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Probes

judah'91



The Elah valley, in the territory of Judah, where David killed Goliath. 1 Sam.17

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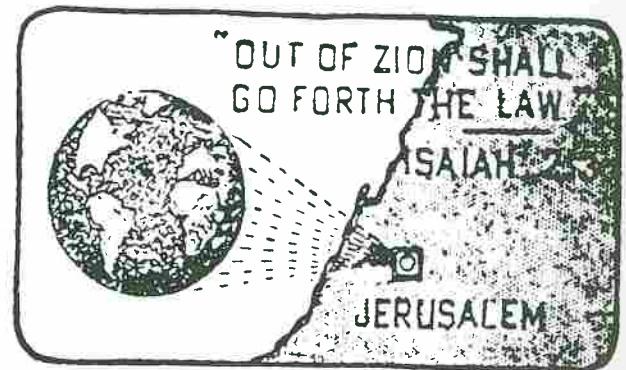
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**Our Creed: Revelation 12:17
The Head and Director: Jesus (Yahshua)
Membership: "Lamb's Book of Life,"
in Heaven — Revolation 20:15.**

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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" (2Chron. 6:6). "The Lord also shall roar out of Zion, and utter His voice from Jerusalem" (Joel 3:16).

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Exploring Our Jewish Roots

by Jim Gerrish

"...look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you. . ." Isaiah 51:1-2

Christianity did not spring up from a vacuum. It sprang from the highly developed religious tradition and culture of ancient Israel. It is easy for Gentiles to forget this all-important fact. For instance, if Jesus were present with us today wearing tzit-zit (religious fringes on the garment) and a tallit (prayer shawl), it would probably shock most of us. Yet, we know from scripture that a woman once came to Him and touched what must have been the tzit-zit or fringes of His garment. (*Luke 8:43-44*). He was undoubtedly wearing the prescribed religious garments, just as many orthodox Jews do today, and thus fulfilling the commands of the Law, (*Deuteronomy 22:12*). We can assume He also wore the prayer shawl, since this too was the normal garb of a religious person in His culture. An example of this garment dating slightly before Jesus' time, was found in the Dead Sea caves and is on display at the Shrine of the Book museum in Jerusalem.

We sometimes forget that even our Bible is an almost totally Jewish book. All the authors are Jewish, with the possible exception of Luke. Jesus, in His ministry, dealt exclusively with Jews, and was very hesitant about ministering to Gentiles. (*Mark 7:24-30*). By His own confession, He admitted coming specifically to the house of Israel (*Matthew 15:24*), and He even commanded His disciples not to go to the Gentiles, (*Matthew 10:5*). Likewise, the earliest church was a Jewish church. It was headquartered in the Jewish capital and was presided over by a Jewish leader.

It was from this "Jewish" perspective that the Church began to move out into the world of the Gentiles. It was as

"It was as if Judaism had been uniquely tailored by Jesus and the apostles, to be made attractive to Gentiles."

if Judaism had been uniquely tailored by Jesus and the apostles, to be made attractive to Gentiles. Gentiles would now be able to receive the Jewish scriptures, to heed the Jewish prophets, and to sing the Jewish Psalms. As Paul went out with the Gospel message, he was careful to stress that the message was emanating from Jerusalem and Israel. He encouraged the Gentile saints to collect

funds for the needy in Jerusalem. (*1 Corinithians 16:2-4*); he referred difficult doctrinal decisions to Jerusalem and to the Jewish elders there, (*Acts 15:2*); his Gospel journeys usually began or ended in Jerusalem. He even gave the Gentile church an example of keeping Jewish feasts in Jerusalem, (*Acts 20:16*).

The apostle Paul did another thing as he ministered among Gentiles. He stressed the importance of keeping the

"He stressed the importance of keeping the right attitude toward Israel and the Jewish people"

right attitude toward Israel and the Jewish people. That attitude was to be one of humility (*Romans 11:20*), mercy (*Romans 11:31*), and kindness, even to the point of sharing material gifts with the people of Israel (*Romans 15:27*). It was a wonderful ideal, but in time, Paul's exhortations began to go unheeded.

There were many factors which brought about the vast chasm which exists today between Israel and the Church. The two unsuccessful wars fought by the Jews against the Romans in 70 A.D. and in 135 A.D. undoubtedly did much to strain relations, since the early Church refused to participate in these wars. Instead, in 70 A.D. the Church fled to Pella, across the Jordan, following the warning of Matthew 24:16, *"Then let them which be in Judaea flee into the mountains."* The very vulnerability and isolation of the early Church also might have contributed to the problem. The early Church Fathers certainly did not help the situation, since many were openly anti-Semitic. As the young Church fought for its life against persecution without and heresies within. All this tended to lead the Church toward exclusivism and into taking a stand against its Jewish parentage.

With the conversion of Emperor Constantine in the early fourth century, and the subsequent "Christianisation" of the whole Roman Empire, this anti-Semitic trend became crystalized. The Church moved rapidly to rid itself of all Jewish trappings. Even the Christian holiday of Easter was divorced from its Jewish origins in the Passover, as the Church attempted to cast off the influence of *"these odious people"* (the Jews). The theology generally termed as Triumphalism began to be in vogue. The same theology has persisted unto this day, occasionally

finding renewal under different names. Basically this belief proclaims that God is finished with the Jews; that Christianity has indeed replaced Judaism and that the Church is the true Israel. This theology happily applies all the blessings of scripture to the Church, and all the curses to Israel. Of course, the natural and almost immediate result of such a theology was the outright persecution of Israel by the Church. This malady has persisted through most of the two thousand years of Christian history. It found expression in the Crusades, but a particularly great expression in the Holocaust. It is surprising for most Christians to learn that Hitler only put into practice what the Church in Europe had believed and taught for centuries.

Even today, after this awful disaster, anti-Semitism abounds in the Church. An example of this is seen in the fact that many otherwise loving Christians are suspicious of "those Jews." Many pastors and parishioners are happy to visit Israel and see where Jesus walked. But they have utterly no interest in the miraculous renewal of the Jewish State, which is now in progress. Perhaps this is an expression of the ultimate in anti-Semitism, the denial that the Jewish people have any place in God's plan today.

RECOVERING A BIBLICAL PERSPECTIVE

What we read in the Bible is a far cry from what we see in the Church today. We read that God had purposed from the outset that the Gentiles be a part of His plan. Note, that they were to be a part of his plan, and not the whole plan. We receive glimpses of this program of God as far back as Father Abraham. God promised the patriarch that he would be the father of multitudes of "goyim" (peoples, nations, Gentiles) (*Genesis 17:4*), and that all nations would be blessed in him (*Genesis 12:3*). This theme is carried on in the descendants of Abraham. We see it particularly in Joseph, who was married to a Gentile woman in Egypt. One of his children, Ephraim, was destined to become one of the most numerous and powerful tribes in the Northern Kingdom. The blessing upon the head of this little Jewish lad was this, that he would be the father of multitudes of Gentiles (*Genesis 48:19*). Much later, Ephraim was dispersed into the nations, along with the other nine "lost tribes." The dispersion of these Jews among the nations, their effect upon nations, and their recovery, still remains a mystery too great for us to fathom.

We see the theme picked up again in the woman Rahab, who was saved from the doomed city of Jericho and allowed to join with the people of Israel. We see the theme again introduced by the prophet Isaiah as he describes the Messiah of Israel, called the "*Root of Jesse*." It is said that this Messiah

would "stand as an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious" (*Isaiah 11:10*). But perhaps we see the theme of the Gentiles being joined to Israel most clearly in Ruth the Moabitess, who was not only allowed access into Israel, but who became the great grandmother of King David.

The beautiful story of Ruth expresses for us more clearly what a proper attitude toward Israel should be. In fact, this woman seems to illustrate in her life most all of the fruits of the Spirit, mentioned by Paul in Galatians 5:22-23. "*But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Meekness, temperance: against such there is no law.*" She was truly devoted to her Israelite mother-in-law. She loved her with a deep love and commitment which led her to forsake her own heritage and even her country, in order to be with Naomi. When Ruth arrived in Israel, it was not with a feeling of superiority, as many Christians have today. Instead, "...she fell on her face, and bowed herself to the ground..." (*Ruth 2:10*). She was willing to abase herself to a position lower than a servant girl (*Ruth 2:13*). Her attitude was one of continual mercy and generosity as she shared her meager gleanings with Naomi (*Ruth 2:18*).

The life of Ruth was also marked with obedience (*Ruth 3:5*); kindness and holiness, (*Ruth 3:10*); discretion (*Ruth 3:14*); and true love and commitment to Israel (*Ruth 4:15*). Ruth said to Naomi, "for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people [shall be] my people, and thy God my God;" (*Ruth 1:16*).

