

THE MOUNT ZION REPORTER

Vol. 35 BUL (November 1989) No. 9

Probes

judah'89



"Pray for the peace of Jerusalem: they shall prosper that love thee." (Psalm 22:6).

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**THE MOUNT ZION REPORTER — PUBLISHED
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**Founders — A. N. Dugger, Effie Dugger
President & Editor — Gordon M. Fauth**

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Our Creed: Revelation 12:17

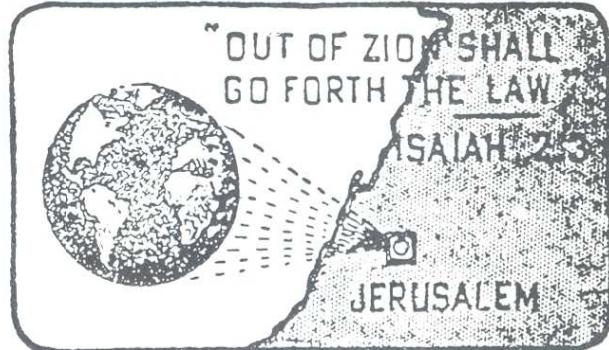
The Head and Director: Jesus (Yahshua)

**Membership: "Lamb's Book of Life,"
in Heaven — Revelation 20:15.**

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Jerusalem — The Chosen City of God (יהוָה יְהוּדָה)

"For the Lord hath chosen Zion: He hath desired it for His habitation" (Psalms 132:13). "The Lord of hosts shall reign in Mount Zion, and in Jerusalem" (Isaiah 24:23). "They shall call Jerusalem the throne of the Lord" (Jeremiah 3:17). "But I have chosen Jerusalem, that My Name might be there" (2 Chron. 6:6). "The Lord also shall roar out of Zion, and utter His voice from Jerusalem" (Joel 3:16).

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HIS WORKMANSHIP

by Art Whetstone

“WHAT? Praise God for trouble?! Are you telling me to thank God for being sick??” Not exactly, of course. But Paul does tell us to rejoice IN ALL things. “In everything give thanks: for this is the will of God in Christ Jesus concerning you.” (1 Thessalonians 5:18).

I would like to give you a key to getting the most out of life and being able to walk with God in victory all the time. When we look at Paul’s life, we can see that he went through many hardships and suffered through terrible difficulties. In Romans 8:37, he tells us, “In all these things we are more than conquerors through Him that loved us.”

The key thought, to me, is in Ephesians 2:10. “For we are His workmanship, created in Christ Jesus unto good works . . . ” You and I who have given our lives over to the Lord, are in the process of being made into mature sons and daughters of God. He is making something of each of us to please Himself!!

There is not one problem or hardship, sickness or trial we go through, but what our loving Heavenly Father is in total control. He wants to use every situation. Paul goes even farther to tell us in Ephesians 5:20, “Giving thanks always for all things unto God the Father in the name of our Lord Jesus Christ.”

Now we might not be able to jump up and down with glee when serious trouble is pushing us into the ground. But I like to think of it this way. We praise God in the FACE of trouble or sorrow or discour-

aging circumstances. Look directly at an impossible problem or a terrible difficulty facing you and say, “Lord, I thank you that I am yours, and I know you love me and I know that You are able to take care of this situation and do, ‘exceeding abundantly above all that I ask or think’!” (Ephesians 3:20).

This act of our will in expressing simple child-like faith in our Father releases the vast resources of heaven to help us. The darkness fades in the light of His presence, the difficulties smooth out and the troubles vanish. God is pleased when we take steps of faith — trusting in His care and provision for us. When God is pleased with your life of faith, the angels of heaven are all around you to make life your better, whatever you are doing.

But what happens when we grumble and complain about things? In this case: the Holy Spirit is no longer free to work within us, the angels are not there to protect us from danger, and our loving heavenly Father is grieved because under these circumstances He cannot pour out His blessings upon us.

All through the book of Ephesians we read of the, “abundant riches” of grace that God wants to “freely” give to us. It is like having untold amounts of money in the bank, and all we have to do is write a check when we need to make a withdrawal. The key to victory for us, is to react in faith to every negative situation in confident assurance that we are His workmanship. And that faith pleases God, who in turn takes care of everything. Does that sound too good to be true? Or too simple? Not at all! Try it and you will be glad you did.

God Is For Israel

by Leslie Moxham

YES! God is for Israel — He always has been, He is now and He always will be. He has been for and with her in all her darkest, most desperate and even her rebellious days. His mind and will, in respect of the People and the Land of Israel, have not changed. The People and the Place, Israel, are inseparable and indivisible — this is true of the past, the present and of the future purposes of Jehovah. He has not abandoned, rejected, forsaken or dismissed His special People.

Every time we read, speak or hear the name 'Israel' we declare that Jehovah God has inexorably united Himself with His People. The God of Israel

"The biblically informed believers see present Israel not as she is now, but as she is prophetically designated to be."

and the Israel of God are indestructibly, indissolubly joined as one. This is as true today as when God and Abraham came into covenant relationship as recorded in Genesis 12. It is important to note that the first part of the covenant related to 'The Land' which God promised Abraham He would show him. From then until now, every Israeli in The Land and every Jewish person in the Diaspora has a spiritual nexus with God in an indissoluble divine human relationship.

Since God is for Israel, it follows logically and theologically that every born again believer must be 'for Israel'. We cannot distance ourselves from the purposes and plans for restored Israel anymore than we can sever our roots from Abraham, Moses and the One to Whom both looked forward. Jesus Messiah is The Greatest Jew of all Jews. He did not disassociate Himself from His People even when they rejected Him. The first expression of 'His Body' was composed of Jewish persons and was formed in Jerusalem. One of the Lord's most outstanding Apostles was inspired to coin the phrase 'to the Jew first'. Since Paul did not abandon his own kith and kin in his day, despite the things he suffered at the hands of many of them, why should we reject them now? No! For Gentile believers to disassociate themselves from Modern Israel is a sin for which they will be accountable to God at the Judgment Seat. They will hear Israel's Redeemer say 'inasmuch as you did it not to the least of these my brethren, you did it not to me'. What an inditement this will be!!

God is for Israel. His enemy is against her. Demonic, hellish forces are at work feverishly within and outside Israel. The purpose of satan is to postpone and oppose the final 'end of the age' purposes for Israel. Wise and informed supporters of Israel are not blind to her faults, failures and glaring sins. We do not believe she is faultless and infallible, nor do we believe she is in a paragon of moral excellence at this time. We do not approve of the immorality and vices which are corrupting the nation. We pray against such evils as corruption and deception in 'high places', abortion, drug abuse, occult practices even within Orthodox Judaism, the power struggles with the political parties, and many regretable indiscretions in the handling of the intifada. The biblically informed believers see present Israel not as she is now, but as she is prophetically designated to be.

There are some major prophecies which are being fulfilled now. The establishment of the Sovereign State of Israel in 1948 clearly fulfills such Scriptures as, "*My flock was scattered upon all the surface of the earth, and none did search or seek after them. For thus saith the Lord God; Behold, I, even I, will both search My sheep and seek them out. And I will bring them out from the people, and gather them from the countries, and will bring them to their own Land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.*" (Ezek. 34:6,11,13). This in itself scotches any idea of a Palestinian State within 'Greater Israel'. Jehovah has never recinded His original promise to Abraham when He, "*. . . made a covenant with Abram, saying, Unto thy seed have I given this Land, from the river of Egypt unto the great river, the River Euphrates.*" (Gen. 15:18,19). During the latter part of the reign of David and most of the reign of Solomon, these were the borders of 'the Empire of David and Solomon'. By no stretch of the imagination can these 60 years be the 'FOREVER' promised by Jehovah to Abraham, "*. . . after that Lot had separated from him.*" (Gen. 13:14,15). Since at no time after that period until now has there been a 'Greater Israel', this promise is yet to be fulfilled. The international consternation when Israel goes forth to regain her rightful territory makes the mind 'boggle'!! Yet, Jehovah has said it and 'The Word of the Lord endures forever'.

The regathering of the Jewish People from all around the world will be completed. Ezekiel was inspired to assert this in chapter 39, verses 27-29. Tucked away in this passage are the words, "And

have left none of them any more there." Every Diaspora Jewish person will become an Israeli!! There is one proviso. A careful reading of Ezekiel 20 will reveal that the present day, "rebels, and them that transgress against Me . . . shall not enter into the Land of Israel." The Prophet draws a parallel with the 'first exodus' and the 'final exodus'. The rebellious ones under Moses perished in the wilderness. The present day rebellious ones will suffer the same fate outside the Land.

When the 'ingathering' is complete a most wonderful event will occur. Israel will experience her own personal Pentecost. This promise is set out in a number of Scriptures, such as, "For I shall have poured out My Spirit upon the House of Israel"—Ezekiel 39:29, and Isaiah 44:3 — "I will pour My Spirit upon thy seed." This will result in a personal recognition of Israel's Messiah as indicated in Zechariah 12:10. It is important to note that this verse states, "They shall look upon Me whom they have pierced"—Messiah Jesus is speaking, and He is referring to His crucifixion.

At this glorious time, all the original designs Jehovah had for Israel will be fulfilled. She will be a 'Holy Nation' and a 'Kingdom of Priests'. In this exalted position, God will cause Israel to be His final messenger to the nations. Jehovah states, through the prophet Ezekiel, that He shall be, "Sanctified in them in the sight of many nations," and He declares, "I will sanctify My Great Name,

earth, which shall hear of all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." (Jeremiah 33:9). These things shall come to pass, and since these events are modern history, we must expect them to continue to be fulfilled in our lifetime.

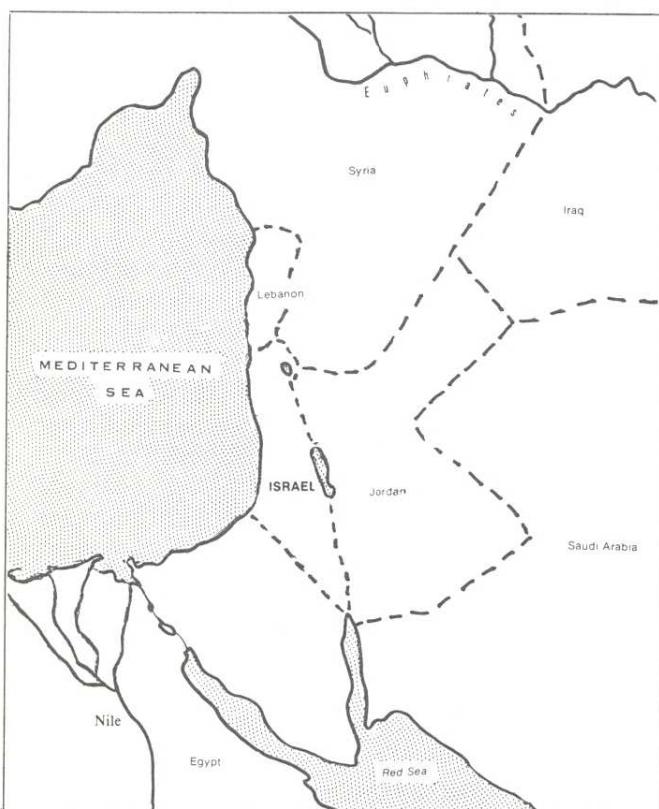
The enemies of Israel may pit all their superior weapons and larger armies against the Nation of Israel, but Jehovah will have the last word and

"It is often implied that to be pro-Israel is automatically anti-Arab. This is a false assumption. . . . While God has always had a special place in His purposes for the Nation of Israel, He loves the whole world. For its salvation He 'gave His only begotten Son'."

deed. He has recorded, "Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish." (Isaiah 51:11). In Isaiah 49: 25, He goes further; He says, "For I will contend with him that contendeth with thee, and I will save thy children." The enemies of Israel will be utterly defeated by the superior power, skills and wisdom of the One of Whom it is recorded, 'He who keeps Israel will neither slumber nor sleep'.

God is for Israel, so we have a marvellous opportunity to stand with Jehovah on behalf of His People and His Land. Priority number one is intercession and persistent, informed prayer for the Nation. We must also be prepared to suffer with the Lord's People. Support for Israel in the form of the purchase of Israeli produce helps. Witnessing to the faithfulness of Jehovah to Israel and refuting those who aver that the Church has replaced Israel is another vital role we must play. Join with others who have a similar burden for the People and the Land of The Book. God is still for Israel. Join Him in His final plans for His Chosen People.

It is often implied that to be pro-Israel is automatically anti-Arab. This is a false assumption. It is made in the interest of propaganda point scoring. While God has always had a special place in His purposes for the Nation of Israel, He loves the whole world. For its salvation He 'gave His only begotten Son'. When Jehovah's plans are fully implemented all the nations of the world, including the Arab nations will have an equal opportunity and privilege to acknowledge the Jehovah of Abraham, Isaac, and Jacob, as the only Holy Lord God Almighty. It will then be seen clearly that Yeshua Ha Mashiach is the Messiah of Israel and the Savior of the World.



which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." (Ezekiel 36:23).

