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Preserving American Jewish History

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Box 46, Folder 5, TAV Evangelical Ministries, 1980-1983.

TAV EVANGELICAL MINISTRIES

P.O. Box 160711, Sacramento, Calif. 95861

December 30, 1982

Jack R. Fischel
Professor of History
Millersville State College
Millersville, Pa.

RE.: "Fundamentalist Perception of Jews"
Published in MIDSTREAM, December, '82

Dear Mr. Fischel:

I read with the some amusement - and, frankly, a great deal of dismay - your recent article, "The Fundamentalist Perception of Jews." Amusement simply because your article is replete with ill-disguised contempt and obvious stereotyping - the very accusations which you hurl at the fundamentalists. Dismay stemming from your total lack of familiarity with the complexities and nuances which characterize the Fundamentalist Christian Church. Your article - written, no doubt, to warn the Jewish community of the need to guard against misunderstanding - constitutes itself a landmark example of misunderstanding - made all the more dangerous because of your partial grasp of "dispensational" theology.

Your article states: "What many Jews overlook in their haste to embrace their newly acquired friends are the very real cultural distances separating both groups. Jews are primarily an urban and suburban people, Fundamentalists are generally a rural people...." My goodness!! Have we even managed to drag ourselves out of the red-clay mountains of West Virginia and Tennessee! Do we still hitch our wives to plows and prevent our children from attending school! Can we even yet speak the King's English or "sum" properly! What an incredible oversimplification! What an astounding example of poor scholarship! The university which I attended, the University of California (Bachelor of Arts, 1964; Masters, 1968), would never have permitted it. But, then, perhaps Millersville State College is not quite so demanding.

Your article states: "A rabbi in Lancaster, Pennsylvania told me that after showing a group of Fundamentalists around his synagogue, they asked to see the room where the animals were sacrificed." I am sure that I could ferret out Jews who are sincerely convinced that the Christian Eucharist involves human sacrifice or at the very least the ingestion of actual flesh and blood. I am not as sure, however, that it would serve the cause of intelligent inquiry. Intelligent inquiry, though, seems not to have been your purpose. I am amazed that MIDSTREAM - a periodical of reputation and stature - could possibly have allowed publication of an article which so clearly violates the most basic principles of journalistic responsibility.

Your article states: "...the Jew is identified as the Christ-killer, and generally the symbol of economic exploitation: a modern Judas always willing to sell his soul for 30 pieces of silver." Rather inflammatory!!

Should I thank you for the belated though half-hearted attempt to ameliorate the fury of your rhetoric - specifically, "The difference between old-time Fundamentalist anti-semitism and the present stance of the movement rests, perhaps, on the greater emphasis on saving the souls of Jews than in engaging Jews in an adversary relationship." You have stretched me out on the Procrustean Bed of your own bias. You have obviously equated "witnessing" - even the most harmless witnessing based upon real love and genuine compassion - with the horrors of the Holocaust and the pogroms of old Russia. The equation is unconscionable - particularly given the fact that it is made by a purported scholar. The ignorant might be excused for indulging in artless simplification; but more is expected from the scholar. He must be prepared to explore subtleties, underscore and explain intricacies, etc. The broad brush strokes of the demagogue are not permitted to the learned.

Your article states: "What could be a greater demonstration of love of neighbor than to save him from eternal damnation? Is this anti-semitism?" Anti-semitism!! Only those who have never suffered real anti-semitism could possibly pose such a ludicrous question. Genuine Christian witnessing springs from love and concern, not malice and spite. It should never be accompanied by suspicion or mistrust. I certainly acknowledge that occasionally it is ill-tempered and ill-conceived. It is sometimes used as a bludgeon to vent the frustrations of sick minds. But the true Gospel liberates and is liberating. Moreover, its abuse should not be allowed to define it. Evangelical Christians ARE people of conviction and if it is conviction that you find disturbing, then be frank about it. Must we renounce our convictions to befriend the Jew!! If so, the American Jewish Community may find itself served by "friends of fancy" and "friends of convenience," - allies whose real worth may be found seriously wanting in the crucible of ACTUAL persecution. A vacuous mind is no one's friend!!

Yes, Evangelical Christians really do believe that Jesus Christ is alone the redeemer of all mankind; we actually do. But anti-semitism is an ACT, not a belief. Of course, beliefs are precursors of acts; but no true scholar will draw a causal relationship without first EMPIRICALLY verifying it. The "Glock-Stark Report" is error-ridden; and it is time social scientists examined it more carefully. Its statistical procedures are miserable. Eleven of the twelve chapters - including the statistics employed by Martin Marty - are based upon data derived from merely four counties along the western side of San Francisco Bay. Moreover, it should be noted that of the 2,326 Protestant respondents, only 79 can be clearly termed "dispensationl." The others are all from main-line churches: Congregationalists, Episcopalians, American Baptists, Presbyterians; etc. Hardly a scholarly sampling. Professor Marty should clearly have structured his survey more rigorously. But, then, perhaps Professor Marty had already decided the issue and was merely looking for data which could be manipulated to suit his purpose.

Your article states: "Talk to a Fundamentalist about the Holocaust and he will smugly respond with a reference to the 'valley of the bones' in the Book of Ezekiel." "Smugly"!! You have dehumanized us. I cannot bring myself to adequately respond to the charge. You have effectively stripped us of all emotional content. We are simply automatons whose reactions are devoid of compassion and who are driven only by the excitement of

unfolding prophecy.

Finally, your article focuses upon our "dispensational" theology and suggests that our love of Israel is a prophetic imperative; but our love of the Jew is not; that, consequently, "American Jews should not allow their concern for Israel and Israel's need for friends to cloud their thinking with regard to Fundamentalist attitudes towards Jews in America. The anti-Semitism may have mellowed but the stereotyping is alive and well" Certainly, Mr. Fischel, YOUR stereotyping is "alive and well." But, more importantly, you are guilty of a serious mistake. It is certainly true that Evangelical Christians are fascinated and excited by unfolding prophecy. But our support of Israel is NOT rooted in a prophetic imperative. We allude to prophecy often. It thrills us. We are Biblical literalists and the literal interpretation of the Bible requires that we believe that Israel be established prior to the return of Jesus Christ. But the fountainhead of our support is the MORAL IMPERATIVE found in Genesis, not Ezekiel. Our support of the State of Israel is rooted in an uncompromising adherence to scriptural passages which promise that land to the Jews. Furthermore the scriptural literalism of Evangelical theology requires that an additional step be taken; specifically, that Jews - both Israeli and Diasporic - be accorded the special status of the "Chosen People of God" - not chosen in the sense of being superior to Gentiles, but chosen rather in the sense of bearing an obligation to witness to mankind of God's unfailing love and mercy. In short, the logic of Evangelical literalism mandates a repudiation of both anti-zionism and anti-semitism. The moral imperative of Fundamentalist or Evangelical theology supercedes the prophetic imperative. It makes no distinction between Israeli Jews and American Jews. We ascribe great significance to God's warning: "I will bless those who bless you; and curse those who curse you."

I can only hope, Mr. Fischel, that you undertake a reappraisal of your assesment of the Fundamentalist Church. And, likewise, I can only hope that MIDSTREAM more carefully reviews that articles it publishes. The budding friendship between Jews and Evangelicals has not been helped by your article. Indeed, scholarship itself has been demeaned. Fortunately, neither the Evangelical nor the Jewish Community is likely to be adversely affected by your article.

Regretfully,

Douglas R. Shearer
President, TAV Evangelical Ministries

DRS/mln

cc: "Midstream Magazine"

Rabbi Marc Tanenbaum

Bertram Gold

Art Abrams

Earl Rabb

Rabbi Yechiel Eckstein

Rabbi Lester Frazin

Thomas Dine

Arnold Feder

For those who desire more information on TAV and what it stands for, please write to the address below; you may request any of the following:

1. "On Jewish Relations with Fundamental Christianity" \$1.00
2. "The Eternal Covenants of God with Israel" \$1.00
3. "Israel and the Church" \$1.00
4. "Israel and the Church in Worship Together" \$1.00
5. "On the Necessity of United Action Between the Fundamental Church and the Jewish Community" \$1.00
6. "An Evangelical's Perspective of Jewish/Christian Relations" \$.50

Please include \$.30 (cents) for postage and handling.

In addition, TAV publishes a Quarterly Newsletter on its activities and other information relevant to a better understanding between Evangelical Christians and the Jewish Community. Both Jewish and Evangelical works are included. You are urged to subscribe; proceeds from the sale of the Newsletter and TAV's other publications are used to support TAV's activities country-wide. The subscription rate is \$25.00 a year and entitles the subscriber to full membership in the TAV organization. Participation in TAV's activities, however, is not dependent upon membership in the organization itself. If you wish to be kept informed of TAV's activities from time to time without becoming a member, just let us know. All correspondence should be addressed to

TAV EVANGELICAL MINISTRIES

P.O. BOX 313 • HAYWARD, CALIFORNIA 94543

THE TAV PERSPECTIVE

by

Stevan R. Shearer

TAV

Stevan R. Shearer

TAV is an Evangelical Christian organization dedicated to reawakening in the hearts of Bible-believing Christians that original "fundamentalist" faith that spawned the modern Evangelical movement; the faith of John Nelson Darby, Hudson Taylor, D.L. Moody, Evan Roberts, Henry Ironside, C.I. Scofield, etc.; that faith which is based on the **LITERAL** interpretation of the Word of God; and that faith which, as a result of its "literalism," has historically embraced the concept of the rebirth of the state of Israel as the divine fulfillment of Biblical prophecy.

In addition, TAV is dedicated to awakening within the hearts of Jewish People everywhere an appreciation that Evangelical Christians realize, understand and support their love for their own Jewish heritage which is theirs apart from ours, and that further, as Dr. John Walvoord, President of Dallas Theological Seminary has said, Evangelical Christians embrace the Biblical concept that Israel is an entity apart from the Church, an entity which is destined to maintain its own unique and separate distinction throughout Eternity.

Today, as never before, a godless "liberalism" menaces both communities. The essence of the problem that each community faces is this: in its effort to maintain an identity which at a MINIMUM honors its own separate and distinct heritage, each community has put at risk its own survivability. The minimum demanded by the Jewish Community is its continued identification with the state of Israel; that for the Evangelical Christian Community is its identification with a literalist interpretation of the Bible and its uncompromising adherence to a moral code increasingly out of synchronization with "mainstream" America.

As a result of their stands, both communities face increased isolation and hostility from a liberal press and community seemingly bent on their expulsion from the courtyard of Western Civilization.

TAV seeks to awaken in both the Jewish and Evangelical Christian communities the realization that the ties which bind our two communities together are greater than those which separate us; that, as a result, it is in our own best interest that we begin to work together as partners; among these **historic** ties are:

(1) THE BELIEF IN MESSIAH, AND A COMING "MESSIANIC AGE."

(2) THE BELIEF THAT THE JEWISH PEOPLE ARE THE CHOSEN PEOPLE OF GOD.

(3) THE BELIEF THAT THE JEWISH PEOPLE HAVE A DIVINE DESTINY TO FULFILL, SEPARATE AND DISTINCT FROM THE CHURCH.

(4) THE ACCEPTANCE BY BOTH COMMUNITIES OF THE HEBREW BIBLE.

(5) ZIONISM—THE BELIEF THAT THE HOLY LAND IS THE **COVENANT** INHERITANCE OF ISRAEL.

(6) THE BELIEF THAT JERUSALEM IS THE ETERNAL AND INDIVISIBLE CAPITAL OF THE JEWISH STATE.

(7) THE MUTUAL LOATHING BY BOTH COMMUNITIES FOR THE DIRECTION THAT

THE CHURCH TOOK DURING THE MIDDLE AGES.

(8) THE NEED FOR ATONEMENT (KIPPUR).

(9) THE HISTORIC ADHERENCE BY BOTH COMMUNITIES TO A SIMILAR **BIBLICALLY** BASED MORAL CODE.

(10) THE COMMON BELIEF BY BOTH COMMUNITIES IN A **PERSONAL** GOD DEEPLY INTERESTED IN MEN AND WOMEN—ONE WHO HEARS OUR PRAYERS AND MEETS OUR NEEDS AS INDIVIDUALS AND WHO DEEPLY DESIRES OUR PRAISE, LOVE AND WORSHIP; AND THE CONCOMITANT REJECTION BY BOTH COMMUNITIES OF THE HUMANISTIC AND DIESTIC CONCEPT OF AN IMPERSONAL GOD.

Around this common heritage that binds both the Evangelical Christian Community and the Jewish Community together, TAV seeks to help develop a common "awareness" in defense of our interconnecting God-given Legacies; as Benjamin Franklin said some 200 years ago: "If we do not now begin to hang together, in the end we may all hang separately." This does not mean that TAV spurns taking the "love message" of the Gospel to the Jewish people; it means simply, as Fundamentalist historian David Rausch has said, "The Evangelical's support of Israel, Zionism, and the Jewish People is not conditional."

Finally, TAV unreservedly and unashamedly acknowledges the fact that its members are evangelistic with regard to their faith; we do not embrace the term "Evangelical" in vain. We believe that one of the highest callings of Christians everywhere is to share their faith in the Lord Jesus Christ. While we do not seek to "force" our faith on any one, we actively and persistently acknowledge Jesus Christ as our Lord and Savior and believe that to do otherwise would be to deny our faith as Evangelical Christians.

United States Christian Embassy, Israel

Official Affiliate of
International Christian Embassy, Jerusalem



Jim Jackson
Executive Director

Ted Mahaffey
Administrative Assistant

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Executive Secretary

P. O. Box 1000
Montreat, N. C. 28757
704-669-5656

OPERATION CEDARS OF LEBANON

Dear Friends of Israel,

As this letter goes to press Ted Mahaffey and I will be in Beirut, Lebanon meeting with Christian leaders and government officials in this war-ravaged city. We have been given the opportunity by the Israeli government to organize an entourage of ten major Christian television network representatives and other Christian leaders, to enter Lebanon from Israel and tour the country on a fact-finding mission.

Called OPERATION CEDARS OF LEBANON the delegation is there to witness first hand what has been charged as a sad history of silence by the church to the suffering of Christian Arabs in Lebanon.

Recent contact by the Embassy indicated the church there feels forgotten and forsaken by the rest of the Christian world. They see Israel as their liberators from the cruel terrorism of the PLO and occupation of the Syrians.

We want the delegation traveling with us to hear from the Church and the people in the streets how they feel about Israel's invasion. From all indications we receive at ICEJ, there are one and one-half million Christians from Metulla in the south, to Beirut in the north, who are very, very grateful for Israel.

The following are those who have joined us for this operation. Along with these our plans call for us to meet with representatives from five other nations under the auspices of our International office in Jerusalem.



Major Sa'ad Haddad and Johann Luckhoff on Haddad's recent visit to I.C.E.J.

"I will bless those that bless thee..." Gen. 12:3

Paul Crouch, President of Trinity Broadcasting Network(TBN)
 Matthew Crouch, Tom Beintema
 Tim Robertson, Christian Broadcasting Network(CBN)
 David Mainse, 100 Huntley Street(Canada)
 Paul Smith, Peoples Church(Canada)
 Jerry Rose, President Channel 38, Chicago
 Mark Siljander, U.S. Congressman(Michigan)
 Gary Bergel, Intercessors of America
 Hal Lindsey, Author
 George Otis, High Adventure Ministry

Since our first meeting with Major Sa'ad Haddad, commander of the Christian Lebanese peace-keeping force in Southern Lebanon, a few years ago, we have felt a deep concern for the Christians under PLO control. Had we known their real heart-cry, as we now do, I truly believe we would have been more adamant about their plight - calling Christians all across America to speak out on behalf of their situation.

When Johann Luckhoff, our International Director, went into Beirut last week he met with Christian leaders including the Archbishop of the Catholic Maronite church.

He was absolutely thrilled to see the barriers fall between him as an evangelical and the priests, bishops, and archbishop. They embraced Johann as a brother in Christ. Is it just possible that through their deep distress and need that God is working in one of His unique and mysterious ways to bring unity among Christians in Lebanon?

We are now scheduled to meet with these same Christian leaders in a demonstration of love and concern. We want to say to all Lebanese Christians that their brothers and sisters back in America care about them.

OPERATION SCHEDULE

Our group left New York on Monday, June 28, for Tel Aviv. From there we were transported to Kibbutz Kfar Blum in upper Galilee for a meeting with Major Sa'ad Haddad. We will be joined there by Johann Luckhoff and Jan Willem van der Hoeven of I.C.E.J., and George Otis, who proceeded us to Israel.

During Tuesday afternoon our plans call for a tour of Southern Lebanon and the now famous Beaufort Castle, the former PLO headquarters for South Lebanon.

On Wednesday we will make an early departure for Beirut for the meetings planned with Christian leaders, and stay overnight in the city.

Thursday we will depart for Tyre and meetings with the Bishop of Tyre, and then move south into Israel and to Jerusalem. There we will meet with Prime Minister Begin at 4:00 p.m. (10:00 a.m. EST), where we will hold a live television press conference via satellite to the United States and Canada.

Ted and I will remain in Jerusalem for meetings with the International Christian Embassy staff at 10 Brenner Street, and return to the states on Sunday.

We are deeply grateful for the opportunity God has given us in the Christian Embassy to draw this group of men together to tell you here at home what is actually taking place in Lebanon.

We are convinced that television network news coverage has been distorted and people in America have gotten a wrong view of the entire war situation, and the actual plight of the Lebanese Christians. We want to report the truth by talking directly with leaders and the people there.