Perhaps in Ruth's life we get a visual example of what the engrafting of Romans 11:17-21 is all about.

Paul tells us in verse 17, that Israel is the tree and we are only the wild branches grafted in. The tree sustains us and not vice versa. In verse 18 he tells us that it is not we who support the root, but the root supports us. And in verses 19-20 we are told that the Christians are only grafted into the

"Christians are only grafted into the tree by the mercies of God and we stand in that position by faith"

tree by the mercies of God and we stand in that position by faith—the kind of faith that Abraham had so long ago.

In this position there is no room for pride or Triumphalism, or ideas that we have replaced Israel. There is no room for boasting and arrogance (verses 18-21), as the Church has been prone to do. Instead, there is to be godly fear (verse 20) and thankfulness for the Lord's great mercies to us.

Life in Israel

by Naomi Fauth

Shalom from Jerusalem,

The war is now said to be over and tension is beginning to ease. It seemed the war had to happen—there was no way to avoid it. Through tribulations we find comfort in the Lord. He is in control and our peace is secured in Him.

During the alerts, our family and the Reporter staff would gather in our sealed room and await the all clear signal. The young people would occupy themselves by playing a game, and we would pray and sometimes read a scripture to ease the tension. The 91st Psalm was especially comforting.

Most of the attacks came at night or in the early morning hours. We had sealed two rooms in preparation for the war, but only one room was actually used. The other room would have served as an extra supply of air in the event of a lengthy attack. Elderly friends and neighbors stayed with us sometimes, as it was hard for them to stay in their homes alone during the attacks.

Our six year old grandson, Adam, was calm and collective during the missile alerts. After repeating the ordeal a few times, though, we heard him say to his 4 year old sister, Priscilla, "Maybe we should move to England." (A little playmate of theirs moved to England a few days before the war began.)

Little Priscilla cried for a while during the first attack, but after being comforted she got over most of her initial fears. In the attacks that followed she sat still



Our grandchildren—the gas tent in the background is for baby James brother, gas masks on, and waited patiently.

Ranatya, my niece Bethie's little 4 year old daughter, is by nature soft spoken and quiet. While putting her mask on during the first missile alert, her mother asked her if she understood why they were doing this. She surprised everyone when she answered, "Because Saddam Hussein is stupid." Ranatya was not afraid to sleep in her room at night after her mother sealed the windows with plastic. There was another thing that little Ranatya was careful about: she always made sure that her mother closed the window drapes—she said, "so Saddam Hussein can't see me."

The small children here all seem to have ideas about Saddam Hussein. We overheard some little children talking about him at the beginning of the war. They all became very sober as one three year old said, "I will hit him. I will pull his hair. I

Our granddaughter Priscilla's fourth birthday fell on the same day as the U.N. deadline for Saddam to pull out of Kuwait: the 15th of January. That evening after the birthday supper, some of us hurried away to a prayer meeting at the Holy Land Hotel—this was the opening night. Every winter for several years now, at this same time of the year, there is a series of special prayer meetings to pray for Israel. The date had been set far ahead, and the deadline date for the pullout just happened to coincide with the meeting. There were quite a few people who came from other countries for the prayer meetings. The hotel management interrupted the services to issue gas masks. It was a ruling that everyone at the meeting had to have their masks with them. The meetings were all well attended. We prayed together for Israel's protection: for angels to hover over Israel in greater

who would die. As gas seemed to be the biggest danger to the population here, special prayer was given asking for rain—gas becomes less effective the more it rains. Rain was slow coming this year but since the beginning of the war we have had heavy rains much of the time.

One night on our way home from the market, we stopped at a sewing shop to buy a few needed things for mending clothes. The door of the little shop was locked but the lights were still on, so I went to a larger store nearby to ask where the shop keeper might be. The person I asked pointed to another shop nearby. Through the window, I saw the man from the sewing shop. He was standing with a few others in the bigger store—one man was wearing a gas mask. After I went in and asked the man from the little sewing shop if I could buy some items from his little shop, he came out and opened the door to his shop so I could get what I needed. Then, I thanked him and we left. After we had been home for some time, we heard the all clear sirens blow. It had been raining hard all evening and evidently

the Scud sirens blew when we were at the market. We had not heard them! The outdoor market has plastic-like roofs and the rain hitting the roofing makes a lot of noise. I felt foolish when I realized that I had drug the poor shop keeper out of his safe room during a scud attacked.

During some of the Scud attacks, a few of our young men went up to the roof of the church building. The whole valley below us and the opposite hillside would come alive with singing, whistling and shouting as the Arabs on their housetops cheered along what they hoped would lead to the destruction of Israel. From the roof you could see the Scuds going high overhead, usually on their way towards Tel Aviv. Then, it looked as if the fuel flickered out as they begin to fall towards the earth. After a little while, we could hear and feel the explosion.

Sister Minnie stayed with us during the beginning days of the war. She had been away for a while on a trip to America, but came back to Israel just before the war started. She has worked among the Arab people in the Jericho and Bethle-

hem areas for many years. She is strong prayer warrior and we are honored to have her with us. seemed good for her to be here at this special time, praying in Jerusalem and interceding for the people

We are praying earnestly for the situation in the region and for the young people called upon to lay down their lives. We are also praying for their loved ones. May the Lord be their comfort and hope. We wish the best for all of God's creation on both sides of the conflict—that each of His children may find peace with Him and be purified. (Dan. 12:10). May each one of us be consecrated anew for His Work and His purpose, in this great hour of time.

"And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea and all that are in them, heard saying, Blessing, and honor, and glory, and power, [be] unto him that sitteth upon the throne, and unto the Lamb for ever and ever." (Revelation 5:13)

In His infinite love,
Naomi Fauth

Song of the Windchimes (continued from page 12).

been praying for rain. Devout Jews gathered at the Western Wall and some in synagogues to pray for rain. Often they pray the Psalms, and that is God's Word which He honors. As we listen to the blending tinkles of our windchimes, we wonder what God meant when He had the Psalmist write, "...*for thou hast magnified thy word above all thy name*" *Psalm 138:2.*

Not only Jews are praying, but many others. Believers in this land

and many lands; Christians all over the world are praying. What a comfort! Like the "...*angels, ... bearing us up in their hands. . . .*" *Psalm 91:11-12.*

One night, right in the middle of an alert, the wife of a pastor friend in the United States telephoned. She called to tell us they were holding us up in prayer. I looked over at our son, who, at that same moment was saying, "*That's not thunder!*" Yes, the enemy missiles were either exploding or being exploded by trusty "patriot" missiles. Even though they exploded, pieces would land--who

knows where?

We had heard this "*thunder*" before when it was raining, but we weren't sure then. Now there was no mistake. Our grandson hears them at his base—and can even count them... four...five...eight...whatever.

For now, we thank God for a quiet night—His night. All nights are His. His presence is with us, wherever, whenever, and in whatever state we are. Again, thank God! In fact, "*In every thing give thanks. . . . I Thessalonians 5:18.* Ah! So that is what the windchimes are tinkling! We drift into a peaceful sleep—listening to the "*Song of the Windchimes.*"

Upon Which Road Are You Travelling?

This article is taken from an address made more than two centuries ago by Augustus Montague Toplady, the man who wrote the famous hymn, "Rock of Ages."

The readers of this address, and indeed the whole world at large, may be distributed into two kinds of people — those who are travelling to Canaan, and those who are going the direct contrary way. There are but two roads; the broad, which leadeth to destruction, and the narrow, which opens into life.

Travellers all mankind are; and travellers at a very swift rate. The grand point is, Where art thou travelling to? Are you desirous of knowing whither your footsteps tend; and toward what country thy face is set? If so, have recourse to the Scriptures of truth; but study them on your knees; that is, in a spirit of prayers, and with the simplicity of a little child.

Suppose, for instance, that we look at John 16:8, where Christ thus describes the office of the Holy Ghost, and the effects which His converting influence have on the human mind: "When He is come He shall convince the world of sin, of righteousness, and of judgment;" that is, He shall, first, feelingly demonstrate to them their absolute sinnership, and their total helplessness; working in them a deep sense and real hatred of self and sin, and He shall, secondly, lead them to rest on Christ, and on His righteousness alone for justification.

Now, has God the Spirit done these things for you? Has He wrought, or begun to work these convictions in your soul? If He has not, nor so much as kindled a growing desire after Christ and His salvation in your breast, I dare not give you the right hand of fellowship. I dare not salute you as one of my fellow-travellers to the kingdom of God. No. You are yet in Egypt, and you will quickly be in hell, except the Holy Ghost take you in hand, and give you a new heart, and lead you to Christ.

But if you have ground to hope that this work of grace is experienced by you in some degree; if, on looking at your soul in the gospel-glass, you can discern the traces of faith, love, repentance, and sanctification there, you are of the number of those who have been enabled, through grace, to set forth to go into the land of Canaan, and into the land of Canaan you shall come.