Jerusalem, "Shall be to Me a name of joy, a praise and an honour before all the nations of the

The Day of Atonement — 'Yom Kippur'

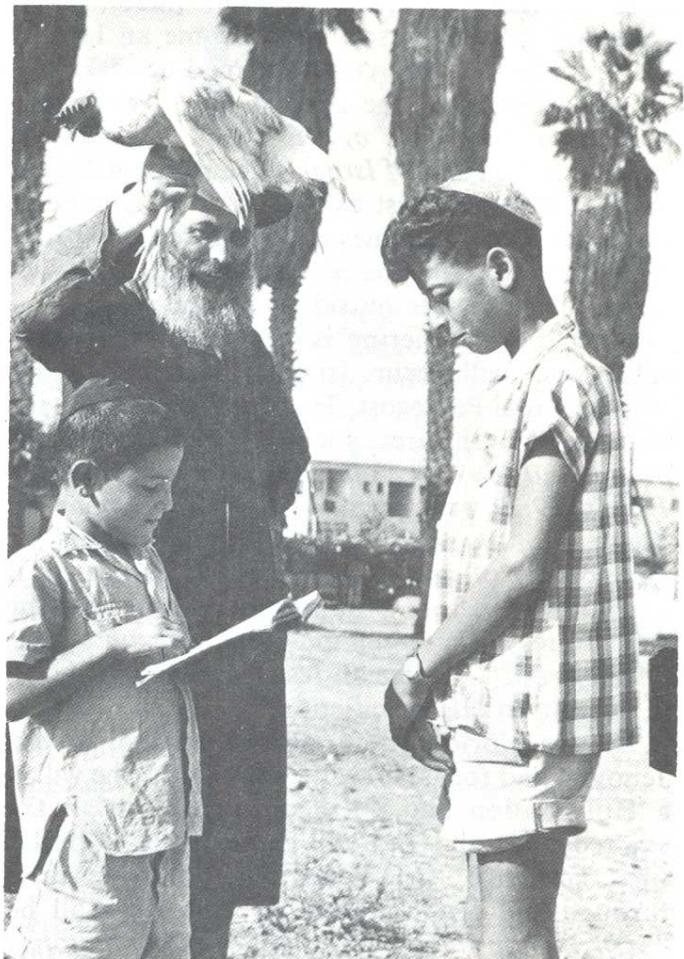
The 'Day of Atonement' is considered the *highest* of the holy days. This 'high holy day' occurs on the tenth of the seventh biblical month, Tishri (called Ethanim in I Kings 8:2). The Day of Atonement is a day of fasting and prayer — a day when atonement for sins is made, as is written in Lev. 16:1-34, "to cleanse you, from all your sins."

From the evening of the ninth until the evening of the tenth, the Jews believe the soul must be afflicted in fasting and prayer. Consequently, this is the most solemn day of the year for the Jewish People.

In Old Testament times, lambs were slain as a blood sacrifice for sin. Today, however, only the Samaritans sacrifice a lamb for each family. Other Jewish groups, such as Orthodox Jews use a chicken.

The chicken is swung three times over the person's head, while a prayer, asking for the transfer of the past year's sins to the chicken, is recited. The chicken is then killed and taken home or given to the poor. This ceremony is called *Kaparot*, and it takes place in the sunlight hours, usually early, before the setting sun ushers in the 'Day of Atonement'.

Close to sundown, when the Shabbat siren is sounded, all traffic must stop. In Jerusalem, as the sun sets, the city becomes peacefully tranquil, and the songs of prayer echoing from the many synagogues grows melodiously louder. As darkness falls, the streets become crowded with one-way foot traffic — all moving towards the Old City. The holy



Jews performing the ceremony of *Kaparot*, the symbolic transfer of the past year's sins to a chicken.

night has begun, and a blanket of tens of thousands of praying souls soon covers the huge stone courtyard beneath the Wailing Wall.

—Jean Dill, Julia Rawson, Dianna Hassler

LIVING IN PEACE

We have only one earthly life, and we can do no better than to live it according to God's plan. This will bring peace on earth and good will toward men. Living by God's Spirit will cause peace to reign in hearts. We need PEACE! Today, in Israel, it is common to greet one another with the word, 'Peace' (Shalom). This expression was used in the days of Christ. However, it dates back farther than this. God Himself used this form of greeting — He commanded the Hebrew Priests to use the phrase in their ritual blessing of the Children of Israel. It is in this connection that the Jews believe this phrase got its origin. Our Savior, when He sent out His apostles on their preaching journeys, commanded them saying "And into whatsoever house ye enter, first say, Peace be to this house." (Luke 10:5). When Jesus appeared to His disciples after His resurrection, He said, "Peace be unto you." (John 20:19 and Luke 24:36). —O Lord, we need to live by your Spirit every hour, only then can our every thought, word and deed be according to your plan.— Our speech can encourage those who are weary, and actions are as a temple to those who are seeking light, so in His Name, remember this wonderful word: PEACE!

THE BETTER WAY

*I'd rather see a sermon
Than to hear one any day —
I'd rather one should walk with me,
Than merely show the way.

The eye's a better pupil,
And more willing than the ear —
Fine counsel is confusing,
But example's always clear.

The greatest of all preachers
Are the ones who live their creeds,
For to see the good in action
Is what everybody needs.

I can soon learn how to do it
If you'll let me see it done —
I can watch your deeds and actions,
But your tongue too fast may run.

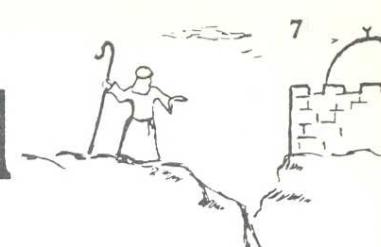
And the lectures you deliver
May be very wise and true,
But I'd rather get my lesson
By observing what you do.

For I may misunderstand you,
And the high advice you give,
But there's no misunderstanding
How you act, and how you live.*

— Author unknown.



Life in Israel



by Naomi Fauth

Shalom,

Greetings from Jerusalem. Each new day brings with it mixed trials and blessings. The good things of the day always seem to outweigh the harder things. We thank Him for all, believing that He is mindful of us, and that He cares. "Thou art my hiding place and my shield: I hope in thy word." (Psalms 119:114).

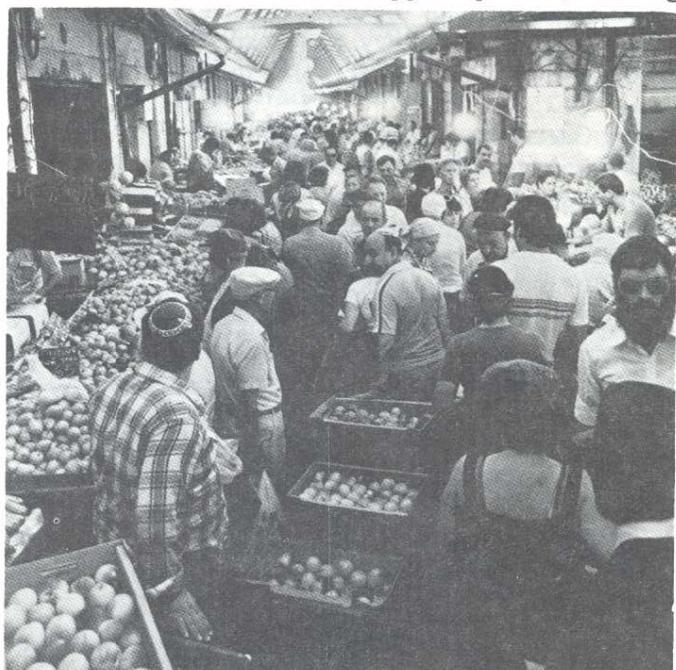
The 'Intifada' seems to always dominate the daily news. Recently, even the train has been stoned. I remember how it was in the fifties, when the railroad passed through a corner of territory that was outside Israel's borders. When the borders had been established, a special agreement had also been reached concerning the train, to give it safe passage through this outside area. However, that part of the ride turned out to be something like traveling through America's Wild West. Most of the time, the daily train passed through safely — but not always. In those days, it was not just sticks, stones and home-made bombs to look out for, and it was not Indians or bandits, but terrorists — then called the *Fedayeen*. Whenever we went by train, we always prayed for protection when approaching this region. I remember there was a feeling of relief and thankfulness after passing through. The train was old and outdated, even for the fifties. It had big square windows and was usually full of people. When boarding or exiting, most of the young people and older children used the windows instead of the doors.

Speaking of the 'Old West', a T-shirt is on the market here, with big letters spelling out 'Wild West'. Underneath the words 'Wild West' is a picture of an old western town with a building marked 'BANK'. So you have, 'Wild West Bank'!. In the foreground you can see Shamir on one side of the street and Arafat on the other. Both are dressed in Western garb. They appear to be ready for a shoot-out in front of the 'Wild West Bank'. Even though this is a very popular T-shirt, it is not the best selling one. The most popular T-shirt says, 'I was stoned on the West Bank.' Another similar T-shirt has a list of West Bank cities, and you check the place where your bus was stoned.

Since Biblical times, stoning has been a tradition of this land, and the Orthodox Jews were keeping up this tradition long before the 'intifada' started. They still stone cars on the Sabbath Day for driving down streets which are in or near their religious districts. However, since the 'Intifada' started, stoning has become a daily occurrence on the West Bank. Consequently, some tourists seem to count the risk of visiting the West Bank somewhat adventuresome. Since tour buses are sometimes stoned, many tourists can legitimately wear their T-shirt. I guess it was just a matter of time until some entrepreneur capitalized on the despicable act of stoning. Indeed, for those brave enough to chance the perils of the West Bank, Israel now 'offers' a new, unforgettable biblical experience: stoning!

It seems that there has never been a growing season quite like this one in Israel; the land has been blessed with such beautiful fruit. Because of the abundance, the fruit is reasonably priced and therefore easily available to all. Guavas are coming into season now, and many

kinds of grapes are at the peak of their season. Mangoes in other years were usually just something we looked at and sometimes tasted. This year, mangoes appear everywhere in the market places and are within reach, price-wise. Citrus fruit is in abundance. Peaches, pears, and plums, just continue on and on in a long market season. Many of the fruits appear perfect, and big



The 'Mahane Yehuda' fruit and vegetable market in Jerusalem.

enough to be prizes. Apples, peaches, pears, plums and pineapple (well ripened), cooked together with a few English walnuts and raisins, make a hardy and tasty dish for any occasion. Even one, or two of these fruit kinds, are enough (the raisins make it sweet enough without adding sugar).

It was good to welcome home Brother Albert Babisha and family. They recently returned from a short trip to America. Unfortunately, they have returned just in time for a new wave of violence in their vicinity, the Bethlehem area. However, they are glad to be back home again. They barely made it back in time for the birth of Peter, their third grandchild. He was born to their daughter, Doris. Mother and child are doing well.

A Tribute

Our hearts have been saddened by the passing on, last week, of Mrs. Gaer. She was 87 years old. Even though she was old and ailing, her death came as a shock to us. We prayed together at the hospital, and she had a thankful and quiet spirit. She showed concern mostly for Gordon, my husband, and prayed a special prayer for him. He was like a son to her. Before her husband passed away a few years ago, she asked, in anguish, who would take care of her. Her husband answered, "Gordon will take care of you, now." Since then, Gordon has spent much of his time with her. The Gaers had a son, an only child. He left Israel in his teen years with the British. His mother and father never saw him again and have never heard directly from him. For years, Mr. Gaer

saved money, as he wanted to go to England to find their son. Once they received papers, through a relative in Belgium, showing that their son had received special honors from the Queen of England. However, the Gaers were unable to locate their son. Mrs Gaer's heart longed continually to see him. She cried much for him through the years. When she finally gave up in her words and spirit, she became critically ill and died.

Mrs. Gaer went mostly by the name of Susie, but her real name was Cecil. Her husband, Alphonse Gaer, seemed to always be near and ready to help the Jerusalem work — many times when other help was not enough. The Lord used him in unusual ways to help in the establishment of the work here. Even though the Gaers were Jewish, they had a special love for the Jerusalem work — they were true pioneers in the early days.