YOUR PARTICIPATION IS NEEDED NOW

We are not telling just a sad story to get you involved emotionally. The fact is your brothers and sisters need your help. It is real! We need to join together in providing aide through the International Christian Embassy Relief Fund. We also want to put Bibles in the hands of every Lebanese family as we also aide them in their physical needs. You are the answer, whether it is the widow's mite you have to give or tens of thousands of dollars.

HERE'S HOW YOU MAY BE A PART

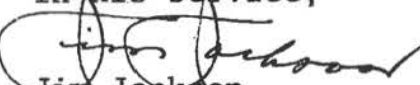
1. Your Prayer Support is vital to the success of the ministry in Lebanon.
2. Bibles cost \$3.00 each so you may estimate how many you wish to purchase. We have people to distribute these personally.
3. The perils of war have left people homeless, and in need of food and medical aide. The ICEJ Relief Fund is prepared to work with other Christian agencies in assuring aid reaches the people. We must move quickly.
4. When the ICEJ called us about putting together the Operation Cedars of Lebanon, there were no funds available for us to work with. This includes air travel, hundreds of necessary phone calls, and telegrams within the United States, Canada, and Jerusalem, plus other administrative costs.

We will be facing these bills when we return, and there are no funds. If you can help us on these we would be very grateful.

Your immediate response would be more than encouraging. Please pray sincerely about an offering for Operation Cedars of Lebanon. Use the enclosed envelope and form so we may have an accurate record of your giving.

May God richly bless you.

In His Service,


Jim Jackson



AMERICAN JEWISH ARCHIVES

Dear Jim,

I want to be a part of OPERATION CEDARS OF LEBANON.
Enclosed is my contribution of \$ _____ designated
as follows:

- ☐ Relief program for I.C.E.J.
- ☐ Bibles to Lebanon
- ☐ Expenses for OPERATION CEDARS OF LEBANON

Please print

Name _____

Address _____

City _____ State _____ Zip _____

Make checks payable to: U.S. Christian Embassy, Israel

Issued by TAV Evangelicals, Seattle, Wash.

EVANGELICAL CHRISTIAN DECLARATION
OF SUPPORT FOR
ISRAEL AND THE AMERICAN JEWISH COMMUNITY

JUNE 1982

1. *We are committed to the security of Israel. We believe that the Holy Land is the inalienable possession of the Jewish People; that the promises made to Abraham, Isaac, and Jacob have never been abrogated; and that the establishment of modern Israel is an undeniable fulfillment of Biblical prophecy, the herald of the Coming Messiah. The rebirth of Israel points to God's faithfulness and to the sustaining might which undergirds all of His promises.*
2. *We believe that Jerusalem is the eternal and indivisible capitol of the Jewish State and should not be internationalized or made the subject of any negotiation or compromise.*
3. *We — constrained by the love of Jesus — abhor anti-Semitism; mourn The Holocaust; and repent of the Church's silence.*
4. *We are vehemently opposed to anti-Zionism. We do not discourage a reasoned and morally sound criticism of the policies of an Israeli government. But we are opposed to a blind, irrational hatred of Zion — a hatred which demands that Israel be judged by an impossible standard of righteousness; a hatred which hails her before the Court of World Opinion for conduct which cannot be condemned by any measure of fairness and equity.*
5. *We acknowledge and sincerely affirm God's love for the Arab People. However, we cannot ascribe even a modicum of virtue to organizations advocating the use of terror against Jews in or out of Israel. We urge Arab leaders to unequivocally renounce the use of terror and embrace the legitimacy of the Israeli State.*
6. *We support the efforts of the American Jewish Community in behalf of Israel. Those efforts reflect a natural affinity and must never be made the basis for accusing our Jewish friends of dual loyalty.*
7. *We believe that Jews everywhere remain the "Chosen People of God" and that God blesses those who bless them.*



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God's Purpose for Lebanon

by Jan Willem van der Hoeven

The enemy is the great contender against God. This is seen in the fact that those individuals of nations God has chosen to play a special part in the fulfillment of His word, are often subject to the fiercest attacks.

Among the nations, Israel is the clearest example of this truth. No nation in the world has been tried, attacked and resisted by the evil one so much as this supreme instrument among the nations of God's redemptive plan for all mankind.

The degree of attacks correspond with the degree of blessings that is intended to flow through the channel.

The wanton destruction of Lebanon, destined to be an agent of redemption for God in the entire Middle East, has to be seen in the same light. As destiny is clearly stated by Isaiah: (Isaiah 29:17 - 24.) NASB

"Is it not yet just a little while before Lebanon will be turned

into a fertile field? And the fertile field will be considered as a forest? (v.17)

"And on that day the deaf shall hear words of a book, and out of their gloom and darkness the eyes of the blind shall see. (v.18)

"The afflicted also shall increase their gladness in the Lord, and the needy of mankind shall rejoice in the Holy One of Israel. (v.19)

"For the ruthless will come to an end, and the scorner will be finished, indeed all who are intent in doing evil will be cut off: (v.20)

"Who cause a person to be indicted by a word, and ensnare him who adjudicates at the gate, and defraud the one in the right with meaningless arguments. (v.21)

"Therefore thus says the Lord, who redeemed Abraham, concerning the house of Jacob,

'Jacob shall not be ashamed, nor shall his face now turn pale: (v.22)

"But when he sees his children, the work of My hands, in his midst, they will sanctify My name: Indeed, they will sanctify the Holy One of Jacob, and will stand in awe of the God of Israel. (v.23)

"And those who err in mind will know the truth, and those who criticize will accept instruction." (v.24)

There are three things, here spoken of, in relation to Lebanon:

1. God intends to use Lebanon as His fruitful field of blessing at revival (verses 17 thru 19).
2. God will end the usurpation of the ruthless (terrorists) and scorners in Lebanon (verses 20 thru 21).
3. And all of this will lead to

the coaptation of His purpose in Israel and the spiritual awakening there, as is stated in Isaiah (verses 22 thru 24).

Even as in the days of King Solomon, when there was peace between Lebanon (King of Hiram) and Israel through that peaceful relationship, much of the building material of the temple came to Jerusalem in the form of workers and cedars from Lebanon. So also the blessing that God will give to Lebanon will spill over to become a comfort and blessing in the building up of Zion, as the Lord had designed. As was prophesied by the mouth of Isaiah;

"The glory of Lebanon will come to you, the juniper, the box tree, and the cypress together, to beautify the place of My sanctuary; and I shall make the place of My feet glorious" (Isaiah 60:13). NASB

On June 29, 1982, under the sponsorship of the International Christian Embassy Jerusalem (P.O. Box 1192, Jerusalem) a delegation of some 40 representatives of TV companies and radio stations, representing a potential audience of 70,000,000 Christians, visited the war zone in Lebanon and interviewed the Lebanese people and their leaders.

When U.S. congressman Mark Siljander, one of the delegation, asked "Did Israel go too far?" he was told by Pierre Jemayel and his son, Bashir, Commander-in-Chief of the Lebanese Forces, : "We did not invite Israel, but we are thankful for the results; all the European nations did nothing during eight years of PLO terrorist actions in Lebanon, out of fear of the oil rich Arab nations. Those cities occupied by the PLO since 1975 suffered 20% destruction; now we hope that we shall again have a free Lebanon, without Palestinian and Syrian forces".

Camille N. Chamoun, former President of Lebanon and spokesman for the Lebanese Front, which has united the different Christian parties, declared: "The world never spoke against the invasion of the Palestinian terrorists, who became a state within a state, nor against the Syrian invasion, but now that the Israelis have come and helped us, the whole world begins to protest. We stand with Israel for the same objectives; we do not want any PLO terrorist army in Lebanon, nor even a politically active PLO".

Major Sa'ad Haddad, commander of "Free South Lebanon" said not only did UNIFIL do little to prevent terrorism but even, as has now been proven, were actively involved on some occasions in helping the PLO terrorists.

We were told by the Lebanese whom we met in the streets that they were forced by the PLO to let them use their homes as weapons' stores. Children with hardened faces told us that they did not learn so much to read and write in their schools (some of them UN schools), but principally how to hate and how to use weapons. "In the end, the PLO terrorists compelled us, at gunpoint, to march towards the Israelis in closed ranks, waving white flags, so that the terrorists behind our backs could be protected by us, and shoot at the Israelis who were about to give us sweets".

Amidst the ruins of Beirut, Damour, Sidon and Tyre, intelligent observers noticed that from many of the ruins grass and bushes were growing, which proved that much of the destruction of these places had not been caused by the recent Israeli invasion as has been falsely suggested by the mass media of the world.

The delegation of Christian media leaders was also surprised to see refugees fleeing in the "wrong direction" for if Israel was really regarded by the people as the enemy, why were they running towards Israel and not in the direction of the PLO controlled zones or even towards Syria? One TV commentator compared the direction of the flood of refugees with that in Germany after the Nazi collapse. Although for 12 years Nazi propaganda had portrayed the West as an enemy of the Germans comparable to Russia, the Germans fled only towards the Western allies, and not towards Russia. They trusted the Western allies, as do these Lebanese who flee in the direction of Israel.

Finally /

Finally, the journalists met with the head of the Maronite order, Father Boulos Naaman, who openly and frankly stated "after 8 years of PLO terror, now salvation has come to us through the Jews".

The conclusion of this fact-finding mission by Christian journalists was instantly communicated to Prime Minister Begin with the following emphasis: Now that we have seen everything with our own eyes and have freely spoken to the Lebanese people and their leaders, we stand behind Israel and a Free Lebanon.



Dixon defends Israeli attack on PLO

The Lebanese people view the Israeli army as a "liberation force" committed to ending their enslavement by the Palestine Liberation Organization, an Indianapolis religious leader said Friday.

Dr. Greg Dixon, pastor of the Indianapolis Baptist Temple, made the comment on returning from a three-day tour of Israel and Lebanon with about 50 other clergymen.

The Rev. Mr. Dixon said he found the Lebanese grateful to the Israelis for ridding them of the PLO "cut-throats" and "thugs" who held Lebanon hostage seven years.

THE REV. MR. DIXON assailed the American media for reserving reports of indiscriminate bombing of civilians and other atrocities "for Israel alone."

He accused the PLO of being "totally ruthless" in their tactics, which include conscripting young boys into the army and using hospitals as bunkers.

Prime Minister Menachem Begin

addressed the group during the trip, which was sponsored by the National Christian Leadership Conference for Israel.

The Rev. Mr. Dixon said the clergymen talked to other leaders in the Israeli government, Lebanese civilians and some Palestinians, but no representatives of the PLO.

THE CLERGYMEN visited several cities in Lebanon but did not enter Beirut.

The Rev. Mr. Dixon, chairman of the Indiana Moral Majority, said the Israeli military effort will reap "immeasurable benefits" for the free world.

He said the Israeli soldiers have found "10 times" the amount of armaments they expected to find in Lebanon, which he called the "hub of international terrorism."

He said the PLO has built huge tunnels and bunkers in Lebanon "stashed with all kinds of weapons."

ON THE OTHER hand, he praised

the Israelis for carrying on one of the most "humanitarian war efforts" he has seen.

He said the Israelis have cared for wounded civilians and provided supplies of food and water.

He said life is rapidly returning to normal in such cities as Tyre and Sidon, where residents "expressed to us their delight" with the Israeli operation.

The clergymen soon will seek a meeting with President Reagan to explain their findings and to urge him to

stand "four square" behind Israel.

THE REV. MR. DIXON said diplomatic initiatives in the conflict by the United States and political pressure placed on Israel have delayed a military decision.

He said the Israelis "can win the fighting war but they can't win the political war."

"I hope we don't have the embarrassment, infamy and shame of seeing American ships taking these gangsters (the PLO) out of Lebanon. Let the Russians do it."

Goren on bridge

By Charles H. Goren And Omar Sharif

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Q.1—As South, vulnerable, you hold:

♦Q762 ♥853 ♦AK5 ♣983

The bidding has proceeded:

Q.5—Neither vulnerable, as South you hold:

♦1054 ♥AKJ98 ♦84 ♣AK7

The bidding has proceeded:

Charles H. Goren
8/14/82

[start]

Original documents
faded and/or illegible



PLO deceives ministers

It has been very disturbing to see so many Christian ministers being deceived by the PLO on the Palestinian issue. These ministers have fallen into the trap of believing the issue is simply a matter of nationalism.

If the Arab nations in the Middle East were really interested in providing their brothers with a homeland, they would have accepted the United Nations partition of Palestine in 1948. While Israel reluctantly accepted the partition, the Arab nations

overwhelmingly rejected it. Nor did they bother to establish a nation for them when the region was totally under Arab control from 1948 to 1967. To the Arab nations there will be peace in the Middle East only when there is no longer a Jewish state amongst them.

Contrary to local press reports, the five Christian ministers who traveled to Lebanon from the Seattle area, as guests of the PLO, are in no way the best supporters that the Jewish community has. We feel that these ministers were deceived into supporting the PLO's position by seeing only their side of the conflict. If these ministers really wanted to help the Palestinian Arab cause, they should have also traveled to Israel to consult with Israeli leaders on the Palestinian issue, gaining more complete information on the problem facing these two peoples.

As a representative of a Christian organization which strongly supports the State of Israel, and the American Jewish Community, I would like to make it clear that we are in no way anti-Arab, but we do believe that the Palestinian issue can only be solved by an active participation of all the nations in the Middle East, not just Israel. Each of these nations must be willing to incorporate the Palestinians into the political, social, and economic systems of their own individual countries.

In light of what I have just mentioned and considering the position that other Christian ministers have taken, it must be stressed that no single political viewpoint on the Middle East by a group of ministers should be construed to represent the sole opinion of all Christian ministers.

Rev. Rodger W. Neal
Spokesman for the
Seattle Consulate
U.S. Christian Embassy, Israel

Bellevue Journal-American
7/19/82

[end]

Original documents
faded and/or illegible



JUL 20 1982

3221 Bobolink Drive
Decatur, Georgia 30032

July 15, 1982

The Honorable Sam Nunn
3241 Dirksen Senate Office
Washington, D. C. 20510

Dear Senator Nunn:

I am sending you a copy of a letter which we sent in response to an ad which appeared in our Atlanta Constitution this week. The ad was run by the so-called American-Arab Anti-Discrimination Committee. This ad covered half a page and it urged the citizens of Atlanta and the State of Georgia to join them in condemning Israel and in getting Israel out of Lebanon. I think our letter clearly expresses how we feel about both the Arabs and the Israeli nations.

The reason we are sending you this copy is to urge you to stand firm in persuading our government to honor all our commitments to Israel. They have proven to be our true friends. We feel it is important for both the United States and Israel that this friendship continue and be expanded. We feel Israel is right in the course of action they have taken and wish to see the United States take a more active role in aiding them both financially and militarily. We would be willing to pay a special tax which would be used solely to finance this aid to Israel.

In our opinion, the Arabs are a selfless and greedy nation who are concerned only with lining their own pockets at the expense of our country and the other countries of the world, especially Israel.

Please give your full support to any policies which favor continuing our aid to Israel.

Thank you for your time.

Sincerely,

Clarence D. Lamon
Mary Ann Lamon
Clarence D. Lamon
Mary Ann Lamon

Attachments

cc: President Ronald Reagan
Senator Mark Mattingly

3221 Bobolink Drive
Decatur, Georgia 30032

July 15, 1982

American-Arab Anti-Discrimination Committee
1611 Connecticut Avenue N. W.
Washington, D. C. 20009

Sirs:

In response to your plea for support for the ADC which appeared in The Atlanta Constitution on Wednesday, July 14, 1982, we would like to reply as follows:

In our opinion, the United States should join military forces with Israel now and extend the invasion of Lebanon to include all Arab nations with the exception of Egypt. This is our feelings toward a nation or nations who steal technology from American firms, disguising their greed as nationalization. We have not forgotten the Iranian hostage situation, the increases in oil export prices, and the constant attacks on the integrity of the United States by the entire Arab group of nations.

We wholeheartedly support the Israeli cause and their entire range of actions and wish them every success in the total domination of any vestige of Arab life or interest.

We are insuring that our neighbors and friends are aware of your efforts to deceive the people of this country. Past actions and words leave no doubt as to where our friendship should be placed. We are therefore urging our Congressional Representatives, by copy of this letter, to increase aid to Israel and to urge the United States to become actively involved in the total submission of the Arab world.

We have indicated to our Congressmen that we would be most receptive to a tax increase if necessary to achieve the above aims or goals. We are also sending a personal contribution to the American Jewish Committee here in Atlanta with the explicit instructions that the funds donated by the people of this community be specifically used in their present military campaign against the Arab bloc. In addition, we would welcome an opportunity to extend our previous armed service experience to aid the Israeli cause.

We want to thank you for the present worldwide economic chaos which is a direct result of your stupidity and greed in trying to control the world oil supply and wreck those countries that do not agree with your philosophies. You can believe that with each purchase of gasoline or gasoline products, we are reminded forcefully of the contempt and loathing that we feel for the Arab nations.

American-Arab Anti-Discrimination Committee

Page 2

July 15, 1982

Thank you for this first opportunity you have given us to express our exact feelings toward the Arab bloc. If we can be of further assistance, please feel free to contact us. If you would care to reply to this, we would be most interested in receiving an explanation of how you could possibly expect a favorable response when one considers past Arab deeds and words.

Referring to the Jews, these words are found in the Bible: "And the Lord, God, said, 'I will bless those who bless you and curse those who curse you.'" The United States has always been a haven for the Jews and have long been their friend. Today, we are one of the richest nations in the world and, in my opinion, the greatest. Our hope and prayer is that this great country will not be deceived by false friends, but will continue to aid the Jews in whatever way we can. The Jews have had to endure much and have had to fight for their very existence; but they do not stand alone. There are many of us who care and stand behind them.

Listed below are the names of our families and friends who have requested we add their names to this letter.