Two things are particularly needful for you to observe:

1. That the world will endeavour to turn your feet out of the narrow way. If the wicked are so muzzled

by Providence that they cannot bite, they will snarl at least. If they cannot do you real injury, they will probably pelt you with scandal, and sneer at you for being, in their opinion, righteous over-much. But let not this discourage you; but imitate the blind man in the gospel, who the more he was exhorted by the multitude to hold his peace, cried out so much the more, "Thou Son of David, have mercy on me!"

2. Beware of sin. May you be enabled to shun the remotest appearance of evil. "The Devil," as one justly remarks, "IS NEVER BETTER PLEASED THAN WHEN HE CAN ROLL A CHILD OF GOD IN THE DIRT." Beg of the Lord, therefore, to hold up your goings in his paths, that your footsteps slip not.

Yet, if you should fall, be humbled; but do not despair. May you be led to pray afresh to God, who is able to raise you up, and to set you on your feet again; and look to the blood of the covenant, and say to the Lord from the depth of your heart:

*"Rock of Ages, shelter me,
Let me hide myself in Thee,
Black, I to the fountain fly,
Wash me, Saviour, or I die!"*

It has been justly observed that "it is one thing to fall into the mire, and another thing to lie in it." When the Lord has graciously restored you, you will look upon sin as the bitterest calamity that can befall you, and consider those who would entice you to it as the very worst enemies you have.

Soon shall we arrive where not only sin, but every temptation to it and every propensity toward it will cease for ever. As a good man once said on his deathbed, "Hold out, faith and patience! Yet a little while, and I shall need you no longer."

When faith and patience have done and suffered their appointed work, the disciples of Christ shall ascend from the wilderness to paradise. Then will they be able to say, "Called by the Lord's effectual grace, we went forth into the land of Canaan; and, clothed with His righteousness and preserved by His power, into the land of Canaan we are come." Even so Amen.

— from an address by Augustus Montague Toplady (1740-1778),



A plan for the development of the Mamilla project.

Mamilla

A Jerusalem Model for Urban Development

by Carl Schrag

One of the world's most innovative architects has teamed up with one of the world's leading real estate developers to build a new residential and commercial district in the heart of one of Israel's and the world's oldest cities.

The key players in this dramatic project are the internationally acclaimed architect Mesh Safdie and the London based Ladbroke Group PC, who have joined forces to launch the long awaited Mamilla Project to redevelop the geographical center of Jerusalem.

Ground was broken last April, and the first stages of the \$100 million project are slated for occupancy in the summer of 1992. The 28 acre site will combine a residential neighborhood,

a 500 meter long pedestrian mall (that connects Old and New Jerusalem), offices and urban apartments. A five-star hotel may be constructed later.

Mamilla's importance predates the impressive partners who have brought expertise and credibility to the project. At the turn of the century, *Mamilla* was Jerusalem's main commercial hub. Lined with shops and offices, it was the main area of economic activity in the city.

Only after 1948, when Jerusalem was divided, did *Mamilla* fall into decay. It was located just yards away from the border between Israel and Jordan, and frequent shelling by Jordanian soldiers prompted old timers to relocate. In their place came car repair garages and poor families who

could not afford to live anywhere else.

In 1967, with the reunification of Jerusalem, plans were launched to restore *Mamilla* as a meeting place for all the city's residents. After more than two decades of planning, the project got underway this year. It promises to turn the reunited city's geographic center into a true meeting place for Christians, Arabs, and Jews from Jerusalem and around the world.

The project's location at the edge of the historic *Old City* enhances the importance of developing it carefully, with the utmost attention paid to preservation of its old qualities. Rather than demolish all the neighborhood's remaining structures, Safdie's plan preserves the facades of many buildings.

ings. Some buildings are being renovated and preserved in their entirety.

"The architectural character of Mamilla Street is a delicate mix of old and new buildings." said Safdie, who has designed Montreal's Havitat, Toronto's Ballet Opera House, the Harvard Business School, and other important projects. *"The arcades are constructed in alternating yellowish and reddish Jerusalem stone, evoking the older Jerusalem tradition of polychrome masonry."*

When it is completed, Mamilla will house some 120 shops, including branches of exclusive international chains, professional offices and some 200 residents. The entire area will be connected by pedestrian walkways, with underground parking.

Ceramic Figurines of Phoenician Cavalrymen Found at Achziv

Three ceramic figurines depicting cavalrymen on horseback were discovered in a tomb in this season's archaeological excavations at Achziv. The figurines, about 20 centimeters high and still bearing traces of black and red paint, date from the 8th century B.C.E. The unique finds apparently confirm the existence of mounted Phoenician soldiers who defended the adjacent city of Tel Achziv.

The excavations at Achziv, which is located on the Mediterranean seashore close to Israel's northern border, are being conducted under the direction of Hebrew University archaeologist Eilat Mazar, with support from Jerome A. Joss of Los Angeles and with assistance from the city and residents of nearby Nahariya.

— WZPS Two of the ceramic Phoenician Cavalrymen found at Achziv

(WZPS Photo)



Project Isaiah: Hornets in Space

by Daniella Ashkenazy

The Oriental Hornet, a wasp, that inhabits the Mediterranean Basin and the Middle East—including Israel—has the unique ability to build its comb in the direction of the gravitational vector. According to studies on the earth's surface, the only features determining the direction of comb building are gravitational and centrifugal forces. But what happens when the hornets are launched into outer space and put

in an earth-orbit?

In a micro-gravity environment, how will the Oriental Hornet orient its comb? Will earth-born adult hornets have a harder time adjusting in space than space born hornets? Will "earth-born" hornets, accustomed to 1-g, be more sensitive than larvae and pupae that are "spaceborn"—producing a comb different in orientation, cell-size, density, architecture,

connections with Israel run deep, and he has determined that the massive construction project in Mamilla will become a vehicle for helping new immigrants from the Soviet Union integrate in Israeli society.

"Every building contract signed by the Jerusalem Development (mamilla) Company contains a clause obligating the contractors to employ Russian immigrants as specialists, technicians, and construction personnel," Stein said.

As it takes shape in the valley alongside the western edge of the Old City, the Mamilla project is changing the shape of Jerusalem's urban landscape. It promises to become a model for urban development around the world.

shape, and size?

Will there be other behavior modifications? Perhaps in an environment of micro-gravity the larvae will stay put in a safe snug cell and the grubs won't budge from a comfortable cocoon. Will the rhythm, magnitude and frequency of the sounds produced by larvae and hornets be different from their counterparts on earth? Will the space travelers lose their appetites?

These and numerous other questions are being studied by "Project Isaiah" (Israel Space Agency Investigation About Hornets). This experiment was designed by entomologist Professor Jacob S. Ishay, who teaches pharmacology at Tel Aviv University's Faculty of Medicine. A canister containing Israeli hornets and larvae was designed and built by MBT Systems and Space Technology, a member of Israel Aircraft Industries Electronics Division, to carry out the experiment.