The Gaers were living in Belgium during World War II. Mr. Gaer worked in the ship yards. His job was to evaluate loads, space, and weight of shipments on cargo ships. He also estimated damage done to ships and cargo. One day, his boss told him that he must leave quickly, and said, "The Nazis are coming to get you!" Mr. Gaer hurried home to his wife and little boy. Looking for a way to escape, he then brought them to the port. There was a ship in dock going to the port of Haifa, but they were refused passage. So, he looked for any ship that would take them aboard. There was a Turkish ship leaving soon, and they were accepted on board. Fleeing for their lives, just because they were Jews, this young man with his wife and child went to Turkey. The Turkish authorities allowed them on shore, but told them they could only stay a few days. One official drew their attention to a huge ship anchored far out in the harbor and said that it was going to the Holy Land. He said he would help them. He took them in a little boat across the harbour to the big ship, where they climbed up a long rope ladder and boarded. They were surprised to find that it was the same ship that had refused them passage in Belgium. The captain was also surprised to see them, but he decided to let them stay aboard his already overcrowded ship. The Gaers found the ship overflowing with Jewish refugees fleeing, as they were, to the Holy Land. There were no cabins, no beds, and not enough chairs — there was barely standing room. The Gaers were very weary and wanted to rest. Alphonse was a strong man in many ways and didn't give up easily. He went into the kitchen and spoke with a cook. He said he needed a cabin for himself, his wife, and son, and offered to pay for it. Mr. Gaer persuaded the man to give up his room and sleep in the kitchen. After a long trip, their dream was finally fulfilled when they arrived on the shores of the Promised Land. It was not easy for the refugees, and Israel was not yet a state. However, they were allowed on shore, and not turned away as many were at that time. British soldiers boarded the ship and escorted all the Jewish passengers to camps. The camps, near Acre, had armed guards and barbed wire. The Gaers were separated and treated as prisoners. The men were locked in one camp and the women in another. We thank the Lord that they eventually gained their freedom and were granted citizenship in their own land. We feel honoured that we were given the opportunity of knowing their love.

Shana Tovah (Happy New Year) are the words heard often now in Jerusalem. The Jewish New Year ushers in

the fall holiday season. It also marks the end of the harvest year. We accept the challenge of a greater harvest ahead in the work of the Lord. We hope that the coming year will be a time of renewal for many good things. We hope for new beginnings in the things that are beautiful and eternal.

I hear singing coming from the churchyard below. The service has started and it is time for me to go down. The morning song of the birds in the tree tops so near my window, mixed with the sound of the people singing and worshipping, is lovely.

It is always good to hear from you. We thank the Lord daily for the caring fellowship of the 'Reporter family' — we value your letters and prayers very much, and look forward to hearing from you.

Your sister,
Naomi Fauth

A DAY'S REFLECTION

*When I come to the end of a fruitful day,
I say, with a grateful heart,
"I thank you, Lord, for Your beautiful world
In which I may share a part."*

*But what can I say if my day was drear
And has dragged from beginning to end?
Can I say, "I am Yours — time belongs to You
And on You, dear Lord, I depend?"*

*Or what of the day full of tension and stress
When my soul for release has cried?
Can I say, "O Lord, I am graciously blessed
With a deep feeling friend by my side?"*

*For it's after the day that I falter and fail
That I hear, if I listen close,
"My strength is made perfect in weakness,
Dear child."
What comfort! My pathway He knows.*

*Oh, what kind of day has it been for you?
Was it fruitful, distressing, or drear?
Leave today AND tomorrow completely to Him
And give thanks. He will calm every fear.*

— Aviva Whetstone

The Jerusalem Church Project

Your help is urgently needed in our campaign to purchase and rebuild our Jerusalem church. Any amount you are led to give, large or small, will be most welcome and will be put to good use in a lasting way. By helping with this endeavor, you can share in a project dedicated to the glory of the Lord in the city where He gave His life for mankind. In these troubled days, it represents a unique opportunity to shine forth the light of our Prince of Peace. Please pray about it.

A Message From Tabernacles

by Jim Gerrish

The Festival of Tabernacles (*Sukkot*), one of the seven Levitical feasts, seems to be the only major biblical festival which has no direct fulfillment or parallel in the New Testament. While the other major biblical festivals have a large degree of fulfillment, this festival remains a festival of the future, clothed in symbolism and mystery. Nevertheless, like the other biblical festivals, it obviously should have great significance for Christians.

An explanation of this festival can be found in several places in the Bible. The most prominent are: Lev. 23:33-44; Deut. 16:13-15 and Num. 29:12-40. We understand from these passages that Tabernacles was to be a fall, harvest festival, occurring in September or October each year. The Israelites were not only commanded to build tabernacles (booths or *sukkot*), but they were commanded to dwell in them as a reminder of their sojournings in the desert with the Lord. The festival was to be a great season of rejoicing before the Lord.

For many years, my family and I studied this festival, and in the past we even built a small *sukkah*, mostly for demonstration and teaching purposes. This past year the Lord impressed us to build a normal-sized *sukkah* — one big enough to share with guests. What a blessing that turned out to be!

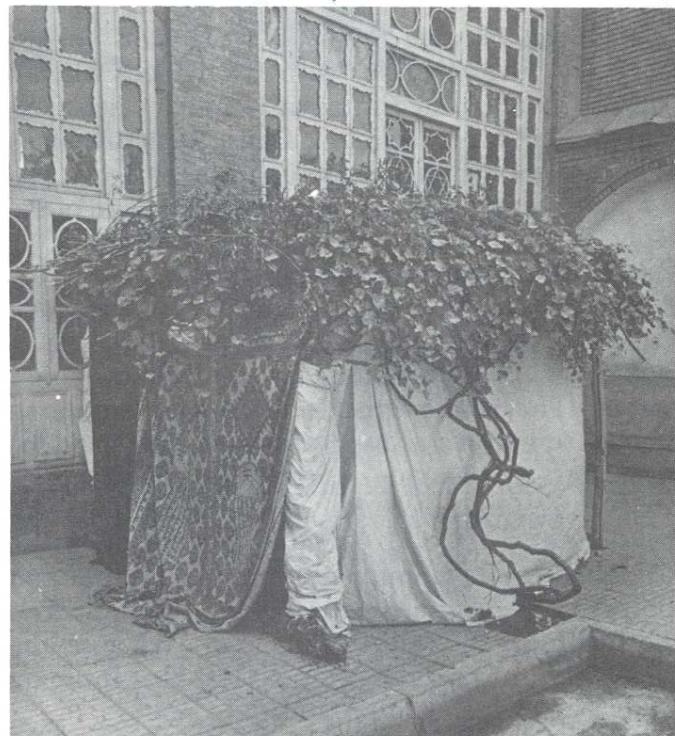
With the help of some friends, we sank four sturdy posts in the back yard. We then enclosed the tabernacle with cane matting and bedsheets. Actually, almost any material will do so long as it is not of a permanent nature. We then covered the top with tree branches, taking care that we would still be able to see an occasional star.

Inside the tabernacle, we placed a table and benches. Outside, we heaped up piles of ripe vegetables and fruits from the garden. Since *Sukkot* is the harvest festival, it signifies the ingathering of all the fruit of the earth. (Lev. 23:39). It is thus a festival of the end times. This is also brought out in the fact that the festival begins soon after the sounding of the trumpet of Rosh ha-Shana. For those who have an interest in biblical numerology, it is also of note that this festival begins in the seventh month and lasts for seven days. It ends on the 21st of the month (3 x 7). One can hardly escape the idea of completion with such an obvious repetition of the number seven.

After finishing our tabernacle, we were anxious to show it off to as many of our friends as possible. We invited thirty or so people to attend our festival. When they arrived, we reminded them that the festival was to be a time of pure joy and rejoicing. (Lev. 23:40). As in the case of the other festivals and

even Shabbat, their troubles would have to be left behind, because it is forbidden to bear a burden on a festival day. (Lev. 23:35). We all then began to sing and rejoice before the Lord. Later, we enjoyed plenty of food and fellowship, and everyone took his turn sitting in the *sukkah* and visualizing the lessons from this flimsy dwelling of our past.

After our guests had gone, I took my own turn sitting and meditating upon the significance of the tabernacle. The longer I sat, feeling the night breeze as it rustled through the leaves, and occasionally



Succot booth in Jerusalem

catching the twinkle of the stars above, the more I began to understand. It must have been mid-night before my thoughts were all formulated. Let me share with you a few things the Lord shared with me on that lovely fall evening.

We Are All Sojourners

From the days of our father Abraham, we have been sojourners, strangers and pilgrims in the earth. God seems to desire it this way. It has always spelled disaster when God's people grew too comfortable. This was undoubtedly one of the reasons why God commanded the Israelites to dwell in tabernacles for a week each year, and why the custom is to be continued as a "statute forever." (Lev. 23:41).

As sojourners (I Pet. 2:11), we must learn to hold all things loosely. This is especially difficult in our materialistic age, where we are constantly held by the tyranny of things. Things control and manipulate us; they become masters, gods, Baals over us.

As the people of Israel were about to enter the land, God wished to impress upon them the message of Tabernacles, lest they be drawn away by the very affluence of the Promised Land. The message is still a good one today.

Finally, sojourning is a great equalizer. When the Israelites were wanderers in the desert, they all lived in tents — rich and poor alike. The book of Deuteronomy speaks of all the people going to their tents. After the children of Israel entered to the Promised Land, the Book of Judges mentions tents and houses. By the time of the books of Kings, the author speaks of tents, houses and palaces. During Tabernacles, all men are equal before God as each one sits in his *sukkah* and considers Him, and not his own special status.

Faith Requires Flexibility

We must be able to move when God moves. Christian history is filled with its Ichabods who all had too much vested interest to move when God moved. The tabernacle is a flimsy structure. It is almost a tent and can be put up or taken down in a few minutes. It is always sensitive to the wind of the Holy Spirit. It is open to the heavens; it is indefensible and cannot be closed off.

Throughout the Bible, it seems that the struggle has gone on between the concept of tabernacle (*sukka* or *mishkan*) and the concept of house (*bayit*). The whole episode of Stephen's stoning seemed to revolve around this issue. Stephen told his hearers that David "*desired to find a tabernacle for the God of Jacob, but Solomon built him an house.*" (*Acts 7:46-47*). Certainly, the house is more attractive, more comfortable, more durable and appealing for us humans, but in the house, we lose the flexibility to follow the cloud. We lose the sensitivity to the wind. We also lose that intimate contact with the creation and the Creator.

The Bible looks forward to a time of purer and simpler religion. The prophet Amos speaks of the end days as a time when the Tabernacle of David will be restored. (9:11). That flimsy tent with its glorious worship and fellowship with God has probably touched both Judaism and Christianity more than any of us realize. The worship by David, his Psalms and ecstasy before God has surely influenced the various outbreaks of revivalism in Christian history. It is noteworthy that some of the great revivals actually were held in tents and brush arbors, closely resembling the ancient tabernacle.

With this in mind we can better understand the movement of the last days foretold by John in Revelation: "Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (21:3).

The tabernacle may have been a flimsy and unsightly structure, but there was never a time so long as Israel dwelt in it, that they could not look out the tent door and see the glory of God hovering over them in the pillar of cloud and fire. We can

hardly say the same about the subsequent history of Israel and the Church.

The Frailty of Our Lives

As I sat in my tabernacle last year, I watched the wind rustle the leaves overhead. Some of the leaves fell around me. A few days before they were fresh and green, now they were dry and dead. The verse of Isaiah became especially clear, "*We all do fade as a leaf, and our iniquities like the wind, have taken us away.*" (64:6).

The New Testament writers often refer to our bodies as a sort of tabernacle. (II Cor. 5:1; II Pet. 1:13). Like the Tabernacle, we are flimsy and frail, and soon begin to fade. That great man of God Moses cried to the Lord saying, we are, "*. . . soon cut off, and we fly away . . . so teach us to number our days, that we may apply our hearts unto wisdom.*" (Ps. 90:10, 12). With the "house" concept it is easy for us to feel permanent and to lose sight of our very brief sojourn on the earth. The tabernacle ever reminds us of our frailty; that we are but flesh.

Somehow, last year as Tabernacles drew to a close, I sensed that there was much more God wanted to tell us all through this festival. It is my hope that next year, many of you will make the effort to build a tabernacle in your own back yard. In a day when we are constantly searching for new teaching tools, we may have allowed a wonderful biblical tool to escape our notice. The tabernacle is guaranteed to be a blessing for yourself, family and friends, and like so many things in our Hebrew heritage, it is certain to be a big hit with the children.

—Jim Gerrish, Bridges For Peace

Abba Father

"And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt." (Mark 14:36).

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba Father." (Romans 8:15).

"And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." (Galatians 4:6).

Do you know that in Israel today, the little Hebrew children call their father, Abba, and their mother, Ema? I think this is interesting because Abba and Ema are Aramaic words and the Aramaic language is believed to have been the mother tongue of Jesus.

—Naomi Fauth



Good Health

Fish Oils and Fats

There is mounting evidence today which suggests, contrary to popular belief, that not all oils and fats are detrimental to the human heart. Indeed, some fats and oils actually appear to combat heart disease and other dietary inflicted ailments.

In the seventies, researchers discovered that Greenlander Eskimos, despite their high intake of fats, suffer less heart disease than modern city-dwelling Westerners. However, this low rate of heart disease only applied to Eskimos who were subsisting on a traditional diet of cold-water fish, seal blubber, and whale products. After further studies, scientists confirmed that consuming some types of seafood fats and oils is beneficial. Scientists analyzed these fats and found that they all contained a high content of *Omega 3*, a fatty acid that actually breaks down blood cholesterol.