May the Star of David long continue to shine ever brighter!

Shalom!

Clarence and Mary Lamon
Clarence and Mary Lamon

Barry D. Lamon
Larry S. Lamon
Nina Lamon
Minnie Lee Godfrey
James Godfrey
Warren Robinson
Ava Robinson
Michelle Guyton
Valerie Guyton
Lizzie Mae Carter
Jessie Lamon
Mr. & Mrs. James Lamon
Jack & Karen Lamon
Rex & Bobbie Murray
Ralph & Judy Wakefield
Terri Wakefield
Herschel & Erlene Cash

cc: Senator Sam Nunn
Senator Mack Mattingly

NEWS RELEASE

08/18/81

FROM: TAV Evangelical Ministries
P.O. Box 160711
Sacramento, California 95816
Ph: (503) 756-7700 or (916) 443-7735
(916) 443-7077

TO: Jewish/Christian Press

On 25 July 81 some 60 evangelical Christians gathered in front of the San Francisco Israeli Consulate offices. A prayer vigil was held and literature was distributed encouraging support for Israel in the current round of hostilities in the Middle East between that nation and the PLO. The evangelical demonstration was also a response to the anti-Israeli demonstration held at the same consulate offices several days prior by pro-PLO elements.

The Evangelical/Israeli Solidarity Committee (ad hoc) was formed for the event which lasted several hours and sought to draw attention to the fact that Israel's response to the shelling by the PLO of the Galilee since mid-May precipitated a response that could indeed be justified by the Israeli government.

Leaflets entitled, "The Rest of the Story" and "Americans Stand Firm With Our Friend: Israel" were circulated. Leading evangelicals and organizations were quoted in their support for both Israel and the worldwide Jewish community.

Of late, West Coast evangelicals have attempted to reach out to the Jewish community in dialogue and in amassing support against outbreaks of anti-Semitism. Large ads have been placed in both Portland, Oregon and Sacramento, CA newspapers in support of world Jewry and the State of Israel. Local media has responded by drawing attention to the current "engagement" taking place between evangelicals and Jews.

Dialogues have been held in Sacramento, Portland, and San Francisco with additional meetings to take place in Seattle, San Diego, and Los Angeles for the future.

Evangelicals and Jews plan to demonstrate this October in Sacramento on behalf of Soviet Jews and Evangelicals whose mutual suffering needs joint exposure by both communities. Already, over 1,000 evangelicals plan to attend the demonstration. The idea of the demonstration originated from Sacramento's Reform Synagogue. The plight of the Lebanese Christian and Israel's struggle to live within secure borders will be emphasized at the rally.

In concert with the October rally the "Feast of the Tabernacles" will be held by evangelical Christians in Jerusalem. Over 3,000 are expected to participate in this celebration which is sponsored by the International Christian Embassy in Jerusalem. Christians will actually form the second marching contingent in the annual Israeli "Jerusalem March" held during Sukkot in Jerusalem to demonstrate Israeli/Evangelical Solidarity.

"Israel Awareness Day" and/or "Israel Independence Day" celebrations have been held this past year in various evangelical churches with consistent local Jewish and Israeli participation. A group of some 300 Christian leaders will gather this October in Washington, D.C. for the first National Christian Leadership Conference for Israel meeting. Currently, a national evangelical coalition is in the works whose stated goal is to befriend American Jews and support a healthy Israel. Encouraged by both the American Jewish Committee and friends within the Israeli government, evangelicals are out to galvanize their constituencies to speak out on behalf of American Jews and Israel and to resist anti-Semitism and the growing forces of anti-Zionism sweeping the world community.

THE REST OF THE STORY

Evangelical Christians are grieved to see the loss of innocent lives taking place in the current round of hostilities within Israel and Lebanon. Decades of war and unrest cannot be explained by simplistic rhetoric. The recent struggle in that region of the world has now widened and criticism continues to mount against Israel's response to PLO terrorist activity.

Doubtless, if for some unimaginable reason the Canadians in Vancouver, B.C. decided to transform southern British Columbia into a launching pad firing katyusha rockets into Washington State, that this government would do everything in its power to counter such an attack.

For some time now, the PLO has been seeking to organize itself into larger and larger terrorist frameworks with enhanced fire power. This transformation has been spurred by a massive influx of heavy arms -- including long-range 130 mm artillery, some 70-80 T-54 T-55 tanks, mobile BM 21 rocket launchers capable of firing rapid salvos of up to 40 katyusha rockets at targets over 13 miles distance, and SAM-9 anti-aircraft missiles -- supplied primarily by Libya, Syria and the USSR.

On May 15, the PLO launched a massive shelling of Israeli villages and towns -- extending all along Israel's northern frontier, which caused large numbers of casualties and unprecedented damage. This left Israel with little choice but to take urgent measures to counter this PLO escalation.

Thus, Israel decided to strike at the PLO logistic and organizational infrastructure in Lebanon. The PLO's policy of placing its installations in the midst of civilian concentration means that they are, in fact, responsible for the "human shields" designed to insulate them from Israeli response to PLO attacks on Israeli villages.

The Israeli action does not represent any policy which deliberately is intended to harm civilians - despite the PLO's use of civilians as human shields. Israel has been faced with the difficult dilemma of having to choose between the security of its own citizens -- whose protection would have necessitated more extensive attacks on the PLO facilities -- and that of those who shielded the PLO terrorists. At great risk and cost of its own citizens, Israel, until recently, painstakingly adhered to the latter option. But how can American public opinion blame the democratic State of Israel the right to defend herself?

From July 15 through July 20 over 40 separate attacks have been staged against Israeli villages by the PLO. Five civilians have been killed and 44 wounded - 19 Israeli towns and villages have been hit across the entire northern frontier.

Along with Libya and the USSR, Syria has provided the PLO with much of the sophisticated armaments in its possession, and has taken the unusual step of allowing the terrorists to launch rockets from its territory. Moreover, it is clear that the logistic mobility and operational freedom required by the terrorists for their recent attacks could only have been made possible by Syrian acquiescence, and active encouragement, in view of its strategic control over large areas of Lebanon.

It is our perception that it is the duty of the Government of Israel to protect the lives and security of its citizens, wherever they may be. As the facts are made known, it is clear that the Israeli army was forced to adopt what might appear to some as a "severe" response to the continued rocketing of its villages by the PLO. Israel has the right to insure that the citizens of Galilee, in cities, towns and villages, can lead normal and secure lives, free of danger, tension, and apprehension: that those citizens be allowed to live as free human beings, and that their children be allowed to grow up in open daylight rather than in shelters.

Israeli citizens, many of whom live with the horrible memories of The Holocaust, value human life to the extreme. To say that the Jewish people are insensitive to human suffering, one would have to be in gross ignorance.

We believe that Israel has every right to continue to take action, in self-defense, as long as acts of terrorism against its citizens continue.

Faced with similar circumstances, no other Government would have acted differently. One-sided condemnation of Israel and the cries of indignation have rarely included the Israeli victims, who have been living in a state of siege for over 33 years, nor for that matter the Christian population of Zahle and Beirut massacred by the PLO and by the Syrians.

Before Americans - both Gentile and Jew - pass judgment upon Israel's actions, they better have all the facts. The entire political and social situation in the Middle East is far too complicated for simple analyses.

No, no human with conscience can righteously justify the loss of the lives of innocent victims in a conflict of this nature. War is ugly and must be condemned by all those who respect the dignity of human life. However, the price of freedom, liberty and human dignity is costly. May God grant the American people wisdom and insight into the current round of conflict and gather all the facts before judgment is passed upon one of our most faithful allies in the Middle East - Israel.

NOTE: Distributed in front of the San Francisco Israeli Consulate Offices at Sutter and Taylor Streets several days after an anti-Israeli demonstration was held there at the end of July, 1981. An ad hoc committee was formed called the Evangelical/Israeli Solidarity Committee. Sixty evangelicals not only passed out this literature but also held a prayer vigil for peace in the Middle East, and in particular, they "Prayed for the Peace of Jerusalem."

THE EVANGELICAL/ISRAELI SOLIDARITY COMMITTEE

AMERICANS STAND FIRM WITH OUR FRIEND: ISRAEL

AMERICAN EVANGELICALS SPEAK OUT:

The Salt Shakers (Group of Portland, Oregon Leading Evangelicals):

"God Himself said of the Jews, 'I will bless those who bless you and curse those who curse you.' We would be among those who bless. We would stand among those who affirm God's eternal love for those whom He chose and honoured above all peoples and nations of the earth: Jews. If lines are to be drawn, let them be drawn around both Christian and Jew -- not between. That's what God's love does, and God's love is what Christianity is all about."

Women's Aglow, Jan '81:

"We must stand up and be counted if we love Israel -- it will cost us something, but we're way behind in our debts to Israel. We need to align ourselves with them."

Kenneth Kantzer, editor of Christianity Today (April '81)

"We evangelicals need to make our identification with Jews so plain that--let us repeat--when anyone attacks Jews as Jews, or displays any form of anti-Semitism, he must know that he is also attacking evangelicals and violating their basic convictions. And he will then need to do battle against both Jews and evangelicals."

Dr. Earl Radmacher (Baptist) and Dr. Carl McIntyre (Presbyterian) along with 13 other evangelical leaders:

"We view with grave concern any attempt to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state . . . while we are sympathetic to the human needs of all peoples of the Middle East, we affirm as evangelicals our belief in the promise of the land to the Jewish people, a promise made to Abraham and repeated throughout Scripture, a promise which has never been abrogated."

The International Christian Embassy (Jaw Rawlings) - Oct. 1980 (Jerusalem)

"We are not political . . . we are here to promote good will toward Israel . . . This will be an embassy in the Biblical sense of the word, in that we will be ambassadors for Israel and for the principles of God that Israel represents. We want to remind Christians to 'pray for the peace of Jerusalem.' I believe the Lord wants to love the Jewish people . . . this embassy will give Christians all over the world a focal point they can relate to in Israel."

Dr. Jerry Falwell (Moral Majority Report): 1981

"The Jewish nation has been assured of the unswerving support of Moral Majority President Dr. Jerry Falwell, in standing against the efforts of the PLO and others to drive the Jews 'into the sea.' Our President and his advisors need the support and encouragement of all Americans to take a stand for the State of Israel!"

TO: Marc Tanenbaum
Bertram Gold
Robert Jacobs

Gentlemen:

We are moving ahead in accordance with our previous fellowship. How fortunate we were to have made our acquaintance with all of you - the Lord was gracious.

Here is what is happening:

I have enclosed our letter to what has become the Committee of 10. We have met face to face or by conversation with all these individuals or groups of evangelicals. It is a most interesting mix. It is absolutely essential that you read our letter to these individuals and organizations to grasp what we are attempting to do.

Developing within American evangelicalism (and this has been going on for some time) are essentially four approaches in expressing evangelical support for both Diasporic Jews and the Jewish national homeland, Israel:

- (1) Those evangelicals (both charismatic and strict fundamentalists) who along with the more liberal Christians (Father Flannery, Dr. Roy Eckardt, etc.) have joined forces under the National Christian Leadership Conference for Israel. The agenda of this grouping is encouraging and represents a major breakthrough in evangelical and liberal Christian participation. Rev. Isaac C. Rottenberg is a sensible and compassionate man; humble enough and intelligent enough to realize the importance to include all elements of the Christian church within this organization. I would have to say that the evangelicals are somewhat influential within this group with the inclusion of such individuals as Dr. Israel Carmona; Robert & Lois Blewett (formerly editor of Decision Magazine); Dr. David Lewis; and, among others, Rev. Bob Hooley of Faith Bible Chapel. We are confident that liberal humanitarian emphasis will be balanced by biblical mandate and both emphases will mutually strengthen the overall impact of the organization.
- (2) Dr. Jerry Falwell and those within the Christian Activist movement. Difficult to define but if one were to classify this grouping it would be decidedly on the right of things - uncompromisingly Zionist. The JDL, we are convinced, appreciate the style of these people and so do many within the orthodox branch of Judaism. We have discussed the style of this grouping. You are aware of their intense political involvement within the American, as well as Israeli, infrastructures. The cooperation with various so-called "messianic" Jews is there. It is essential that this grouping not be alienated from the other evangelicals in their support for Israel. The tendency within this rather aggressive and well-financed grouping to overlook American Jewish concerns (especially within the more secular/Conservative/Reform circles of American Jewry) is a real issue that demands continual care. It is mandatory that some type of liaison be established with this grouping to guard against polarization and to enhance a more balanced style.

- (3) The third group is composed of evangelicals from both groups (1) and (2) and could perhaps form the largest and more traditional segment of evangelical expression on behalf of American Jews and Israel. The Committee of 10 is an attempt at such a grouping. A number of those evangelicals who currently chair the executive committee of the NCLCI with Isaac Rottenberg have joined his organization not only because of its agenda but for lack of any other alternative. They expressed some misgivings regarding some of the theology and lack of biblical foundation among a number of the participants in the NCLCI; however, it is good that their influence be felt in the group and that they also participate with what could possibly be a greater expression of traditional American evangelicalism. It is far too simplistic, however, one might look at these three groups as:
- a. Liberals - NCLCI
 - b. Conservatives - Falwell
 - c. Moderates - (3) above
- (4) Group 4, unfortunately, are a large number of uncommitted evangelicals whose theology is very favorable towards the Jew (insofar that the Jew plays a special role and the State of Israel is seen as fulfillment of biblical prophecy). However, this group, for various reasons, is of little practical service (aside for perhaps the importance of prayer and education provided for their own flocks) during a "crunch" when both Jews and Israel need vocal and visible support in order to provide our government with the message to continue to support Israel, and / or speak out publically against anti-Semitism. A tremendous crisis or persistent attempts to involve this group by the above three groupings will be needed to move them from tacit supporters to active supporters; however, the potential is there.

Within the group of 10:

- (1) Ed McAteer - It is our "hope" that Ed's interest in the committee will enable a functional liaison to take place between the more conservative evangelicals (Falwell) and the other groupings. Ed's contacts with conservative Southern Bap. is good.
- (2) Rev. Bob Hooley - Bob is also on the ex. board of the NCLCI. He is Charismatic and a great friend of Israel. He is financially committed to the State of Israel and is uncompromising in his love for the Jewish people. What he is doing in Denver and throughout the USA is a great bridge-building effort between both Jews and Evangelicals. Father Hurst (also with NCLCI) and other charismatic-type evangelicals will be able to rally their "types" in support.
- (3) Dr. Marvin Wilson - Marvin's connection within the progressive and new evangelical wings of Am. evangelicalism are very important. His theological credentials will help galvanize men whose academic credentials and exposure to the evangelical community will add respectability and breadth to this grouping.
- (4) Rev. Frank Eiklor - Frank's approach is refreshing. A personal friend of Marvin Wilson. Frank's media connections and location in the Northeast will be a real + for both Jewish and evangelical communities. Frank has connections within the entire spectrum of evangelicalism from rabid pentecostals to conservative Baptists.

- (5) Dr. Joe Aldrich - Marc, you've met the man. Joe is the classical dispensationalist. It is our hope that Joe could galvanize elements within the non-Charismatic evangelical world who are from the Bible Institute Movement - Moody, Columbia, etc. Also, Joe's connections with the evangelical missionary movement (foreign and domestic) are immense. These evangelicals are solid people - biblically uncompromising but with tender hearts. An amazing combination of theological ideologues who are deeply compassionate people.
- (6) TAV or Root & Branches - It's good to have evangelical lay people around all the theologians to keep things a bit earthy. Our background will also be helpful insofar as organizing things. In one 36 hr period ending today we held a dialogue with the leadership of the Sacramento Jewish community; spoke at a local Conservative Jewish congregation (Friday evening); and held a pro-Israel rally with 60 young people in front of the Israeli consulate in San Francisco. Our desire is that the committee will function as a forum wherein information and educational materials can be exchanged by churches and groups concerning support for both Jews and the state of Israel. Also, a very specific goal will be to target 10 metropolitan areas of the country for media exposure when a recognized rise in anti-Semitism occurs in this nation or elsewhere and when Israel needs our help. Also, we fully intend to work in consort with other groups to set up a national alarm network among evangelicals who will be encouraged to respond publically (in letters to newspapers) and politically (letters and telegrams and delegations) to government officials on behalf of American Jews (primarily on matters of anti-Semitism) and on behalf of Israel (especially when her security is threatened). Our computers will amass individuals and organizations throughout the country who will be contacted when an "emergency alert" takes place - funds at this time will be needed for large ads and mass mailings, etc. until the crisis subsides.
- (7) The International Christian Embassy - Pastor Jan Willem van der Hoeven - It is imperative that this liaison be maintained. The visible expression of this "embassy" constitutes a rallying point for the entire pro-Israel Christian community and it must not be underestimated insofar as its political/religious implications are concerned. Van der Hoeven and his associates (Jay Rawlings, Lance Lambert - Dutch, Canadian, British) are men of great love and conviction. Their spiritual insight and inclusiveness of all Christian friends of Israel bespeaks of a spirituality that is most unusual. In addition they add a "romance" and mystique into the relationship of the Jew and the true Christian. Their media exposure is excellent within the evangelical community. The "Feast of Tabernacles" yearly event will draw upwards of 5,000 Christians (mostly evangelical) to Jerusalem in October and a much larger number of Israelis will also participate. The plight of the Lebanese Christian and the suffering of both Soviet Jews and Christians will be increasingly exposed by the International Christian Embassy - they need our support.
- (8) Pastor Jim Durkin - Jim's input is greatly needed. His experience with the "Jesus People" and his network of fellowships throughout the country and even the world enable both the Jewish community and other evangelicals to see people deeply committed when

(8) Pastor Jim Durkin

"bodies are needed at the barricades." The evangelicals among the remnants of the "Jesus Movement" are not ashamed to meet you "in the trenches." When you need them - they will be there. Refreshingly charismatic and prophetically romantic. Zionists all!