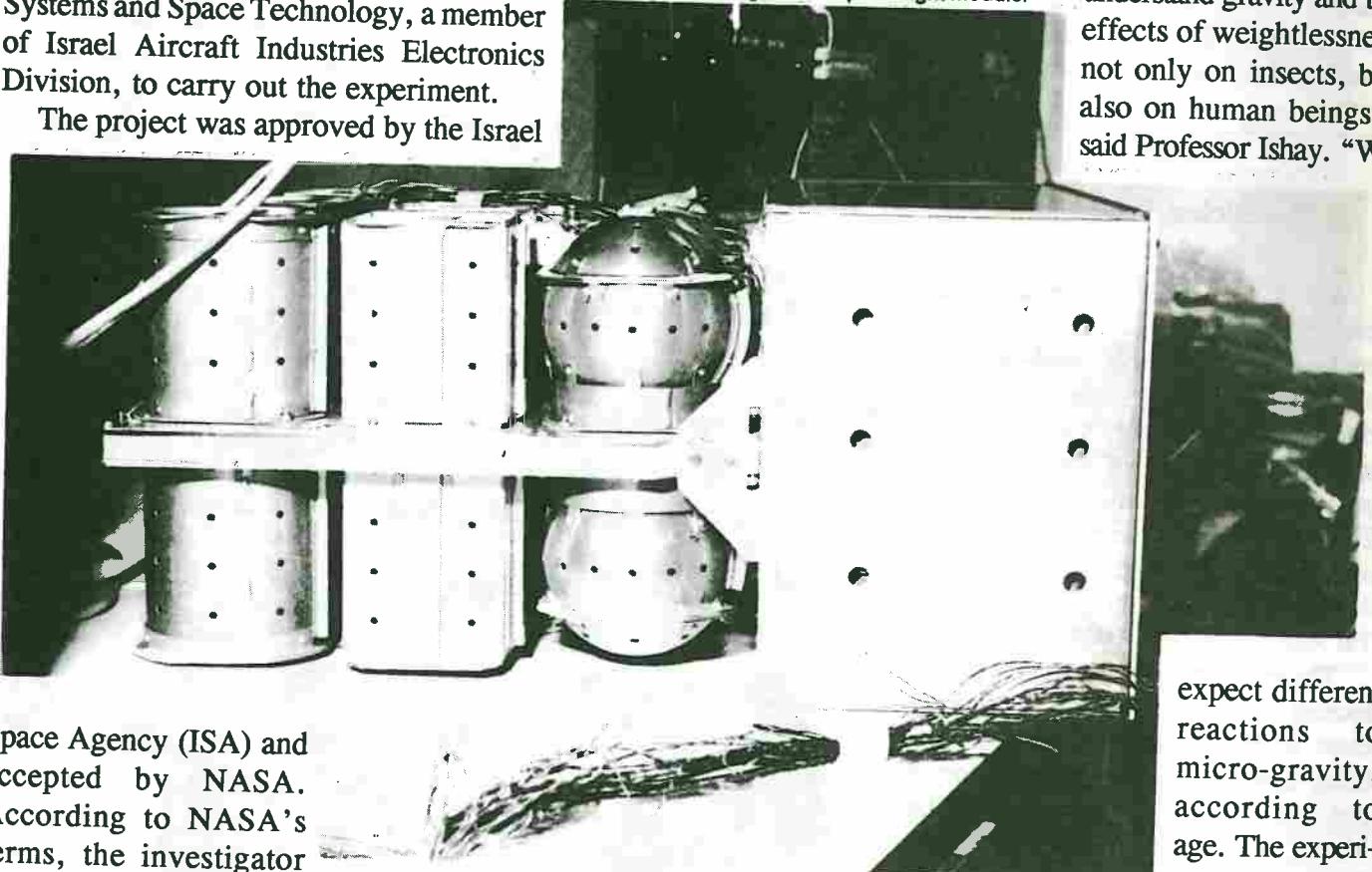
The project was approved by the Israel

Each set is divided into three age groups (larvae and pupae, day-old juveniles, and adult hornets) housed in three differently shaped containers (cube, cylinder sphere). Designed to maintain a temperature of 30 degrees Celsius and 75% humidity, and provide food, water, building material and ventilation. The only in-orbit operational requirement for the astronauts is to turn the experiment on in orbit and turn it off prior to de-orbiting.

An Israeli maintenance team on the ground at Cape Kennedy will maintain and monitor a control group of Oriental hornets in a twin lab, at 1-g, concurrent to the seven-day launch, flight and re-entry.

"In general terms, the experiment will help us understand gravity and the effects of weightlessness not only on insects, but also on human beings," said Professor Ishay. "We

A picture showing Israel's space flight module.



Space Agency (ISA) and accepted by NASA. According to NASA's terms, the investigator

—Israel—will provide the hornets, the scientific equipment and ground personnel. NASA will provide the launch and take responsibility for maintenance in space.

The experiment's self-contained autonomous unit, no larger than a small suitcase or a desk drawer, was designed for a standard mid-deck payload in one of NASA's future flights from Cape Kennedy, possibly in the summer of 1991. The unit consists of two compartments: one containing electronics, blowers, two cameras, and three tape recorders; the second compartment will contain 18 test chambers housing the hornets.

The latter is divided into two sets of nine compartments each--half with lighting, half in total darkness.

expect different reactions to micro-gravity, according to age. The experiment will allow

us to determine which age group will be affected most by the change of environment and determine which adjusts best to conditions in space."

"The juvenile day-old hornets will undergo maturation in space. Since they have a short lifespan of several weeks, seven days in space is a significant period of time for a hornet. We will examine the eggs that were laid and the larvae that developed in a reduced gravitational field after re-entry, to see if they are normal. Beyond telling us something about the hornets, the experiment will give scientists some general indications about human beings in space. After all, in the future, people may spend extended time, even generations, in an environment with reduced gravitation."

Jewish Roots and Yeshuaish Fruits

This is the Last in a Three Part series by Leslie Moxham

The Jews who had believed Him (Jesus) were speaking a half truth when they said "We are Abraham's offspring and Abraham is our father" (John 8:33 & 39). They were tracing their 'roots' back to the Patriarch. They were proud of their "family tree." However, our Lord Jesus pointed out to them that lineage involves so much more than physical relationship. To be true sons of Abraham required doing the *deeds of Abraham*. In other words, roots have spiritual elements which are so much more essential than mere physical genealogy. This principle is crucial to our true understanding of Jewish Roots and Yeshuaish Fruits. He maintained that "*discovering our Jewish roots*" is a deeper and more important subject than being concerned with Judaism in whatever form one chooses to study and follow it. Since this is the case, we must know as much as we can about the character, behavior patterns and the spiritual calibre of the foundation members of biblical Judaism in the search for our Jewish roots.

It is proudly accepted that Abraham is the "father of the Jewish people." In our quest for our Jewish roots, it is required of all of us, Jewish believers in Yeshua, as well as gentile believers, to understand what the "*deeds of Abraham*" are. We must "do the works of Abraham" (John 8:39). We must now take a close look at the major facets of this patriarch's life. These are our vital Jewish roots.

A study of the eventful life of Abraham reveals exceptional qualities. We have to be selective, concentrating on the essentials which express the spiritual elements of the founder patriarch. His original name Abram, given by his natural father, means *the Father is exalted*. The name Abraham, which his Heavenly Lord gave him, means *father of many nations*. This reveals that Abraham was to be an international person having worldwide influence, as well as the founder of the Jewish Nation. This means that all born again Gentile believers have roots in him also. This explains why Paul boldly writes, to mainly Gentile readers,

"And if you are Christ's, then are ye Abraham's seed . . ." Gal 3:29.

The first spiritual facet of highest importance in Abraham is the "*Covenant Relationship*," he had with his "*Father Who is exalted*." This is implicit in the divine call the patriarch received. He was 'called and chosen' and this call brought him into a special relation with God which neither his father or other members of his family had. This explains why he was commanded to "*get out of thy country and from thy kindred and from thy father's house, unto the land that I will shew thee*." Covenant responsibility involved separation. We cannot claim our root connection in Abraham and Yeshua if we are living the "*double life*" of "*one foot in the Church and the other in the world*."

"Friendship of the world is enmity with God" (James 4:4). Covenant relationship whether under the *Old* or the *New* Covenant involves covenant responsibilities. Abraham had his covenant renewed "*after Lot was separated from him*" Gen. 13:14.

Heb. 11:8 stresses the major characteristic of Abraham: "*By faith Abraham, when he was called . . . obeyed and he went out, not knowing whither he went*." Faith was the prominent feature of his walk with God. It was not a case of faith in a vacuum, but faith and its twin brother 'works' which were the basis of him being declared "*justified by works*" James 2:21. Paul reverses the order writing, "*his faith is counted for righteousness*" Rom. 4:5. The obedience of the patriarch is vividly seen in the offering of Isaac. This was his greatest test of submission to the will of God. Obedience is a '*work of Abraham*' which is a '*root responsibility*' for all of us seeking to know and follow our *Jewish Roots*. We must also familiarize ourselves with all Yeshua's commands if we would know our *Jewish roots* in order to grow the *fruits of Yeshua*.

Persistency and consistency are distinctive marks of Abraham's life. Paul, in Rom. 4:18, says that Abraham "*against*

hope believed in hope." When we think of the time involved before the birth of Isaac, we can gain some impression of the tenacity which we too are called to show. We are called to "*inherit the promises*" through "*faith and patience*" (Heb. 6:12). When God's timing in our lives seems slow we need to remember this "*work of Abraham*" (*patience*).

Space forbids us to write at any length about the other fruits in Abraham's life. The deference he showed to Lot in the choice of land, his humility when "*he looked, and, lo, three men stood by him: . . . and (he) bowed himself towards the ground*" (Gen. 18:2), or the courage he showed in the rescue of captured Lot and the respect he displayed to Melchizedek. These are '*works of Abraham*' which we must do when we go back to our Jewish roots.

Our Lord Jesus made a most remarkable statement about Abraham. He said "*Your father Abraham rejoiced to see My day; and he saw it, and was glad*" (John 8:56). The question must be asked *when did Abraham see the day of Jesus?* Was it when "*Melchizedek king of Salem brought forth bread and wine . . . and He blessed him and said 'Blessed be Abram of the most High God, Possessor of heaven and earth?'*" Or was it in a more general sense in that he was preparing for the time when through him and his "*seed*," "*all the families of the earth (would) be blessed?*" Gen. 12:3. One fact is certain: since we are to do the "*works of Abraham*," we must take "*the Bread and the Wine*" in accordance with the Lord's instruction and submit to all His other requirements for our lives. Like Moses, we are to endure "*as seeing Him Who is invisible*." We must constantly look "*unto Jesus the Author and Finisher of our faith*."

