? Certainly.

And the commitment to respect the human rights and dignity of this small nation and its people should not be ridiculed as the misguided zealotry of right-wing extremists. Rather, it should be the shared commitment of all who enjoy the freedoms and values of civilized societies.

The fit of Presbyterian passion to "send a clear and strong message" should indeed serve as a strong wake-up call. And that call blares in two directions.

First, it should alert the parishioners who, as people of faith, occupy the pews of PCUSA churches. Many probably have little understanding of what some of their leaders actually believe and where their theological hearts reside. The Scriptures reiterate over and over again that the old "I didn't know" excuse will not cut it with the Lord—particularly after the case has been laid out for public viewing. These Presbyterian leaders have done that for their people, which may be an unintended blessing in disguise.

Then there is the matter of the American Jewish community, which, for so many years, has labored under the illusion that liberal Protestantism was where to find friends and common values. Well, the 216th General Assembly of the Presbyterian Church (USA) has put that opinion to rest. Its stand should also cause Jewish leaders to reevaluate their estimate of Zionist evangelical Christians and find out what we're really made of.

Jewish journalist Dennis Prager has the final word:

"It is time now for good people, Presbyterians specifically, Christians generally, to distance themselves vigorously and publicly from this morally sick church. And it is time, once again, for Jews to realize that the enemies of the Jews in our day are to be found on the Christian Left while their friends are far more often on the Christian Right."

ENDNOTES

4 Dennis Prager, Presbyterian Church USA Defunes Christians (www.jewishledger.com/articles/2004/07/28/editorial/editor05.ppt).

Elwood McQuaid is editor-in-chief for The Friends of Israel.
JERUSALEM: THE MISSING LINK

Tel-Aviv

Ramallah

Jerusalem

Samaria

(WEST BANK)

Mediterranean Sea

GAZA

ISRAEL MY GLORY
When the pundits look back on 2004 and the attempts at an Israeli-Palestinian solution, the word disengagement will probably top their list. Ariel Sharon’s controversial “disengagement” plan called for a unilateral Israeli pullout from all of Gaza but only a limited withdrawal from the “West Bank.” It was only after intense, prolonged negotiations that Prime Minister Sharon secured Cabinet approval of his proposal. Palestinian leadership responded that it was a start but didn’t go nearly far enough, and Palestinian Authority (PA) Prime Minister Ahmed Qureia retorted that the PA was still waiting for Israel to implement a “total and comprehensive” pullout from “our Palestinian land.”

Yet even with all the fireworks over the “disengagement” policy, something was conspicuously missing. The entire process was somewhat akin to an elaborate wedding where the bridegroom, best man, friends, and presiding clergy are all there—but the bride fails to show up. For, during the entire “disengagement” furor, one integral piece of the geopolitical puzzle has been noticeably absent.

And that piece is Jerusalem.

We can hardly blame Sharon for not forcing the volatile issue. And it is not surprising that the Palestinian leadership hasn’t raised it—yet. But with or without “disengagement,” the central dispute over who controls Jerusalem, and how much, still waits to be addressed.

**The Palestinian Position**

Make no mistake—the official Palestinian approach to Jerusalem is clear and unmistakable: *More is never enough.*

Exhibit A: the actions of Palestine Liberation Organization (PLO) leader Yasser Arafat in October 2002. The U.S. Congress had just passed a resolution recognizing, once again, Jerusalem as the capital of Israel. That was nothing new. The Jerusalem Embassy Relocation Act of 1995, which passed both houses of Congress by huge majorities, had called on the United States to move its embassy from Tel Aviv to Jerusalem and to recognize Jerusalem as the Israeli capital. Even further, it declared that Jerusalem should remain the undivided territory of Israel. President Bill Clinton balked at complying, and President George W. Bush has not yet ordered the embassy to be moved.

But Arafat and the Palestinian leadership seized the 2002 congressional pronouncement as an opportunity to claim even more entitlement to Jerusalem. Arafat signed into PA law a resolution declaring that the *entire city of Jerusalem* belonged to the Palestinians, stating it was the capital of a future Palestinian state.

Palestinian officials and their intellectual supporters are still drumming the same beat to the same tune.

Anthropology professor Thomas Abowd, writing recently in the *Middle East Report,* used the propagandistic language *de jour* so typical of the Arafat-PLO-PA position. It is no longer euphemistically “East Jerusalem,” which is inaccurate enough because there is no real dividing line, no indigenous separation, that would inform them where a “West” Jerusalem ends or so-called East Jerusalem begins.

But Abowd went even further. Now, he wrote, it is “occupied East Jerusalem.” Jerusalem, he said, is being occupied by “Israeli colonial authority.” The presence of Jewish residents in the eastern portions of the city constitutes “land theft” by Israel.

Jerusalem has been a long-standing sticking point, not only with the Palestinians but with the Arab league as well. Even as Israel was ceding the Sinai to Egypt in 1978, Egyptian President Anwar Sadat was talking about the right of Arab Muslims to exercise complete sovereignty over the eastern half of Jerusalem.

So, if we were to try to bring some reason to this often-unreasoned debate about who should control Jerusalem, where do we start?

#1 The Fallacy of Internationalism

Some people find a certain superficial appeal to the argument that international law should govern this issue. After all, it was UN General Assembly Resolution 303, passed in conjunction with the founding of Israel, that proposed to rule Jerusalem through an international council. But it proved unworkable back then.

Following Israel’s successful War of Independence in 1948, where it had to fend off the attacking Arab states merely to preserve the statehood that the UN had formally recognized, neither Israel, nor Jordan—the two nations that controlled Jerusalem—would retreat from the city. In 1949 the two countries signed a peace treaty that set forth armistice lines dividing Jerusalem.

The treaty completely ignored the UN directive. So much for international policy solving the Jerusalem issue. One of the failures of externally imposed international solutions is that they so often ignore the realities of national autonomy.

But another problem exists with using an international approach to decide Jerusalem’s future. There is strong evidence that governing first principles of international law do not fit the unique history and context of either Israel or Jerusalem.

Most international law, even the international treaties and codes that exist in some official form, are based on something called customary law. In other words, when enough nations states over a sufficient number of years recognize certain national
rights and duties in dealings with other nations, these rights and duties "evolve" into a recognized basis of international law. Even when permanent global courts and institutions are created, such as the International Court of Justice in The Hague or the newly created International Criminal Court, the written laws they enforce can be traced back to the idea of customary law.

When two or more nations agree in writing to do a certain thing among themselves, the issue is clear because it is a simple matter of contract law. The dilemma arises, however, when two or more nations (or the UN Assembly) decide that customary law (or one of its variations) should be involuntarily imposed against another nation (like Israel) that would rather be left alone to decide how it should conduct matters within its own borders.

After all, who decides when a certain widespread practice among nations should turn into an enforceable, international standard? That question is often debated by legal scholars, but I have yet to see a satisfactory answer. Perhaps that is because radical internationalism is, at bottom, contrary to the idea of national sovereignty and separate nation-states, a concept ordained by God for the administration of order in the world and to avert the evils that come with centralized global power. (See Genesis 11:1–9 and Acts 17:26.)

Even more important, there can never be, by definition, any "customary law" for situations that are entirely uncustosmary. The more unique the geopolitical issue is, the less likely we can really say that customary law should apply. And when it comes to the creation of the nation of Israel and the unique religious and historical significance of Jerusalem in particular, there simply is no parallel in world history.

That fact doesn't stop the radical internationalists, of course. Case in point: the suggestion by the International Court of Justice that Israel's security fence, which has more than proven its effectiveness in thwarting terrorists and suicide-bombers, violates international law. Nevertheless, it is important to see that there is simply no valid international law basis for forcing Israel to bend on the issue of Jerusalem.

#2 History and Archaeology

There is powerful historical support for Israel's claim to the entirety of Jerusalem.

Jerusalem was one of five confederations that opposed the Israelite campaign after the Exodus. However, Joshua did not secure it, unlike other areas (Josh. 15:8, 63).

Later King David attacked and seized Jerusalem and incorporated it under Israelite control (2 Sam. 5:7). Thereafter Jerusalem became known as the City of David.

This is the first of three Cs that corroborate Israel's claim to Jerusalem. We can call this one the claim by justifiable conquest.

Second, David exercised dominion by extensive construction in Jerusalem. He moved his residence to that city and fortified it (2 Sam. 5:9). Later Jerusalem was the scene of massive rebuilding of its dilapidated walls by the Israelites after the Babylonian Captivity, as described in Nehemiah. The Israelites undertook further reconstruction in rebuilding the Jerusalem Temple, according to the book of Ezra.

Third, Jerusalem was consecrated. This event actually began long before David. On the hill that would later become the focal point in the central city of Israel's history, the faith of Abraham was tested in a way that still confounds and amazes me as a father. As Abraham raised his rough, hand-tooled dagger, a weapon that was probably blood-stained from previous animal sacrifices, God called to him saying, "Lay not thine hand upon the lad, neither do thou anything unto him; for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me" (Gen. 22:12).

We are told that Abraham consecrated that very place by offering a sacrifice of a ram that the Lord had personally provided as a substitute; and then Abraham gave the place a name: Jehovah-jireh, “The Lord Will Provide.”

Later David made plans, in that same area, for construction of the first Temple, to replace the Tent of Sanctuary (1 Chr. 22:2–19; 28:1–29:19). Solomon, David's son, built it in Jerusalem.

Yet some contemporary archaeologists dispute the accuracy of this historical record. For instance, Dr. M. L. Steiner suggested in a recent book that, contrary to biblical accounts, Jerusalem may not have been the capital city of the "unified monarchy" of David and Solomon. She bases that view on the "lack" of artifacts and pottery uncovered by archaeologists from the Late Bronze Age in Jerusalem.

But Hershel Shanks, editor of Biblical Archaeology Review, countered by saying that the existence of biblical Jerusalem is unquestionably established by even older Egyptian cuneiform tablets that specifically refer to the existence of the city. He also pointed to an impressive "stepped stone" structure, suggestive of extensive fortifications, which has been unearthed on the eastern slope of the City of David. It dates all the way back to the time of the judges—several hundred years even before David.

#3 Sola Scriptura

In light of all of these conflicting opinions about Jerusalem and whether internationalism should rule its future or whether the record of the
A fragment of parchment found in Israel leads to intrigue in the highest places. And unless someone can sort it all out, famed archaeologist Dr. Albert Reichstad will succeed in convincing everyone that Christianity is only a myth. Standing in Reichstad’s way is fundamentalist preacher Angus MacCameron and his trial lawyer, Will Chambers.