Studies have shown that eating cold-water fish can indeed lower the cholesterol level and thus reduce high blood pressure. Though small amounts of *Omega 3* can be found in certain types of plant life, cold-water fish, such as mackerel and salmon, are the sources with the highest concentration. In one study, men with mildly high blood pressure experienced a significant drop in blood pressure after eating two cans of mackerel a day for two weeks — following which, they maintained their lowered blood pressures through a weekly intake of three cans of mackerel.

In another test conducted in Japan, researchers at the Chiba University School of Medicine compared the diets of 44 residents of a deep sea fishing community, to the diets of 44 members of a farming community. The fishermen ate twice as much seafood as the farmers — consequently, the researchers found that the farmers' blood was thicker and more adhesive than that of the fisher-

men's. Therefore, in a procedure designed to correct this imbalance, the Japanese researchers supplemented the farmers' diet with fish liver oil capsules. After only four weeks, the farmers' blood was notably thinner and had lost much of its stickiness. This led the Japanese researchers to the conclusion that a substantial amount of fish oil in the diet could be helpful in preventing and combating platelet adhesion disorders.

Recently scientists at Vanderbilt University have discovered that taking fish oil also reduces hypertension. Thirty-two hypertensive men were split into four groups of eight. One group of eight was given 50 milliliters of fish oil a day, and another group was given only 10 milliliters a day. The two remaining groups were each given a different kind of vegetable oil (50 milliliters each). After four weeks, only the two groups receiving fish oil achieved a drop on the blood pressure chart. Furthermore, the men in the group taking stronger doses of fish oil recorded substantial blood pressure reductions.

Fish has long been used as a 'brain food' — many people believe eating fish increases the powers of concentration. However, today there are a lot of new fish stories going around. These stories seem to share the same message: cold-water fish is also good for the body — especially the heart.

HELP SPREAD THE GOSPEL!

We are urgently in need of funds for printing tracts, booklets, books and other materials. There is a very great demand, and we are hard put to meet it. The cost of paper, postage, ink, etc. has been going up at a tremendous rate, and our publishing ministry has become very expensive. We need your help, and any amount sent in to this work will be put to good use. Please pray about it!

Nineveh — Found

(Jonah's Journey)

by Jean Dill, Julia Rawson and Dianna Hassler

Nineveh — one of the most ancient cities of the world, was founded by Nimrod (Gen. 10:8-12), a great-grandson of Noah. Situated on the banks of the Tigris River in Iraq, opposite Mosul, it was for many years the capital of the great Assyrian Empire.

Sennacherib (704-681 B. C.), greatly beautified and adorned the capital city. Splendid temples, palaces and fortifications made it the chief city of the empire. The inner city of Nineveh proper, was about three miles long, and one and a half miles wide. It was built at the junction of the Tigris and Khoser Rivers and was protected by outer walls one hundred feet high and eight miles in circuit. The outer city wall was broad enough at the top to hold four chariots driven abreast. Sennacherib also built a water system containing the oldest aqueduct in history at Jerwan, across the Gomer River. Nineveh was a site so huge that it has never been completely excavated. However, a 71-room palace with walls lined with sculptured slabs of grey alabaster was found, and this palace was the grandest of them all. It was about the size of three large city blocks. Doorways generally were formed on top of mounds by pairs of colossal human-headed winged bulls or lions varying in height, but generally from 30 to 50 ft. high. Its occupational levels reach back before recorded history. Excavations also yielded pottery which indicates Sumerian origin.

A mound was discovered (Kuyunjik Mound), which not only yielded the vast palace of Sennacherib, but yielded a famous library of Ashurbanipal which housed 22,000 inscribed clay tablets. These are important for their accounts of the creation and flood and because they furnish scholars with invaluable background material for Old Testament studies.

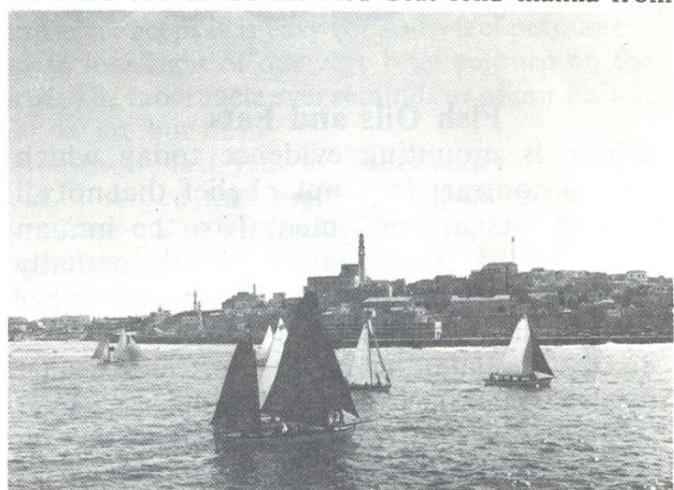
The prophet Nahum prophesied of the destruction of Nineveh, the mighty capital of the Assyrian Empire, referring to it as, "Woe to the bloody city! It is all full of lies and robbery, the prey departeth not. . . . (vs 1). There is a multitude of slain, and a great number of carcasses, and there is none end of their corpses; they stumble upon their corpses." (Nahum 3:3).

The prophet declares the reason for their destruction: ". . . whoredoms of the well favoured harlot. . . . mistress of witchcrafts . . . selleth nations through her whoredoms, and families through her witchcrafts." (Nahum 3:4).

The prophet Zephaniah prophesied that the Lord, ". . . will make Nineveh a desolation, and dry like a wilderness." Its destruction was so complete, that even its site was forgotten. Many scholars had come to think that the references to Nineveh in the Bible and other ancient histories were mythical: that in reality such a city and such an empire never existed. However, in 1845, a man by the name of Layard definitely identified

the site, and he and his successors uncovered the ruins of the magnificent palaces of the Assyrian kings.

Jonah, meaning 'dove', is the fifth in order to the minor prophets, and of the tribe of Zebulun. The book of Jonah begins: "*Now the word of the Lord came unto Jonah . . .*" This means he was commissioned by Jehovah to go and prophesy to the Ninevites. The miracles of the Book of Jonah are not to be doubted. If the Lord can divide the Red Sea, send manna from



The picturesque port of Jaffa, biblical Joppa.

heaven, give water from the flinty rock, provide money from the mouth of a fish, and perform many other miracles, then surely the Lord can prepare a great fish as described by the words of Jesus in Matt. 12:40 "*For as Jonas was three days and three nights in the whale's belly: so shall the Son of Man be three days and three nights in the heart of the earth.*"

Therefore, the story of Jonah is a grand historical picture of the Messiah's resurrection and mission to all nations. It also depicts man's human failure to obey the commission of God. The Lord told Jonah, "*Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord, and went down to Joppa:** and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the Lord."*(Joppa, where Jonah embarked to avoid preaching to another nation, was the very place which God chose, 800 years later, to tell Peter to receive the Gentiles — Acts 10).

Sometimes we are reluctant to perform the will of God. However, the 'fare' or 'price' of disobedience is always greater than if we had obeyed the Lord in the beginning.

Jonah is like many people today, in as much as, 'we think' about the circumstances and all 'we know' about a situation and make an ending to the story ourselves. His bitterness only took him away from the will of the

Lord. He knew if the Ninevites would heed his message and repent that God would forgive the city which had for so many years grievously oppressed his own land.

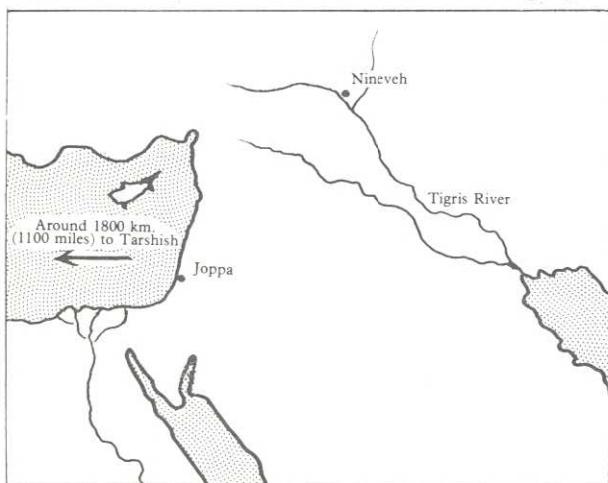


Israelite prisoners taken by King Sennacherib's army at Lachish, on the reliefs in his palace at Nineveh in Iraq.

"But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken." The mariners were afraid and cried every man unto his god. They began to cast the wares from the ship, while Jonah was down into the sides of the ship fast asleep. The shipmaster said, "*O Sleeper? Arise, call upon thy God . . .*" The sailors began to cast lots to find out who had brought the evil upon them, and the lot fell upon Jonah. They began to question Jonah, on which he said, "*I am an Hebrew; and I fear the Lord, the God of Heaven . . .*" The men were exceedingly afraid, and asked, "*Why hast thou done this?*" Now, the men knew that he had fled from the presence of the Lord. They asked, "*What shall we do unto thee that the sea may be calm unto us?*" Of course, the only way to escape judgement is to remove the sin. In this case, it was Jonah who had committed the sin — he had to be removed. Jonah told the men, "*. . . cast me forth into the sea; so shall the sea be calm unto you: . . .*" The men, not wanting to do this unto Jonah, tried to row hard and bring the boat to the land: but it could not be done because the sea was tempestuous against them.

This put such a fear into the hearts of the men that they offered a sacrifice unto the Lord, and made vows.

They cried unto the Lord and prayed, "*. . . lay not upon us innocent blood . . .*" So they cast Jonah into the sea, and the sea ceased from her raging.



Then the Lord prepared a great fish to swallow up Jonah. Therefore, Jonah was in the belly of the fish three days and three nights.

Jonah prayed unto the Lord his God out of the fish's belly, and said, "*I cried by reason of mine affliction unto the Lord, and He heard me; out of the belly of hell cried I, and thou hearest my voice. When my soul fainted within me I remembered the Lord: and my prayer came in unto thee, into thine holy temple.*"

When Jonah prayed, "*. . . I will pay that that I have vowed. Salvation is of the Lord,*" then the Lord, "*spake unto the fish, and it vomited out Jonah upon the dry land.*"

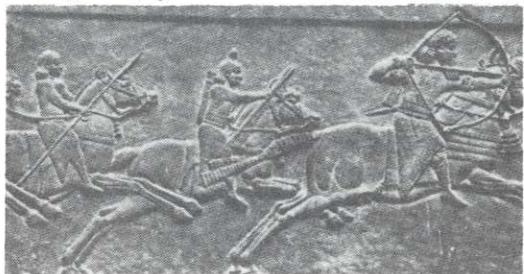
Then the Lord immediately came unto Jonah the second time, saying, "*Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.*"

Jonah no longer wanted to argue or resist the Lord, he was now willing. The Lord always knows how to bring us low and remove any resistance we have built up in our hearts and make us ready to fulfill His perfect will.

So Jonah arose, and went unto Nineveh, according to the word of the Lord. As Jonah began to enter into the city he cried, "*Yet forty days, and Nineveh shall be overthrown.*"

"So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes."

A proclamation was published and distributed throughout Nineveh by decree of the king and his nobles, saying, "*Let neither man nor beast, herd nor flock, taste anything: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their*



Sculpture in bas-relief representing Ashurbanipal, King of Assyria, from Nineveh.

hands." "*And God saw their works, that they turned from their evil way; and God repented of the evil, that He had said that He would do unto them; and He did it not.*" (*Jonah 3:10*)

Jonah could not accept the fact that God is forgiving and that God had repented of the judgment that was decreed upon the Gentile Ninevites. Jonah became very angry and prayed, "*. . . O Lord, was not this my saying, when I was yet in my country?*" In other words, Jonah was afraid that God would forgive the people of Nineveh: "*. . . I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil.*" Jonah undoubtably was fearful that sparing Nineveh could lead to the downfall of his own country, which had often been oppressed by the Assyrian Empire.

Jonah now feeling sorry for himself, asked the Lord, "*. . . take, I beseech thee, my life from me: for it is better for me to die than to live.*" However, the Lord answered Jonah, "*Doest thou well to be angry?*" These words were not encouraging to Jonah; "*So Jonah went out of the city, and sat on the east side of the city, and*

(continued on next page)

Questions and Answers

QUESTION.—

I see faults in the Church, and in Church leaders who are supposed to be my examples. I am greatly discouraged because of this.

How can I grow in the Lord with this atmosphere existing?

ANSWER.—

Sometimes it is hard to understand wrongs in others, especially those who are spiritual leaders. This tends to make us grow weak as a result of a bad example.

The thing to do is beware that we are not becoming judges instead of brothers (judging human faults in others, instead of giving brotherly help to uplift). "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" (Matthew 7: 3).