Jewish Roots are important, especially when they are biblically understood. Yeshuaish fruits are even more vital since these prove our true understanding of our Covenant relationship with Abraham and Abraham's God and His Yeshua and ours.

SONG OF THE WINDCHIMES

Aviva and Art Whetstone



Editor's Note: What does take place, when the Iraqis launch a scud missile attack on Israel? In the following article, the authors relate their own personal experience.

As we lie in the make-shift bed in our tiny den, we listen to the windchimes just outside our window. My husband, Art, says it first: "Don't those chimes sound peaceful?"

We are here in the den because we are giving up our own bed to our children. If there is an air-raid alarm in the night, they will use the bed. Their house is only a few feet away, but our mini bungalow was easier to secure into a "sealed room" than any place in their house. Besides, this way we can all be together. So our peaceful-sounding windchimes decry our war-time situation this 13th day and night of the Gulf War. Thirteenth? How thankful we are that God is greater than superstitions!

The hour must be getting late; the alert usually sounds by now. However, the first night it was about 2:30 a.m. One night it was before our traditional "Shabbat" meal, which we eat together as a family. Across the room we can see the candles twinkling. That, of course, was Friday evening. So when will it be this time? They seldom skip a night. As we lie, listening to the song of the windchimes, all this seems unreal.

When we hear the alert siren, with its rising and falling wail, we hurry to our sealed rooms and put on our gas masks. The State of Israel issued them to each one of us. Once in our rooms, where the windows are taped and

covered with plastic, we turn on the radio. Also, we seal the doors with plastic tape and place wet towels at the bottom. Then we wait for further instructions, given in English and several other languages.

Our two-and-a-half year old granddaughter thinks it's exciting to be whisked over to "Grammy" and "Gramp's" at any unexpected moment. However, it wasn't that way at first. In fact, it was quite traumatic, trying to put a gas mask on her. It was a fearful thing, this see-through "tent" over her head. How could she understand? Even though the child's protective mask had a blower fan hosed to its filter,-- still it was a scary unknown. (Our masks didn't have a blower fan. We had a little struggle breathing--I did, anyway.) The more she screamed, the more hot and frightened she became. Now, thank God, she is proud to be Mommy's "big girl." We must wear our masks to keep her calm.

In case of a possible chemical attack, these sealed rooms are safer than a bomb shelter, where gasses would likely seek lower levels. The radio announcer tells us, according to areas, when it is safe to take off our gas masks and when to leave our sealed rooms. We must not leave our houses, for a second alert may sound immediately following the first. It did one night. In the morning, we'll hear on the news the damage that was done and to which general area. Usually, areas in Tel Aviv and Haifa have been hit by missiles.

War is never pleasant. Thank God it's winter! Summer would have been

unbearable. Not only for us wearing gas masks and being in sealed rooms, but for the troops in the Arabian desert. Thank God for many things. Thank God for no more loss of life than there has been, though any seems too many. As we listen to the song of the windchimes, we are ready to dream of the peace that is bound to come--but when? We read in Luke 18:7 "*And shall not God avenge His own elect which cry day and night unto Him, though He bear long with them?*"

How brightly the moon is shining tonight! Yes, it's a full moon tonight and tomorrow night. Fleetingly, we wonder what is going through Saddam Hussein's mind about now. The tinkle of the windchimes reminds us that no person is in charge of what is happening in the real world. No one can go one step farther than God permits. God has not lost control!

Our windchimes sounded much louder the night of January 15th--more like a prophetic warning. That was the night the whole world was holding its breath, as it were--BUT NOT THE WIND. In fact, for two days the wind blew wildly. "*Thus saith the Lord; Behold I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind.*" Jeremiah 51:1 (Read Jeremiah 51:2-10.) We wondered then, and since, if God was averting a planned attack, at least long enough to allow a little more readiness in Israel.

Then the rains started. We did have some beautiful rain for days, and Israel needed that rain. Many have

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NEWS DIRECT FROM ISRAEL

All Items from "The Jerusalem Post" -

Research to Resume for More Dead Sea Scrolls

The search for more Dead Sea scrolls will be resumed within a few months in caves in the Qumran area where the original scrolls were found more than four decades ago.

"We want to make sure that we covered all possibilities in finding additional material," said Antiquities Authority director Amir Drori. "The chances are small, but we want to be certain."

Arab and Jewish Teens Meet to Show Coexistence Works

The looming shadow of war and the continuing violence that has wreaked havoc to Jewish Arab relations did not appear to cloud the enjoyment of a group of 80 Jewish and Arab teenagers taking part in a recreational meeting here designed to promote coexistence.

The 14-year-olds from the Ehrlich school in Tiberias and the local high school in the predominantly Moslem-populated village of Kfar Turan, near the Golani junction, had met on three previous occasions.

'In 10 Years, Most Jews Will be Living in Israel'

As a result of the Soviet aliyah, it is likely that the majority of the world's Jews will be living in Israel in another 10 years, Prof. Sergio Della Pergola, a Hebrew University demographer, said. Only about 30 per cent of world Jewry lives here now.

Speaking at the university on world Jewish demography, he also said that every 100,000 new immigrants will push the year of demographic parity between Jew and Arab in Israel and the territories back one year. He said that if before the massive aliyah wave he thought 2015 would be the year of parity. The arrival of one million immigrants will delay parity—when the number of Arabs equals that of the Jews—until 2025.

This conclusion is based on the assumption that the country's Arab population will continue to grow at a far faster rate than that of the Jews, he emphasized.

According to Della Pergola, there are 2-2.5 million potential Soviet immigrants, a statistic that includes non-Jews who are eligible to immigrate under the Law of Return.

Rabin Says Palestinian Violence on Rise

Palestinian violence in Israel and the territories has increased 30 to 40 percent over the past few months, former defense minister Yitzhak Rabin said. He predicted that escalation would continue.

Knesset honors Ethiopian jewry's spiritual leader on his Immigration.

Grateful Ethiopians Name Baby for Bush

President George Bush received "howling" support from an unexpected quarter.

An Ethiopian baby boy was named Sneh (Hebrew for "bush") in his honor at a circumcision ceremony at the Yemin Orde Youth Aliya village.

"According to our tradition, a new baby brings luck and we wanted to transfer this good fortune, via the American president, to the U.S.-led allied troops fighting to free Kuwait," the boy's godfather and uncle, Tamir Azala, said at the festive ceremony.

He said that Bush was warmly regarded by members of the Ethiopian Jewish community because of his efforts over the years to promote their reunification with the Jewish people.

Movie Helps Raise Funds for Scud Victims

Scud missile victims in Tel Aviv and Ramat Gan have received relief aid totaling NIS 42,000 from a special fund for terrorist victims. Four hundred families who lost their homes in Tel Aviv were given sheets, pillowcases, covers and towels, while the Ramat Gan municipality received a check for their Scud victims emergency fund.

The fund was established from income generated by Apples of Gold, a 90-minute film portraying the modern history of Israel, produced by Canadian Christians.

"These Scud missile victims are heroes that deserve our best response. If everyone would give according to their means, then all the needs of these victims of Iraqi terror would be met," said Dr. Jay Rawlings, producer of the film ("KILLING AN ISLAMIC DUTY"), which the Israel Foreign Ministry has placed in embassies and consulates around the world.

224 More Arrive from Ethiopia

One of the Ethiopian Jewish community's foremost leaders, 86-year-old Kes Menashe Zimru, was one of 224 newcomers yesterday, as the third plane load of Ethiopian immigrants in a week landed at Ben Gurion Airport.

"Are we really in Israel?" he asked soon after stepping from the plane. "Is everyone here Israeli?"

When he received a positive answer, Kes Menashe, wearing a white cloak and turban, and holding a cane and a fly whisk made of monkey hair, jumped for joy.

Asked why he was jumping, he replied: "I feel like a happy lamb, because now all my wishes have been fulfilled."

Nearly 1,300 Ethiopian Jews have come since the beginning of the year. Nearly 3,700 immigrated in 1990. More than 20,000 Jews from Ethiopia live in Israel, and there are an estimated 22,000 still in Ethiopia.

Kids Double Time With Radio, TV

Children have doubled the number of hours spent watching television and listening to the radio since the outbreak of war, Yisrael Cohen, who is Education Minister Zevulun Hammer's media adviser, told a meeting of educators in Tel Aviv. Whereas children formerly spent 4 - 5 hours in front of the TV screen or listening to the radio, the increase has heightened the children's natural anxieties and fears, he said.