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Thus, have We made of you an Ummah [Muslim community] justly balanced, that ye might be witnesses over the nations, and the Messenger a witness over yourselves (Qur'an, Surah 2:143; Yusuf Ali trans.).

From its inception, Islam has been committed to being a witness to the world. And that commitment has yielded phenomenal results. Today Islam is the second largest religion on the planet. With 1.2 billion followers, it comprises one-fifth of the world’s population. With a 2.1 percent per annum increase (68,000 new adherents every 24 hours), Islam is only slightly behind Baha’i as the world’s fastest growing religion.

At its current rate of growth, there will be 2.2 billion Muslims on Earth by 2050, encompassing one-fourth of the...
world’s population. In fewer than two hundred years, Islam could surpass Christianity as the predominant religion on the planet.

Islam is found in 204 of the 238 countries of the world, including the United States where, according to one Islamic study, there are approximately 1,209 mosques or Islamic centers. Muslim populations in the United States are difficult to determine because census records do not include religious identifications. Islamic sources claim upwards of 7 million Muslims in the United States, but other sources consider this figure inflated.

In 2001, an extensive survey of American adults found only 1.1 million were Muslims (counting children, 2.8 million maximum). A mediate estimate is 4.1 million, a 400-fold increase in only a century.

There are three reasons for this dramatic rise in the American Muslim population: (1) increased immigration in the last forty years; (2) a high birth rate; and (3) conversions, said to average almost 20,000 per year.

Conversion to Islam is comparatively easy. All one must do is confess Allah as the one true God and Muhammad as his messenger. But the same Islamic study that reported the average number of annual converts also showed that more than 58 percent of those new converts did not continue going to mosque, dropping the actual annual rate of lasting conversions to around 8,000.

Concentrated effort at Muslim proselytization is known as *dawah* (call). Numerous Islamic organizations, many with money from Saudi Arabia, have spent thousands of dollars for outreach programs to non-Muslims that include personal contact, television and radio programs, and distribution of free Islamic literature to hundreds of public libraries and schools. One organization passed a resolution naming *dawah* its number one priority for 2003-2004.

Another organization has a goal of proselytizing every non-Muslim American family by the year 2013, a program it refers to as “one family per month.” It lays out the strategy, including the cost:

> We must embark upon a plan to mobilize one million Muslims towards reaching out with the message of Islam to the American population of 280 million over a period of ten years. This number converts into reaching out to 28 persons per year or twelve families in a year, this is, one family or three persons (a couple and a child) per month for a Muslim worker.

> When you invite one family or 3-6 persons you talk to them. If you invite too many people, say more than six, they talk to each other and you defeat the purpose. Inviting to your home is important because you open your home to them. . . . You may invite two to three families together as follow up meetings to reinforce their neutralization about Islam and pull them closer. You may want to meet some of them repeatedly and develop closer relationships with them. . . . It costs approximately 3-10 dollars to reach one person depending upon our approach.

A spokesman for an Islamic advocacy group once commented in a newspaper interview, “I wouldn’t want to create the impression that I wouldn’t like the government of the United States to be Islamic sometime in the future. . . . But I’m not going to do anything violent to promote that. I’m going to do it through education.”

Aside from proselytizing families, a number of Islamic groups target prisoners in the American correctional system. According to Media Guide to Islam, “The National Islamic Prison Foundation claims to convert an average of 135,000 prisoners a year and federal prison statistics estimate that 10 to 20 percent of prisoners in America are Muslims.” That percentage roughly translates to 200,000 to 340,000 Muslim prisoners nationwide. Wrote Paul M. Barrett in *The Wall Street Journal*, For about 20 years until he retired in 2000, Imam Umar [born Wallace Gene Marks] . . . helped run New York’s growing Islamic prison program, recruiting and training dozens of chaplains and ministering to thousands of inmates himself. With help from the Saudi government, he traveled to Saudi Arabia and brought that country’s harsh form of Islam to New York’s expanding ranks of Muslim prisoners.

“Even Muslims who say they are against terrorism secretly admire and applaud” the hijackers [of 9/11], he wrote in an unpublished memoir. The Qur’an, he said, does not condemn terrorism against oppressors of Muslims, even if innocent people die. “This is the sort of teaching they don’t want in prison,” he said. “But this is what I’m doing.”

Umar called prison “the perfect recruitment and training grounds for radicalism and the Islamic religion.”

Islam’s rapid growth and conversion efforts cause some to wonder if seeds for future terrorism are now being sown, especially when some American Muslims consider their opponents to be “the American government, led by the Zionists, Christian Fundamentalists and Secular Fundamentalists.”

Recent documented cases of activities and arrests of American Muslim leaders indicate these concerns are legitimate. In an article in the *The Wall Street Journal* in 2002, Prison Fellowship Ministries founder and spokesman, Chuck Colson, said terror experts fear “angry young recruits will become the next wave of terrorists. As U.S. citizens, they will combine a desire for ‘payback’ with an ability to blend easily into American culture.”

Wrote Colson,

> America has always been a place where victims of oppression came “yearning to breathe free,” as the Statue of Liberty reminds us. But if we do not stop them, radical Islamists will use prisons, packed with angry and resentful men, to
put an evil twist on this message: Give me your tired, your poor, your huddled masses—yearning to get even.  

Still, the proper Christian response to Muslim expansion should be one of renewed commitment to spreading the true gospel of Jesus the Messiah.

As Colson said, “When the gospel is preached, and men embrace Christ, they eschew violence. The prisons we run prove it. In Texas, Kansas, Iowa and now Minnesota, our prisons are filled with once-dangerous men who now love Jesus and live new lives.”

ENDNOTES
3 Ibid., 3.
5 Barrett, “United States of America,” 1:772.
6 Bagby et al., 22.
7 Ibid.
8 “Resolution Passed by the Members of General Assembly of ICNA [Islamic Circle of North America]: ICNA’s Priority #1 for 2003-2004,” [www.icna.org/pr_resolution.htm].
13 Ibid.
14 Ibid.
15 Ibid.
17 Ibid.

Bruce Scott is a field representative with The Friends of Israel in New Hope, Minnesota.

O ur beloved brother Albert “Al” Miller entered the presence of his Lord on July 15. Al served as a member of The Friends of Israel board of trustees from the earliest days of the ministry, then known as the Friends of Israel Missionary and Relief Society, located in Philadelphia.

For the next half-century, his leadership, wisdom, and unassuming manner provided a quality of strength and reliability that reflected his commitment to the Lord and His work.

Al’s guiding life verses were Proverbs 3:5-6: “Trust in the LORD with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths.” Commenting on these verses, Al once said, “He is Master of my life, and I try to serve Him in every aspect of my business and social life.”

That frame of character was demonstrated during his years in business and Christian service. One of the many organizations Al assisted was Philadelphia Biblical University in a 39-year association as a university trustee.

Al and his wife, Emily, who preceeded him to glory, were always a joy and inspiration to share fellowship with. Their grace, dignity, and good humor were an attractive complement to any gathering.
Islam, amazingly lauded as a religion of peace since September 11, 2001, is built on violence. Its founder, Muhammad, established this religion by plundering villages and rich caravans, robbing, killing, or enslaving thousands. The city known as Medina today (where Muhammad was buried) was originally the Jewish village of Yathrib. Muhammad slaughtered every male inhabitant, enslaved the women and children, and killed every Jew in Arabia except for those who escaped. All of Arabia was forced by the sword to confess, “La ilaha il' Allah, Muhammadan Rasoulu Allah” [There is no god but Allah, and Muhammad is the messenger of Allah].

When Muhammad died in A.D. 632, much of Arabia tried to abandon Islam. Muhammad had said, “Whoever relinquishes his faith, kill him!” So his successor, Abu Bakr, and his men killed tens of thousands of Arabs in the Wars of Apostasy, forcing Arabia back into Islam. Under sharia (Islamic law), the death penalty for apostasy is still enforced, as in Chop Chop Square in Riyadh, Saudi Arabia.

Islam was spread by the sword from France to China. For centuries, not only were millions of non-Muslims killed or enslaved, but also tens of thousands of Muslims were killed by fellow Muslims. Historian Will Durant called the take-over of India “the bloodiest story in history.” More Hindus were slaughtered by Muslims than Jews were killed by Nazis. In our day, Iran fought Iraq for eight years, with more deaths than occurred during World War I; Iraq plundered Kuwait and would have taken the entire Gulf region had we “pagans” not intervened; in the last twelve years, one hundred thousand Muslims have been killed by fellow Muslims in Algeria. Similarly, Muslim factions in Afghanistan fight and kill one another, etc.

All nineteen 9/11 hijackers were Muslims, fifteen from Saudi Arabia. I had prayed for years that God would expose the horrifying truth about Islam and its god, Allah, to the world. What could be more revealing than this heinous slaughter of thousands of innocent civilians—a loss considerably greater than that suffered at Pearl Harbor. War was swiftly declared against Japan. This time, war was declared against “terrorism” and the real enemy exonerated. U.S. Secretary of State Colin Powell insists, “Leave Islam out of this—Islam is a peaceful religion!”

Abandoned rental cars and apartments yielded abundant proof that the mass murders had been committed in the name of Allah to advance Islam worldwide. Did a few fanatics “hijack Islam,” as President George W. Bush claimed? No, this is Islam! Many more than on 9/11 had already been killed to the glory of Allah in Indonesia and Nigeria; at least two million have been killed in Sudan since Khartoum adopted sharia in 1993, to say nothing of the hundreds of thousands murdered by Yasser Arafat and his Palestine Liberation Organization in the name of Allah, following the example and teaching of Muhammad.

Incredibly, 9/11 made Muslims the most popular speakers on radio, TV, and in schools across America—and tens of thousands of Americans converted to Islam! Western media fawned over Muslim schoolgirls and women suffering “discrimination” because of their peculiar dress, and aired the complaints of Muslim leaders about “hostility” toward Islam. Yet no mention was made of the millions being killed and maimed by Muslims; the active slave market in the Muslim world; the Muslims being killed who convert to any other religion; the lack of freedom of speech or of the press, etc.; or the fact that no Jew may enter Saudi Arabia, where only Muslims can be citizens and no non-Muslim place of worship may be built.

Farcical statements have become daily fare. ABC News President David Westin told students at Columbia University that objectivity forbade his judging the propriety of flying an occupied jet into the Pentagon! Yet the media condemns Israel for defending itself. Israel’s assassination of Hamas leaders was denounced—but
not the Hamas-trained suicide bombers
sent into Israel to murder innocent
women and children.