(9) Robert & Lois Blewett - Progressive, intelligent, and very good friends of Billy Graham. As former editor of Decision Magazine, Bob has some amazing contacts and deep respect among many evangelicals throughout the country. Also involved with the NCLCI, Bob realizes the problems within American evangelicalism and will help to direct a more moderate course among us. Criticized for being too liberal by some and too conservative by others, he, nevertheless, is an evangelical of great depth and intellect who is able to "give and take" from both ends of the evangelical spectrum.

(10) Dr. Israel Carmona - Formerly with Biola College (Graduate from USC). Dr. Carmona is the US Rep. for the International Christian Embassy. Close friends with Pastor Chuck Smith of Calvary Chapel and intimately familiar with the Southern California evangelical community. Dr. Carmona's input is invaluable. The Carmonas are activists. "Tours of the Way" is their business. Both will make certain that support for American Jews and the State of Israel become a practical reality within the American evangelical community. Their association with evangelical dispensationalists and the charismatic movement is unique in many ways - they are people who know how to work with others.

So . . . there they are. It's taken 6 months to identify where the bodies lie!

Hopefully, within two months the "position paper" will be completed. It may be impossible to regroup in Denver at the end of August - however, we shall try for the 28th of August when you, Marc, will be in Denver - we will keep in touch.

Incidentally, the Israelis at the Washington, D.C. Embassy were very happy with our relationship with you at the AJC. They intimated to us that other evangelicals, unfortunately, have overlooked local American Jews in attempting to amass support for the State of Israel; however, Zvi Hurwitz, Gideon Shomron, and Dr. Fisch are pragmatists - I would say one might be somewhat practical after surviving 5 wars and perhaps what almost appears as a sixth (the current crisis).

Our best to you and yours in the weeks ahead. We will be in touch as the agenda develops. Please send all of these gentlemen the AJC letter that we requested encouraging such a coordination among us - of course, be tactful.

Our prayers are with you all.

Sincerely,

TAV

Doug Krieger/Doug Shearer

SEE NEXT PAGE -

Encls: Letter to Committee of 10
THE REST OF THE STORY
Ad Hoc Committee Quotes
List of 10 & 6

Your letter of introduction to the AJC offices is deeply appreciated. We believe that your encouragement to the "Committee of 10" will be very helpful. Since we simply do not have the organizational name to what we are attempting to put together at this time, you may simply refer to us as those evangelicals who see the need for evangelicals to cooperate with American Jews on behalf of Israel and who sincerely and unconditionally look forward to better relationship with both American Jews and the State of Israel. As time goes on, Lord willing, there will be an organizational framework. Also, you might say that it is our intention to maintain evangelical theological content that is biblically based (in order to attract more evangelicals into the organization) while being balanced with a "relational theology" emphasis. "Relational theologians" are a bit more than dogmatic ideologues - they relate to people as people.

The need for a wider-based evangelical response on behalf of American Jews and the State of Israel is necessary because (1) the more conservative fundamentalist-type evangelicals (Falwell and others) seemingly are somewhat overlooking the concerns of large segments of the American Jewish community and (2) most principled evangelicals would find it a bit awkward to work along side of liberal theologians within the ranks of the NCLCI - however, some evangelicals have the freedom to do so. Sincerely, we feel it altogether a far more healthy arrangement that the evangelical response is not bogged down in a monolithic form that could pose a problem in the future to both Israel and the American Jewish community.

There are certain built-in safeguards to this arrangement: (1) If the liberals and evangelical alliance in the NCLCI is assaulted for some reason (e.g., Israel makes some foolish mistake in foreign policy, etc.) and liberals (which more than likely could be the case) would be far more willing to argue against Israel on a short-sighted basis - the other 2 groupings of evangelicals could counter this or (2) If the more conservative elements are unreasonable in their approach to a certain political issue in Israel (e.g., the law of entry) then both liberal and moderates could speak out to counter the extreme policy - in the long run it would be much healthier for evangelicals (all three elements) to stay out of Israeli politics - but we must prepare for this not to happen.

The only member of "The Committee of 10" that we have not contacted is Rev. Jim Durkin - we will be doing this shortly.

Again, many thanks for bearing with us.

*Have
We did not to
send this to
Israeli
consulate*

WASHINGTON HEBREW CONGREGATION

Massachusetts Avenue and Macomb Street, N.W.
WASHINGTON, D. C. 20016

JOSHUA O. HABERMAN, D. H. L.
Senior Rabbi

January 3, 1983

Mr. Douglas R. Shearer
President, TAV

Dear Douglas,

I was sorry to hear of the resignation of Douglas Krieger but can well understand that TAV wishes to maintain clear lines of autonomy and responsibility.

I feel reassured that this change will not affect the progress of our relationship.

It gives me great pleasure to tell you now that the Central Conference of American Rabbis has confirmed its desire to arrange a small scale dialogue with evangelical leadership at the Biltmore Hotel on Tuesday afternoon March 15, 1983 from 2:00 to 4:30 p.m.

It is proposed that this meeting take place in the presidential suite which will accomodate all together about thirty persons. It is the intention of our officers to extend invitations to approximately twenty evangelical leaders of note who can meet with approximately ten officers and leaders of the Central Conference of American Rabbis. The objectives would be to explore an agenda of possible cooperation and to survey the ground of theological, moral and social issues of common concern.

I would be grateful if you would forward to me as many as twenty, or more if you wish, names of the kind of people who would be representative of major currents within evangelical christianity and who, in your opinion, would be likely to attend. Your list might include of course, your preferred people in TAV but go beyond it and include some of the people who were on the invitation list for our conference in Washington on Thursday, November 11. It would be most helpful if you could identify briefly by position each person you are recommending and underscore those who in your judgement should be top choices for invitation.

Praying that God will grant you a blessed New Year, and with fraternal greetings as ever,

Sincerely,



Joshua O. Haberman

JOH/gt

NEWS

FROM THE

COMMITTEE



THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE.....

IRVING, TEXAS, JAN. 14... Jewish seminary students from New York, Cincinnati, and Philadelphia rubbed shoulders with future Baptist and Methodist preachers and Catholic priests from Texas in an unprecedented dialogue between young Jewish and Christian seminarians this week.

The occasion was the "Seminarians' Conference on Jewish-Christian Relations" sponsored by the Council of Southwestern Theological Schools (COSTS), an association of Protestant and Catholic seminaries, and the American Jewish Committee. It was held this week at Holy Trinity Seminary of the University of Dallas.

"We have really broken new ground here," said Rabbi Marc H. Tanenbaum, AJC's National Director of Interreligious Affairs, who is no stranger to Jewish-Christian dialogues, having pioneered such gatherings since the early 1950's.

"This is the first time that seminarians from Roman Catholic, mainline Protestant, Evangelical, pentecostal, and Jewish communities have come together for dialogue," said Rabbi Tanenbaum.

The presence of the young people brought a freshness not usually found in past dialogues, Rabbi Tanenbaum said.

Rabbi Tanenbaum said the meeting's success was even more significant because it was held in an area where Evangelical Christians dominate the religious scene and where Jewish congregations are few.

"This is probably the most difficult region in America to begin this sort of conference," he said.

Rabbi Tanenbaum also said that the success of the conference meant it would be used as a model for future conferences of Jewish and Christian seminaries.

"We are going to plan over the next 18 months to replicate this conference in the six regions of the United States -- in New England, the mid-Atlantic, the Southeast, the mid-West, the Northwest, and southern California.

"We have clusters of seminaries in all of those areas, and this is a whole new disciplined way of laying the foundations for the next generation of Christian and Jewish leadership," he said.

- more -

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"These kids ten years from now will be running the churches and synagogues of America and also the seminaries. They will fill prominent pulpits and will help form the consciences of thousands and thousands of their constituents."

In addition to spawning other conferences, the meeting prompted the Christian seminary representatives to call a follow-up meeting as a first step in devising new curricula on Jewish-Christian relations in the Texas seminaries.

The conference was an important "unlearning" experience for the seminarians, Rabbi Tanenbaum said.

"Most of the Jewish seminarians had never talked to Christian seminarians before," said Rabbi Tanenbaum.

The same could be said of most Christian seminarians in Texas, who never had any meaningful conversations with Jews. At workshops and in rap sessions, students candidly told of their family backgrounds, shared their deepest religious experiences, and asked questions about each other's beliefs.

Carol Schneider, a student at Brite Divinity School, told the group she had come from an extremely conservative religious background and had been so criticized for entering a seminary that she had begun to doubt her Christian faith.

"I found out in this conference just how Christian I am -- how my presuppositions about Christianity shaped me," she said.

"But," she added, "I also have found out how Jewish I am."

Keynote speaker Dr. Paul Van Buren, author and Professor of Religion at Temple University, also challenged the Christian community to rediscover how Jewish it really was.

"Being nice to Jews is not the point," he said.

Dr. Van Buren said that Christians, through seminary teaching and other teaching, needed to become aware of an "amazing reversal" that had occurred since Vatican II.

"Both Protestants and Catholics," he said, "have scrapped the old teaching that God has ended his covenant with the Jewish people and made a new covenant with Christians. Now the main body of Christians believe that God's covenant with the Jews is still in effect and will endure forever."

"If we mean it when we acknowledge that the covenant between God and the Jewish people endures," continued Dr. Van Buren, "then we cannot simply add that on to our theology, and we cannot simply add a course in Judaica to our seminary curricula."

Dr. Van Buren said the reversal in thinking was one of the most fundamental changes in the Christian faith since the first century.

Christian seminaries need to make major curriculum changes to catch up with the new view of the Church, he said.

Rabbi Tanenbaum said Jewish-Christian relations had "progressed more in the last 20 years than they have in all the years before that."

He said Jews, too, had much to be gained in recognizing that the things that united the two faith groups were far greater than those that separated them.

"It is not a matter of being nice to Christians," Rabbi Tanenbaum said, echoing the earlier statement of Dr. Van Buren.

"They share the bible, the vision of one God who reveals his moral will in the Ten Commandments, they share a concern for social responsibilities to help one's fellow man."

On the final day students were asked to "testify" about their experiences during the conference.

Craig Haynes of Perkins School of Theology in Dallas said he would continue to explore the common points of Christianity and Judaism.

"I know it's not only important, but it is right," he said. Sam Weintraub, a student at Jewish Theological Seminary in New York, said he had never heard about the kind of Christians he met at the conference -- those who showed love and respect for the Jewish faith.

"The only Christians I had heard of were ones who had made it so hard on the Jews," said Mr. Weintraub.

Nancy Ellett, a student at Southwestern Baptist Theological Seminary in Fort Worth, admitted she came from a background of religious prejudice. Jews had often been considered only as objects for conversion, she said.

"We (Baptists) have not always been sure that Catholics are Christians," she said.

Like other seminarians, Ms. Ellett said she had felt "a deep spiritual community" in meeting with the Jewish seminarians, and had vowed to help open the eyes of Baptists to the importance of good Jewish-Christian relations.

"To a majority of Southern Baptists this (Jewish-Christian relations) is a non-issue," she said.

Dayle Rabinowitz, a rabbinical student at Hebrew Union College in Cincinnati, said she had found the conference to be "an intensive spiritual moment in my life."

"I didn't expect that," she said, adding: "It inspired me, and I also felt challenged in having to explain myself and my religious traditions to others." Ms. Rabinowitz was impressed by the Christian students' sense of responsibility to correct past prejudices against the Jewish faith.

"Now I, as a Jew, feel responsible to learn of the Christian faith," she said. "As long as my religion was rejected, I could ignore Christianity but now I find I must find a place for your tradition -- not as erroneous but as an authentic expression of religious faith."

Although the conference was marked by warmth and good humor, disagreements occurred. Sometimes feelings were hurt and lively arguments developed.

One of the liveliest occurred in a workshop when two young religious leaders, Rabbi Michael Goldberg of Dallas and Prof. William Longworth of Brite Divinity School, clashed.

Rabbi Goldberg, who is a friend of Professor Longworth's, took the position that Judaism would prevail -- that it ultimately would be the vehicle through which God would save all men, including Christians.

"I realize that offends many of you here," said Rabbi Goldberg, "but I just don't think it helps a whole lot to sit around and jolly one another." Professor Longworth said both Jews and Christians have a right to live out their distinctive faith and should "watch out for imperialist claims."

"In the long run, salvation is God's business and how salvation comes about is not for me to say," remarked Dr. Longworth.

Rabbi Tanenbaum said the view expressed by Rabbi Goldberg "is a very specialized point of view -- a kind of Jewish triumphalism which to me is just as unacceptable as Christian triumphalism."

Questions asked during the conference indicated how unfamiliar seminarians were with each other's faith.

During one of the workshops a professor from Southwestern Baptist Theological Seminary, Dr. Cecil Roper, was using professorial language to explain varieties of worship in Baptist churches.

"But what do you do," asked a Jewish seminarian, "after you march into the church?"

Dr. Roper explained what happened in a Baptist church on Sunday morning, and said the order of prayer and praise came from Jewish tradition.

The climax of the conference came as participants -- preachers, rabbis, professors, and students -- joined hands in a circle with each one offering a prayer or thought as they passed around a clay pot.

Rabbi James Rudin, AJC's Assistant Director of Interreligious Affairs, noted that the pot had twin vases, extending from a single base.

"It reminds us of our common roots," he said.

"The twin vases are empty," he said, and he then prayed that "we will put into it the flowers and leaves of our faith, and fill this vessel."

One young woman burst into tears as she took the pot and was not able to express her thoughts in words.

"Thank you for your tears," the man next to her said.

The three-day meeting was planned by a committee of COSTS faculty members, headed by Dr. Harold Attridge of Perkins Theological Seminary, and was coordinated for AJC by Milton Tobian of Dallas, Director of the AJC Southwest region, and Judy Banki, AJC's Assistant Director of Interreligious Affairs.

The conference was assisted by a grant from the Nathan Appleman Institute for the Advancement of Christian-Jewish understanding.

Conference participants included students and faculty members from COSTS seminaries, including Perkins School of Theology at Southern Methodist University, Brite Divinity School at Texas Christian University, Southwestern Baptist Theological Seminary, Holy Trinity Seminary, and Austin Presbyterian Theological Seminary; students from major rabbinical seminaries, and leading theologians, educators, and intergroup-relations specialists from all parts of the country.

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad and seeks improved human relations for all people everywhere.