To help parents and educators limit the number of hours and to get children to use their time more creatively particularly in these pressure-full days, the ministry has drawn up for the first time, guidelines on wise, balanced and critical consumption of the media, he said.

Sharon Backs Plan to Settle 100,000 Immigrants on Farms

A total of 100,000 immigrants will be settled in farming villages, if the aliya cabinet accepts an interministerial plan presented to it.

The cabinet decided that the Agriculture, Labor and Absorption Ministries would work out the details of the plan.

"Living conditions in farming communities—primarily moshavim and kibbutzim—would be a virtual Garden of Eden for new immigrants, compared to how they are often forced to live," aliya cabinet head Ariel Sharon said after the meeting.

Pregnant Woman Found Hanged; Killers Say Victim was 'Informer'

Leaders of the intifada ordered Palestinians in the territories to renew the revolt as Nablus residents expressed revulsion at the murder of an eight-month pregnant woman, found hanging from a tree near a refugee camp on Thursday night.

Leaflet number 68 from the underground leadership urged "increased confrontation" with Israeli forces, demonstrations of solidarity with Iraq and a boycott of goods made by the United States and its allies. The leaflet reflected the belief that Western media exaggerated coalition successes and it was really Iraqi military strength which forced allied armies to call a halt.

The murdered woman, Basmah Abdul-Khader, 35, who lived near Ein Beit-el Mai camp on the edge of Nablus, was the mother of four young sons.

A group calling itself Al-Saker al-Jareh (The Wounding Hawk) claimed responsibility and said the victim had cooperated with Israeli agents. The group is unknown and it was not clear if it was affiliated with any Palestinian political or religious group.

Nablus residents did not know if she was an informer but said the killing was "criminal" whether she was or not.

Najib Hwalli, 20, of Jenin camp, died in Ittihad Hospital in Nablus, three months after being shot in the neck and completely paralyzed during a clash with soldiers on November 30, local sources said.

Mosques in Nablus were allowed to open for the first

Friday prayer service since the war in the Gulf began. Preachers offered prayers for Iraq's "martyrs."

A teenager was wounded in the leg during a clash in the casbah after prayers, local sources said. Military sources reported no incidents.

People in the street were shocked by the news of Iraq's military collapse but academics and other opinion-makers have been telling them not to believe western sources of information and to wait until the fog of war clears.

Proposal to Quit Gaza Divides Labor Party

A controversial new initiative proposed by Labor doves for an unconditional withdrawal from the Gaza Strip has the party's hawkish members up in arms.

The initiative calls for withdrawal from the Gaza Strip within two years from the day Israel advises the UN Security Council of its intention to do so. According to the plan, Gaza will then be handed over to UN auspices or to a local government, whether or not negotiations with the Palestinians have started.

The doves, who drafted the proposal with Shinui and the Citizen's Rights Movement, want to raise it at Labor's next Political Bureau meeting.

Infiltrator From Jordan Killed; IDF Major Hurt

A gunman was killed and an IDF officer wounded in a clash after the terrorist crossed the border from Jordan.

The lone infiltrator, armed with a pistol and a knife, penetrated six meters into Israel and hid behind a small hill.

He opened fire, shouting "Allahu Akbar" at an IDF patrol which searched the area, wounding the commander of the squad, Maj. (reserve) Albek Shimshon, in the back. The bullet penetrated his left shoulder and lodged in his jaw.

Despite his wound, Shimshon led the charge against the terrorist who was killed in a sustained burst of fire.

The terrorist was named by Jordanian officials as Haled Issa, 22, a Jordanian citizen of Palestinian origin. The Jordanians said he had apparently been motivated by religious fervor.

Army sources said a Hamas sticker was found on the body of the gunman, along with his Jordanian ID card and driver's license.

Issa reportedly lived in El-Baka, Jordan, and had crossed the Yarmuk River after spending a night in a hotel in Hamma on the Jordanian side of the border.

Knesset Honors Spiritual Leader of Ethiopian Jewry

Kes Menashe Zimru, the 86-year-old spiritual leader of Ethiopian Jewry who made aliya earlier this month, was given a reception by the Knesset's immigration and absorption committee, an honor that only Natan Sharansky, Ida Nudel and Yosef Begun merited in the past.

"We are two different colors," the Kes (priest) told the committee. "But we have all gathered here and are one people."

Purim Brings People Out in Tel Aviv

After 43 nights of silent streets and empty sidewalks, Tel Aviv became a city of people again last night.

Happy people with smiling faces poured into "the city that never stops" to celebrate Purim, the cease-fire in the Gulf, and most of all their release from gas masks and sealed rooms.

They thronged the streets, the sidewalk cafes, the movie theaters and the restaurants. Some were costumed or masked, but most were not. Balloons floated in the air. Sidewalk vendors of foam spray, masks, and noisemakers traded briskly. Children ran, shouting and strollers were almost a pedestrian hazard.

Just about everybody seemed in high spirits, relieved that it was all over, that they could walk freely without part of their minds listening for the air raid siren.

"It's the first time that we've been out at night since the war started," said Meira Behar, a Ramat Gan teacher out with her husband and their two small children. "We were here during the day, but came back again now, just to be out. It's wonderful not having to worry."

About 5,000 celebrants, many of them children in colorful costumes, crowded Dizengoff Square. Police had to set up roadblocks in order to prevent huge traffic jams from forming in the area.

Down on the beach, an almost full moon shone on children playing in the sand, while family dogs pranced along the shore. While it seemed a little chilly for night strolls along the Tayelet promenade, here, too, whole families walked. Elderly residents who hadn't dared venture out for weeks were sitting on the plastic chairs facing the ocean and looking out over the moon-tipped waves.

Hussein May Accept West Bank Confederacy

Jordan's King Hussein, on his first visit to a Western country since the Gulf war, has expressed new willingness to accept a confederation of his country and the West Bank in order to achieve a breakthrough toward a Middle East peace settlement, French officials said Friday.

During a two-hour meeting with President Francois Mitterrand, the officials said, Hussein showed "new flexibility" about the peace process following the devastating victory of allied military forces over Iraq.

But both leaders agreed that no serious progress could be achieved until the Israeli government dropped its firm resistance to any territorial concessions, the officials said.

Hussein had previously abandoned all claims to the West Bank. In July 1988, at the height of the intifada, he announced in a speech that "Jordan is not Palestine" and that his kingdom would relinquish its historic links to the West Bank. He said he could no longer speak for the Palestinians and that the world would have to accept a separate Palestinian state.

Jerusalem Now Attracting More Soviet Immigrants

Jerusalem has leaped from last to third place in popu-

larity among new immigrants, according to figures released yesterday by the Jewish Agency.

Last year, some 9.1 percent of new immigrants chose to live in the capital, with only Tel Aviv (10 percent) and Haifa (13.9 percent) scoring higher marks, according to figures compiled in January.

Fleeing Kurds Plead for Help

Kurdish children are walking barefoot through snow and whole families are surviving on nothing but tea in their flight from Iraqi troops, British journalists reported yesterday.

A Kurdish leader, meanwhile, pleaded with governments to show compassion for millions of his people facing tragedy.

"We are talking about people, about women and children, who are facing death from starvation, from cold and from Saddam Hussein's troops," said Shafiq Qazzaz, secretary of the Free Kurdistan Campaign. "How can anyone be against helping them now?"

International relief agencies said two to three million Kurdish refugees, fearing reprisals from Saddam's forces for their support of the short-lived uprising, were on the run. They were seeking refuge in snow-bound mountain sanctuaries or trying to escape to Iran or Turkey.

Arab Stabs Jew, 74, in Old City

An Arab assailant yesterday shouted "Allahu Akbar" (Allah is Great) as he plunged a knife into the back of a 74-year-old Jew who was walking through the Moslem Quarter in Jerusalem's Old City.

The victim, Shmuel Rubha, who lives in the Katamon neighborhood in West Jerusalem was rushed to Hadassah Hospital, Ein Kerem, where he was listed as in medium to satisfactory condition.

Big Money from Gulf States Marked for Egypt, Syria in New Alignment

RIYADH—The six Arab states of the Persian Gulf are laying plans for a multi-billion-dollar aid program for Egypt and Syria to tie them economically into their recently self-proclaimed "new Arab order" and fashion them into free-market and free-enterprise economies in their own image.

The six-nation Gulf Cooperation Council has already committed itself to providing \$5 billion as an initial installment on a program that could reach \$15b, according to council officials.

"It's part of the emergence of a new Arab social, economic and political order," said Secretary-General Abdullah Bishara in an interview in which he spelled out the changing thinking of the Gulf states toward the rest of the fragmented Arab world.