The very morning of 9/11, shortly
before the hijackers struck, an editorial in
Al Hayat Al Jadida, Arafat’s official news-
paper, declared, “The suicide bombers
are the salt of the earth, the engines of

strategy of deceit

Democracy? There never was
democracy in a Muslim country—nor
could there be. What madness gives
credence to the lie, “Islam is peace”?
“Peace” in Islam is not what the
West hopes. Arafat said, “Peace for

us is the destruction of Israel.” Allah
commanded Muhammad and all
Muslims to wage jihad to force Islam
on the entire world. The precedent for
Islamic “peace” was set in 628 when
Muhammad, too weak to attack Mecca,
agreed to a ten-year ceasefire (hudna).
This treaty of Hudaybiya established
the irrevocable law of war and peace in
Islam. Neither Arafat nor any other
Muslim has the authority to change
that law.

The best Israel can hope for with
the “Palestinians” is a temporary
hudna. By very definition, a “road
to peace” between Muslims and
Israel is impossible. Bush, Russian
President Vladimir Putin, the UN,
and European Union are knowingly
ignoring the truth. By the law of
Islam, a hudna must be broken as
soon as Muslim forces are strong
enough—just as Muhammad did
after two years, when he had gath-
ered ten thousand jihad warriors and
took over Mecca.

After Arafat signed the 1993 Oslo
Accords, in fear for his life (Egyptian
President Anwar Sadat was murdered for
making “peace”), he quickly assured
Muslims, “This agreement, I am not con-
sidering it more than the agreement . .
signed between our prophet Muhammad
and Quraish [tribe of Mecca].”

Allah of the Kaaba

The first hudna reveals the truth
about Islam and Allah. Why did
Muhammad attempt to lead some fol-
lowers (the first Muslims ever) into
Mecca in 628? To join thousands of
pagan Arabs in the traditional hajj—
the annual pilgrimage to the Kaaba. It
was an idol temple where Allah was
the chief among some 360 gods.

Roman Catholic as well as Protes-
tant leaders insist that Allah is just
another name for the God of the Bible.
The pope kisses the Qur’an, a book that
both denies Christ’s deity and says He
did not die for our sins. Arabic transla-
tions of the Bible use Allah for “God” on

continued on page 28
The phrase God's holy mountain appears eighteen times in the Old Testament; and though it defines two significant locations during different periods of history, in reality it points to the same piece of real estate on this earth. And by scanning the past, present, and prophetic significance of this most sacred plot of land, the most unique in the entire universe, we see God’s plan come into focus as it never has before.

The ancient Jewish prophet Daniel defined the location of “God’s holy mountain” when in prayer he begged the Lord to turn His wrath away from the city of Jerusalem, “thy holy mountain” (Dan. 9:16). Daniel also presented his supplications to the Lord for “the holy mountain of my God” (Dan. 9:20).

Other Scriptures advance our understanding of the term holy mountain of God. It actually refers to the Temple Mount in the city of Jerusalem, as in Daniel 11:45, which speaks of the spot where the Antichrist will establish the long-awaited Temple for the Jewish people at the onset of the Tribulation.

The first mention of the city of Jerusalem is in Genesis 14:18 regarding the King of Salem (Jerusalem), a mysterious personality named Melchizedek.

The “holy city,” Jerusalem, is mentioned another 764 times in both the Old and New Testaments from Joshua 10:1 to Revelation 21:10. In reality, what makes this city at the edge of a desert so important in the history of this world—past, present, and future—is that God has chosen Jerusalem and, in particular, the Temple Mount, as the spot where He will dwell among His people forever (Ps. 132:13-14).

The Temple Mount, as it is known today, is Mount Moriah, where God told Abraham to take his son Isaac and offer him as a sacrifice (Gen. 22). It is also the location of the threshing floor that King David purchased from the Jebusite Oman (also called Araunah, 2 Sam. 24:18-25; 1 Chr. 21:18-30). The third king of Israel, Solomon, took seven years to build the first Jewish Temple on that same Mount Moriah, the Temple Mount (2 Chr. 3:1).

After the Babylonian Empire fell in 539 B.C., Cyrus, leader of the Medo-Persian Empire, allowed the Jewish people to return to Jerusalem to rebuild the Temple on the same spot where the first Temple had stood: Mount Moriah, the Temple Mount (Ezra 1:2-4). This second Temple was actually remodeled into one of the most magnificent buildings in the world under the leadership of Herod the Great, taking some forty-six years to refurbish.

It is interesting to note that almost forty years exactly after Jesus predicted the Temple would be destroyed and not a stone would be left upon another, General Titus, leader of the powerful Roman army, ordered his men to level the Jewish religious center to the ground.

As the Roman army marched across the Kidron Valley from the Mount of Olives to the Temple Mount to dismantle this sacred Jewish structure, Titus remembered to have said that Herod’s Temple was the most beautiful building he had ever seen. And the general had seen the greatest structures in the then-known world.

Enter Islam

After the devastation of the Temple in A.D. 70, this most sacred piece of real estate to the Jewish people lay somewhat idle.
and/or desecrated. Then the Muslim Omar built the Dome of the Rock there. This gold-domed structure on the original site of both the first and second Temples was built in 691 as a commemorative building. The structure has occupied the site of the Jewish Temples more than three hundred years longer than did both Temples put together.

With the building of the Dome of the Rock, the tangible struggle for this most-contested plot of land in all of creation began. And that struggle has only intensified.

Most recently the highest-ranking Muslim cleric in the Middle East, the Mufti of Jerusalem, Sheikh Akram Sabri, astounded the Jewish and Christian world by claiming there is no evidence that a Jewish presence ever existed on the Temple Mount.

In addition to that pronouncement of arrogance, which the Mufti repeated to me when I interviewed the provocative Muslim cleric on the Day of Discovery television program, he also stated that the Al-Aqsa Mosque dates back to the time of Adam and the Garden of Eden.

In a new study by Dr. Yitzhak Reiter, conducted for the Jerusalem Institute for Israel Studies, Reiter stated, "In the last generation, the Islamic and Arab history of Jerusalem has gradually been rewritten. At the heart of this new version is the Arabs’ historic right to Jerusalem and Palestine. The main argument is that the Arabs ruled Jerusalem thousands of years before the children of Israel. In addition to building the Arab-Muslim case, the Muslim thinkers are formulating a denial and negation of the Jewish-Zionist narrative. Included in that effort is the de-Judaizing of the Temple Mount, the Western Wall, and Jerusalem as a whole."

Rewriting History

Muslims around the world are slowly dropping the name Islam gave to the Temple Mount complex, Haram al-Sharif, which gave it its status as the third holiest site in Islam. Instead, the Islamic world is reverting to exclusive use of the earlier name, Al-Aqsa, which it says appears in the Qur’an. The term did only refer to the pewter-domed Mosque at the southern end of the Temple Mount.

The term Al-Aqsa now is being used to refer to the entire Temple Mount complex, including the Western Wall, and not to the mosque alone. This new concept, plus the tradition connecting the three mosques in Mecca, Medina, and Al-Aqsa, is being used by the Palestinians to exert pressure on Muslim states by forcing them to uphold the position that contends, "Making a mockery of Al-Aqsa will lead to a mockery of the holy sites of Mecca and Medina."

The Palestinian Authority-appointed Mufti of Jerusalem, Sheikh Sabri, claims that a verse in the Qur’an mentions Al-Aqsa mosque and adds, "whose surroundings we have blessed," thus merit an expanded interpretation. The "surroundings" are not narrowly defined, continued on page 34
Each year around December, wherever there is a significant Jewish population, television screens across America flash the greeting, “Happy Hanukkah.” A strategically placed station logo is usually seen, insuring credit to the source of this community announcement.

It is a gracious gesture (not to mention good public relations) to the station’s Jewish population. But is that all it is? Does the Jewish holiday of Hanukkah matter only to Jewish people? What if the events of Hanukkah had never happened? What if the Maccabees had lost? The consequences would be far greater than most people realize.

Hanukkah is considered a minor feast primarily because its events occurred after the completion of the Old Testament Scriptures. Since, however, it often coincides with Christmas, many Jewish families place more importance on it, no doubt to provide an opportunity for gift-giving.

In 168 B.C. Syrian ruler Antiochus Epiphanes issued an edict that outlawed all Jewish observances. Jewish people were forced to choose between death and assimilation into pagan culture. Antiochus desecrated the Temple by sacrificing a pig there to the pagan god Zeus. He was positioned, in fact, to threaten the very existence of the Jewish people.

Just outside Jerusalem, in a town called Modiin, one Jewish man led a stand against the Syrians. With his five sons at his side, Mattathias used guerrilla-war tactics against Syrian soldiers. In one such battle, Mattathias lost his life. The mantle of leadership then fell to his oldest son, Judah, who was called the “Maccabee,” meaning, “hammer.”

Three years of fighting ensued, but Judah finally led his people to victory, capturing the Temple Mount in 165 B.C. However, the once magnificent Temple lay in ruin, despicably desecrated by Syrian soldiers. Immediately the Jewish people began to clean up the site in order to rededicate the holy Temple.

Sometime during those early days a story arose that there was only enough consecrated oil to light the seven-branched Temple menorah for one day. But it would take longer than that to consecrate more oil. The menorah was lit from the small cruise of oil; but instead of burning only one day, the menorah stayed lit for eight days, providing enough time for newly consecrated oil to be acquired. Regarded as the miracle of the lights, Hanukkah links Jews together as a people, a nation that has been divinely preserved.

But what if the Maccabees had lost? First, there would be no public service announcements wishing Jewish people a happy Hanukkah because there would be no Jews.

Though that thought appeals to a sizable portion of the world’s population today, most people don’t consider the implications. If the world had become Jewless under Antiochus, the results would have been devastating for humanity.

A Jewless world from 165 B.C. would mean that many of you reading this article might not be here today. Besides

continued on page 34
Amina Lawal, a 30-year-old woman accused of adultery, was tried in a Nigerian court and found guilty. She was a divorced mother who bore a child out of wedlock. For her crime, she was sentenced to execution by stoning, a fate that "would involve being buried up to her neck in sand and have rocks thrown at her head."

What type of legal system demands such punishment? Islamic Sharia law—the same system used to persecute Christians in Muslim countries and the same system now approved for Muslims in Ontario, Canada, contrary to Canadian law.

Sharia literally means "the path to the watering hole." The Qur'an refers to it in 45:17 in a section on kneeling: "Then we gave you a Sharia in religion, follow it, and do not follow the lust of those who do not know."