* * *

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Genesis 12:3

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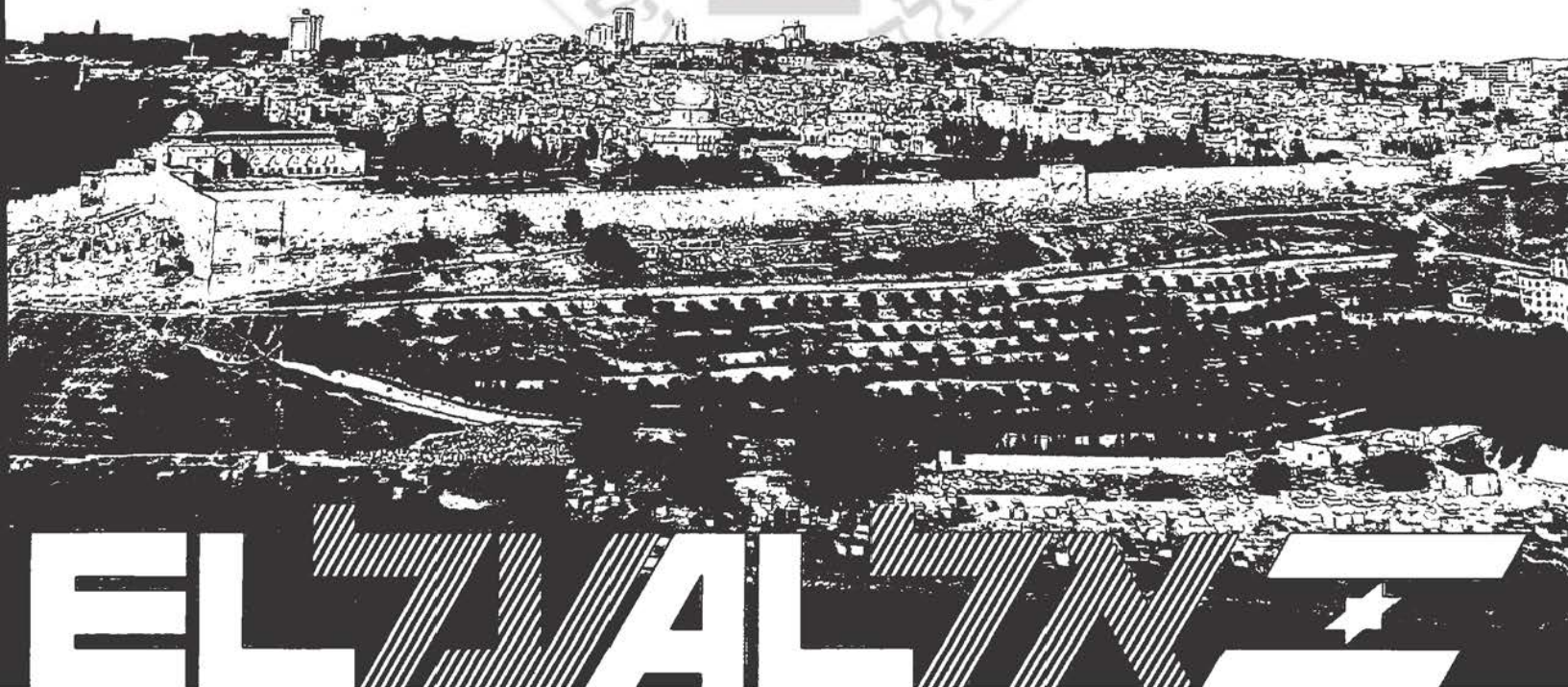
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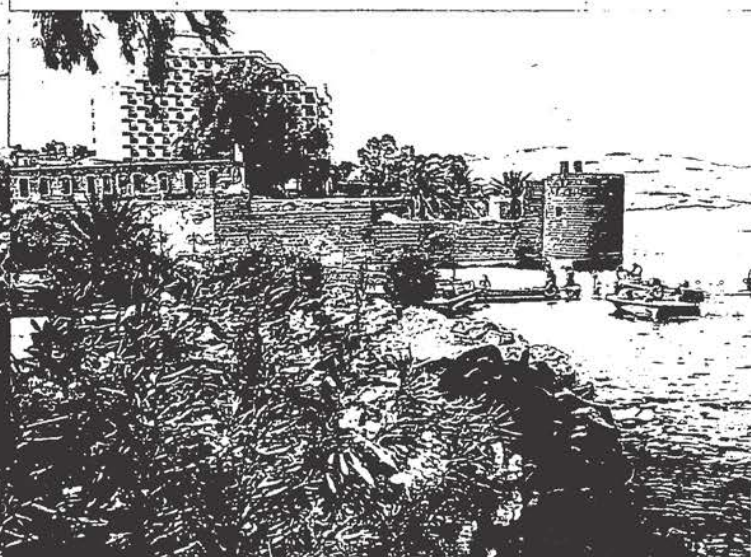
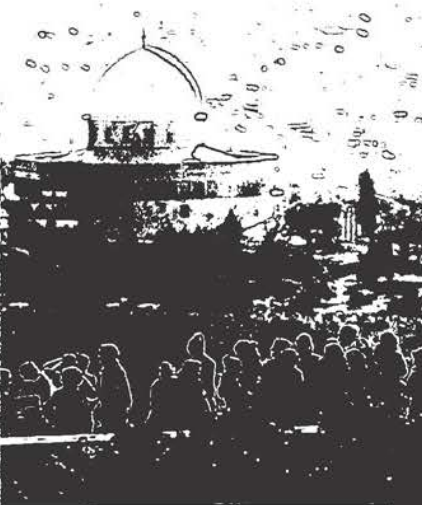
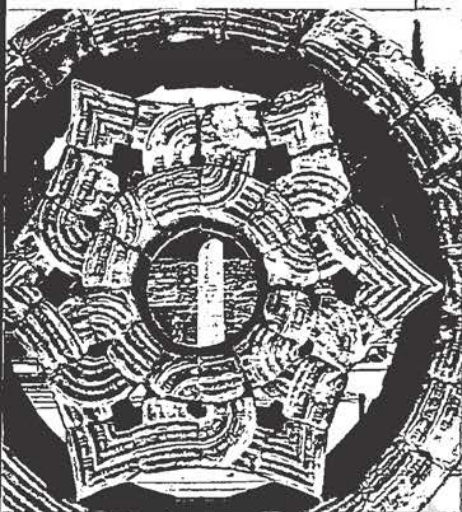
PHOENIX SYMPHONY HALL

A NIGHT TO HONOR ISRAEL GOES TO ISRAEL

JUNE 6-16, 1983

AMERICAN JEWISH
ARCHIVES





ITINERARY

June 6, Monday – Leave the United States, flying overnight from New York to Israel on El Al Israel Airlines. Dinner enroute.

June 7, Tuesday – Arrive at Ben Gurion Airport in Israel. Meeting, assistance, and transfer to the DIPLOMAT HOTEL, directly on the Mediterranean Sea at Tel Aviv. Remainder of the day at leisure to rest from the trip. Breakfast enroute. Dinner at the hotel.

June 8, Wednesday – Visit the ancient port of Jaffa, and then drive through Tel Aviv to the Museum of the Jewish Diaspora on the campus of Tel Aviv University. Proceed north along the Mediterranean Sea to Caesarea, the Roman capital of Palestine, and view the beautifully restored Roman amphitheatre, the ruins of the ancient town, harbor, and aqueduct. Continue to Haifa, the principal seaport of Israel, and view the city and its bay from atop Mount Carmel, where we will stay at the DAN CARMEL HOTEL. EVENING CONCERT PROGRAM.

Breakfast and dinner at the hotels. Luncheon at a restaurant enroute during the touring.

June 9, Thursday – Drive to Tiberias, and cross the Sea of Galilee by boat to Capernaum, viewing the ruins of the ancient synagogue. Continue to Tabgha, the site of the multiplication of the loaves and fishes, and then onto the Golan Heights, where we will see the former Syrian fortifications, and drive past Mount Hermon. Continue to Caesarea Philippi, where Peter first confessed Jesus as Lord, and then return through the Hula Valley to the Mount of Beatitudes, the site of the Sermon on the Mount. Continue to Tiberias and the PLAZA HOTEL, directly on the Sea of Galilee. Breakfast and dinner at the hotel. Luncheon at a kibbutz enroute during the touring. Dinner will be a special fish barbeque beside the Sea of Galilee.

June 10, Friday – Drive to the Jordan River for a service of Baptism, and then to Cana, where Jesus performed His first miracle. Continue to Nazareth, His boyhood home, and then across the Valley of Jezreel to Megiddo; one of Solomon's chariot cities and the site of the coming Battle of Armageddon. Continue through the Jordan River Valley up to Jerusalem, and visit nearby Bethlehem, including Shepherds' Field and the Church of the Nativity, before arriving at the DIPLOMAT HOTEL for our stay in the Holy City. There will be time for shopping at The Three Arches before we leave Bethlehem.

Breakfast and dinner at the hotels. Luncheon at a restaurant enroute during the touring.

June 11, Saturday – Full day sightseeing of Jerusalem, exploring our Christian heritage and its Jewish roots. Model of the city during the Second Temple period, the panorama from atop the Mount of Olives, Mount Scopus, including the new Hebrew University campus, Mount Zion, the site of the Upper Room of the Last Supper and David's Tomb, the Kidron Valley, and the Garden of

judgement hall and the Stations of the Cross along the via Dolorosa. EVENING CONCERT PROGRAM, after the end of the Shabbat. Breakfast and dinner at the hotel. Luncheon at a restaurant in Jerusalem.

June 12, Sunday – In the morning visit the Memorial to the Holocaust at Yad Vashem, and Mount Herzl. The remainder of the day is at leisure in Jerusalem. You may wish to visit one of the Holy City's many beautiful churches or synagogues, or later wander through the oriental bazaar in the Old City. Breakfast and dinner at the hotel. Luncheon is not included this one day only.

June 13, Monday – Early morning Communion Service at the Garden Tomb. Continue our touring of Jerusalem, including the new city outside of the walls, the Shrine of the Book at the Israel Museum, where the Dead Sea Scrolls are housed, the Knesset (Parliament) grounds, and the Hadassah Hospital, to see the Chagall Windows of the Twelve Tribes of Israel. Continue to the nearby village of Ein Karem, and then return to the Old City, for a view to the beautifully restored Jewish Quarter, the Western Wall of the Temple Mount, and the Temple Site on Mount Moriah. Breakfast and dinner at the hotel. Luncheon at a restaurant in Jerusalem.

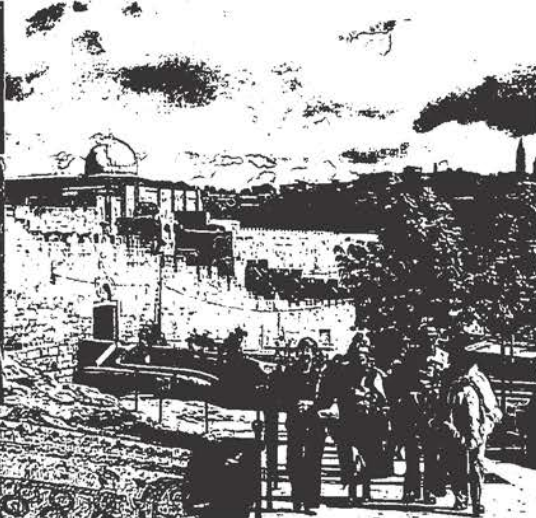
June 14, Tuesday – Visit Hezekiah's Tunnel under the City of David, and then into the Judean wilderness to Jericho, the oldest town on earth. The Qumran Park, overlooking the caves where the Dead Sea Scrolls were found is next, and then on to Ein Gedi, an oasis in the desert beside the Dead Sea. Continue to Masada, the mountain-top ruin of Herod's palace and the last fortress of the Jewish revolt against Rome. Stop at the Tomb of Lazarus in Bethany on our return to Jerusalem.

Breakfast and dinner at the hotels. Luncheon at a restaurant enroute during the touring.

June 15, Wednesday – We begin our last full day in Israel by planting a tree in a Jewish National Forest near Jerusalem. We then continue to Hebron, to visit the Cave of Machpelah, housing the Tombs of the Patriarchs, Abraham, Isaac, and Jacob, and their wives, Sarah, Leah, and Rebecca. See the Plain of Mamre and Abraham's Oak. Continue to Arad, a new development town in the Negev, and then to the Kibbutz Yad Mordechai, to see the model of the War of Independence. Return to the Mediterranean Sea at Ashgelon, where there will be time for a swim. Return to Tel Aviv through the Valley of Elah, where David slew Goliath, for our final night at the DIPLOMAT HOTEL. EVENING FAREWELL CONCERT PROGRAM.

Breakfast and dinner at the hotels. Luncheon at a restaurant enroute during the touring.

June 16, Thursday – Transfer to Ben Gurion Airport, with assistance in departure for the United States. Arrive in New York the same afternoon. Breakfast at the hotel. Luncheon enroute.



WHAT IS INCLUDED

AIR TRANSPORTATION from New York or other cities, as selected, to Tel Aviv and return, via El Al Israel Airlines and/or the services of any A.T.C. or I.A.T.A. carrier. The airfare included in the tour price is based on the Super Star Advance Purchase Excursion Fare in effect at the time of printing, and is subject to change. The tariff governing this airfare contains conditions and restrictions on its use. These will be provided upon request.

HOTEL ACCOMMODATIONS are provided on the basis of two persons sharing a twin-bedded room with private bath, in the hotels selected for the tour. Frosch International Travel, Inc. and its sub-agents reserve the right to substitute hotels of the same category when necessary for the proper handling of the tour. A limited number of single rooms are available at a supplement.

MEALS are breakfast, luncheon (except Sunday June 12), and dinner daily, including coffee or tea with each meal, while in Israel, and aloft at proper meal times.

TRANSFERS AND TOURING in Israel are provided by modern air-conditioned/heated motorcoaches, and include the full sightseeing program outlined in the itinerary. All entrance fees to places visited in the itinerary are included.

TOUR ESCORT is provided by a government-licensed English-speaking guide, who will accompany the tour throughout the program in Israel, and provide assistance with formalities on arrival and departure there.

PORTERAGE for two pieces of normal size luggage is provided at the airport and hotels in Israel, although participants must take their own luggage in push-carts from the arrivals hall to the tour bus staging area on arrival in Israel.

BAGGAGE will be carried free of charge by the airlines provided that the total combined dimensions (length plus width plus height) of two checked bags do not exceed 106 inches and provided neither bag exceeds 62 inches. Carry-on baggage must not exceed 45 inches and must conform to the underseat shape of 9 by 14 by 22 inches. Outside of the United States, baggage can also be restricted to a total of 44 pounds. AIRPORT TAX in Israel is included.

WHAT IS NOT INCLUDED

PERSONAL TIPS to your guide and driver. We suggest that each tour member allow approximately \$2. per day for the guide and \$1. for the driver. Some additional tipping to hotel dining room staffs is also customary and appreciated.

PERSONAL ITEMS such as laundry, telephone calls, and beverages other than coffee or tea served with the meals.

PASPORTS must be carried by each tour member. No visas or inoculations are required for American citizens.

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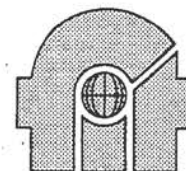
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ISRAEL

R. F. Rizzo (C.)

YOU ARE *NOT* ALONE!

THE ETERNAL COVENANTS OF GOD WITH ISRAEL

by
Stevan R. Shearer

TAV Evangelical Ministries
P.O. Box 313,
Hayward, California 94543

THE SUCCESS OF FUNDAMENTALISM

The growth of the "Fundamentalist Church" in recent years has been nothing short of phenomenal; it staggers the imagination and defies all efforts by more liberally oriented theologians to limit its expansion. Moreover, the charismatic branch* of the "Fundamentalist Church" is to be found flourishing not only in its historic groupings - the Assemblies of God, the "free churches," etc. - but also in denominations which were heretofore considered its staunchest opponents - the Episcopal Church, the Roman Catholic Church, etc.

The underlying success of the "Fundamentalist Church," at a time wherein other more liberally disposed denominations have been experiencing alarming decreases in membership, can only be attributed to fundamentalism's firm affirmation of spiritual truth and reality to which human beings everywhere have historically responded.

It has been said that Twentieth Century society is a society gone mad; a society without foundations and lacking even a modicum of fixed principles which one may use to guide his or her life. Everything appears "relevant:" what is true today may be false tomorrow; what is sure today may be in ruins a short time later. America is gripped in a hurricane of godless liberalism which is sweeping before it the very pillars of stable society - the family, morality, etc.

Fundamentalism offers men and women everywhere, buffeted as they are by the harlequin winds of constant fluctuation, a stable and sure foundation; fundamentalism is a haven in the storm; a cleft in the rock; it represents firmness in the face of vacillation; coherence in the teeth of irresolution; it is immovable, solid, constant.

Fundamentalism juxtaposes a personal God - One who hears our prayers and cares for us as individuals - to liberalism's impersonal God; a Biblical literalism to an amorphous symbolism; fixed principles to unfixed "relevance."

THE PROBLEM WHICH HAS ARISEN FOR FUNDAMENTALISM AS A RESULT OF ITS SUCCESS:
THE DENIAL OF THE DISTINCTION BETWEEN ISRAEL AND THE CHURCH

But the very success of fundamentalism - its vast expansion in recent years - threatens to undo it. Novices, grasping the forms but not the essence of fundamentalism - menace a liberal transformation of the "Fundamentalist Church" which in the end will make it over into nothing more than a picture of its former self - a mere image, lacking any real substance and solidity.

Fundamentalism demands the rigorous study of the Holy Scriptures, something which is anathema to modern man, brought up as he is in the world of television and "canned commercialism." He prefers others to do his thinking for him, to reduce the complex to pabulum which he can swallow with little or no effort; the lowest common denominator is his abode and he has rarely, if ever, advanced beyond the rudimentary essentials of the faith to its higher elements.

Historic fundamentalism - the fundamentalism of C.T. Studd, Hudson Taylor, Dwight Moody, Henry Ironside, C.I. Scofield, etc. - embraced the concept of the distinction between Israel and the Church; this concept was based on a literal, scholarly, and rigorous study of the Holy Word. The fundamentalist concept of Israel and the Church freed the Church from the dead weight of an "earthly" task it was ill-equipped to deal with - the reform of man-made political, economic, and cultural institutions (please see "Israel and the Church" by TAV Evangelical Ministries); as a result, the entire weight of the "FUNDAMENTALIST Church" was freed to be thrown into the work of world evangelization rather than into the fruitless effort of social reformation which had occupied so much of its struggle theretofore. This period of world evangelization (1830 - 1980) saw the harvesting of more souls for Jesus Christ than any period before or since.

But the entry of countless numbers of unschooled, recently "born again" Christians into the "Fundamentalist Church" (especially since the advent of Billy Graham and the "Jesus Revolution" of the late 60s and early 70s) threatens to destroy the very concept which originally had freed the "Fundamentalist Church" for its evangelistic work. Indeed, the emergence of the "New Evangelicals" under John Ockenga, Jim Wallis, and John Alexander is tending to involve the Evangelicals once again in the fruitless task of world reformation to the detriment of its evangelistic task to which Christ had specifically called it. Moreover, with the arrival of whole congregations of heretofore liberally oriented churches into the courtyard of fundamentalism (especially in fundamentalism's charismatic branch**), ministers not thoroughly schooled in fundamentalist theology, which had entered the precincts of fundamentalism along with their congregations, can be found today unknowingly challenging the very concept (the distinction between Israel and the Church) which indirectly had brought them the "new Life" which they had so ardently sought.

COVENANT THEOLOGY AND THE DENIAL OF FUNDAMENTALIST THEOLOGY

The denial of the distinction between Israel and the Church rests on a very superficial understanding of the Scriptures and the denial of a literal interpretation of the Word of God. Covenant Theology (Amillennialism - that system of theology which denies the distinction between Israel and the Church) is the historic theology of the liberal churches and the Roman Catholic Church. Covenant theology sees the ages of history as the development of a single covenant made between God and sinners by which God would save, through the value of Christ's death on the cross, all who come to Him by faith (please see J. Dwight Pentecost, Things to Come {Grand Rapids: Zondervan, 1958} pg. 65).

While there certainly is much in Covenant Theology which is in agreement with the Scriptures, it is woefully inadequate to explain the "doctrine of end times" (eschatology) and ultimately it leads the Church down into the "box canyon" of social, cultural, and economic reformation of humanly devised institutions - which institutions are not meant for reformation, but judgement and destruction.