When it comes to human faults in others, we should try to reconcile these in a spirit of love, showing the same understanding that we would want shown toward us, if the situation were reversed. However, we should never allow ourselves to be foolishly led astray by false and

cynical leaders, no matter how impressively they may style themselves as men of God. While God expects us to show compassion and understanding, He also expects us to show common sense, and to use the knowledge He has given us. There is a difference between a brother who errs and a "wolf in sheep's clothing." We have in the Bible a sure word when it comes to deciding these matters; and if we trust in the Lord, read His Holy Word, and turn to Him in prayer, we should receive direction concerning when and how to act.

We must remember that we are living in the end times of this world, and Satan, knowing his time is short, is seeking to tear down God's Church and people any way he can. The 12th verse of Matthew 24, which says, "And because iniquity shall abound, the love of many shall wax cold," brings these days into focus.

Be encouraged in the Lord, and do not become discouraged by those around you, for all have faults which need to be overcome. Christ can help us overcome ours, if we seek His presence daily, and look only to Him and His Word as our perfect example.

Nineveh — Found

(Jonah's Journey)

(continued from page 13)

there made him a booth, and sat under it in the shadow, till he might see what would become of the city."

"And the Lord God prepared a gourd, and made it to come up over Jonah, that it might be a shadow over his head, to deliver him from his grief. So Jonah was exceedingly glad of the gourd."

The gourd is a large bush, ten feet high with broad leaves. It has a bean from which oil is pressed. The oil was not used medicinally by the Hebrews, but as fuel for lamps: So, you can see the significance. God used the gourd, not only to be a "shadow over his head", but also to be an earthly example to bring forth a heavenly meaning. This reminds us of the spiritual parallel in the parable 'The Ten Virgins', that Jesus used. In the parable, five were wise and five were foolish. That is, the wise took oil in their vessels with their lamps; they that were foolish took their lamps and took no oil with them. While the foolish went to buy oil, the bridegroom came. Afterwards, the foolish virgins came, saying, "Lord, Lord, open to us, But he answered and said, verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of Man Cometh." (Matt. 25:13).

Therefore, Jonah permitted the 'oil' or 'love' to run out of his soul. He felt sorry only for himself, and not for the souls of Nineveh. Jonah was 'exceedingly glad of the gourd' which represented the mercy of God. However, Jonah was not thankful for the mercy that the Lord had shown unto Nineveh.

Jonah still lacked understanding, so the Lord prepared a worm that smote the gourd, and it withered. For the Lord was trying to enlighten Jonah to the fact that God's love, mercy, salvation and forgiveness, are unto

all people. If the heathen choose to observe the word of God, there is salvation. Jesus spoke, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

We often wonder why things do not always go our way. The Lord has a plan for each of our lives, and sometimes we do not fully understand the trials He permits us to go through. However, it is to increase our love and bring our souls closer to the Lord.

"And God said to Jonah, Doest thou well to be angry for the gourd?" Then the Lord said, "Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow . . . And should not I spare Nineveh, that great city, wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand . . . ?"

Jonah is referred to as a forerunner of Jesus, as referred to in Luke 11:29. Jesus spoke, ". . . this is an evil generation: they seek a sign; and there shall no sign be given it, but the sign of Jonas the prophet." In verse 30 it says, "For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation." Moreover, the men of Nineveh, ". . . repented at the preaching of Jonas; and, behold, a greater than Jonas is here." (Luke 11:32).

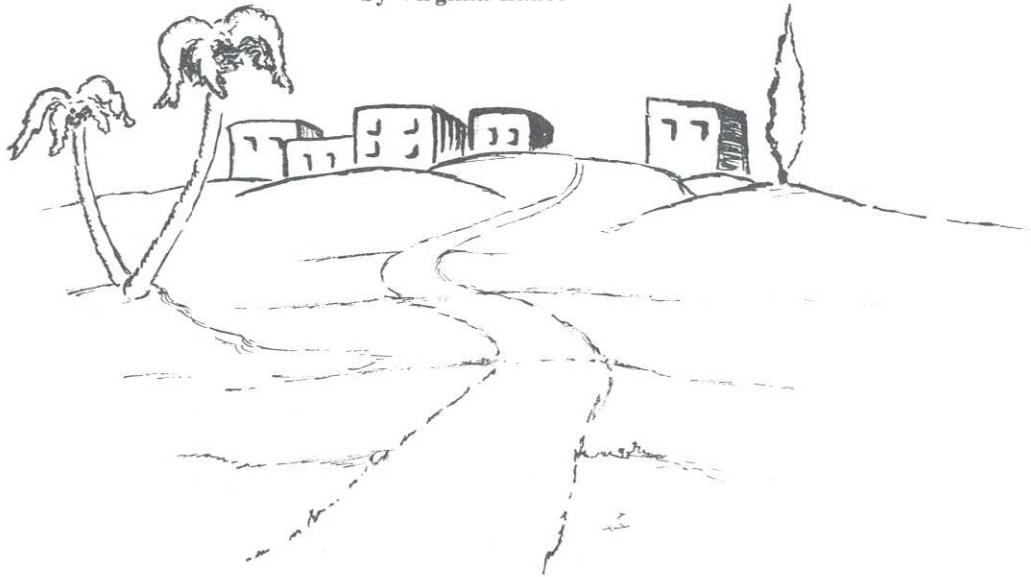
The story of Jonah teaches that God's love and mercy are not just limited unto the Jewish Nation, but also that it extends to the Gentile World. Thus, Jonah is the Old Testament counterpart of John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

Shaalu Shalom Yerushalayim! (Pray for the peace of Jerusalem.)

— Jean Dill, Julia Rawson, Dianna Hassler.

"Let Us Go To Dothan"

by Virginia Zakes



"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth."

As Syria warred against Israel in II Kings 6, we read in verse 13, "Behold, he is in Dothan." And as Joseph looked for his brothers to see if it was well with them and their flocks, in Genesis 37:17, he travelled from Hebron to Shechem and was told that they had gone to Dothan.

In thirteen trips to Israel I've had many, and possibly most sights of biblical significance pointed out to me. However, Dothan was never one of them, even though it is boldly listed on the Christian Pilgrimage to the Holy Land map. The Dothan Valley is listed on the maps of Israel I've seen, spelled DOTAN, in line with the Hebrew spelling of the word. Tel Dotan is also listed, meaning that the ancient city is at that spot, and more recent maps list Mevo Dotan — entrance to Dotan. After much searching, I found I could get to Mevo Dotan by bus from Hadera.

I have now had the delightful experience of visiting the Dotan Valley and Mevo Dotan. As I rode on the edge of the valley, even though it was well planted with assorted crops, there was no problem picturing a large flock of sheep along with Reuben, Judah and the others as Joseph arrived with his coat of many colors.

Before long though, I had arrived at the welcome, or I should say the blessing sign, at the entrance to Mevo Dotan. I was almost immediately welcomed by Bilhah Bushrarian, whose son later prepared a note book for me so I could learn Hebrew. Yossi Golan came to join in the welcome, and later Zamir Ben Yaacov, who was among the pioneers in the original settlement preceding Mevo Dotan. As the three of them, representing a

tenth of the number of families in the settlement, sat, they shared how though from totally different backgrounds and parts of the world, they had come to be a part of the return of the People of Israel to the Land of Israel. I later had lunch with Haim and Edna Bilou and again heard of the return of the Jewish people to the land. I repeatedly heard of the desire they had to live in peace with their neighbors. Mevo Dotan was built on land that was a rocky hill, unclaimed by any previous owner. Yet Edna still had scars from where their car had been stoned as they were driving to Tiberias. They said two years ago they could shop in Jenin, a nearby Arab town for shoes, etc. but now it is impossible.

Normal life in Mevo Dotan consists of the children riding to another settlement, past Arab villages each day, to go to school. It consists, in contrast, of: small children coming to ask if they can have one of the puppies from a litter of eight, while the parent says, "No!"; riding bicycles; skinning knees; and even, to my surprise, using electric dishwashers. It consists of a people living as normal a life as possible in an area where those surrounding them, as well as the nations of the world, say they have no right to be.

As Joseph said to his brothers: "Ye thought evil against me; but God meant it unto good." Elisha's servant feared when he saw the multitude of Syrians who had amassed against them, but as his master prayed that his eyes would be opened, he saw that, "The mountain was full of horses and chariots of fire round about Elisha."

As I lift up my eyes to the hill of Mevo Dotan, I pray that their help will truly be from the Lord which made heaven and earth. The People of Israel were repeatedly told to possess the land God promised them. With His help they can continue to possess it.

Bid To Rescue Scorched Beauty

A committee of inquiry will be established to investigate the blaze that destroyed 8,000 dunams of forest and natural brush in Carmel National Park.

Police and fire brigade officials announced that the blaze was finally under control, after 33 hours of intensive efforts by hundreds of fire-fighters.

It was determined that the blaze, which broke out in five separate places at the same time, had been started deliberately. All claims of responsibility were being treated seriously, including the one made by an anonymous caller to Israel Television's Arabic service, who said a group called "Direct Revenge" was responsible.

"We couldn't continue our studies seeing all the Carmel on fire, so we came up here to help." said 16-year-old Michal Eisencraft, one of hundreds of volunteers who helped fight the huge blaze at Carmel National Park.

Michal, a high school pupil, and several friends, battled with beaters to quell one outbreak in the Bustan Hacarmel area. *"We worked on the outskirts of the fire, but further in we could see the flames eating up the trees,"* she said. Residents removed belongings from their homes in case of evacuation. Michal lives in a quarter of Haifa, which was itself threatened by the fire. *"The fire got to within 100 meters of one street, but then the wind changed and it turned in the direction of kibbutz Beit Oren,"* said Yoav Eitan, another volunteer. Yoav, whose 20th-floor flat overlooks the national park, said it was depressing to see one of the country's most picturesque beauty spots reduced to ashes. *"I can't find the words to describe my feelings,"* he said.

Orthodox yeshiva students were among those who volunteered their services, working alongside their secular counterparts and Arabs and Druse from neighbouring villages. *"It is very painful to see such devastation in places where we used to go for walks and picnics,"* said one of the students. *"We pray that the area will be restored to its former beauty."*

Not far away, Talib Badran, a resident from a Moslem village in the north, filled up a water tank with other wardens from the Nature Reserves Authority before returning to tackle remaining scats of fire in the Mount Carmel Hai Bar (animal sanctuary). *"I cannot understand the mentality of the people who started this fire or what their aim was,"* declared Badran, an NRA ranger for the past three years. *"Trees and animals don't harm anybody, yet they have suffered. I think the perpetrators should be severely punished to teach them and to serve as a warning to others,"* he said.

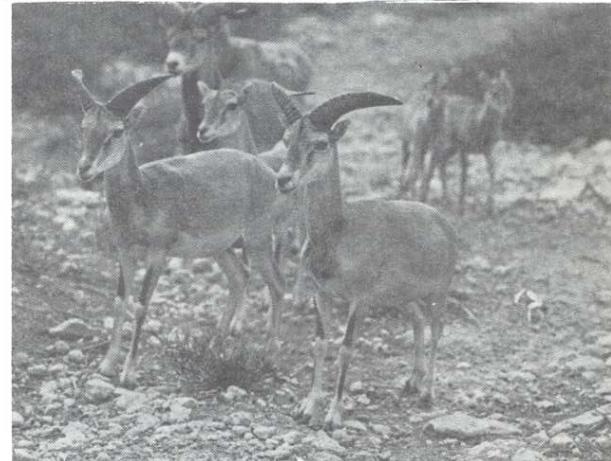
Pockets of fire continued to thwart the efforts of the firefighters throughout the long, hard, hot day. Suddenly a pine tree would burst into flames with a whoosh — scattering sparks, blazing branches and flaming cones, and making the fire fighters duck and suck in their breath. Helicopters, dangling giant buckets containing 5,000 liters of water each, drawn from the sea, clattered overhead and dropped their loads directly onto the flames, assisted by crop-spraying planes.

"It was so lovely to look out of the window and see the greenery," said veteran Haifa resident Solly Rechtman, who works in the English department of Haifa University's public relations office. *"Now everything is black, the color of mourning,*

which reflects the feelings of all of us who used to enjoy this once-beautiful vista."

Life for the animals on the Carmel and in the Hai Bar itself, however, will not be the same for many years to come, said senior NRA warden Salman Aburukun. *"I was on duty throughout the night, and for the first time in my life, I heard the gazelles, the deer and the sheep actually crying."*

Workers will try to save those trees and animals that barely survived the fire. Exotic deer, sheep and goats were killed. Among the survivors were — wild goats from Crete, wild sheep from Cyprus and Iran, Mesopotamian (fallow) deer from Iran, and Carmel deer from Holland.



Wild Cyprus mountain sheep at Carmel National Park.