In Saudi Arabia, it is Sharia that leads to beheadings in the town square. Punishments also include, but are not limited to, floggings, lashings, and amputations.

The system, wrote journalist Susie Steiner, "denotes an Islamic way of life that is more than a system of criminal justice. Sharia is a religious code for living."

Calling the Sharia "law" can be somewhat misleading because it extends far beyond law into the private religious, political, social, and domestic lives of citizens. In most cases, it enforces the religion's demand of total submission or death.

According to Lynn Welchman, the director of the Center for Islamic and Middle Eastern Law, "Sharia governs the lives of people in ways which are not governed by the law." And she said, "A lot of states in the Middle East are taking more elements of Sharia into their state laws."

But Sharia is making inroads far beyond the Middle East. In Canada, Homa Arjomand leads a movement to stop the use of Sharia there. According to an article titled "Ontario Sharia Tribunals Assailed" by Lynda Hurst in the May 22 issue of the Toronto Star, Homa and her husband paid smugglers $15,000 to get them and their two children out of Iran in 1989. But now Canada is allowing a group called the Islamic Institute of Civil Justice to settle Muslim marriage, family, and business disputes in Ontario using Sharia.

"Arjomand was horrified," wrote Hurst, "the last thing I expected in Canada, the last thing I want, is Sharia law," she says. "Women are not equal under it, therefore it is opposed to Canada's laws and values. The government can't let this happen."

But, Hurst reported, "The government has no intention of stopping it."

In the United Kingdom, "a new generation of white converts [are] being recruited into British Islamic organizations with links to al-Qaeda." The militant al-Muhajiroun group packs them in on Friday nights to hear messages denouncing the West. In an article in the Observer, Burhan Wazir quotes Anjam Choudry, the group's UK chairman: "Al-Muhajiroun has one goal: To topple the U.K. government."

According to an interview with Anjam Choudry, the group's UK chairman: "Al-Muhajiroun has one goal: To topple the U.K. government."

Eventually we would like to see the implementation of the Sharia law in the UK. Under our rule this country would be known as the Islamic Republic of Great Britain. To do that, attracting young Asians is not enough. So we are making a conscious effort to recruit large numbers of non-Muslims."

In the United States more than 150 chapters of the Muslim Students' Association (MSA) now exist on American college campuses. Wrote Jonathan Dowd-Gailey in Middle East Quarterly, At a meeting in Queensborough Community College in New York in March 2003, a guest speaker named Faheed declared, "We reject the U.N., reject America, reject all law and order. The only relationship you should have with America is to topple it. Eventually there will be a Muslim in the White House dictating the laws of Sharia."

Amina Lawal's execution was postponed until January 2004 until she finished nursing her infant. Fortunately, Amina recently escaped her fate and was freed due to an enormous public outcry in the West, including an e-mail crusade by popular American talk-show host Oprah Winfrey. Unfortunately, the same pressure is not being applied to help Christians, also condemned by Sharia.

Nigeria, interestingly, has a "Christian" president who has made it clear the federal government will not dispute the use of Sharia. Said President Olusegun Obasanjo, "Sharia is not a new thing and it's not a thing to be afraid of."

Amina and Homa Arjomand no doubt would disagree.

by Thomas C. Simcox

*ENDNOTES*

1 Susie Steiner, "Sharia Law," August 20, 2002 [www.guardian.co.uk/thesissues/article/0,6512,777372,00.html].
2 Ibid.
3 Ibid.
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5 Burhan Wazir, "Essex boys sign up for 'holy war,'" February 24, 2004 [http://observer.guardian.co.uk/islam/story/0,1442,656221,00.html].
7 Steiner.
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Islam's Bogus Peace from page 23

the pretext that there is no generic term for God in Arabic. In fact, ilah is the generic term, while Allah (a contraction of al-ilah, meaning, "the god") was the name of the Kaaba's chief god that the Meccans had worshiped for centuries. Muhammad's father was named Abdullah, meaning "the slave of Allah."

Under the treaty of Hudaybiya, Muhammad and his Muslim followers were allowed to enter Mecca the following year, 629, joining pagan Arabs in the hajj. So the founder of Islam, a religion that condemns idolatry, led his new Muslim followers to join in the same idolatrous ceremonies that their pagan ancestors had practiced for centuries.

The rituals, in which Muhammad led forty thousand of his followers shortly before his death, included purification rites outside Mecca before approaching the Kaaba, kissing the dark stone embedded in its eastern corner, and reverently touching the sacred stone in the Yamani corner on each of seven circuits around this idol temple. They further included climbing Mt. As-Safa and, from there, running back and forth seven times to the summit of Al-Marwah (Surah 2:158); and going to Wadi Mina to throw seven stones each at three pillars representing Satan, etc. Muhammad retained in Islam all of these superstitions involving the hajj.

After Muhammad broke the hudna and took over Mecca in 630, he briefly allowed non-Muslims access to the Kaaba (from which he had removed the idols) to perform, along with the Muslims, all of the traditional rituals of the hajj. Then he gave the pagans four months to convert to Islam or lose their heads. Thereafter, only Muslims could enter Mecca, as is true today.

So non-Muslim Arabs were no longer allowed to approach the Kaaba to practice the rituals associated with the hajj, though they and their ancestors had done so for centuries. Islam simply took over the Kaaba and claimed its idolatrous rites as its own.

The Hadith (sayings and deeds of Muhammad) is vital to understanding the Qur'an. The most authoritative Hadith is Sahih al-Bukhari. It says (4:636) that the Kaaba was built forty years before the Jewish Temple—but the Qur'an says the Kaaba was built by Abraham and Ishmael more than a thousand years earlier. Both cannot be correct.

Muslims claim the hajj and all of its rituals came down from heaven as a revelation to Muhammad. In reality, Islam carries on Arab paganism minus only the physical idols—plus jihad to force everyone into submission to Allah. Islam also retained from Arab paganism the practices of polygamy and easy divorce, slavery, ceremonial washing away of sins, numerous social laws and customs, etc.

Likewise, the "holy month" Ramadan (observed as a time of peace by pagan Arabs for centuries before Muhammad was born), "in which was revealed the Qur'an" (Surah 2:185), has been kept unchanged in Islam. It was the "revelation" that Muslims could fight during Ramadan (Surah 2:217) (for centuries pagan Arabs laid their weapons aside then) that gave Muhammad the advantage of surprise and his first success after three failed attacks on rich caravans heading for Mecca.

This is Islam. And world domination is the ultimate end it pursues. There is no escaping Allah's command to bring "all people" into submission. The only deterrent to Islam from taking over any given area is its lack of power at the moment.

If America and the West do not face the sober truth, they will awaken one day to nuclear destruction or the horror of chemical and biological devastation. There is no "peace" except where Islam is in control. "Peace" with Muslims is, for Israel and the West, a fool's dream that will turn into a nightmare unless we awaken before it is too late.

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If oil is properly termed black gold, then one would suppose water could properly be termed liquid gold.

Today the search is on for new sources of water to sate the thirst of the world’s population and accommodate the industrial explosion taking place around the globe. A U.S. senator, speaking of the future of the Southwestern states, said the greatest problem will most certainly be finding enough water to accommodate the region’s rapid development.

Israel is not exempt from suffering when it comes to water starvation. Those of us who travel in the Middle East frequently are intrigued by the ups and downs of the Galilee, the nation’s major feeder for the National Water Carrier, Israel’s national water supply system.

Israel’s millennia-long search for water will be ended. God’s land will be well watered, lush, and green. And the source of the verdancy will be the one who once said, "If any man thirst, let him come unto me, and drink" (Jn. 7:37).

And though Israelis would be overjoyed to strike oil, they seem even more concerned about finding new water sources to maintain the present level of agricultural production and to begin developing the parched soil of the Negev, which plays such an important role in Israel’s future.

Cause for optimism has come with the advent of a new desalination plant that began operation a short time ago. The Hof Hacarmel water desalination plant, located in Atlit, desalinizes brinish water drawn from wells and turns it into an annual 2 million cubic meters (about 628.4 million gallons) of drinking water.

Reading reports of the strides in water-making by these entrepreneurs brings to mind the message of Elijah to King Ahab in the book of 1 Kings. After years of devastating drought, the prophet prayed that the Lord would send rain to the parched Holy Land. “And Elijah said unto Ahab, Get thee up, eat and drink; for there is a sound of abundance of rain” (1 Ki. 18:41).

His prophetic word to an unworthy king also reminds us of another, better day, for the future of the land and the Chosen People. For God is the ultimate Giver of life, and one of the primary expressions of that fact is water. Consequently, Scriptures like those in Zechariah related to the Second Coming of the Messiah, are a source of vibrant expectation:

"And it shall be, in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be (Zech 14:8).

Israel’s millennia-long search for water will be ended. God’s land will be well watered, lush, and green. And the source of the verdancy will be the one who once said, "If any man thirst, let him come unto me, and drink" (Jn. 7:37).
Zechariah's Revelation

Zechariah began his fifth vision by relaying the revelation he received from the interpreting angel:

And the angel who talked with me came again, and waked me, as a man that is wakened out of his sleep, And said unto me, What seest thou? And I said, I have looked and beheld, a lampstand all of gold, with a bowl upon the top of it, and its seven lamps on it, and seven pipes to the seven lamps, which are upon the top of it, And two olive trees by it, one upon the right side of the bowl, and the other upon the left side of it (vv. 1-3).

Most likely Zechariah was not asleep as we know it but in a state of spiritual exhaustion or trauma, overwhelmed by the previous four visions that had come to him in quick succession (cf. Dan. 10:8-9).

When the interpreting angel asked Zechariah what he saw, the prophet answered, “a lampstand all of gold” (v. 2). Zechariah described a lampstand that was entirely different from the one standing in the Tabernacle. First, he saw a “bowl [container] upon the top” of it filled with olive oil that flowed to seven lamps. Second, the container had seven tubes connected to each lamp. In Hebrew the text “seven pipes to the seven lamps” reads “seven and seven,” meaning seven pipes were connected to each lamp, making a total of forty-nine tubes, which allowed oil to flow directly to the lamp without the assistance of a priest. Third, an olive tree is pictured on each side of the lampstand, supplying oil directly to the container through “two golden pipes” (v. 12). The olive oil is described as “golden oil,” or yellow in color (v. 12).

The lampstand provided light in the holy place so the priest could see as he ministered. A lighted lampstand also represents the nation of Israel as the Lord’s chosen witness to bring spiritual light to a world living in pagan darkness.

Zechariah asked the interpreting angel, “What are these, my lord?” (v. 4).