The late President of Dallas Theological Seminary, Lewis Sperry Chafer, writes:

"The theological terms (so dear to the Covenant Theologian), 'Covenant of Works,' and 'Covenant of Grace,' do not occur in the Sacred Text. If they are to be sustained it must be wholly apart from Biblical authority Upon this human invention of two covenants Reformed Theology (Covenant Theology or Amillennialism) has largely been constructed. It sees the empirical truth that God can forgive sinners only by the freedom which is secured by the sacrifice of His Son - anticipated in the old order and realized in the new - but that theology utterly fails to discern the purposes of the ages; the (differing) . . . relationships of God to the Jews . . . and (of God to) the Church, with the distinctive, consistent . . . obligations which arise directly and unavoidably from the nature of each specific relationship to God. A THEOLOGY WHICH PENETRATES NO FURTHER INTO SCRIPTURE THAN TO DISCOVER THAT IN ALL AGES GOD IS IMMUTABLE IN HIS GRACE TOWARD PENITENT SINNERS (WHICH HE NO DOUBT IS) AND CONSTRUCTS THE IDEA OF A UNIVERSAL CHURCH (IN WHICH ISRAEL IS SWALLOWED UP BY THE CHURCH) - A CHURCH CONTINUING THROUGH THE AGES - ON THE ONE TRUTH OF IMMUTABLE GRACE, IS NOT ONLY DISREGARDING VAST SPHERES OF . . . (SCRIPTURE) BUT IS REAPING THE UNAVOIDABLE CONFUSION AND MISDIRECTION WHICH PART-TRUTH ENGENDERS. (Lewis Sperry Chafer, Systematic Theology {Dallas: Dallas Seminary Press, 1947} vol I. pg. 42.)

THE RESULT OF COVENANT THEOLOGY: A WORLDLY CHURCH

The "unavoidable confusion and misdirection" of the Church alluded to by

Chafer (above) results ultimately and logically with the Church involved up to its neck in the social, economic, and even military affairs of this world - which activities are forbidden to the Church and which eschatologically are the rightful province of Israel (please see "Israel and the Church" published by TAV Evangelical Ministries). To deny that Covenant Theology eventually leads its adherents into the useless activity of social reformation and then finally into the denial of a literal interpretation of Scripture is to deny history itself - this has been the HISTORIC fate of the Presbyterians, Congregationalists, Methodists, American Baptists, and countless other denominations which started off as conservative, Bible-believing, Gospel preaching bodies, but which are today (in most cases, though not all) merely shadows of their former selves, bodies whose single aim is the fruitless task of world reformation.

THE SCRIPTURAL BASIS FOR FUNDAMENTALIST THEOLOGY

What then is the Scriptural evidence upon which fundamentalism basis its concept of the distinction between Israel and the Church? What Scriptural proof exists to support the fundamentalist's contention that Israel is not to be swallowed up by the Church and is to maintain its distinction, as John F. Walvoord maintains, "... throughout eternity?" (Please see John F. Walvoord, The Church in Prophecy {Grand Rapids: Zondervan, 1964} pg. 157.) Simply put, fundamentalism basis its belief of the eternal distinction between Israel and the Church on the immutability of God's "COVENANT TO ABRAHAM" which was reinforced and expanded upon by the "PALESTINIAN COVENANT," the "DAVIDIC COVENANT," and the "NEW COVENANT."

DEFINITION OF THE WORD "COVENANT"

Charles F. Lincoln defines the word covenant as follows:

"A divine covenant is (1) a sovereign disposition of God, whereby He establishes an UNCONDITIONAL or declarative compact with man, obligating Himself, in grace, by the untrammelled formula, "I WILL," to bring to pass of Himself definite blessings for the covenanted ones, or (2) a proposal of God, wherein He promises, in a CONDITIONAL or mutual compact with man, by the contingent formula "IF YE WILL," to grant special blessings to man provided he (man) fulfills perfectly certain conditions, and to execute definite punishments in case of his (man's) failure. (Charles F. Lincoln, "The Covenants," pgs. 25-26.)

THE FIVE COVENANTS OF GOD WITH ISRAEL

The Scriptures refer to five major covenants with Israel, all of them made by God with the Jewish People. Four of these covenants answer to the first formula defined above and are UNCONDITIONAL; one of them answers to the second formula and is CONDITIONAL. Lincoln writes:

"The four UNCONDITIONAL covenants, with the formula 'I WILL,' are found in (1) Genesis 12:1-3, where the formula is found either

expressed or understood, seven times; (2) Deuteronomy 30:1-10, where it is found either expressed or understood, twelve times; (3) II Samuel 7:10-16, where it is found seven times; and (4) Jeremiah 31:31, where it is found seven times. The CONDITIONAL covenant, with the formula 'IF YE WILL,' is found (5) besides in Exodus 19:5 ff., also in Deuteronomy 28:1-68; verses 1-14, 'If thou shalt hearken diligently . . . blessings;' verses 15-68, 'If thou wilt not hearken . . . cursings'." (Charles F. Lincoln, "The Covenants," pg. 26.)

THE CONDITIONAL COVENANT

Thus it is to be observed that there are two kinds of covenants which God entered into with Israel: CONDITIONAL and UNCONDITIONAL. In a CONDITIONAL covenant that which was covenanted depends for its fulfillment upon the RECIPIENT of the Covenant (Israel), not upon the one making the covenant (God). Certain obligations or considerations must be fulfilled by the receiver of the covenant (Israel) before the Giver of the covenant (God) is obliged to fulfill that which was promised. It is a covenant with an "IF" attached to it. The MOSAIC COVENANT is such a covenant.

THE UNCONDITIONAL COVENANT

On the other hand, an UNCONDITIONAL covenant depends ALONE on the Giver of the covenant for its fulfillment. That which was promised is sovereignly given to the recipient of the covenant on the authority and integrity of the One making the covenant apart from the merit or response of the receiver.*** It is a covenant with no "if" attached to it whatsoever. (Please see J. Dwight Pentecost, Things to Come {Grand Rapids: Zondervan, 1958} pg. 68.)

THE SPECIFIC TERMS AS TO THE UNCONDITIONAL COVENANTS

Now, with regard to God's covenants, there are certain facts which must be observed:

A. GOD'S COVENANTS ARE LITERAL. G.N.H. Peters writes: "In all earthly transactions, when a promise, agreement, or contract is entered into by which one party gives a promise of value to another, it is universally the custom to explain such a relationship and its promises by the well known laws of language contained in our grammar or in common usage. It would be regarded absurd and trifling to view them in any other way. . . . The very nature of a covenant demands that it should be so worded, so plainly expressed, that it conveys a decisive meaning, and not a hidden or mystical one that requires many centuries to resolve in order to develop." (G.N.H. Peters, Theocratic Kingdom {Grand Rapids: Kregel, 1952} vol. I, pgs. 290-291.)

B. GOD'S COVENANTS (THOSE THAT ARE UNCONDITIONAL) ARE ETERNAL. Lincoln points out: "All of Israel's covenants are called eternal except the Mosaic Covenant which is declared to be

temporal, i.e., it was to continue only until the . . . (advent of a better covenant - The New Covenant). For this detail see as follows: (1) The Abrahamic Covenant is called 'eternal' in Genesis 17:7, 13, 19; I Chronicles 16:17; Psalm 105:10; (2) The Palestinian Covenant is called 'eternal' in Ezekiel 16:20; (3) The Davidic Covenant is called 'eternal' in II Samuel 23:5; Isaiah 55:3; and Ezekiel 37:25; and (4) The New Covenant is called 'eternal' in Isaiah 24:5; 61:8; Jeremiah 32:40; 50:5; and Hebrews 13:20." (Charles F. Lincoln, "The Covenants," pg. 108.)

C. GOD'S COVENANTS WERE MADE STRICTLY WITH ONLY ONE COVENANT PEOPLE: THE JEWS. No Gentile nation has ever received a divine covenant from God; there is only ONE nation that God has ever covenanted with - Israel. J. Dwight Pentecost writes: "Finally, these covenants were made with a covenant people, Israel. In Romans 9:4 Paul states that the nation of Israel had received covenants from the Lord. In Ephesians 2:11-12 he states, conversely, that the Gentiles have not received any such covenants and consequently do not enjoy covenant relationships with God. These passages show us, negatively, that the Gentile (nations) were (and are) without covenant relationships (with God) and, positively, that God had entered into covenant relationships with Israel." (J. Dwight Pentecost, Things to Come (Grand Rapids: Zondervan, 1958) pg. 69.)

THE FOUR UNCONDITIONAL COVENANTS OF GOD WITH ISRAEL

Let us now turn our attention to an examination of the four UNCONDITIONAL and ETERNAL covenants of God with Israel.

A. THE ABRAHAMIC COVENANT

The Abrahamic Covenant is the first of the four great ETERNAL and UNCONDITIONAL covenants made by God with the Jewish People (Genesis 12:1-3; 26:1-5; 28:10-15); it forms the basis for the remaining three. It contains seven promises:

(1) "I WILL MAKE OF THEE A GREAT NATION." This promise was to be fulfilled in two ways:

(a) NATURAL POSTERITY, i.e. "as the dust of the earth" through Isaac and the Jewish People.

(b) SPIRITUALLY, i.e. "as the stars of heaven" - that out from the Jewish People would come Christ (Messiah) and that out from Christ would come the Church.

(It should be noted that the first hint is made here concerning the two entities through which God planned to bring into subjection the earth and the

heavens - Israel was to subject the earth {"a" above}, and the Church was to subject the heavens {"b" above} - see also "The Church and Israel," published by Tav Evangelical Ministries.)

- (2) "I WILL BLESS THEE."
- (3) "AND MAKE THY NAME GREAT."
- (4) "AND THOU SHALT BE A BLESSING."
- (5) "I WILL BLESS THEM THAT BLESS THEE."
- (6) "AND CURSE THEM THAT CURSE THEE."
- (7) "AND IN THEE SHALL ALL THE FAMILIES OF THE EARTH BE BLESSED."

B. THE PALESTINIAN COVENANT

In the closing chapters of the Book of Deuteronomy, the children of Israel faced a crisis in their national existence (Deuteronomy 28-30). They were about to pass from the proven leadership of Moses to the unproven leadership of Joshua. They were standing at the entrance to the land that was promised to them by God. But this land was possessed by Israel's sworn enemies who had shown that they would resist any attempt by Israel to enter the land promised them. It was impossible for them to return to their former status as a slave nation and the land to which they were journeying as "strangers and pilgrims" seemed shut before them. As a result, many of them doubted the efficacy of the original ABRAHAMIC COVENANT. Had the inauguration of the MOSAIC COVENANT, which all agreed was CONDITIONAL, set aside the UNCONDITIONAL ABRAHAMIC COVENANT? There was fear and questioning among the people with regard to God's intentions. Could Israel still hope to enter into permanent possession of Palestine in the face of such opposition, despite the promises of the ABRAHAMIC COVENANT, the promises of which were now in doubt? To answer these important questions, God stated again His covenant promise concerning Israel's possession of and inheritance in the land of Palestine.*** (Please see J. Dwight Pentecost, Things to Come, pg. 95.)

The PALESTINIAN COVENANT promised the following:

- (1) It reaffirmed title to Israel of the land of promise.
- (2) It substantiated to Israel the fact that the introduction of the "TEMPORAL" and "CONDITIONAL" MOSAIC COVENANT had not set aside the UNCONDITIONAL and ETERNAL promises of the ABRAHAMIC COVENANT.
- (3) It enlarged the boundaries of the promised land given in the ABRAHAMIC COVENANT.

In addition, the PALESTINIAN COVENANT contained certain prophetic statements:

- (1) That the nation would be punished because of its unfaithfulness vis a vis the MOSAIC COVENANT (Deut. 28:63-68).
- (2) That Israel would be restored to the land after an as yet future dispersion among the nations (Deut. 30:5).
- (3) That Messiah would come (Deut. 30:3-6).
- (4) That there would be a future repentance of Israel (Deut. 30:1-3).
- (5) That Israel would embrace Messiah as a nation (Deut. 30:4-8; cf. Rom. 11:26-27).
- (6) That Israel's enemies would be judged (Deut. 30:7).
- (7) That the nation would receive (with her Messiah) her full and eternal blessing (Deut. 30:9). (Please see Lewis Sperry Chafer, Systematic Theology, IV, pgs. 317-323; also J. Dwight Pentecost, Things to Come, pgs 96-97.)

It is interesting to note that the exact conditions which prevailed at the time wherein the PALESTINIAN COVENANT was given, prevail again today. We do will to stand with Israel despite the temptations to the contrary engendered by a "liberal press" virulently opposed to her; it is a fearful thing to be found fighting against the God of Israel for any reason.

C. THE DAVIDIC COVENANT

These promises made by God to Israel are contained in II Samuel 7:12-16. The historic background of the DAVIDIC COVENANT is well known. Inasmuch as David had come to power and authority in the kingdom and now dwelt in a house of cedar, it seemed incongruous that the One from whom he derived his authority and government should dwell in a house of skins - a tent. It was David's intention to build a suitable dwelling place for God. But because he had been a man of war, David was not permitted to build this house. However, God made certain promises to David concerning the perpetuity of his house. (Please see J. Dwight Pentecost, Things to Come, pg. 101.) These promises pertained to the eternal nature of:

- (1) David's House.
- (2) David's Kingdom.
- (3) David's Throne.

John Walvoord, President of Dallas Theological Seminary, writes:

"What do the major terms of the (DAVIDIC) covenant mean? By 'David's House' it can hardly be doubted that reference is made to David's posterity, his physical descendants. It is assured that they will never be slain in toto, nor displaced by another family entirely. The line of David will always be the royal line. By the term 'throne' it is clear that no reference is made to a material throne, but rather to the dignity and power which was sovereign and supreme in David as king. The right to rule always belonged to David's seed. By the term 'kingdom' there is reference to David's political kingdom over Israel. By the expression 'forever' it is signified that the Davidic authority and the Davidic kingdom or rule over Israel shall never be taken from David's posterity. The right to rule will never be transferred to another family, and its arrangement is designed for eternal perpetuity. Whatever its changing form, temporary interruptions, or chastisements, the line of David will always have the right to rule over Israel and will, in fact, exercise this privilege." (John F. Walvoord, "Millennial Series," Bibliotheca Sacra {Dallas: Dallas Press, April, 1953} pg. 110:98-99.)

As with the PALESTINIAN COVENANT, certain prophetic implications resulted which naturally followed from the provisions of the DAVIDIC COVENANT:

- (1) Israel must be preserved as a nation.
- (2) Israel must be brought back into the land of her inheritance (including not just her 1948 boundaries, but the so-called West Bank, the whole city of Jerusalem, and much of present day Jordan, Southern Lebanon, Syria, Iraq, etc.
- (3) David's "Seed," the Lord Jesus Christ, must return to the earth bodily to reign over David's promised kingdom.
- (4) A literal earthly kingdom must be constituted over which Messiah will reign. Peters writes:

"The fulfillment of the covenant promises implies, in view of this restored Davidic throne and kingdom, that the Messianic Kingdom is to be a visible, external kingdom, not merely a spiritual one" (G.N.H. Peters, Theocratic Kingdom, vol. I, pg. 351.)

- (5) This kingdom must become an eternal kingdom.

D. THE NEW COVENANT

The NEW COVENANT as stated in Jeremiah 31:31-34 guarantees to Israel what the temporal and conditional MOSAIC COVENANT could never accomplish - a converted heart as the foundation of all her blessings:

"Behold, the days come, saith the Lord, that I WILL make a NEW COVENANT WITH THE HOUSE OF ISRAEL AND WITH THE HOUSE OF JUDAH: not according to the covenant that I made with their fathers in the day that I took them out of the land of Egypt (the MOSAIC COVENANT); which covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I WILL make with THE HOUSE OF ISRAEL; after those days (the 'last days'), saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I WILL forgive their iniquity, and I WILL remember their sin no more"

Charles C. Ryrie, Professor at Dallas Theological Seminary, writes:

"The NEW COVENANT promises:

- (1) An UNCONDITIONAL, grace covenant resting on the 'I WILL' of God. The frequency of the phrase in Jeremiah 31:31-34 is striking. cf. Ezekiel 16:60-62.
- (2) An EVERLASTING covenant. This is closely related to the fact that it is UNCONDITIONAL and made in grace (Isa. 61:2, cf. Ezek. 37:26; Jer. 31:35-37)
- (3) The impartation of a renewed mind and heart which we may call regeneration (Jer. 31:33; cf. Isa. 59:21)
- (4) Restoration to the favor and blessing of God ((Hos. 2:19-20, cf. Isa 61:9)
- (5) Forgiveness of sin: "for I WILL remove their iniquity, and I WILL remember their sins no more." (Jer. 31:34)
- (6) The indwelling of the Holy Spirit. This is seen by comparing Jeremiah 31:33 with Ezekiel 36:27.
- (7) The teaching ministry of the Holy Spirit will be manifested and the will of God will be known by obedient hearts (Jer. 31:34)
- (8) As is always the case when Israel is in the land, she will be blessed materially in accordance with the provisions of the NEW COVENANT (Jer. 32:41; Isa. 61:8; Ezekiel 34:25-27)
- (9) The sanctuary will be rebuilt in Jerusalem, for it is written, "I . . . will set my sanctuary in the midst of them for

evermore. My tabernacle also shall be with them." (Ezek. 37:26-27a)

(10) War shall cease and peace shall reign according to Hosea 2:18. The fact that this is also a definite characteristic of the Millennium (Isa. 2:4) further supports the fact that the NEW COVENANT is Millennial in its fulfillment.

(11) The blood of the Lord Jesus Christ is the foundation of all the blessings of the NEW COVENANT, for "by the blood of THY COVENANT I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9:11)

By way of summary, it may be said that as far as the "Old Testament" teaching on the NEW COVENANT is concerned, the covenant was made with the JEWISH PEOPLE. Its period of fulfillment is yet future beginning when the Deliverer shall come and continuing throughout all eternity. Its provisions for the nation of Israel are glorious, and they all rest . . . on the WORD OF GOD." (Charles C. Ryrie, The Basis of the Premillennial Faith (New York: Louzeaux Brothers, 1953) pgs 112-114.)