At the animal sanctuary, the work of 14 years — nurturing the animals so they could return to their natural habitat in the Carmel and Galilee — was stopped in its tracks. A long time resident of Haifa, said the inferno damaged *"not just an environment, but a way of life."* Restoring the 8,000 dunams that were destroyed, however, is nature's task, and this will take as long as it took the trees to grow — anywhere from a year to a century. Jerusalem pines with their thick, strong trunks, arbutus pines with their deep red bark, Palestine pistachio trees whose leaves turn red in the fall, and vine-covered Mediterranean forest oaks cannot be replanted — they can only grow on their own. Shrubbery and flowers, like the rock roses that turn pink and white in spring, will return much sooner. Dead trees will be cut down to allow new ones to grow, but only after the winter, whose rains are necessary to revivify the soil. Still uncounted are the jackals, foxes, badgers, wild boars, porcupines and various kinds of birds that died in the flames, which reached a height of 30 meters.

In the midst of all the carnage, however, two of the most prized areas in the park escaped destruction — the popular Little Switzerland canyon, and the "Grove of the Forty," — considered a holy site by both Jews and Moslems. The grove, whose oaks are as old as 12 centuries, is where Elijah was said to have slain false prophets 2,800 years ago. The fire stopped 100 meters from its edge.

The main road through the park is a promenade on Shabbat mornings. Thousands visit the sanctuary every Shabbat and holiday. This is the place where children learn the name of every flower and of every tree.

Archbishop Maximus Saloum — head of the largest Christian community in Israel — has condemned the burning of the Carmel Forest, and offered his community's help in replanting the park. The Mayor of Mainz, the West German twin city of Haifa, also phoned City Hall to pledge his city's assistance in the forest's rehabilitation.

NEWS DIRECT FROM ISRAEL

All Items from "The Jerusalem Post"

Aliya Up 67%

Aliya (immigration) has increased this year by 67 per cent with 12,283 immigrants arriving compared to 7,351 for the first eight months of last year, the Jewish Agency Aliya Department announced yesterday. Over 4,550 *olim* came from the Soviet Union so far this year, and 1,884 from Latin America.

Threefold increase in 'Invitations' to Soviet Jews

Some 198,000 Soviet Jews have received invitations from relatives here to immigrate to Israel this year, Uri Gordon, head of the Jewish Agency Aliya Department, announced.

He said there has been a threefold increase in the number of invitations sent each month since January.

Jews who want to leave the Soviet Union must first present an invitation from relatives in Israel to the emigration authorities there, though not all of the 56,000 families who have received invitations this year are expected to use them right away.

Gordon spoke at a meeting in Tel Aviv where ways to increase aliyah from the Soviet Union were discussed. He said there were three factors behind the increase in invitations sent to Russia: fears of a serious outbreak of anti-Semitism; expectations of a liberalization in Soviet emigration laws; and a feeling that the opportunity to leave the Soviet Union should be exploited while it is still available.

Gordon also said that 3,000 Jewish tourists from the Soviet Union were here this month, and that about 25,000 will have visited Israel by the end of the Year. He expressed the hope that the Agency would be able to send an aliyah emissary soon to the Soviet Union.

The Itim news agency reports from Vienna that the Jewish Agency is making greater efforts to persuade Soviet Jewish drop-outs to come to Israel. The director of the Public Council for Soviet Jewry, Shmuel Ben-Zvi, recently arrived in Vienna to take charge of these efforts.

30,000 Would-be Soviet Emigrants Expected to Stay Put if U.S. Won't Give Them Visas

Of the 100,000 Jews who are expected to receive permission to leave the Soviet Union during 1990, some 30,000 will probably decide to stay there because they won't be able to get into the U.S., according to estimates received by the Abortion Ministry.

Of the 100,000 some 40,000 are expected to come here, with another 30,000 going to the U.S. Planners here assume that the U.S. will enact new regulations limiting the entry of Soviet Jews to those with close relatives.

The Americans are also expected to begin shifting their visa processing operations from Rome and Vienna to Moscow by the beginning of next year. This means that the transit facilities in Europe for Soviet Jewish "drop-outs" will gradu-

ally shut down.

Absorption Minister Yitzhak Peretz said that the large number of Jews preferring to stay there rather than come here, makes it imperative for Israel to open information bureaus in the Soviet Union to provide an accurate picture of life here.

West Bank Villagers Thanked for Saving IDF Soldier

Civil Administration officials have expressed their appreciation to Palestinian villagers who saved an IDF soldier from an attack by rock-throwing youths and took him to safety in a nearby Jewish settlement.

The incident occurred when the soldier, driving in an army vehicle, lost his way and entered the West Bank village of Na'alim. Youths blocked his exit and began stoning his vehicle.

The soldier responded by firing several shots in the air but was unable to disperse the attackers.

Other villagers who opposed the youths' actions forced their way into the crowd and stopped the stoning. One went to call the army to send troops to the village, and others took the soldier to nearby Beit Arye and handed him over to residents there.

Soldiers Disabled

About 150 soldiers have become disabled as a result of the intifada, Yosef Luttenberg, chairman of the IDF Disabled Veterans Organization, told a press conference in Tel Aviv. The IDF will salute the organization on the occasion of its 40th anniversary with a programme in Latrun.

West Bankers Living Under 'Reign of Terror'

BEIT EL — West Bank Palestinians are living under a reign of terror and fear imposed by their fellow Arabs. Many of the disturbing facts do not come to the media's attention.

A senior military officer speaking at a classified briefing, mentioned murders, arson attacks and intimidation, but gave no details.

The IDF's concern about the climate of fear is so great that the head of the Civil Administration in Judea and Samaria, tried to conceal a visit by the health minister to a mayor of a West Bank town. They were clearly worried about the repercussions an Israeli minister's visit could have on the safety of a West Bank mayor and the visit was made in an unmarked van to the mayor's home.

The deterioration in the situation comes as Palestinians are increasingly disappointed with the gains made under the intifada. Some Palestinians are reportedly looking for scapegoats, and a military source yesterday spoke of a "settling of accounts."

The officials estimated that as many as 140,000 West Bank residents might be categorized as "hard core" and involved in violent activities.

He said the residents' frustration has been heightened by a considerable deterioration in their

standard of living. The shrinking economy in the West Bank is forcing more people to seek work in Israel, and the officer estimated that in the past two years the number of West Bank residents working across the Green line had increased.

Sometimes West Bankers will walk kilometers to avoid detection by their own people trying to enforce general strikes.

Arafat: Arms May Be Used in the Uprising

BELGRADE — PLO leader Yasser Arafat warned yesterday that Palestinians might resort to the use of arms in the uprising in the territories.

"Let the Israelis know that we have taken a decision against using weapons, but patience has a limit. Israel's crimes will no doubt in the end be confronted with unforeseen and unlimited reactions," Arafat said.

The intifada will continue, he said, until the Israelis had left the occupied territories.

Intifada

A few weeks ago, several politicians maintained that the intifada was calming down. During the last few days, military sources have said that the level of violence is on the rise. Both interpretations are right, but the truth is that nothing basic has changed in the intifada during the last few months.

Firstly, the intifada remains as it was at its beginning in December 1987; a state of mind shared by the vast majority of the residents of the territories.

More than a month ago, some of the leaders of the uprising felt that the intifada was marking time after more than a year and a half. The recent increase in the level of violence was a direct result of this estimate and more important, as a result of a resolution of the Fatah conference to intensify violence in the territories.

Israeli sources say that there are differences of opinion between the PLO leadership here and abroad concerning the contacts with Israeli officials and ministers. According to these sources, while the senior local leaders are more or less ready to negotiate with any Israeli official on any matter, the PLO leadership abroad is much more hesitant. The local leadership of the intifada, the sources continue, is more moderate and flexible than the leadership abroad. But the locals are afraid to break the unity of the two camps and so obey the orders coming from abroad.

Military experts say that the intifada may stop or calm down only when there is some progress in the peace process. At this stage, these experts maintain, the more moderate of the intifada leaders are obliged to sound more extreme than they really are because of the dead end in the peace process and in order not to lose their leadership positions.

Although about 100 Palestinians have been killed by their brothers since December 1987 (75 of them this year), the intifada will not turn into internal strife among Palestinians, the experts say. The main effort is still directed against Israel and will be in the future.

Intifada Cost Israel \$650m. in Lost Exports

The Bank of Israel reported yesterday that the intifada cost Israel \$650 million last year in export losses, and caused further incalculable losses by

creating a climate of uncertainty that deterred investors and consumers - both foreign and Israeli - from putting money into the economy.

The Pope and The Jews

Pope John Paul II, speaking at his weekly general audience, repeated remarks made last week that the Jewish covenant with God has been broken and superseded by the Christian covenant, because of "Israel's infidelity to its God."

The Anti-Defamation League of B'nai B'rith has written to the Vatican seeking a response "in order to demonstrate to the world that the clock of Catholic-Jewish relations has not been tragically set back." The ADL further noted that the pope himself in 1980 had called the Jewish people "the people of the Old Covenant never revoked by God".

Tourism Increased

The number of tourists arriving in Israel in the first eight months of this year rose 3.5% to 800,000, compared with the same period last year.

But arrivals were down 10% from the same period in 1987, which was a record year for tourism.

In seasonally-adjusted terms, the average number of monthly arrivals by air in July and August was about 10% lower than in May and June.

The Central Bureau of Statistics said 102,000 tourists arrived in Israel in August, 13% more than in August 1988, but 12% less than in August 1987. Last month's figure includes 85,700 arrivals by air, 2,900 by sea and 13,500 by land. The latter figure includes 3,600 arrivals from Jordan, 5,300 from Lebanon and 4,600 from Egypt.

Another 6,700 arrivals, not included in the total number of tourist arrivals, crossed the border into Israel at Taba following a visit to Sinai, and 20,000 more were registered as passengers on ships and cruise-liners stopping at Israel's ports. The number of arrivals included in each of these categories was about double the level in the year-earlier period.

Rabbis from Judaism's Three Streams Come Close to Formula on Conversion

NEW YORK — Orthodox, Conservative and Reform negotiators, meeting without publicity for the past six months under Israeli government auspices, are reportedly close to agreeing on a joint formula for conversion.

Negotiations are in progress, according to Rabbi Walter Jacob of Pittsburgh, a vice president of the Central Conference of American Rabbis, who represents the Reform movement. Rabbi Louis Bernstein of Queens, a professor at Yeshiva University, representing mainstream U.S. Orthodoxy added, "I can only tell you that there's a sincere commitment to resolve the problem by all sides."

Bernstein emphasized that the proposals under consideration deal only with the narrow issue of potential converts who intend to settle in Israel. They do not touch on broader relations between Orthodox and non-Orthodox Judaism.

"This is just a baby-step," Bernstein said. In fact, the initial agreement — which is still far from final — does not even deal with the status of would-be immigrants who already have been converted in

the past by non-Orthodox rabbis.

The agreement still has to be ratified by the negotiators parent movements.

Women Seeking Orthodox Unity

They probably wouldn't send their daughters to the same school, nor would they eat at each other's table, but several hundred Orthodox women are planning to get together to talk about how to get together. The first Jewish Women's Unity Conference, at Binyenei Ha'uma, is expected to attract women of varying head-covering styles and stocking shades.

Organizer Florine Gabai believes that strife among the various Orthodox groups is a cancer that is destroying the Jewish people.

"There have been efforts (to promote Orthodox unity) before, but this is the first to be based on the strength of women," she says.

A mother of four, Gabai has pitched her campaign to women because she believes they can overcome political differences and live together in peace. "Women are very tolerant," she says.

Gabai has contacted representatives of the major Orthodox women's organizations. She says the response has been heartening, despite the rivalry among the predominantly male groups with which the organizations are affiliated. "I don't say that I didn't get any negative responses, but in general people were positive," Gabai says.

Jerusalem Children Rejoice as Marchers Distribute Sweets and Flags

The center of Jerusalem was transformed into an oasis of joy and civility yesterday afternoon as thousands of Israelis joined delegates from all over the world for the capital's annual Jerusalem March.

Four thousand foreign visitors from some 50 countries — here for the International Christian Embassy's Feast of Tabernacles gathering — were the undoubted stars of the parade. They handed out flags and sweets to the children who lined the pavements, and waved banners proclaiming their support, hope and love for Israel.

Marching with greater discipline but conspicuously fewer sweets, the representatives of our own petrol stations, banks, hospitals and innumerable other companies received a warm, if more muted, reception.

Striding out in glorious synchrony, the men and women from the Postal Authority, in bright red and white, were a true reflection of their newly revitalized service. The slogan on their T-shirts, urging us to "Open an account with the Post Office Bank," contrasted rather rudely, however, with the more spiritual banners like Denmark's "God loves you and we do too," or the U.S.'s "The day of your glory is coming soon."

As for the national telephone service, it will obviously take more than crisp blue and white uniforms and merrily shaking tambourines to endear *Bezek* to the multitudes.

Eschewing uniforms or national costumes, the German contingent carried palacards assuring us that "Germany loves Israel" and "Israel, we pray for you." Particularly assiduous in the distribution of sweets and flags, they were met with uninhibited cheers and even cries of "Shalom, we love you."