The angel answered the question with a question: “Knowest thou not what these are?” (v. 5). The angel’s question intimated that Zechariah, who was a priest as well as prophet, should have understood what he saw. The question is not answered until the end of the chapter.

Zerubbabel Rebuilds

The angel continued to give Zechariah further revelation: “This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts” (v. 6).

Zerubbabel, who had laid the foundation of the second Temple sixteen years earlier, was assured he would complete the task, but not by might (human strength, wisdom, wealth, or military force) or by any human power. The insurmountable difficulties in completing the construction could be overcome only by the power of God’s Spirit. A finished Temple would provide irrefutable evidence to Zechariah and Zerubbabel that God’s Spirit alone accomplished the task, not Israel.

The angel revealed that Zerubbabel would face great obstacles and opposition:

Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the headstone of it with shoutings, crying, Grace, grace unto it (v. 7).

The word who is used to personify the phrase great mountain, which is a metaphor for the obstacles and opposition that confronted Zerubbabel. He started to rebuild the Temple after the Jewish remnant had returned to Jerusalem (cf. Ezra 3:8), and he immediately faced what seemed to be insurmountable problems.

Gentiles living in the land tried to stop the Temple reconstruction in three ways. (See Ezra 4:1–24.) First they wanted to help with the task but were rejected because they did not follow the God of Israel. Making an ungodly alliance with these people would have diverted Israel and weakened the Jewish nation’s resolve to finish the project.

Then those Gentiles tried to discourage and intimidate the workers by hiring counselors to frustrate construction. Finally, those opposing the project wrote letters of complaint to King Artaxerxes, petitioning him to shut down the project. Nevertheless, this
seeming mountain of opposition would “become a plain,” or be leveled by the Lord, so Zerubbabel’s Temple could be expeditiously completed.

And it was completed when Zerubbabel capped it off with a “headstone” (v. 7). This was not the foundation stone laid sixteen years earlier. It was the “top stone,” or last stone, put in place to complete the Temple. When Zerubbabel set the headstone in place, shouts of “grace, grace unto it” (v. 7) could be heard echoing throughout Jerusalem. The word grace can be interpreted as a request for God to bless the worship place with His favor; or it could be interpreted as the people praising God for His favor in restoring the beautiful Temple for Israel.

Zechariah’s confidence in the Temple’s completion received a boost by an encouraging word of assurance from the interpreting angel. The prophet wrote, Moreover, the word of the LORD came unto me, saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it, and thou shalt know that the LORD of hosts hath sent me unto you (vv. 8-9).

These verses are not a repeat of verse 7 but an emphatic announcement that what Zerubbabel had begun, he would finish. This encouragement came from the “LORD of hosts” (Jehovah of armies), a phrase used by the post-exilic prophets to describe an all-powerful God who will accomplish what He decrees.

Great hope filled the elders of Judah, who envisioned a Temple possessing the glories they had gazed on before their captivity. But as the walls went up, people’s spirits came down. Those who had not seen the grandeur of Solomon’s Temple praised the Lord. But the older generation, who lived before the destruction of Solomon’s Temple, wept loudly and profusely because Zerubbabel’s Temple was nothing in comparison to Solomon’s. They scorned the new structure as insignificant compared to the first Temple because it was small and plain.

Zechariah silenced the critics with a word from God: “For who hath despised the day of small things?” (v. 10). The Lord rebuked those who scorned. Nothing God has commissioned to be built for His glory should be considered insignificant. God often uses so-called small people and places to accomplish great projects.

As the Temple went up, the nation’s attitude changed from one of criticism to rejoicing. Zechariah wrote, For they shall rejoice, and shall see the plumb line [plumb line] in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth (v. 10).

The plumb line in Zerubbabel’s hand was to assure proper alignment of the stones as Temple construction moved speedily ahead. While Zerubbabel worked, the Lord watched “with those seven,” that is, “the eyes of the LORD, which run to and fro through the whole earth” (v. 10, cf. 3:9).

Nothing is hidden from God’s infinite intelligence and omniscience. The Lord’s eyes scrutinize the world. He providentially watches over and cares for Israel against its enemies and will accomplish His sovereign program for the Jewish people. God had commissioned the Temple’s construction, and no one had a right to despise it.

Zechariah’s message greatly encouraged both Zerubbabel and the Jewish remnant, both of whom were equipped and sustained by God’s Spirit to finish building the second Temple. Zerubbabel completed the work four years later in 516 B.C. (Ezra 6:15).

Zechariah’s Response

Zechariah, excited about the revelation he had received and knowing his question about the olive trees in verse 4 had not been answered, quickly responded with one question and then another: What are these two olive trees upon the right side of the lampstand and upon the left side of it? . . . What are these two olive branches [literally, ears of olives, a cluster of olives] which, through the two golden pipes, empty the golden oil out of themselves? (vv. 11-12; cf. v. 3).

Again, the angel answered Zechariah’s question with a question: “Knowest thou not what these are?” Zechariah responded again, “No, my lord” (v. 13).

Then the angel revealed, “These are the two anointed ones, that stand by the Lord of the whole earth” (v. 14). The word these refers to the two branches of the oil tree (v. 12) and, indirectly, to the two olive trees (v. 11). The two are “anointed sons” (literally, sons of oil), or channels through which oil flows.

Anointing oil was used to consecrate high priests and kings; it was poured over their heads to symbolize their being endowed with God’s Spirit.

Though not stated, Zerubbabel (the civil leader) and Joshua (the high priest) represent the two anointed ones who “stand by the Lord of the whole earth.” Zerubbabel, a descendant of King David, and Joshua are anointed servants chosen by the Lord to head the nation and represent Israel before Him.

They also prefigure the two witnesses in Revelation 11:4 who are described as olive trees and lampstands, filled with the Holy Spirit as the witnesses of Christ during the Tribulation, shortly before He returns to earth.

The lampstand, together with Zerubbabel and Joshua, prefigures Jesus the Messiah, who will function as the Messianic King-Priest at His Second Coming. He will be the light of a godly Temple in the Millenium, reign and rule as King-Priest, and bring blessing through a redeemed Israel as Lord and Light to the nations of the world.

The prophet’s message is an encouragement to believers today. Everyone serving the Lord needs the anointing power of the Holy Spirit. His servants should never despise small beginnings when the Lord is in them. God is sovereign over the earth, and His prophetic program will succeed and accomplish what He has divinely decreed. Truly, it is neither by might, nor by power, but by the Spirit of God that a servant accomplishes the Lord’s work.

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God Is True and Truth
(Part 2)

The previous article demonstrated how the Scriptures associate what is true and truth with God. Those associations indicate several facts concerning the God of the Bible. He is ultimate reality. His revealed existence is a firm, dependable fact. He is the only God who does exist; therefore, He is genuine, or real, in contrast with all other gods. They are nonexistent, not real.

Absolute truth is an essential aspect of God’s nature, and He is the fountainhead and ultimate source of truth. He will never deviate from His truth. Every word, every revelation that God has given to mankind is true, reliable, and will endure forever. God demonstrates this fact by keeping promises He has made and fulfilling prophecies of future events He has revealed. The Bible is God’s trustworthy, reliable book of truth to mankind. All of God’s works and judgments are done in accord with truth.

These concepts are emphasized even more by the biblical associations of true and/or truth with each of the three Persons of the triune Godhead.

Associations With the Father

Associations of true. Jesus called the Father “the only true God” (Jn. 17:3; see v. 1). He thereby indicated that the Father is the only “genuine” or “real” God “in contrast to other gods, who are not real.”

Jesus said, “There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true” (Jn. 5:32). He thereby asserted that this witness concerning Him was “dependable.”

Several New Testament scholars claim that, in this context, Jesus was referring to the Father’s witness concerning Him.4

Associations of truth. Jesus declared that the Father shall be and must be worshiped “in truth” (Jn. 4:23–24). Worship of the Father must be genuine and must ascribe to Him worth that corresponds with the reality of His existence, nature, character, authority, thoughts, and ways.

James asserted that the Father uses “the word of truth” to produce regeneration (the new birth) in people (Jas. 1:17–18). He thereby indicated that the gospel message concerning the death, burial, and resurrection of Jesus Christ is a declaration of reality—what actually happened—not falsehood. Therefore, the Father uses an absolutely reliable message to change lives.

The Father commands believers to walk in truth (2 Jn. 4). He requires them to live their lives in light of the reality of His existence and in conformity with His revealed thoughts and ways on a daily basis.

The apostle John stated that Jesus “was the true Light” (Jn. 1:9). John’s point was that God’s Son came to the world and became incarnated in human flesh in order to be the ultimate revelation of divine reality to all mankind.5

Jesus made the following claim concerning Himself: As the one who seeks the glory of the Father, He “is true, and no unrighteousness is in him” (Jn. 7:18). He thereby asserted that He is “truthful, righteous,” and “honest.”6

The Pharisees asserted that Jesus’ witness concerning who He was was false. Jesus insisted that His witness was “true” (Jn. 8:14). He meant that it was “dependable.”7 He based that claim on the fact that He possessed knowledge about Himself that they did not have.

Jesus declared that His “judgment is true” (Jn. 8:16), meaning it is “dependable.”8 Because of His relationship with the Father, His judgment is in harmony with Him.9

Many people claimed that “all things” John the Baptist spoke about Jesus “were true” (Jn. 10:41).

Jesus said, “I am the true vine” (Jn. 15:1), the “genuine” or “real”10 source of spiritual life and fruitful ministry in contrast with false sources.

Jesus also claimed to be “the true bread from heaven” that the Father gave (Jn. 6:32). As such, He is the “genuine” or “real”11 giver of spiritual “life unto the world” (Jn. 6:33).

The Lord claimed that He “is true” (Rev. 3:7) and “the Amen, the faithful and true witness” (Rev. 3:14). He thereby indicated that He is “dependable” as a person and as a witness.12

The fact that Jesus is dependable will be emphasized again at His Second Coming out of heaven. At that time He will be called “Faithful and True” (Rev. 19:11).13
Associations of truth. Disciples of the Pharisees and Herodians deceitfully said, “Master, we know that thou . . . teachest the way of God in truth” (Mt. 22:16). They thereby claimed that Jesus did “indeed” do this.14

A scribe claimed that Jesus made a statement in accord with “the truth,” or “truth” (Mk. 12:32).15

The apostle John stated that Jesus Christ, the incarnated Son of God, was “full of . . . truth” (Jn. 1:14). Since the Son of God is absolute deity and since absolute truth is an essential aspect of deity, John asserted that Jesus was the total embodiment of absolute truth in human flesh. As such, He could accurately reveal the reality of God in a manner that mankind could understand.