Bishara, a Kuwaiti, said much of the "new thinking" was embodied in the Damascus Declaration, issued March 6. He said the document marked the establishment of a new strategic linkage between the Arab kingdoms and sheikdoms of the Gulf and the Arab world's two leading military

powers, offering them "an anchor in the Gulf" and access to billions of dollars in financial assistance for serious economic reform.

He said the Gulf states wanted to forge interlocking economic interests with their new Arab military protectors that would serve both to bring Syria out of its political isolation and to build a foundation for the emerging new Arab order.

For the past two decades, the Gulf states have been doling out billions in loans and grants to Egypt and Syria, mostly to buy political peace or to keep their governments afloat. Now, however, they intend to set the terms for a "new Arab order" based largely on their own economic and political values. The new aid program illustrates how the Gulf crisis has brought about a radical shift of Arab power away from the traditional centers of Cairo, Baghdad and Damascus.

Religion Affects View of War in Bethlehem

BETHLEHEM—"It's good. We all want peace and an end to bloodshed," the shoestore owner near the Madbasa Square said. He had sold four pairs of shoes all week, was living on credit through the on-off curfew, and thought Saddam Hussein should have left Kuwait when he had the chance.

"Don't identify me," he asked. "We Christians are in a difficult position as it is."

Others had different opinions.

"It's bad news, because he was fighting bad people. We love him," said Ferial, a young Moslem woman student who had also just heard of Saddam's decision to withdraw from Kuwait.

A group calling itself "The PLO Political Committee of the Bethlehem Area" distributed a leaflet condemning statements by Mayor Elias Freij and newspaper editor Hanna Siniora, both Christians, "supporting American imperialism and its Israeli ally."

Bethlehem Christians, a minority in the town where Jesus was born, tend not to see Saddam's impending military defeat.

'Informers' Killed

Four Palestinians suspected of being informers or Israeli agents were shot dead in the West Bank yesterday, bringing to six the number killed in the first two days of April.

In Kabatiya, near Jenin, Omar Assaf, 38, and Mahmoud Kamel, 35, were shot after being abducted by masked men identified by Palestinians as members of the Fatah allied "Black Panther" vigilante gang. The IDF imposed a curfew on the town after the killings. Local sources said the victims were suspected of having cooperated with the authorities, but no note was left by the killers.

Hatem Salameh, 50, a well-to-do fruit-and-vegetable store owner, was shot near his shop in el-Bireh, and died in the hospital. A man approached him from behind and shot him in the back. When he turned around, the man, who was not masked, shot him again in the chest, Palestinians said.

Salameh had been widely suspected of being a middleman in the selling of land to Israelis, a claim denied by his family.

Two shoppers were slightly wounded in the incident and taken to Ramallah Hospital.

A fourth man, Omar el-Kesi, 33, who sells vegetables from a stand in Ramallah, was abducted by masked men yesterday, and his mutilated body was found in the garbage dump on the southwestern outskirts of the town.

On Monday, Ibrahim Ali Najim, 33, was shot dead by masked men in Kalkilya, local sources said. And in the Gaza Strip, Farah Abu Jerida, 55, was shot in his home by masked men. Both were described by local Palestinians as "cooperators."

Over the past three days, slogans saying "Let us escalate our armed struggle using all means," and signed by the Popular Front for the Liberation of Palestine, have appeared on walls in Ramallah. The slogans have been seen on the walls of the education department and in the main market. The PFLP also took responsibility last week for the shooting death of Yair Mendelssohn, a resident of Dolev, who was shot in his car near Ramallah.

IDF: Lebanese Army Blocked Attacks on Israel

ROSH HANIKRA—Lebanese Army troops deployed in South Lebanon have apparently prevented a number of Katyusha rocket attacks against northern Israel in the past few weeks, a senior IDF officer told defense reporters.

Arens: Brutality of Arabs Will End

The Arab populations of the Middle East, including the Palestinians, have among them "a very high percentage" of fanatical, brutal people who have no regard for human life, says Defense Minister Moshe Arens in an interview with The Jerusalem Post.

A climate of fear in the territories, where "street gangs have taken over the towns and villages," has muzzled many potential partners for Israeli-Palestinian dialog. Until there are Palestinians "prepared to come forward and take courageous positions, realizing the risk involved, it's going to be very difficult to move forward" on the peace process, Arens adds.

But citing the example of the Israeli Arab population, Arens says he is sure that violence and killings will "not remain a hallmark of the Arab way of life" as Jews and Arabs accept the fact that they are destined to live together.

Gulf States Suspend Aid to PLO and Jordan

The six-nation Gulf Cooperation Council, meeting in Kuwait, said yesterday that its members were suspending financial aid to Jordan and the PLO because of their support of Iraq in the Gulf crisis.

A day before, PLO Chairman Yasser Arafat, his leadership threatened by the organization's financial crisis, said the PLO's annual revenues have dropped some 80 percent from \$300m. to only about \$40m.

Israelis Sing Back to Dutch Friends

There is an Israeli answer to the song of solidarity that came to Israel from Holland. Israeli musicians and singers will record It's Good to Know later today, and the song will be videotaped next week and then sent to Holland.

Following the airing of the Dutch song on ITV February 1, Israeli performers decided to reply in kind. Ehud Manor wrote the words and Kobi Oshrat the music. Everyone connected with the project is volunteering his services, and the idea is sponsored jointly by the actors' and musicians' unions.

It's good to know, the song says, that in the tulip fields of Holland "there grows a special tulip that blooms in blue and white."

Breast-fed Babies Must be Taught Bottle-feeding Because of War

A voluntary organization that promotes natural childbirth and breast-feeding gave advise to women to ensure that their infants learned to drink from a bottle just in case Saddam Hussein carried out his threat to launch a chemical-gas attack on Israel.

The Israel Childbirth Education Center, in the late edition of its newsletter Shorer, noted that women would not be able to breast-feed babies in anti-gas tents.

The protective plastic, metal and filter devices—in which infants and toddlers up to the age of three are enclosed in during chemical warfare—contain two baby bottles and a pocket to hold them upright.

"It is imperative that every baby be used to being bottle-fed, and that both parents be adept at bottle feeding," states the Haifa-based center.

"This will not have an adverse effect on breast-feeding; two or three bottles a week will ensure that baby will 'be prepared' if and when the air-raid siren sounds. It is absolutely forbidden to take a baby out of the protective cot during a chemical attack, and a baby who cannot take a bottle will cry, only adding to the tension of those in the room."

The organization also advises parents to stock packaged milk formula powder at home, together with other emergency products on hand.

Coming into the Warmth

It had none of the exhilaration of a history-making moment. There appeared to be no kissing of the holy soil, as the 200 or so new arrivals disembarked from Flight 3574 from Bucharest—one of five which brought some 1,200 Soviet immigrants from three East European capitals in a 24-hour span—arriving at Ben-Gurion Airport after midnight Friday.

Rather, the newcomers had the dazed and bewildered look of refugees who had been through an arduous trek and as yet had no idea where they were going.

They were 8 1/2 hours late. Their flight had been held up in Romania, but received a special dispensation to land on Shabbat.

In the arrivals hall, five young, Russian-speaking

absorption officials were on hand.

The stairs leading up to the Absorption Ministry office, where newcomers usually wait on orange plastic chairs to be processed and receive their immigration papers, was blocked by row upon row of baggage carts. They were stacked with what, for many, must have been the last tangible remains of the homes they had left behind.

A box with some 20 pairs of new shoes, which had burst open, lay unclaimed in a corner, together with two unmarked suitcases which seemed to have gone astray.

Last night, the Shabbat arrivals were to return to the airport, go through the immigration process and claim their baggage.

Now all the new arrivals had arrived in the hall. There were no dignitaries on hand, no fanfare, none of the traditional orange juice.

As a young absorption official explained the procedure, someone remembered that the lights had not yet been turned on. The airport lights are dimmed between flights to save energy.

Almost all of the immigrants were wearing the familiar fur hats. Some also wore fur overcoats, but these soon came off as the temperature difference between the Romanian capital and Lod became evident, to reveal the western-style jeans most were wearing.

Many seemed to have traveled in large families - young parents with children, or babies in arms, accompanied by grandparents and other relatives.

Anatoly Churgin from Chernovtsy in the Ukraine, an electrical engineer, was typical. He, his wife, baby, parents and sister had traveled a day and a night by train to reach Romania, and then several more hours by bus to the airport in Bucharest.

"There is no hope at all," he said about the situation in the Soviet Union. "There is no food. Shevardnadze was right. He also resigned because he lost all hope."

They were heading for Rehovot, he said, because friends had recommended it. How did they feel about being in Israel? Churgin had to think, but his wife, with thumbs up, said, "Great."

Four women, four different generations, from Baku stood nearby, nodding their heads. "Baku is problems, problems, problems," they added. "Eleven of us left."