The pre-march assembly of nations was a spectacular affair, with large, well-ordered groups from Finland, Germany, South Africa and the U.S.

interspersed with tiny pockets of Philippine, Australian, West African and even Hungarian Christianity.

Carefully covering her name tag, the young lady from Hungary talked eagerly of the increased religious freedoms back home, and the ease with which she had obtained permission to attend the gathering.

Continents apart, but alongside her yesterday, 46 marchers from Singapore waited patiently to begin the march. Bespectacled Raymond Lim explained that he had travelled to Jerusalem because "we believe the Messiah will come back here."

The ticket had cost him about three months' salary, he confessed, "but it's well worth it just to be in Israel."



Christians marching in Jerusalem.

Soviets Hand Over ID Cards of Auschwitz Inmates to Red Cross

MOSCOW — Identity cards of 130,000 prisoners at Auschwitz during World War II, once stored in sealed Soviet archives, have been turned over to the International Red Cross, the Tass news agency said

"The deaths of over 74,000 people were neatly recorded, day after day, hour after hour, in 46 huge volumes," Valentina Fatyukhina, head of the Soviet Red Cross research Department told Tass.

"Their names, the birth dates and the names of parents were written down," she said. The information was made available to the International Red Cross earlier this week,

An estimated 2.5 million Jews were killed at the camp during the war years.

The existence of the 46 volumes in Soviet archives was revealed in 1964 when Germans assigned to Auschwitz went on trial in Frankfurt, Tass said. However, until recently, the archives had been sealed.

Fatyukhina said the Auschwitz materials were found by Soviet soldiers at the end of the war and shipped to the Soviet Union.

Population: 4.5m. Plus

The Central Bureau of Statistics reported yesterday that, at the start of the Jewish New Year, Israel's estimated population is now 4,530,000 representing an increase of 1.6 per cent in the last year. Of this, 81.6 per cent are Jews (up by 1.3 per cent). The report added that metropolitan Jerusalem's estimated population is 500,000. Some 17,000

immigrants came last year, a increase of 30 per cent over the preceding year.

'Temple Cornerstone' Rite Prevented at Wall

Led by a *cohen* in priestly robes, and equipped with special vessels for the Temple ritual, two rams' horns, a clarinet and an accordion, members of the Faithful of the Temple Mount yesterday marched from the Western Wall to the Pool of Siloam to consecrate what they have designated as the cornerstone of the Third Temple.

Police had prevented the group from laying the "cornerstone" in the Western Wall Plaza, as they originally intended.



Yehoshua Cohen (in white robes), Gershon Salomon (sitting to the left), and Ezra Alafi (far right), at the "cornerstone" ceremony at the Pool of Siloam.

The roughly cubic stone, which, in accordance with the biblical precept, was not hewn with an iron tool, was donated by Zion and Ezra Alafi, stonecutters on Jerusalem's Hanevi'im Street.

The stone was "laid" in the Alafis' stoneyard, some two kilometers away, when the group was denied access to the Temple area. Alafi said a garden would be planted around the stone so that all those who wished, Jews and Arabs alike, could come and kiss it.

An outraged Mayor Teddy Kollek described the FTM as "dwarfs walking in the footsteps of Shabtai Zvi" — a reference to the false messiah of the 17th century. Kollek said he hoped the group would not bring catastrophe to the Jewish people as other false messiahs had done, and added that although few Jews considered the acts of the FTM important, many Arabs regarded them in a very different light.

During the procession, the three-tonne, one-meter-cube stone lay on a flatbed truck which followed the group down the steep narrow road through Silwan village, past walls covered with graffiti in support of the intifada. Only a few local residents came out of their homes to watch scores of flag-waving marchers, almost outnumbered by police, border police, newsmen, photographers and TV crews.

At the spring, Yehoshua Cohen, wearing the woven linen priestly robes, drew water, as Gershon Salomon, leader of the FTM, led the group in reciting the *shehehianu* blessing, in which one gives thanks for having reached a special occasion.

The robes and vessels were prepared by Yeshivat Habayit, which is dedicated to studying the practical aspects of restoring the Temple. Another group, the Movement to Establish the Sanctuary,

was represented by Yisrael Schneider, a Bratislav hassid, wearing the striped robes of the old Jerusalem Ashkenazi Community.

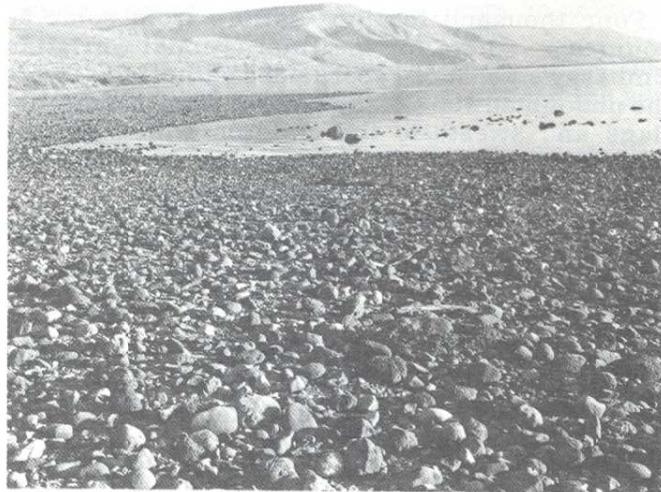
Other rabbis, however, were very critical of the ceremony. Rabbi Shlomo Goren, who has often been quoted as ruling that Jews are permitted to enter at least part of the Temple Mount, describe the ceremony as "foolishness." The Temple would not be rebuilt by mortals and certainly not by Gershon Salomon, he said.

Rabbi Yehuda Amital of Yeshivat Har Etzion said that such an act contradicted halacha. The strongest criticism, however, came from MK Avraham Ravitz, head of Degel Hatora, who described the FTM as a "sect of dangerous lunatics," who had engaged in a "comic performance." Ravitz said the ceremony, which had "incited the nations and brought the danger of bloodshed," was contrary to the prophecy of Isaiah, who had described the Temple as a place of peace for all peoples.

Salomon retorted that Ravitz and Mayor Kollek suffered from a diaspora mentality. "Physically they are in Israel, but spiritually they are in the diaspora," he said, adding that the Jewish People had always brought about divine intervention through their own actions. "The Red Sea did not split until the Children of Israel walked into it," he said.

Salomon said that the stone, which he described as "holy," would soon be put in its rightful place on the Temple Mount. He also said that a second stone, weighing six tonnes, was already waiting in the Jerusalem suburb of Ma'ale Adumim and would be brought to the Temple Mount at Hanukka.

Alafi said it had cost thousands of dollars to transport the stone to Jerusalem, but added that money did not matter. "To rebuild the Temple, we are ready to give our lives," he said.



Galilee Drying Up

The water level of the Lake of Galilee has dropped to 211 meters below sea level, one of the lowest on record. The lake is evaporating at the rate of one centimeter per day — apparently because of the extreme heat — and settlements in the area have taken drastic measures to cut water consumption. Bathers have to walk some 200 meters before reaching the water.

Jerusalem's 'First Rodeo in 2,000 Years'

To the accompaniment of guitar, banjo and country violin, Israel's homegrown cowboys yesterday

treated hundreds of enthralled and somewhat bemused onlookers to a taste of the Wild West in the unlikely setting of the Jerusalem Hills.

Billed, undoubtedly aptly, as "Jerusalem's first rodeo in 2,000 years"—and quite probably the 2,000 before that—the King David Riding Stables' extravaganza attracted a corn-cob chomping, fudge-dipped-apple-munching crowd of all ages and innumerable nationalities to a sand-filled arena at Neve Ilan, where check-shirted riders demonstrated their prowess in the saddle with virtuoso displays of "calf roping," "barrel racing" and "musical chairs on horseback."

In cowboy gear from his Stetson to his spurred boots, organizer Anthony Lipschitz, the South African who opened the stables six months ago, gazed down on the scene with steely-eyed satisfaction. Northern Israel, he said, has played host to smaller rodeos in the past, but he hoped this would be the first of many American-sized events near the capital.

Israeli Cucumbers for Soviet Aircraft?

WASHINGTON—Vice Premier Shimon Peres has informed President Bush of a proposed Israeli-Soviet barter arrangement that would bring Israeli fruit and vegetables to the Soviet Union in exchange for Soviet commercial aircraft or aircraft parts for Israel.

According to well-informed U.S. sources, Peres told Bush that the Soviets are very anxious to obtain about \$100 million in fresh Israeli fruit and vegetables. In return, the Soviets would be prepared to provide Israel with commercial aircraft parts.

Kosher Shrimp

The kosher-eating public will soon be able to enjoy the taste of shellfish, according to members of Kibbutz Eilon, who predict that their planned \$6-million-plant will be producing artificial shrimp and crab within a year. The 3,100-square metre plant will employ 70 people, and most of its produce will be exported to Europe and the U.S.

Faction to Vote on Woman for Local Religious Council

A female city councillor's bid to bring about a revolution on the Jerusalem Religious Council will depend on the outcome of a meeting scheduled for Mayor Teddy Kollek's One Jerusalem faction.

According to a faction source, its leaders have not decided what position to take regarding the candidacy of Citizens Rights Movement-Shinni's Anat Hoffman for the religious council. Hoffman hopes to become the first woman and first Reform-affiliated individual on the 31-member council.

Hoffman said she intended to foment a revolution by challenging Orthodox dominance of ritual life and monitoring the council's disbursement of funds.

Among changes Hoffman hopes to introduce are making medical and psychological counselling available to prospective brides, altering burial procedures to allow women to ride in hearses, and opening a mikve for non-observant brides.

The city councillor's plans are viewed with trepidation by the haredi parties.

"Hoffman's approach is to attack the religious council and her nomination will disturb its functioning," said Agudat Yisrael faction leader Meir Porush.

Porush added that he is opposed to the idea of women of Reform—or Conservative-affiliated persons serving on the council.

At Last, No-Fuss Kosher Lettuce

An age-old halachic dilemma — how to make lettuce kosher — appears to have been resolved by a moshav in the Gaza Strip.

Lettuce is a particular problem for kosher cooks. They can spend hours washing it in vinegar, and holding it up to the light to check that all microscopic bugs, worms and other tiny forms of *treife* life aren't hiding in the creases of the leaves. Even then, they can never be sure that one of the critters isn't still clinging to the family salad.

At Moshav Gadid, religious farmers have found a way to grow bug-free, worm-free lettuce that has got an official kashrut certificate and the unofficial blessing of a couple of Mea Shearim rabbis, says Eli Ben-Naim, manager of the business.

It's a godsend for kosher eaters, Ben-Naim says, because "according to Halacha, eating one tiny bug is as bad as eating five pigs."

The moshav's method is to grow the lettuce in hothouses, and to prevent small insects from getting inside by applying insecticide to the surrounding ground. Ben-Naim says this is an incomparably cleaner method than that used for growing regular lettuce, which lies exposed in open fields, and which attracts the smallest insects despite constant spraying.

At Mea Shearim's open market on Ayin Ya'acov Street, fruit and vegetable grocer Avraham Avisar said he's been getting many requests for this lettuce, but cannot find any to buy. "It seems to be sold out," he said.

Growing Group: 'Hebrew Christians'

There are in Israel today between 1,000 and 2,000 "Hebrew Christians" who worship regularly in Hebrew congregations, according to *Mishkan*, a journal published in Jerusalem on the theme of Jewish evangelism.

In an article by James Sibley, a representative of the International Board of the Southern Baptist Convention, who has been in Israel since 1983, the author notes that it is difficult to make a more precise estimate, both because there has never been any census of Israeli Jewish Christians and because the lines of distinction are often blurred. He says that there are a number of "secret believers," who have chosen not to identify with a congregation. According to the magazine which devoted its current issue to the theme of Jewish Christians, those in Israel are "average, well-adjusted Israelis, not those on the fringe of society."

There are, it says, some 30 congregations and house groups in Israel, "from Upper Galilee to the southernmost tip of the Negev."

In recent years Jewish Christians have become more open, going out into the streets to distribute tracts. The latest campaign, in Tel Aviv in June, involved 42 participants. According to figures quoted in the journal, there are, in the U.S., between 20,000 and 30,000 Jewish Christians. About half of them are in over 100 distinctive congregations.

Red Cross Chief Making First Visit

Dr. Cornelio Sommaruga, president of the International Red Cross is due to arrive in Israel on the first visit here ever made by an IRC president.

Also arriving will be Hungarian Red Cross President Dr. James Hantos, the first senior official from an East Bloc Red Cross organization to visit Israel. The visitors will be the guests of Health Minister Ya'acov Tsur and Magen David Adom.

The visits are regarded as very important by Magen David Adom, which has been fighting for years for official IRC recognition for the organization and its symbol, the red Star of David.

Sommaruga and Hantos will visit MDA facilities around the country. They will also meet with 25 Gaza residents who will complete a 100-hour Magen David Adom course in first-aid and ambulance driving that has been held in the south. MDA says it is the first such course organized for Gaza residents.