John also said, “truth came by Jesus Christ” (Jn. 1:17). This did not mean that God had given no truth to mankind before Christ became incarnated. God had revealed some truth through such means as the created universe, dreams, and prophesied statements in Old Testament times. But not until Christ’s incarnation had the total embodiment of absolute truth been given to the world.

Because Jesus was the total embodiment of absolute truth in human flesh, He could honestly say, “I am . . . the truth” (Jn. 14:6) and make the following claim: “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth” (Jn. 18:37). That witness involved the revelation of “divine reality” to mankind.16

Because Jesus was the total embodiment of absolute truth in human flesh, Paul could state, “the truth is in Jesus” (Eph. 4:21). Paul meant “the very truth of God, truth itself resides in Him.”17

Jesus claimed He told “the truth,” what corresponded to reality (Jn. 8:40, 45; 16:17).

Jesus indicated that John the Baptist’s testimony concerning Him was a “witness unto the truth” (Jn. 5:33). It substantiated the truthfulness of Jesus’ claims about Himself.

Paul declared that Jesus “was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers” (Rom. 15:8). Through His ministry, Jesus confirmed the “reliability,” or “trustworthiness,” of the covenant commitments that God made to Abraham, Isaac, and Jacob.18

Many people claimed that Jesus truly (“of a truth”) was “the Prophet” God had promised (Dt. 18:15-19) to raise up for Israel in the future (Jn. 6:14; 7:40).

Paul asserted that the gospel message concerning the death, burial, and resurrection of Jesus Christ is “the truth” (Gal. 2:5, 14; Eph. 1:13; Col. 1:5).

Associations With the Holy Spirit

Associations of truth. The apostle John declared, “The Spirit is [the] truth” (1 Jn. 5:6). (The Greek text contains the definite article the before the word truth.) John used the identical words regarding the Spirit that Jesus used regarding Himself in His claim, “I am . . . the truth” (Jn. 14:6). W. E. Vine signified that John thereby “conveys through this latter statement the Deity of the Holy Spirit. . . . He is one in Divine nature with the Father and the Son.”19

Since the Spirit is absolute deity and since absolute truth is an essential aspect of deity, John asserted that the Holy Spirit as a Person was also the total embodiment of absolute truth. As such, He, too, could accurately reveal the reality of God to mankind.

Because the Spirit was also the total embodiment of absolute truth, Jesus repeatedly called Him “the Spirit of [the] truth.” (The Greek text contains the definite article the before the word truth [Jn. 14:17; 15:26; 16:13].) Jesus also indicated that, as the Spirit of the truth, the Holy Spirit would bring to the apostles’ remembrance all the truth that Jesus had already taught them (Jn. 14:26), would reveal to them all the additional truth that Christ wanted taught after His ascension (Jn. 14:26; 16:12-13), and would glorify Jesus (Jn. 16:14-15) and testify concerning Him (Jn. 15:26).

John indicated that, because the Spirit is the truth, He does bear witness concerning Jesus Christ (1 Jn. 5:6).

Conclusion

The triune God of the Bible, including all three Persons of the Godhead, is the only God who genuinely exists. God is ultimate reality. Truth is an essential aspect of God’s nature. Therefore, God is the fountainhead, or ultimate source, of truth. Each Person of the Godhead is the full embodiment of absolute truth. God’s revelation to mankind is truth.

These conclusions prompt an awesome implication. All people who reject the God of the Bible (including Jesus Christ) and God’s revelation to mankind thereby reject ultimate reality and truth. They resort to a view of reality and truth that is contrary to ultimate reality and truth and, therefore, is false. Though they may insist that they are wise to do so (Rom. 1:18-25), in reality they are blinded by God’s ultimate enemy, Satan (2 Cor. 4:3-4), and are subject to his power of spiritual darkness (Col. 1:13). Satan also rejected the ultimate reality and truth of God. As a result, Jesus said that Satan “abode not in the truth” and “there is no truth in him” (Jn. 8:44).

ENDNOTES


4 Arndt and Gingrich, “alethes,” 36.


7 Ibid.

8 Morris, 441.


10 Ibid.

11 Ibid.

12 Ibid.

13 Ibid., “aletheia,” 35.

14 Ibid.


16 Morris, 294.


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the many Jewish doctors who have routinely saved lives, Jewish people discovered many life-saving medicines. A Jewless world also would mean the loss of rich music, art, and literature.

Had the Maccabees lost, America might have lost the American Revolution. A Jewish man named Hayam Solomon heavily financed that war, leaving him penniless. And had the American colonists lost, life, you will agree, would be extremely different today.

Yet something far greater transcends even those legitimate consequences. If the Jewish people had been destroyed in 165 B.C., no special Jewish baby named Jesus could have been born in Bethlehem some 160 years later.

And if Jesus had not come, mankind would be hopelessly and eternally lost in its trespasses and sins. Gone would be hopelessly and eternally lost in its trespasses and sins. Gone would be the Messianic hope and all it entails. And just as there would be no "Happy Hanukkah" public service greetings, there would be no "Merry Christmas" greetings either. For if Antiochus had won and eliminated the Jews, there would be no Christ and no Christmas.

by Steve Herzig

**God's Holy Mountain from page 25**

as was the case in the past. They now provide opening for the interpretation that Al-Aqsa refers to all of Jerusalem and, most recently, all of Israel.

Sabri says there are no remnants proving the Jewish claim that a Jewish Temple stood on the site. This mindset goes along with the new "history" that says accounts of the first and second Temples are nothing but lies fabricated by the Jews. In public discourse among Arabs, participants regularly add the word al-maz'um—that is, "the presumptive" or "fabricated"—when referring to the Jewish Temple.

Recently appearing on the Internet site of the northern branch of the Islamic Movement was an article in which Egyptian archaeologist Abed al-Rahim Rihan Barakat, manager of the archaeological site at Dahab in Sinai, wrote, "The myth of the fabricated Temple is the greatest crime of historical forgery."

There is also a fatwa (Islamic ruling) on the Internet site of the Waqf in Jerusalem that states neither David nor Solomon nor Herod built any Jewish Temples; rather, they repaired something that had been there since the time of Adam. In line with that fatwa is Mufti Sabri’s statement to me on Day of Discovery, claiming the Al-Aqsa Mosque dates all the way back to the time of Adam and the Garden of Eden.

The mufti’s statement about the connection of Al-Aqsa Mosque and the Garden of Eden is, I believe, at the heart of the present-day controversy surrounding the Temple Mount. For thousands of years the Jewish tradition has been that the stone under the gold-domed Dome of the Rock is the "Foundation Stone," the location of the creation of Adam by the Lord.

Thus the tradition of many religious Jews is that the original site of the Garden of Eden is what we know today as the Temple Mount. In a conversation I had with Rabbi Chaim Richman, who is involved with the Temple Institute and its efforts to rebuild the Temple on the Temple Mount, Rabbi Richman made what to me was a compelling case for his contention that the Garden of Eden was located there some six thousand years ago. It begins with a study of the words holy mountain in the Old Testament.

That phrase is used eighteen times in the Bible. In Ezekiel 28:14, 16 that phrase and mountain of God refer to the Garden of Eden in its context. The other sixteen times the phrase refers to the Temple Mount in Jerusalem (i.e., Dan. 9:16, 20). A close study leads some of us to believe that the Temple Mount is indeed the site of the Garden of Eden.

Thus this spot is sacred to Jews, Muslims, and Christians.

God choose the Temple Mount for the House where His Son, Jesus Christ, will dwell forever among His people, the Jewish people. That Temple will be built by Jesus himself (Zech. 6:12) when He returns to the earth at His Second Coming. Until then, the Temple Mount will remain a center of controversy and conflict as Jews and Muslims battle for its control.

There is only one solution: the return of Jesus Christ to claim His rightful ownership of the location for His eternal reign.

Yasser Arafat’s comments to Arab ambassadors in Stockholm, Sweden, January 30, 1996, and reported by Cal Thomas in his March 3, 1996, column in The Washington Times:

"The PLO [Palestine Liberation Organization] will now concentrate on splitting Israel psychologically into two camps. . . . We plan to eliminate the state of Israel and establish a Palestinian state. We will make life unbearable for Jews by psychological warfare and population explosion. Jews will not want to live among Arabs. I have no use for Jews. . . . We Palestinians will take over everything, including all of Jerusalem."

Jimmy De Young is the director of Shofar Communications in Jerusalem, Israel. His news broadcasts and radio commentaries are heard throughout the United States.
This is the season to fight your way through crowded malls, spend every dime you have, and max out your credit cards trying to buy gifts for those you love—and some for those you don’t.

But the greatest gift of all won’t cost you a cent. You won’t have to stand in a jam-packed store, waiting to be waited on, in order to purchase it. You won’t need to dig into your wallet to pay for it. And you won’t need to whip out your credit card to add one more charge to your already burdened account.

In fact, you can’t even buy this gift. All you can do is receive it. Someone else already bought it for you. And it cost Him everything.

Actually, it’s a gift with many facets, like a jewel—but so much better. It will never go out of fashion. You don’t have to worry about losing it. It can’t be torn or stolen. It will never break or need repair. You don’t have to purchase a warranty for it. And it will only improve as the years go by.

There happen to be enough of these gifts for everyone in the whole world. Unfortunately, many people don’t know about them, or they don’t understand that all they have to do is ask. No one who asks is ever turned down.

It’s the best Christmas gift you’ll ever receive. Here are a few of the things that come with it: forgiveness of sin (Eph. 1:7), peace (Jn. 14:27), love (Rom. 8:35), everlasting life (Jn. 3:16), abundant life (Jn. 10:10), a guaranteed inheritance (Eph. 1:3, 11, 14), and a brand new body someday (1 Cor. 15:50–54).

To receive this gift, all you have to do is agree with God that you are a sinner. The Bible says, “There is not a just man upon earth, that doeth good and sinneth not” (Ecc. 7:20). If you have ever done anything that God Himself wouldn’t do, you fall short of God’s standard (Lev. 20:7; Rom. 3:23). So you qualify for this gift. In fact, you need it. That’s why God prepared it for you.

“God commendeth his love toward us in that, while we were yet sinners, Christ [Messiah] died for us” (Rom. 5:8). Jesus took the punishment for your sin because He loves you. And because He’s God, He arose from the dead and stands ready to give you the gift of eternal life. All you have to do is ask.

How can you be sure He’ll actually give it to you? Because He says, “him that cometh to me I will in no wise cast out” (Jn. 6:37). “For the wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord” (Rom. 6:23).