Mikhail Yellin, 19, from Kiev disagreed about the reasons for the mass exodus. "It is the panic about the ecological problem," he said. "We have been dreaming about this since the Chernobyl nuclear disaster. In Kiev, there is enough food."

"No," his mother, also an engineer, interrupted. "It is the economic problems which are causing people to flee." They were planning to telephone friends in Yokneam, Acre, and other small towns—anywhere that accommodation might be available for them. Mikhail wants to study medicine.

Another man, who was listening to the conversation and spoke Yiddish, said that many of those who had come were Zionists.

The atmosphere inside the hall remained subdued as the new arrivals waited for their luggage. The only commotion

was caused by a black poodle. Evidently starting to revive after their ordeal, the three canine passengers on the plane began a vehement argument. The poodle's owner, Marina Grive, an elegant 15-year-old from Tadzhikistan, was on the verge of tears. "He is my child," she said in broken Hebrew.

It was now 1:20 a.m. Another absorption official gave the immigrants a briefing. They would go without their bags to a Netanya hotel to rest. ("Why not to Jerusalem?" "Because it is too far from the airport.") They should leave by a back-door to waiting buses.

Outside, there was a steady drizzle. It had turned chilly. But as the first group opened the door to go out, loud cheers and ecstatic handclapping could be heard.

More than 60 Israelis, from all walks of life, had been waiting to greet the newcomers. "I heard they were coming on the television newsreel," said Bracha Sanders, a product manager for a Tel Aviv cosmetics firm. "I called my friend Orly and we drove down together to welcome them."

A car load of singles on their way to a party changed their destination. "We thought we would rather meet olim," said Tsippi from Petah Tikva. Cyril Hirsch from Moshav Shoeva was having Friday night dinner with friends in Jerusalem. When they finished eating, they came to the airport.

"It's too exciting to describe; it was worth waiting for all night and missing sleep," said Daniela Avivi, 11, and her sister Dafna, 14, who drove in from Kfar Sava with their parents and, like most of the others, had waited outside the airport building since about 10 p.m.

The crowd began singing *Heiveinu Shalom Aleichem* as the immigrants continued to pour out, greeting each one with rhythmic clapping. But most of them seemed too stunned by the moment, or too intent on reaching a safe haven, to even smile.

Some, however, did get caught up in the elation. "Shalom, shalom," they shouted back. One blonde woman blew kisses to the crowd, then shook the outstretched hands. A special cheer went up as a tired young man in a skullcap, with a pint-sized toddler holding each hand, marched slowly by.

When the stream of arrivals appeared to have ended, the crowd seemed disappointed. Suddenly, the doors opened again. Out came an elderly man in a worn brown jacket, a little too short in the sleeves, carrying an old black bag.

The crowd went wild. They cheered and sang and clapped. He straightened his shoulders, smiled and marched, head high, to the bus. It must have been his finest moment.

Violence Spurring Coexistence Efforts

Interns for Peace is increasing its activities to promote Jewish-Arab coexistence, despite growing extremism on both sides, Farhat Agbariya, national coordinator of the voluntary organization, told The Jerusalem Post yesterday.

He noted that, despite the present state of tension, the heads of three Jewish schools in the Tel Aviv area had

contacted the group and asked to participate in its program of meetings between Jewish and Arab schoolchildren.

Agbariya said Interns was also working with a Jewish school in the Tel Kabir neighborhood of Jaffa—where three Jews were brutally murdered recently—in conjunction with an Arab school in the area.

The organization issued a statement denouncing the murders and expressing condolences to the families of the victims.

"We condemn the cycle of violence occurring in Israel proper between Israeli citizens and Arabs from the territories," said Agbariya.

The recent events, however, had served to strengthen the resolve of the peace group to expand its activities aimed at nurturing mutual respect and understanding between Jews and Arabs, he said.

"We remain committed to strengthening Israel with community workers in the Jaffa, Gush Dan, Sharon, Wadi Ara and Haifa areas," he said.

He noted that since its inception, Interns for Peace had involved 60,000 Jewish and Arab citizens in educational, recreational and community development activities. It had also trained 142 community workers who lived and worked in both Jewish and Arab communities "to help bring the two peoples together."

"The recent events have served to increase fears, tension and extremism on both sides, which in turn makes our work more difficult," said Agbariya. "Nevertheless, despite or perhaps because of the problems, some people have come forward who are more willing than ever to assist in promoting coexistence."

Jews in Capital by 1995

Within five years, Jerusalem will gain an additional 200,000 Jewish residents and expand its boundaries nine kilometers westward, according to a proposal presented to delegates of the World Conference of JNF Leaders in Jerusalem.

The plan, which calls for the development of 15,000 dunams of forest, mostly within the Green Line, has been submitted to an Interior Ministry panel investigating expansion of Jerusalem and, according to the JNF's Natan Sas, is being seriously considered.

"The first stage of the plan—which has already been approved—calls for the construction of 10,000 housing units," said Sas, an urban planner who is head of JNF's projects division. "These will be built in Givat Manahat, near Patt; Neveh Ya'acov, in the north; and Har Homa and Givat Maşa, in the south, the only available open spaces. Then we will have to move westward and clear forests to provide space for additional apartments."

Sas stresses that the plan does not call for the decimation of Jerusalem's forests, but for a careful integration of housing and greenery. "We want to keep the green entrance to the city and the Green Belt that encompasses Jerusalem. Forests will continue to be used as separations between industrial zones and residential areas and between different neighborhoods."

An Ancient City

Awakens

by Joy Sturm

Forgotten for centuries, the ancient city of Soussia was established after the destruction of the Second Temple in 70 A.D. It mysteriously disappeared some 1,200 years ago—never to be resettled. Although, never mentioned in the Scriptures by name, Soussia was one of the cities that comprised the southern crescent of Jewish settlement called Daroma that sprung up as a result of the Roman expulsions from Jerusalem.

Close to 80 acres of ruins tell the story of a large city supported by an economy firmly based upon agriculture and trade. Since Soussia was located along the caravan route that stretched from the southeast up north to Caesarea—the Roman port on the Mediterranean—it also provided lodging, goods, and entertainment for travelers.

When excavators started uncovering the city in 1969 they found stone paved streets, dwellings, and intricate cave systems. Some of the cave systems were filled with storage jugs. They also found the remains of an elaborate synagogue with grand carved pillars, a mosaic floor, and imported tiles surrounding the ark. Located northeast of Beersheva, the site of ancient Soussia is now open to the public.



Remains a synagogue in Soussia, recently excavated in Israel.



Storage jugs from ancient Soussia Photo: Werner Braun

Photo: Werner Braun

Share Your Tithes and Offerings in Israel

We are sending a steady flow of Bibles, Testaments, gospel tracts and literature of all kinds to almost every part of the world. This ministry is important for these last days we are living in, and it is bearing good fruit for the Lord. Many precious people are being shown the way to salvation and life eternal. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." — Matthew 24:14

Not everyone can go to the far corners of the world as a missionary for Christ, but everyone can have a part in this same work by supporting with their prayers, tithes and offerings the ministry being carried on from Jerusalem. Your help is needed, and whether your donations are large or small they will greatly be received, and will be put to good use in the work of the Heavenly Father, here, in your place. And he looked up, and saw the rich men casting their gifts into the treasury. "And he saw also a certain poor widow casting in thither two mites. And he said, Of a truth I say unto you, that this poor widow hath cast in more than they all: For all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." — Luke 21:1-4

Please pray about it. You can help us save souls! Take this opportunity to share in His work.

*"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)



Imagine the streets of downtown Jerusalem packed with people who are banging each other over the heads with plastic hammers that squeak—and spraying foam and colored graffiti everywhere. This is what it is like on Israel's Independence Eve in Jerusalem. No one seems to know where the custom of banging one another on the head with plastic hammers came from, but the mood is one of joy and pure celebration. There is dancing in the streets, fireworks and organized open-air entertainment. Israel's independence day is preceded by Remembrance Day (*Yom ha-Zikkaron*).

This is a day for remembering all who have fallen in the wars for Israel's independence and survival. Prayer and memorial services are held throughout the country and visits to cemeteries are organized. The air raid sirens blow for two minutes as the whole nation stands in silence to remember the fallen.

Israel's independence day (*Yom ha-Azma'ut*) is celebrated according to the Hebrew calendar: on the 5th of *Iyyar* (*Zif*), the day in the Hebrew year 5708 (May 14, 1948) that the state of Israel was born.

Special thanksgiving services are held in the synagogues. The meetings are introduced by reading Ps. 107, 97, 98, and concluded with the sounding of the shofar, to the accompanying prayer: "*May it be thy will, that as we have been deemed worthy to witness the beginning of redemption, so also may we be deemed worthy to*