COVENANT THEOLOGY AND FUNDAMENTALIST THEOLOGY

Covenant theologians (once again, those theologians who deny that modern day Israel has any Biblical significance) have attempted to appropriate the provisions of the NEW COVENANT wholly and exclusively to the Church. But to do so is to (1) deny the literal nature of the Word of God which should be taken at face value (because the wording of all four UNCONDITIONAL COVENANTS make it clear that these covenants were made specifically with the Jewish People), and/or (2) make God out a liar. There is simply no way to get around it: Israel is clearly the recipient of these covenants.

Covenant theologians base their contention that the Church is now the exclusive recipient of the UNCONDITIONAL COVENANTS on certain passages in the New Testament which link the Church to these covenants, specifically Luke 22:20, I Corinthians 11:25, II Corinthians 3:6, Hebrews 8:8 and 9:15.

Fundamentalist theologians do not deny, however, that the Church, as a "MYSTERY" is "hinted" at in these covenants. Moreover, these "hints" are substantiated and made real in the New Testament in innumerable passages as when Paul declares that Christians are children of Abraham by faith (Gal. 3:7 and 3:29). But these passages do not make void the original promises of God to Israel; they point out, rather, that in some "peculiar" way, Christians are to be made "joint heirs" with Israel. How? Not by displacing Israel or even by making the Church a partaker in the EARTHLY promises, but BY GRANTING THE CHURCH THE HEAVENLY COUNTERPARTS OF ISRAEL'S EARTHLY PROMISES (please see "Israel and the Church" by TAV Evangelical Ministries); so that now the following situation pertains and is made real:

THE PROMISES

ISRAEL (THE EARTH)				THE CHURCH (THE HEAVENS)
	=	(1) THE CHILDREN OF GOD	=	Rom. 8:16
	=	(2) THE HOUSEHOLD OF GOD	=	Eph. 2:19
1. ABRAHAMIC COVENANT	=	(3) THE CHILDREN OF ABRAHAM	=	Gal. 3:7
	=	(4) ABRAHAM'S SEED	=	Gal. 3:29
	=	(5) THE CHILDREN OF PROMISE	=	Rom. 9:8
	=	(6) A PEOPLE OF HIS OWN	=	Ti. 2:14 RSV
	=	(7) HEIRS OF GOD AND HEIRS	=	Gal. 3:29
	=	ACCORDING TO PROMISE	=	Rom. 8:17
2. PALESTINIAN COVENANT	=	(8) THE TEMPLE OF GOD	=	I Cor. 3:16
	=	(9) THE CIRCUMCISION	=	Phil. 3:3
	=	(11) THE ISRAEL OF GOD	=	Gal. 6:16
	==	(12) A CHOSEN GENERATION	==	I Pet. 2:9
	=	(13) A ROYAL PRIESTHOOD	=	I Pet. 2:9
3. DAVIDIC COVENANT	=	(14) A HOLY NATION	=	I Pet. 2:9
	=	(15) A PECULIAR PEOPLE	=	I Pet. 2:9
	=	(16) HEIRS OF THE KINGDOM	=	Jas. 2:5
	=	(17) THE SONS OF GOD	=	Jn. 1:12
	=	(18) KINGS AND PRIESTS OF GOD	=	Rev. 1:6
	=	(19) THE NEW JERUSALEM	=	Rev. 3:12
4. NEW COVENANT	=	(20) THE HOLY CITY	=	Rev. 21:2
	=	(21) THE PEOPLE OF GOD	=	Heb. 4:9
	=	(22) MOUNT ZION	=	Heb. 12:22
	=	(23) THE CITY OF THE LIVING GOD	=	Heb. 12:22
	=	(24) THE JERUSALEM OF GOD	=	Heb. 12:12

So now, what do we have? A Church that has replaced Israel? - by no means!! Rather, two entities, one heavenly - the Church, and one earthly - Israel, which compliment and mirror the other; both of which reflect the Glory of God, each in its respective sphere, joined together by New Jerusalem (please see "Israel and the Church in Worship Together." This is the kernel of Fundamentalist Theology!! This is its essence!!

* Historically speaking, the "Charismatic Church" is the offspring of the "Pentecostal Movement" which sprang DIRECTLY from historic Fundamentalism, beginning first (on a large scale) with the "Welsh Revival" and later with the "Azusa Street Revival." The introduction of "tongues" and the "charismatic gifts" into the fundamentalist movement in the first decades of the Twentieth Century split Fundamentalism into two camps: the Charismatic and non-Charismatic groups. The antipathy between these two wings of Fundamentalism has often been intense (as most "family squabbles" are), with each side accusing the other of heinous doctrinal error. In recent years,

however, the "fratricide" between the two camps has subsided and understanding and accomodation for the views of the other are replacing the bitterness of former years (Please see Millard J. Erickson, Contemporary Options in Eschatology; Grand Rapids: Baker Book House, 1977.)

** The Charismatic Branch of Fundamentalism has proven to be far more riven with "New Evangelicals" (those who deny the historic fundamentalist teaching concerning the distinction between Israel and the Church) than has the non-Charismatic Branch. The reason for this has little or nothing to do with any kind of innate vulnerability of Charismatic scholarship per se, as it has to do with the vast success of the Charismatics in "infiltrating" their movement into denominations heretofore closed to Fundamentalism. Thus, the interaction between Charismatic Fundamentalists and Covenant theologians has been much more intense than that experienced between the non-Charismatic Branch of Fundamentalism and the Old Line Covenant theologians, resulting in an unfortunate mellowing of Fundamentalist theology on the part of the Charismatics.

*** The relationship of the "temporal" and CONDITIONAL MOSAIC COVENANT to the four UNCONDITIONAL COVENANTS of God with Israel, especially to the NEW COVENANT, should not be all that mysterious to Christian Fundamentalists. It is generally agreed upon by most (though not all) Fundamentalists that the free gift of grace through Jesus Christ to believers is eternal and unconditional; that once having truly received the gift of life through Christ, that gift remains eternal regardless of the subsequent actions of the believer; sin is not totally eradicated from the life of the believer and from time to time it breaks out in his life, necessitating repentance and forgiveness by God (see Romans 7). Paul makes it clear that the total eradication of sin from the life of the believer is not promised until after the rapture and resurrection; until then our conscience "temporarily" bears witness to us as to "right and wrong," acting in the believer's heart in the same way that the MOSAIC COVENANT is intended to act with regard to Israel (see Romans 1:18-20; also Romans 7). In this exact same fashion, the MOSAIC COVENANT acts with regard to Israel until the full implementation of the New Covenant at the appearance of Messiah. Thus, just as the failure of the believer to lead a perfect, sinless life does not detract from the UNCONDITIONAL and ETERNAL impartation of Life into him through his initial acceptance of Jesus into his heart, the failure of Israel to live up to all the conditions of the MOSAIC COVENANT (even with regard to their treatment of Christ) does not detract from the original UNCONDITIONAL and ETERNAL covenants God made with them: "Let God remain true, though every man be made a liar." (This is not to say, of course, that the Jews do not now have to embrace Messiah-Christ: they must and, what is better, they will !!)

*Tannenbaum
file Interreligious*

Tuscaloosa Christians and Jews form close bond

In a time when religious diversity is more the rule than religious unity, an unlikely bond has been formed by two very different congregations in Tuscaloosa — a small Christian church and a Jewish synagogue.

During the past few years, interactions have increased between Temple Emanuel and Christian Family Church. For instance, CFC was recognized at Yom Kippur service for a donation to Israel. The church honored synagogue members at a service in memory of the Jews who died in the Holocaust. The temple's rabbi, Dr. Leon Weinberger, also a professor of religious studies at the University of Alabama, has taught four CFC men the Hebrew language.

"Nationwide, relations between Jews and Christians are improving," said Weinberger. "The two groups realize they are both part of one tree. Now the task is to build on this."

"American Christians are almost totally deprived of any sense of identification with the Jewish people," said Michael Ford, CFC Senior Elder. "For most Christians, the Bible starts with the New Testament. There is a growing awareness among Christians that without the Jews we would have no Bible, no

prophets, no apostles, and no Jesus Christ. We must read the New Testament and see the debt to the old."

Ford met Weinberger as a student in Weinberger's religious studies class at the University. Another former student of Weinberger's, from a Hebrew class, was Tim Tucker, who now heads the church's Jewish Involvement Committee. Tucker and three others have since studied Hebrew under Weinberger. They plan to continue learning the language of the Old Testament and have begun teaching Hebrews to CFC children in their church day school.

Weinberger, Ford and Tucker resumed close touch about two years ago. The church, while studying the covenant of the Old Testament, began to seek Weinberger for his views on this subject.

"Any Christian who has studied the Bible with an open mind is going to come to a conclusion that there is a debt owed to the Jewish people," said Ford. "What we saw from the Bible was that many Christians had been arrogant and divisive toward Jews — the very thing the apostle Paul warned against in the Book of Romans. The initiative rests with Christians, not with the Jews, to re-es-

tablish the relationship that's been broken down."

The CFC members began to feel that the spiritual "debt" to Israel spoken of in the Bible could also be expressed in a tangible way, so the church began to make donations to Federated Jewish Charities.

"Jews are by nature skeptical when people come on a little too strong," said Weinberger, recalling the first donations. "They want to know what the others are up to. Are they trying to convert them? In the past this is what Christians have done."

In time, though, bonds of trust developed between the two congregations. When CFC member Paul Hedwall, a noted University faculty member and composer, died in 1979, Weinberger offered the synagogue for a funeral service. The church accepted the offer and Weinberger participated in the service. Hedwall's wife, Eleanor, has sung at the synagogue's high holy days for the past four years.

CFC's first donations to Jewish causes were relatively small and outside the public eye. Then, in 1980, an unannounced, though much larger donation was publicized by the news media.

It began when Tucker mentioned to his church a

request from Israeli Prime Minister Menachem Begin for Israelis to donate a day's pay to help the military survive the inflation plagued economy. About 90 percent of the church's families promptly answered the plea. The donation of over \$2,000 and a scroll from the church reportedly brightened Begin on the day he emerged from a month's hospital stay following a heart attack.

"Your touching words of recognition and identification are a source of encouragement to my colleagues and me, and your contribution to the security fund of Israel is a gesture I will never forget," wrote Begin in reply to the church's donation.

"It was a marvelous show of good faith," said Weinberger. "And we've seen some of the dividends coming out of that, such as their invitation to a gathering at Temple Kneseth Israel in Birmingham."

On that occasion last March, a Birmingham post of the Jewish War Veterans honored members of the church for their support of Israel.

Last May, CFC honored three survivors of the Holocaust in a Yom Hashoah ("Day of Destruction") breakfast gathering. The survivors, their families and other synagogue mem-

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Fundamentalist Asks End to Religious Polarization

By KENNETH A. BRIGGS

The Rev. Jerry Falwell, the president of the Moral Majority, the conservative political lobbying group, yesterday strongly criticized the suggestion that God heard only the prayers of Christians and rejected the view that America should be a "Christian republic."

In a statement issued from the office of the American Jewish Committee, Mr. Falwell dissociated himself from the recent comment by the Rev. Bailey Smith, president of the Southern Baptist Convention, that "Almighty God does not hear the prayer of the Jew." Mr. Falwell also appeared to put some distance between himself and some other evangelicals who are pressing for closer involvement between organized religion and government.

Mr. Falwell said: "This is a time for Catholics, Protestants, Jews, Mormons and all Americans to rise and make every effort to polarize us in our efforts to return this nation to a commitment to the moral principles on which America was built. America is a pluralistic republic. We cannot survive if we allow it to become anything less."

"We may have differing theological positions, but we must never allow this to separate us as Americans who love and respect each other as a united people."

Clarification of Attitudes

Rabbi Marc H. Tanenbaum, the director of interreligious affairs of the American Jewish Committee, called Mr. Fal-

well's statement "a necessary and timely clarification of his basic attitudes toward Jews" that showed "his commitment to religious pluralism." Rabbi Tanenbaum said Mr. Falwell had given assurances that "he is opposed to the conception of America as a 'Christian Republic.'"

The statement is the latest sign of disagreement among evangelicals who have been associated with a widespread drive to influence the present political campaigns. Two of the most prominent television preachers, the Rev. Pat Robertson and the Rev. Jim Bakker, recently refused to take part in political lobbying groups.

As groups such as the Moral Majority have become more active in voter registration and campaigns on behalf of certain candidates, critics have attacked the movement as endangering religious pluralism and overly simplifying a "Christian" perspective on politics.

President Carter has been among the critics, warning that the Moral Majority "and others like them" advocated a "narrow definition of what a Christian is and also what an acceptable politician is, and I don't want to see that happen."

Falwell the Most Prominent

Mr. Falwell has become perhaps the most visible and publicized leader of the broader drive to back political candidates who oppose abortion, the proposed equal rights amendment and civil rights for homosexuals. He has developed a largely Bible-belt base through his

church in Lynchburg, Va., and a national television ministry.

As he and other Southern evangelists have received greater exposure in the rest of the nation, they have encountered the complexities of regional ideas and sensitivities. The furor over Mr. Smith's remarks at a national evangelical meeting in Dallas in August illustrated the tensions that have accompanied this wider exposure.

The reaction to Mr. Smith's comment included expressions of fears that some evangelicals might stir anti-Semitism and try to impose a particular set of religious views on the nation.

Evangelicals, however, are sharply divided along political and religious lines. One of the hallmarks of evangelicalism is its tendency toward splintering over differing interpretations of the Bible and politics. Mr. Carter's home church in Plains, Ga., split into two groups over the question of racial integration.

Mr. Falwell's statement reflected a cautious effort by some evangelical leaders to reach out from their sectional bases.

"This relationship between Bible-believing Christians and Jews transcends any political campaign," Mr. Falwell said. "This alignment of evangelical Christians and Jews will withstand the slurs and political exploitation of these days, because of our common love for the Bible and our solidarity as fellow American citizens."

Leaders of Jews and Evangelical Christians Work for Better Relations Between Faiths

By KENNETH A. BRIGGS

Special to The New York Times

DEERFIELD, Ill., Dec. 13 — Alarmed by growing religious tensions resulting from the activities of the Moral Majority and other conservative Christian political groups, many Jewish and evangelical Protestant leaders are joining in efforts to improve the relationship between their two faiths.

Among their goals is to reaffirm the concept of religious tolerance and to denounce anti-Semitism. In the process, they are touching on several points of unanimity, including strong support for Israel, and moving delicately toward examining their religious differences.

On one level, these efforts focus on legal issues such as religious freedom. In the recent election campaign, the Christian political movements often called for a return to a "Christian" America, which raised fears among Jews and others that the principle of religious pluralism could be endangered.

For example, the Rev. Jerry Falwell, head of the Moral Majority, pressed for a "Christian Bill of Rights." Though Mr. Falwell has rejected his earlier plea for a "Christian republic," the use of the slogan continues to stir Jewish anxieties.

Historic Theological Problems

Beyond the Constitutional issues lie historic, theological problems. For many Jews, the erosion of legal safeguards is linked to the darkest memories of forced conversion and hideous forms of anti-Semitism that arose from certain interpretations of the Bible and theology.

Compounding the difficulties is the fact that Jews and evangelical Christians have had relatively little contact with each other. Although evangelical Christians numbered by a strict definition total at least 30 million and represent the most evangelistic religious movement in the nation, they have been concentrated in parts of the Middle West, South and Southwest where there are few Jews. Much curiosity and suspicion arose among Jews when Jimmy Carter, a self-described born-again Christian, captured the White House in 1976.

Though bonds are developing between the two groups, leaders of both faiths are discovering how easily the ties can be shattered. An uproar was set off among both Jews and Christians because of a recent comment by the Rev. Bailey Smith, head of the 13 million-member Southern Baptist Convention, that "God Almighty does not hear the prayer of a Jew."

Religious Leaders Meet

Further controversy flared when Rabbi Alexander Schindler, president of the Union of American Hebrew Congregations, suggested that Mr. Falwell's activities helped foster a climate in which religious intolerance could flourish. Mr. Falwell flatly denied the suggestion.

As the debate sharpened, a group of 45 Jewish and evangelical leaders met here at Trinity Evangelical Divinity School to

sort out the issues and strive for accommodation.

The group met formally under the sponsorship of the American Jewish Committee and "Christianity Today," a major evangelical periodical, and discussed a variety of topics including the meaning of the Hebrew scriptures, known to many Christians as the Old Testament, and the causes of anti-Semitism.

While the evangelical participants generally concurred with the theology of the Christian political activists, many made it clear that they disagreed with some of the political positions of the Moral Majority.

Dr. Arnold T. Olson, the retired president of the Evangelical Free Church of America, said the influence of the Moral Majority, especially its image of Christian exclusivity, had begun to undo some of the good will that has been growing between Jews and evangelical Christians. "We have some bridges to repair," Dr. Olson said.

The conference spent much time discussing problems caused by the place that evangelical Christians give to the history and role of the Jewish people and the Hebrew scriptures.

The standard evangelical belief is that God prepared the way for Jesus through the experiences and prophecies of the Jews as his "chosen people." Jews was the final, culminating revelation, the messiah in whom everyone must believe to receive salvation.

Role of the New Testament

Thus, in an evangelical understanding, the New Testament completes the promises made in the Hebrew scriptures. Jews who have not accepted Christ are generally regarded as subjects for evangelism.