Graduates of the course will drive five new ambulances purchased by a charitable organization for use in Gaza, reducing the need for MDA to send in its own ambulances, which have often been targets of stone-throwers.

An additional MDA ambulance driver medic course for West Bank residents is planned also to be given soon.

Jerusalem Rabbi Gives Sermon in Church

In the U.S. or in Western Europe, such an event would pass almost unnoticed. But a rabbi delivering a sermon in a church in Israel—and an Arab church at that—is almost unheard of.

And yet Rabbi Levi Kelman, leader of Jerusalem's Kol Haneshama, Congregation, yesterday spoke at the Sunday mass of the Greek Catholic church in the village of Makr, near Acre. Dressed in his liturgical robes, the priest of the church, Rev. Ibrahim Daoud, stood alongside Kelman and translated his words from Hebrew to Arabic.

The visit had come about, the two told the Jerusalem Post, as a result of their activities in Clergy for Peace, a group of Jewish, Christian, Moslem and Druse clerics. Kelman and Daoud both serve on the group's executive board, while about 100 clergymen have attended its gatherings.

Sitting in his spacious living room, overlooking a broad vista of cultivated fields, Daoud said that as soon as the idea of such interfaith visits had been suggested, he invited Kelman to deliver a sermon at his church. A return visit by Daoud to Kelman's synagogue is to be arranged as soon as possible the two said.

Daoud said, "I owe my first allegiance to my conscience and I cannot refuse to allow anyone who comes to speak of peace to address my congregation."

"All our liturgy speaks of peace. We open with a blessing of peace and we end with a prayer for peace for the world. Jesus preached for peace, nothing else," he said.

The congregation, Daoud said, had been in complete agreement, and after the service, in which sonorous singing reverberated through the vaulted building, several congregants approached Kelman and expressed their thanks for his visit and their hopes for other such occasions. The church was well-filled with about 100 worshippers, while several small children, dressed in their Sunday best, ran about outside.

Daoud is married (married men may be ordained as priests in the Melkite Church) and the father of three boys and a girl. Before becoming a priest, he earned a degree in social work at the Hebrew University and studied privately with clergymen in Israel.

Kelman is a graduate of the Jewish Theological Seminary in New York, which is affiliated with the Conservative movement, but his congregation is affiliated with Israel's Reform movement. He is a member of both the Conservative and Reform rabbinical associations in Israel.

In his sermon, Kelman suggested that Jews and Arabs are strong peoples who each consider themselves weak. He said the two should strive to seek true strength, which lies in security, rather than false strength based on the weakness of the other.

Israel to Help Poles Improve Their Mail Service

The Israel Postal Authority will soon start advising the Polish government on how to improve its chaotic mail service, which is today in even worse shape than Israel's was before an independent authority.

Authority Director-General Yitzhak Kaul has just returned from a three-day trip to Poland as a guest of the government, with whom he worked out details on a memorandum of understanding soon to be signed on the Israeli advisory role.

Communications Minister Jerzy Tomaszewsky and Postal Director Andrzej Cichy told him that they would oppose all efforts by Third World countries to eject Israel from the International Telecommunications Union, Universal Postal Union and the European Conference of Posts and Telecommunications.

Kaul told the Jerusalem Post yesterday that he signed an express-mail agreement with Poland while he was there, to take effect next month. "There isn't even such an agreement between Poland and the USSR," he noted. Most of the mail between the two countries involves individuals who are related, but Kaul expects commercial mail ties to expand rapidly. Each year, almost 8,000 kgs. of airmail are exchanged between Israel and Poland.

The people lined up waiting outside Polish post offices are almost as long as those for staples like bread and matches, said Kaul, and the branches themselves are very outdated.

The phone service is also obsolete, with only three million phones for a population of 40 million. There are two million people waiting for their phone to be installed, said Kaul, and some have been waiting for as long as 20 years.

Minister Tomaszewsky is due to visit Israel in November, and Communications Minister Gad Ya'acobi will make a reciprocal visit to Poland after that.

Soviet-Israel Ties Beneficial

Prime Minister Yitzhak Shamir said yesterday that closer relations between the "big Soviet Union and small Israel" could bring great benefits to the Soviet Union. Meeting with visiting Supreme Soviet member Chinghiz Aitmatov, a close adviser of Soviet leader Gorbachev, Shamir said that Israel is following the developments and reforms in the Soviet Union with sympathy. Aitmatov expressed his wholehearted support for the resumption of relations.

Syrian Defector Wanted 'To Live In A Free Democratic Country'

Major Mohammed Bassem Adel, 33, the Syrian Air Force pilot who landed his MiG-23 fighter at a civilian air field near Megiddo on October 11th, denied emphatically that he had maintained contact with anyone from Israel before he defected.

Adel, speaking at a press conference with Israeli and foreign reporters, said he had no radio contact with Israeli planes or ground stations when he flew across the Syrian-Israel border.

"When I crossed the border I did it without operating the plane's electronic devices," he said. "I was on a training mission when I decided to cross the border. I kept radio silence. I wasn't in contact with anyone and no one was waiting for me."

He said the decision he made to come to Israel was not a political one.

"My motives were not political but were based on my personal feelings as a human being. I wanted to change my life. I wanted to live in a democratic country in which I could express my opinions freely. I made my decision on my own and none of the other pilots knew about it."

Q. What didn't you like in Syria? What made you defect?

A. My main motive was to be free to express my opinions, and in Syria I couldn't do that. I don't like the political system in Syria. From my decision to move to a democratic country you know what are my views of politics in Syria.

What did you know about Israel before you came?

My concepts about Israel were that it is a country which improves itself every day. Like sending a satellite into space, the new technology, building modern weapons systems and making improvements in planes made in the U.S.

Do your fellow pilots feel the same way about Israel?

I don't know about the opinions or beliefs of other pilots. Anyone with a clear mind can, through the press and the broadcasting stations feel as I do after what he hears about the Israeli society and state.

When did you decide to defect to Israel?

In principle I decided to come to Israel a long time ago. In practice, I began thinking how to carry out the decision during the last three to four months.

How do you feel now about the family and friends you left behind when you know that you will not be able to return to Syria?

I try to avoid thinking about that. I closed a chapter in my life, and now I begin a new one, here in Israel. I hope in the future I will have a chance to see them. I want you to avoid all questions about my family in Syria and I don't want you to remind me about my family.

Did you take into consideration that you could be shot down when you crossed the border?

This was a very hard mission, especially because the area where I crossed was full of missiles. I crossed at high speed and very low altitude, and that's very hard as



The MiG 23 flown to Megiddo by a defecting Syrian pilot.

you know. My speed was between 1,150 and 1,200kph. and my altitude was between 30 and 50 meters off the ground, depending on the topography of the area.

How do you explain the fact that you weren't intercepted by either missiles or planes?

I believe that a country which is confident of itself cannot fear a single plane and will take time to evaluate the situation before it acts. I didn't endanger Israel, and by myself I couldn't cause damage. It took me three to four minutes to land.

What were your feelings as you crossed the border into Israel?

It was a difficult mission mainly because I didn't know where to land, or if there would be a place to land. I flew into the unknown. I didn't have time to think of the possibility of being shot down by Israeli planes, I continued to fly and look for a place to land.

Could you address the level of the Syrian Air Force and if they feel they can triumph over the IAF in the next round?

The question leads to a political dialogue and I am not ready to get into it. No. No one in the Syrian Air Force thinks he can defeat the Israel Air Force.

What were the main lessons the Syrian Air Force drew from its confrontation with Israel in Lebanon in 1982?

The solution for the Syrian Air Force was to buy more advanced planes, improve electronic warning systems and improve the level of Syrian pilots.

Adel said he had been received politely and warmly in Israel, as he had expected to be in a democratic and free country. So far, he said, he had been questioned about his motives for defecting, but had not been asked about his professional knowledge as a Syrian pilot.

He said he had yet to decide about his future, but reiterated his desire to live in a democracy and said Israel was such a country. At the conclusion of the press conference, Adel apologized: "I was ready to answer all of your questions, but I am still weak physically and do not like answering politically oriented questions, and that's why I avoided answering some of the questions."

**"If I forget thee, O Jerusalem, let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of
my mouth, if I prefer not JERUSALEM above my chief joy."**

Psalms 137:5, 6.

The Hope of Israel

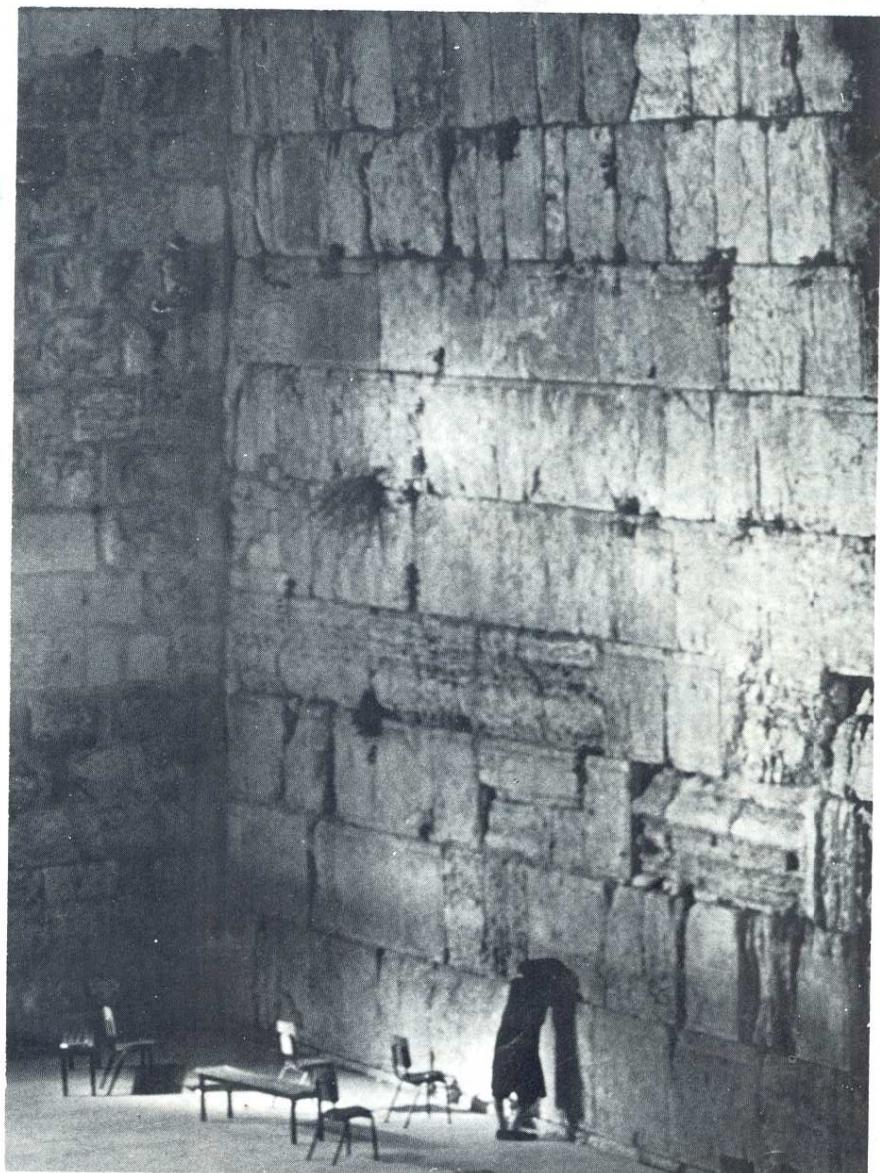
Paul said it was, "for the hope of Israel," that he was bound with chains. (Acts 28:20). Most of Israel is still waiting for this hope to be revealed. Their eyes, still blinded, are unable to see their Messiah, the Savior of the world.

We owe a great deal to the Jewish People. It was through them that God's Word — that all-perfect and wonderful plan of salvation — came. It was by their love and exhorting, through much persecution and suffering, that they brought us the Gospel.

We know that in the past the Jewish People have suffered terribly — perhaps, proportionately, more than any other people. Even now, after the rebirth of Israel as a nation, they still face seemingly insurmountable problems. But, praise the Lord, we do know who holds their future — and we know that God's plan for Israel is right on track, and moving ahead toward a great and glorious completion.

We, as Gentile believers, should look with great hope and anticipation to the time Paul spoke of in Romans 11:

"I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away



Lone Orthodox Jew praying at the Western Wall.

ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." (Verses 11,12,15 and 25-27).

Let us ask the Lord to give us a sincere burden for the salvation of the Jewish People — that we may intercede before Him on their behalf. Let us ask Him to give us a burning love for them. Through this love let us envision them coming into their rightful inheritance — promised to them so many centuries ago.

We know that God does have a plan for revealing His Son to them. Let us pray that His work will quickly be accomplished — that they may soon know the boundless joy and peace that comes only through a newness of life in Jesus, the Messiah.