Wouldn’t you like to receive God’s free gift of eternal life right now? Just ask. It’ll be the greatest gift you’ve ever gotten. And what better time to receive it than today!
WE often report in this space statistics related to Christian persecution. We’ve publicized the horror of the genocide being committed by Muslim radicals in Darfur, Sudan, which is so massive it defies adequate description. Usually, most of the attacks against believers are the work of Islamists obsessed with annihilating Christians in countries Muslims claim as their own.

However, Muslim areas are not the only places where believers are suffering at the hands of militants who use violence to crush a witness for the gospel.

A recent report from India bears this out. According to an incident reported by Compass Direct, an Indian pastor was brutally attacked and barely escaped with his life.

Letthang Gangte, a missionary serving with the Evangelical Congregational Church of India, had ministered in the village of Rajghat since 1995. At about 3 A.M. on April 19, during a heavy downpour, a group of militant Hindus armed with knives and spears broke into the Gangte’s mud hut and viciously slashed the pastor, his wife, and their two young children.

Compass Direct said the pastor, beaten and stabbed repeatedly, suffered deep head and back wounds, as well as a deep stab wound in his stomach. Despite his injuries, Letthang attempted to protect his family. But there was little he could do. His wife sustained serious wounds to her head and one arm. Even daughter Bebem, 7, and son Bawilun, 10, were slashed on their lower bodies.

When the attack was reported to local police, the family was informed there was nothing that could be done until they could provide the identities of their attackers. The police were unwilling to do any credible investigation of their own.

A month later, the wife of another pastor was kidnapped by Hindu extremists in Gujarat, India. At this writing, she is still in captivity. Again the police have refused to act, even though eyewitnesses identified the abductors.

It seems incongruous that Hindus, who profess to revere all things living, have launched killing sprees. They profess to believe that people are free to choose their form of worship because all paths, they assert, ultimately lead to God. Evidently, this reverence for life and freedom of worship does not extend to Christians.

Pastor Gangte worked among animist tribal people, and his commitment to reach them with the gospel message has not been diminished. He told Compass Direct he will not leave his field of service, “even if it means the end of life for myself and my family.”

Compass Direct said the Gangte’s sending church is preparing plans for a brick dwelling to replace the family mud hut in hopes it will provide better protection. The attackers broke into the hut by hacking through the rain-soaked mud walls.

The courage of this man and his family should inspire everyone committed to serving Christ. The fact that they will return despite the danger shows their deep-seated love for the souls of the lost. Such conviction rings with the spirit of the early saints.

Above: Noura Silaman (21) cries as she does not have food to take care of her nine-month-old niece, in Jebel Mara Mountains of Darfur, Sudan (Tore Bergsaker/Corbis). Top right: Missionary Letthang Gangte who was brutally attacked by militant Hindus (Compass Direct).
On another front, the killing in Darfur, Sudan, continues. While the Sudanese government makes every attempt to convince the international community that things aren't as bad as they seem, nothing has changed.

Since February of 2003, Sudanese government forces and Arab militias known internationally as the Janaweeds have committed war crimes, crimes against humanity, and acts of ethnic cleansing.

Despite Sudan’s public denials of links with these rampaging militias, hundreds of eyewitness testimonies highlight the Sudanese government’s policy of aiding and supporting these killers.

Predictably, the secular news media has been virtually silent about the issue. Belatedly, they have begun to report the immensity of the slaughter. The United Nations now estimates that at least 30,000 to 50,000 people have died, and approximately 200,000 have fled to neighboring Chad, an impoverished nation hardly able to substantially aid these refugees.

But what of the people forced to remain in Darfur? An estimated 1.2 million remain to face the consequences of the killing squads.

As late as July, innocent civilians have been attacked and killed in joint government and Janaweeds raids. The attackers loot marketplaces, deliberately killing civilians and, in some cases, chaining victims to trees and burning them alive.

Stories abound of sexual violence against women and girls taking place daily in the horror that is Darfur. In addition to raiding camel, cattle, and other livestock, the Janaweeds and government forces seize young women as “rewards” for their atrocities.

The same tactic was common when the Sudanese government moved against the black Nuba Christians in southern Sudan. Entire villages were burned, and pastors were slain and, in some cases, crucified. Young girls were sold into slavery, while others were stuffed into refugee camps where survival was conditioned on one factor: conversion to Islam. Convert and receive food; refuse to renounce your faith and starve. For many believers, starvation has been the only choice.

And what is the goal of an Islamic government professedly committed to love and peace? The establishment of a pure Islamic state—a pure Islamic society. And in the world of fundamental Islam, Christians, and even Muslims who do not agree with this vision of Islamic utopia, are considered unworthy to survive.

How does this philosophy differ from Adolf Hitler’s fantasy of a thousand-year Reich and pure Aryan race? It doesn’t. Yet such evil will continue as long as civilized people stand aside and allow it.
Vacation Bible School was just around the corner. And a welcome corner it was, too. The weather always seemed perfect in North Carolina, and I looked forward to seeing my four-year-old daughter attend VBS at the little country church where her father had grown up. My husband’s grave was in the cemetery across the road, a painful reminder that he had died too young and left us behind.

So Jamie and I drove down from New Jersey. Little in life made me happier in those days than being with James’ s mother and sisters. VBS came at the perfect time that summer because there were big doings at his sister’s marina, and the place was hopping. It was the marina’s annual shark tournament. Boats were arriving from everywhere, and my brother-in-law was peddling commemorative T-shirts to immortalize the event.

Anxious to be supportive, I got a T-shirt and proudly donned it to advertise the tournament on the first day of VBS.

"Well, I guess I’m ready to go. I’ll be back later," I told my mother-in-law as I prepared to take Jamie to church.

For some reason, Mrs. Bennett looked at me oddly. She was an 82-year-old widow who loved Jesus with all her heart and had walked with the Lord since she was 15. I, on the other hand, was a brand new believer whose enthusiasm was only overshadowed by her ignorance. "Lorna," my mother-in-law said in a soft southern voice, "do you really think you should wear that shirt to church?"

I briefly contemplated the design: a shark with its mouth open, baring its big, ugly teeth. Unattractive though it was, it didn’t seem too bad.

"Sure. What’s wrong with it?" I asked. And not really waiting for her answer, off I went.

It didn’t dawn on me until much later that it wasn’t the shark my mother-in-law disliked; it was the beer advertisement emblazoned on the front! I cringe to think I ever wore that shirt. But I was a young Christian and needed someone to teach me the principles of the faith.

When Ruth told Naomi of Boaz’s kindness, Naomi praised God and wisely counseled Ruth to stay in Boaz’s fields: “It is good, my daughter, that thou go out with his maidens, that they meet thee not in any other field” (Ruth 2:22).

Later Naomi told Ruth how to go about requesting that Boaz perform the duty of a near kinsman by marrying her to raise up children to her dead husband, according to the Israelite law of levirate marriage (Ruth 3). Ruth, of course, married Boaz and later became King David’s great-grandmother (4:22) and one of only four women mentioned in the genealogy of Christ (Mt. 1:5).

In many ways, Naomi was to Ruth what the apostle Paul was to Timothy—a parent in the faith.

All new believers need a Naomi, someone older in the Lord who can teach them how to walk by faith, apply the Bible to their daily lives, and reach others with the gospel of salvation that reached them. The apostle Paul wrote that older women should “teach the young . . . that the word of God be not blasphemed” (Ti. 2:3-5).
Perhaps one of the most famous men in the world when it came to discipleship was Dawson Trotman, who founded The Navigators in 1933. Christians, said Trotman, were born to reproduce spiritually. And if they did not, something was wrong.

While working as a truck driver, Trotman taught a born-again sailor named Les Spencer how to live for Christ: "We spent time together. We took care of his problems and taught him not only to hear God's Word and to read it, but also how to study it." But Spencer was having trouble finding men on his ship whom he could teach.

Wrote Trotman,

I said to him, "Listen, you ask God to give you one. You can't have two until you have one. Ask God to give you a man after your own heart."

He began to pray. One day he came to me and said, "I think I've found him." Later he brought the young fellow over. Three months from the time that I started to work with him, he had found a man of like heart. He worked with this new babe in Christ and those two fellows began to grow and spiritually reproduce. On that ship 125 men found the Savior before it was sunk at Pearl Harbor.3

Today The Navigators spans the globe and is devoted to helping each one reach one and each one teach one.

Everyone is either a Ruth or a Naomi—someone who needs to be taught or someone who needs to teach. Just as I needed someone to teach me, among other things, not to be a walking beer advertisement, every believer needs, as Trotman said, "a spiritual parent to take care of him and give him the spiritual food God has provided for his normal growth."3

"Men, where is your man? Women, where is your woman? Where is your girl? Where is the one whom you led to Christ and who is now going on with Him?"4

Are you a Naomi? If you are, where is your Ruth?

1 Herbert Lockyer, All the Women of the Bible (Grand Rapids: Zondervan, n.d.), 117.
2 Dawson Trotman, Born to Reproduce [www.gospelcom.net/navs/collegiate/resources/bornstoreproduce.pdf], 3.
3 Ibid., 6.
4 Ibid., 4.

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I certify that the statements made by me above are correct and complete. William E. Sutter, President
All terrorists are Muslims

_Arutz_7—"The Painful Truth: All the World Terrorists are Muslims!"

So writes Abdulrahman al-Rashed, general manager of Al-Arabiya television, in his daily column published in the _A-Sharq Al-Awsat_ newspaper.

“Our terrorist sons are an end-product of our corrupted culture,” writes Al-Rashed, as reported by Susan Sevareid of the Associated Press. He reviewed a list of recent attacks by Islamic extremist groups—in Russia, Iraq, Sudan, Saudi Arabia, and Yemen.

“Most perpetrators of suicide operations in buses, schools, and residential buildings around the world for the past ten years have been Muslims,” wrote Al-Rashed. He said that Muslims should not try to ignore the facts, and that they will be unable to cleanse their image unless “we admit the scandalous facts. . . . The picture is humiliating, painful and harsh for all of us.”

Sevareid also quoted Ahmed Bahgat, an Islamist columnist for Egypt’s leading pro-government newspaper, _Al-Ahram_, who wrote that the images “showed Muslims as monsters who are fed by the blood of children and the pain of their families.” “If all the enemies of Islam united together and decided to harm it,” Bahgat wrote, “they wouldn’t have ruined and harmed its image as much as the sons of Islam have done by their stupidity, miscalculations, and misunderstanding of the nature of this age.”

PA says Bible not Jewish but Arab history

_Arutz_7—A recent educational program on Palestinian Authority (PA) TV taught that the Jews of biblical history and those of today have no connection, and that accepted Jewish history in the land of Israel is essentially “Arab history.”

Palestinian Media Watch (PMW), a watchdog organization monitoring PA media, reports that two senior PA historians, guests on the television program, went to great lengths to deny ancient Jewish history and erase the Jewish connection to Israel while at the same time describing a contrived, ancient Palestinian-Arab history and creating a historical connection to the land that never existed.

“Two central components of this Palestinian myth,” PMW Director Itamar Marcus writes, “consist of turning biblical Israelites into Muslim-Arabs, while teaching that the Palestinians are the descendants of the biblical Canaanites, who are also turned into Arabs. With both the Canaanites and Israelites becoming Arabs and the religion of ancient Israel becoming Islam, the PA takes authentic Jewish history, documented by thousands of years of continuous literature, and cross-sets out the word ‘Jewish’ and replaces it with the word ‘Arab.’

Marcus continues, “This creative historical revisionism is not new in the PA. . . . The PA is struggling with the challenge of creating a Palestinian national identity when no Palestinian national history exists.”

PMW notes some of the main points brought out in the broadcast:

1) The Hebrews of the Bible have no connection to the Jews of today. (2) The Hebrews of the Bible were Arabs. (3) The prophets of the Bible were Muslims. (4) Biblical King Solomon was a Muslim prophet. (5) Solomon’s Temple was not built by Israelites but by Arab Canaanites. (6) The Canaanites are the forefathers of the Palestinians. (7) The Bible is legends based on what Jews imagined and not on history. (8) The Jews today are descendants of a 13th Century Khazar tribe with no history in the land of Israel. (9) The location of the Temple Mount in Jerusalem is a Zionist invention. (10) Zionism is Racism.

Four Israelis almost lynched

_Arutz_7—“They are simply animals. They walk around freely amongst us, but if we make a mistake and come to their areas, it could cost us our lives.”

So said Yaakov Shabo, one of four Israelis who made a wrong turn into an Arab-populated neighborhood and were saved at the last moment from a lynching. “Another minute and I would have been dead,” another of the Israelis said.

Shabo said that he and three others were on their way from Beit El to Jerusalem when they arrived in the area of the Atarot Airport and turned right instead of left: “The problem was that our driver didn’t know the way, and the escort somehow got lost, and when we arrived at the checkpoint, the soldiers waved us on [assuming we were Arabs] instead of checking us. Very soon we realized our mistake, and tried to turn around, but then a mob of Arabs came out and started stoning us—rocks, metal pipes and debris, concrete blocks, whatever they had.”

Shabo said that among the hundreds who attacked, “they were all happy to kill Jews. None of them tried to save us—except for two who acted like human beings. They told us to get out of the truck and they would get us out of there safely. I said, ‘What about the truck?’ They said, ‘Forget about the truck! You have to get out of here!’ So I ran with them to the checkpoint and told the soldiers that they have to save my friends who are about to be killed.’

Scenes of the near lynching caught on film show Arabs pelting the truck from all sides, with one man attacking the door of the truck with a metal pipe. The army sent in a force to extricate the three remaining Israelis.

France: A bad place for Jews

_Arutz_7—French anti-Semitic violence reached the Jewish Community Center in Paris when a fire broke out in the building, destroying it almost totally, and anti-Semitic graffiti was scrawled at the site. No one was hurt.
"To be a Jew in France today is a difficult thing," Israeli sources in Paris said. "You can't identify yourself as a Jew because it is dangerous." It has been widely noted that the officials in France are attempting to fight the growing phenomenon. French Prime Minister Jacques Chirac's office, as well as the mayor of Paris and the local police chief, issued statements condemning the attack.

A week earlier, anti-Semitic graffiti was sprayed near the Notre Dame Cathedral in Paris, including swastikas and "Death to the Jews." A few days before that, 60 graves in the Jewish cemetery in Lyon, in southeastern France, were vandalized. Among the desecrated gravestones was a large one in memory of Jewish soldiers killed during World War II.

Another recent French attack on Jews occurred in Auschwitz, when French tourists accosted a visiting group of Israeli Jews. One young Israeli woman, wearing an Israeli flag, was assaulted by a French anti-Semite, who also repeatedly cursed and insulted her.

Waqt endangers Jewish holy site

*Arutz 7*—Jewish visitors to the gravesite of the patriarchs and matriarchs recently noticed an unusual sight: A cement truck outside the Machpelah Cave, spewing concrete atop the large Hall of Isaac where Moslems generally conduct prayers. Jews are usually permitted to pray in the smaller Halls of Abraham and Jacob, as well as in an adjoining outdoor room. On several days each year, the entire building is open exclusively to Jews, and the same is true for Moslems.

Hebron Jewish Community spokesman Noam Arnon told *Arutz 7* that the laying of a concrete platform atop the holy site is, "in addition to the dangerous precedent it sets, a dangerous addition of weight atop this 2,000-year-old building. The problem is that the Arabs here do almost exactly what they want, without permits or anything. When we saw this, we called the police, the army and everyone else to ask if anyone had given a permit for this type of work. No one said that they had, yet they refused to take the elementary step of stopping the work until it could be clarified what was going on.

"You could imagine what would have happened if a Jew had tried to make even a small change in the building. They would grab him and arrest him and a whole scandal would erupt." Arnon condemned the fact that the police, army and Antiquities Authority had turned a blind eye to what happened.

**Blasting away food allergies**

*Arutz 7*—Scientists at the Technion Institute of Technology in Haifa have developed a method to neutralize a protein that causes food allergies.

Although the research is in its early stages, Technion scientists have thus far been able to neutralize a sesame seed protein that causes allergic reactions in many people. They believe the technique can also be used to eliminate allergens in milk, peanuts, and other common foods.

The Technion method utilizes high-frequency sound waves as a bludgeon to destroy the allergenic part of the protein, known as an epitope. In 95 percent of the cases in experiments with rats, the allergenic qualities were completely neutralized, the researchers reported.

Prof. Shmuel Yanai oversaw the research, along with Prof. Yuri Kogan, both of the Technion's biotechnology and food engineering faculty.
Here in Israel, one of the best places to meet people is at the clinic. They all sit around, waiting their turns to see the doctor; and they have plenty of time to listen and talk. And when you begin to speak to one person, many others join in.

As it is written in Psalm 96:2-3, “Sing unto the Lord, bless his name; show forth his salvation from day to day. Declare his glory among the nations, his wonders among all peoples.” I try to do these things often, but many times the people I speak to are not so nice when they speak to me. Frequently they are hostile and angry.

As I sat in the clinic waiting my turn to see the doctor, I began to speak to those around me. After half an hour, we began to talk about the Bible. In Israel you cannot come with a big voice and preach about Jesus Christ. No, here you must have much patience.

So I was patient. But I also waited for the big attack against me, which I surely believed would come from the Orthodox people who also use this clinic. As I explained about faith by quoting a few verses from the New Testament, several Orthodox men who had been listening from the other side of the room began shouting, “Be careful! He wants to poison you! He is quoting from a book where it is written only about ‘This Man,’ Jesus!”

So a commotion began over what I said. From that point on, we no longer had a civil conversation about faith, but a hot discussion. The Orthodox men became so loud and hostile that the nurses went over to them and told them, “You shall be quiet in here! You are in a clinic. You are not in the market!”

They agreed to speak quietly. “Okay,” one said to me. “We will be more quiet. Where is it written in your Christian book about the Bible and our fathers, like Abraham? Can you show us?”

I was overjoyed. Often I must use only the Old Testament when I speak to people, or I must speak with them for many hours before I can show them anything in the New Testament. But this time these people who were so against me gave me the opportunity to do what is usually impossible: to use the New Testament right away. Because I bring the complete Bible with me everywhere I go, it was easy for me to show them immediately.

“Do you want me to read about our fathers in the New Testament, or do you want to read it for yourselves?” I asked.
“You have the book with you?” one asked.
“Yes,” I said. “I have it.”
“We want to read it ourselves because we want to protect people from your poison,” one said.

So I opened my Bible to Hebrews 11:1-39 and gave it to them to read. One of them read aloud this great chapter on faith, and everyone in the clinic listened as an Orthodox man read to them from the New Testament.

Then one of the others asked the Orthodox man, “How do you feel now, after you have read from this Christian book? Are you still alive after you read this ‘poison’?” And they began commenting to each other that everything the Orthodox man read from Hebrews 11 was the same as in the Hebrew Scriptures.

This time I asked, “What is the best way to know the Lord? By reading a big stack of rabbinical commentaries and traditions, or by what you have just heard read?”

“By what we have just heard,” they all agreed. “It was the same as what is written in our Bible,” one commented.

The Orthodox men there, however, were not pleased. And one said with much hostility, “Do not worry. We will find you!”

“You do not have to look for me,” I replied. “I am at your disposal. I will even come to your home. Here is my telephone number. You can contact me anytime you wish. Is it forbidden in Israel to teach people the truth, but not forbidden to teach them fictitious stories that can do them no good?”

“But you want to make them Christians,” one said.

“Our duty,” I replied, “as His Chosen People is to bring His salvation to all people. Not to bring superstitions. You have many fears because you do not know the truth.”

So many people had become interested in this discussion that they even forgot they were waiting to see the doctor. I learned that the clinic is among the best places to go to talk about the Lord. Now I pray that the Lord will heal not only their bodies but their souls as well.
OUR MARCH Up to Jerusalem/Standing With Israel tour will mark 28 years of journeying to the land of the Bible. Never has there been a more exciting time to be in the land given to Abraham, Isaac, and Jacob. The prophetic significance is overwhelming; and the historical significance, unprecedented. Meeting Jewish people who have come home from more than 100 countries is an exhilarating experience. And meeting Israeli believers will revitalize your prayer life and your commitment to Israel and its people.

WHERE PROPHECY AND HISTORY CONVERGE
The Bible alone provides accurate information about the course and destiny of this planet. With our Bibles in hand, we will see with our own eyes how prophecy is being lived out in Israel today.

SPECTACULAR VIEWS OF THE LAND
- The rich beauty of the Galilee, with its bountiful water and picturesque towns and villages, will look the same to us as it did to Jesus and His disciples.
- The Golan Heights, with its farms and settlements, will bring into sharp focus the issues between Israel and its hostile neighbors.
- Jerusalem, the incomprehensible city of peace, will touch your soul.

These life-impacting experiences will touch everyone.

To request tour information, please use the enclosed envelope or phone 800-257-7843 and ask for Lisa Nickerson.