Jews contend that Judaism remains a valid, living religion and that Jews are spiritually complete without accepting Jesus as Messiah. Many Jews appeal to Christians to stop trying to convert Jews because of a long history of anti-Semitism grounded in Christian theology and out of respect for the horrors of the Holocaust.

Beneath much Jewish anxiety is the thought that militant attempts at converting Jews could be strengthened, and, as a result, the denigration of Jews as "Christ killers" would be encouraged.

Among the chief aims of the evangelical Christians at the Trinity conference was to pledge a new attack on sources of anti-Semitism in evangelical theology, biblical interpretation and practice. Many also wanted to reassure Jews of their solidarity on the question of maintaining religious pluralism.

At the same time, the evangelical Christians maintained that noncoercive, nondeceptive means of evangelism were not necessarily anti-Semitic and they vowed to continue the efforts as a mandate of their faith.

Dr. Vernon Grounds, past president of Denver Conservative Baptist Seminary, said the question was "as undeserving recipients of redemptive love, how can we

lovingly share the gospel with Jewish non-Christians?" The requirements are met, he said, "if we share it prayerfully, graciously, tactfully, honestly, sensitively and non-coercively."

Confessing Past Anti-Semitism

Dr. E. M. Kantner, editor of Christianity Today, said that the first duty of evangelicals was "to confess their past anti-Semitism and to acknowledge their deep repentance of it as a sin."

"If evangelicals are unwilling to set the record straight," he said, "any smothering of repentance would come rightly under suspicion."

Dr. Kantner said evangelicals must also avoid any support of or ties with anti-Semitic movements or causes. "I believe contemporary evangelicals have passed this test fairly well," he said.

Several Jews said that continuing conversion attempts showed disrespect for Judaism and reduced Jews to objects in a missionary numbers game.

A World Free of Jews?

Blu Greenberg, of the Federation of Jewish Philanthropies, said the Holocaust offered "an opportunity for reality testing" for those Christians who say they care about Jews and asked, "Would those who preach conversion want a world free of Jews?"

Inge Gihl of the American Jewish Committee also attacked proselytizing. "If you are talking about winning away our children," she said, "you're talking about cultural genocide."

Both Jews and evangelicals Christians said the conference was an important start of discussions that had helped to clarify their joint support for human rights and underscore their common interest in the Bible and many social issues.

Rabbi Marc H. Tanenbaum of the American Jewish Committee said, "In the 80's we're going to need each other as never before." Reminding the conference that both Jews and evangelical Christians have been guilty of negative stereotypes of each other in the past, Rabbi Tanenbaum said they must work together to avoid "the temptation toward scapegoating" in the years ahead.

F.B.I. Is Investigating Disclosure of Messages On Percy-Soviet Talks

J. N. K.

WASHINGTON, Dec. 13 — The Federal Bureau of Investigation, at the request of the State Department, has begun investigating the unauthorized disclosure of classified cables describing discussions between Senator Percy and Soviet leaders.

Roger S. Young, a spokesman for the bureau, said tonight that the investigation had been started Thursday or yesterday. The New York Times reported last Saturday that, according to one of the cablegrams, Senator Percy had said that he favored a Palestinian state with Yasser Arafat, head of the Palestine Liberation Organization, as its elected leader.

Mr. Percy, a Republican from Illinois, is expected to become chairman of the Foreign Relations Committee next year. The comments that he reportedly made in Moscow provoked anger among those who aid Reagan's transition aides at the State Department and the Pentagon because the President-elect has said that he opposes a Palestinian state.

Jack Cannon, a State Department spokesman, said tonight that Senator Percy and Senator Jesse Helms, Republican of North Carolina, had asked Secretary of State Edmund S. Muskie to determine whether disclosure of the cables represented a breach of security. Deputy Secretary of State Warren M. Christopher then asked the Director of the F.B.I., William H. Webster, to investigate, Mr. Cannon said.

Asked whether journalists would be questioned, Mr. Young said, "Yes, if it is necessary to answer the question where the leaks came from."

Mr. Young added: "This is not just to satisfy somebody's curiosity. If it was classified information and if it was leaked, it was a violation of law."

The cables were sent to the State Department by Thomas J. Watson Jr., the American Ambassador to the Soviet Union. They reviewed Mr. Percy's talks last month with Leonid I. Brezhnev, the Soviet leader, Andrei A. Gromyko, the Foreign Minister, and Dmitri F. Ustinov, the Defense Minister.

The Justice Department has often investigated the unauthorized release of classified and other confidential data to news organizations, but it has rarely prosecuted anyone for making such disclosures. Department officials have described the investigations as a "housekeeping" or a "foot's errand."

Carter and Reagan Comments Tangle Campaigns In a Controversy Surrounding Evangelical Group

By STEVEN R. WEISMAN

Special to The New York Times

WASHINGTON, Oct. 9 — In the last week, comments by both Ronald Reagan and President Carter have tangled their campaigns in an unusual controversy surrounding the Moral Majority movement, the very conservative evangelical Christian organization whose leaders have endorsed Mr. Reagan for President. The controversy flared when Mr. Carter asserted in Chicago Monday that a victory by Mr. Reagan would increase divisions between Christians and Jews. The comment brought a storm of editorial criticism and Mr. Reagan said the President had reached "a point of hysteria."

After the President's comment, Jody Powell, the White House press secretary, said that Mr. Carter appeared to be reacting to a meeting three days earlier between Mr. Reagan and the Rev. Jerry Falwell, leader of the Moral Majority.

At that meeting, Mr. Reagan told reporters that he disagreed with statements by Mr. Falwell, and by Bailey Smith, president of the Southern Baptist Association, that God does not hear the prayers of Jews and other non-Christians.

"Since both the Christian and Jewish religions are based on the same God, the God of Moses, I'm quite sure those prayers are heard," Mr. Reagan said. "But then, I guess everyone can make his own interpretation of the Bible, and many individuals have been making differing interpretations for a long time."

Mr. Powell charged that Mr. Reagan "seemed to be saying that it was sort of a close call" and that "this was something upon which reasonable men can disagree."

It then turned out that Mr. Carter had made a virtually unnoticed comment, similar to his remark Monday, on Sept. 29, several days before Mr. Reagan's appearance with Mr. Falwell in Lynchburg, Va. In a speech at a Democratic Party fund-raising event, Mr. Carter said that the election would decide whether there would be an "alienation" of Christian from Jew.

In response, Mr. Powell and other Presidential aides said that Mr. Carter had become incensed over comments by Mr. Falwell, and by the Moral Majority, whose former executive director, the Rev. Robert J. Billings, is now Mr. Reagan's liaison aide on religious issues.

Along with several other church-based organizations, the Moral Majority has recently stepped up its campaign against the proposed equal rights amendment, abortion and civil rights for homosexuals.

The Carter-Mondale Re-election Committee charges that conservative religious groups are spending millions of dollars on pro-Reagan campaigns that, in their view, are rancorous and negative.

But in the face of criticism that Mr. Carter was waging a negative campaign, the President did not single out the Moral Majority. Aides who said not to be dis-

tified said the campaign was afraid of offending many of the evangelical Christians supporting Mr. Carter's candidacy.

But Mr. Carter broke his silence on the subject yesterday when he taped an interview with ABC-TV and criticized the Moral Majority for the first time. In a segment not yet broadcast last night by ABC, Mr. Carter said the Moral Majority "and others like them" had put forth a "narrow definition of what a Christian is and also what an acceptable politician is, and I don't want to see that happen."

Carter aides make no secret of their belief that many voters, especially in the Northern industrial states considered vital by Mr. Carter's campaign, oppose the Moral Majority group. The President's advisers say that many evangelical Christians also oppose the group.

Several aides, including Mr. Powell, have accused the news media of underplaying the Moral Majority's support of Mr. Reagan and especially Mr. Reagan's comments about the prayers of Jews.

"If Jimmy Carter had said something like that in 1976, or this year, he'd have been strung up by the media," a senior adviser said. "But we've got ourselves in a corner on this issue."

1982 Arms Budget Rise

Estimated at 4.5 Percent

OCT 10 IV 15.3

WASHINGTON, Oct. 9 — James T. McIntyre, the White House budget director, said today that President Carter was committed to increasing military appropriations for the fiscal year 1982 by about 4.5 percent accounting for after inflation.

Mr. McIntyre said that while the Office of Management and Budget had only started to review military appropriations for 1982, he was sure the White House would increase the Pentagon budget in order to compensate for the impact of inflation and rising fuel costs.

New Carter Campaign Strategy Reflects the Mondale Approach

By MARJORIE HUNTER

Special to The New York Times

NEW CASTLE, Del., Oct. 9 — President Carter's decision to mute his criticism of Ronald Reagan in order to get "back on the track" is strikingly in tune with the type of campaign that has been waged for months by Vice President Mondale.

"I have always believed that what the American people want most is a positive campaign," Mr. Mondale said here today when questioned about the President's avowed change in campaign tactics.

Asked if he had counseled the President on this point, Mr. Mondale replied, "This was the President's own decision."

Mr. Mondale met with the President yesterday morning, before the President acknowledged in an ABC News television interview that he had made a mistake by getting "carried away on a couple of occasions" in attacking Mr. Reagan.

The Vice President's own campaign has not been devoid of attacks on Mr. Reagan's positions. But he has keyed his criticism to a comparison of how the two opposing camps stand on such issues as Medicare, labor laws, Federal aid to education and to cities, nuclear weapons and a broad range of other domestic and foreign policies.

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To Focus on Differences
It is this kind of approach that Jody Powell, the President's press secretary, said yesterday that Mr. Carter would use in the remaining weeks of the campaign, focusing on "the very real differences between the candidates and the substantive nature of those differences."

Mr. Mondale has also generally leavened his criticism of Mr. Reagan with broad humor, suggesting that "Mr. Reagan has about as much in common with

the working people of this country as Colonel Sanders has with the American chicken, and the American people know it and won't stand for it."

Addressing a group of Delaware labor union representatives on the outskirts of Wilmington, Mr. Mondale said today, "There is a new Ronald Reagan dancing around the country saying he's for the working people."

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It is obvious, the Vice President concluded, that Mr. Reagan had now adopted "an ABC campaign strategy."

"Selective Political Amnesia"

The "A," he continued, stood for amnesia — "selective political amnesia" — in thinking that "this is a nation of Rip Van Winkles who have been asleep" over the years Mr. Reagan has spoken out against broad social programs.

He said the "B" stood for butterfly, noting that a caterpillar emerges from a cocoon as a butterfly that "has undergone a metamorphosis on its own." Mr. Mondale noted that in years past Mr. Reagan said that the minimum wage caused misery and unemployment then anything in history, that he called welfare recipients "a faceless mass waiting for handouts" and that he once said fascism was the basis of President Roosevelt's New Deal.

Mr. Mondale said that the "C" in Mr. Reagan's strategy "stands for conversion." Citing Mr. Reagan's record of opposition to various labor laws, Mr. Mondale added, "And now he says, 'I have changed my mind.' That's what I call a deathbed conversion."

Billy Graham's Latest Crusade: — The Gospel in Las Vegas —

By KENNETH A. BRIGGS

Special to The New York Times

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LAS VEGAS, Nev., Feb. 2—The Rev. Billy Graham started an evangelistic crusade here last night, declaring from the elevated platform of the Convention Center that he "did not come to condemn Las Vegas" but to "preach the gospel of salvation."

It was the first campaign by Mr. Graham in this city of nonstop gambling and pleasure seeking. The first of five scheduled revival meetings attracted 13,000 onlookers, and hundreds of them moved forward to the altar at the conclusion of the service to commit themselves to Christ.

The current crusade, symbolically placing the foremost spokesman for Christian virtue in a city often renowned for vice, comes in a period of challenge for the Billy Graham Association and for the evangelist himself.

His scheduled appearance prompted inevitable comparisons in the local press with Las Vegas show-business performances. Mr. Graham is generally regarded as the best-known and most admired religious figure in the world, alongside the Pope, and his presence generates "headliner" excitement.

Like Visit From a Star

To many of the relatively small percentage of churchgoing Christians in the area, who describe their surroundings as rampantly secular and blatantly materialistic, the visit by Mr. Graham represents the entry of a Christian celebrity and advocate to espouse their cause and to attract an uncommonly large share of public attention, the prime commodity of stardom.

About 90,000 of the Clark County population of 350,000 are church members, divided roughly in half between Roman Catholics and Protestants.

Billboards showing a darkened visage of Mr. Graham were mounted around the community in advance of his visit, often accompanied by a companion advertisement for a performer such as Chaco or Jack Jones.

It is the first time a picture of Mr. Graham has been used to advertise a crusade, and the designer, Walter Bennett Advertising of Chicago, says the posters are intended to allow Mr. Graham to be "competitive" with other attractions.

In broader terms, the arrival of the

Continued on Page B2

Continued From Page B1

evangelist coincided with the persistence of certain "image" problems regarding the finances of the association and growing confusion over some of the statements attributed to Mr. Graham in his efforts to draw evangelicals and Jews closer together. Among the views that have been ascribed to the evangelist is his alleged opposition

to "Jews for Jesus" and similar groups that try to convert Jews to Christianity.

Some Jewish leaders in particular have considered Mr. Graham a potentially powerful ally in their campaign to end such proselytizing endeavors.

In an interview, Mr. Graham attempted to clarify his views. He spoke of his abhorrence of anti-Semitism, his affection for Israel and declared neutrality toward any missionary endeavors aimed at special groups such as Jews. At the same time, he emphasized that his ministry has always been aimed at the widest possible audience and repeated his belief that Christ alone is the way to salvation.

"I'm for everybody coming to Christ," he said, echoing a Dec. 23 statement that all "non-Christians are lost, whether they live in far-off countries, or in America."

Healthy Despite Phlebitis

The 59-year-old evangelist elevated his left leg on a stool to alleviate the discomfort of chronic phlebitis, but otherwise he looked trim and fit. Though he recently completed a world evangelism tour that took him to Hungary, the Philippines and India, he was relaxed and ebullient, showing signs of mellowness and bemused by attempts to lionize him.

Five years ago, he said, he considered giving up preaching for full-time writing but felt he "lacked the intellectual depth to do the kind of writing I want to do."

He denied suggestions from some critics that the present crusade was intended to match the glitter and glamor of the casinos.

"We don't try to compete by putting on a big show," he said. "What we have that is unique is to stick to the simple gospel."

Reflecting an approach that resulted from months of background research by the association staff, Mr. Graham de-emphasized the "sin city" image of the city, refusing to condemn it and referring instead in warm tones to the "other side" of Las Vegas, the decent, churchgoing residents and other permanent citizens who present a far more settled picture.

While he would not gamble himself for fear of setting a bad example, he said, he emphasized that the Bible had nothing definitive to say on the subject and that the local scene was "no worse than Wall Street." The "worst example of all is when a man gambles with his soul," he added emphatically.

The evangelist's own organization has been under fire in recent months for allegedly becoming too enmeshed in worldly financial and institutional power.

Particular criticism has expanded on the expanding size and wealth of his evangelistic enterprise. Concern was

heightened in the summer of last year when The Charlotte (N.C.) Observer disclosed the existence of the \$23 million World Evangelism Fund that the vast majority of contributors, who number about two million a year, knew nothing about.

In response to questions months ago, Mr. Graham denied any wrongdoing and explained that the fund had not been publicized so as to prevent a deluge of requests for assistance.

The "secret" fund disclosures were followed by pressures from the Minnesota Securities Commission, the state in which the association maintains headquarters, for a fuller accounting of its financial transactions.

Annual Accounting Backed

Under threat of losing its charitable gift annuity program, the association board voted in September to release figures for 1976. The report listed 1976 income as \$28.7 million, of which \$28.9 million was from gifts. Expenditures were \$27.7 million. The association says it will continue to give an accounting each year.

Mr. Graham said this week that he strongly believed that "full disclosure" was necessary in the post-Watergate era and supported current efforts to form what he called a "Christian Better Business Bureau" that would police religious groups.

"After all," he said, "we do use taxpayers' money." He acknowledged that he was "embarrassed" by the way in which some television evangelists conduct unrelenting pleas for funds, but he did not name individuals.

In the face of growing demands for greater financial accountability, 40 representatives from leading evangelistic organizations met in Chicago in December to decide how to establish such a self-regulating agency. George Wilson, a top aide in the Billy Graham association, was prominent among them. They vowed to write appropriate guidelines.

The New York Times/A. Scott Keener



IDENTIFIED IN MEMO

IS IDENTIFIED

considered Grooming Him
essor to Dr. King—
le Wasn't Consulted

ANTHONY MARRO
in The New York Times

ON June 9—A prominent lawyer, Samuel R. Pierce Jr., identified as the man whom the Federal Bureau of Investigation is considering trying to groom for leadership in the civil rights movement, apparently without his consent.

A source familiar with Mr. Pierce was the person Sullivan, a senior official suggested might be directed to steer back the bureau in removing the Rev. Dr. King Jr. as a civil rights

in a telephone interview, didn't know anything about Mr. Sullivan and had reached on the matter by

of the proposal by Mr. Sullivan, now dead, were disclosed in a Senate Intelligence Committee report but the name of the person might be used was not

by Magazine

ason, according to commission, was that there was no one in the bureau had ever got a person or that he had that his name was being here any evidence that been taken to carry out

however, is identified in issue of the magazine the person Mr. Sullivan a source familiar with him today that he was son Mr. Sullivan had

he did not want to be did several others, that committee had never that steps had been out the plan, although been approved by the ver, who was Director to time.

as Mediator

is 55 years old, is now law firm of Battle, Fowl & Kheel and recently of mediator in the case of the New York City and its workers.

at Mr. Sullivan made memorandum in January, a Republican, had a solid reputation as a criminal court judge in an official in the

Treasury Department.

Mr. Pierce, a star halfback at Cornell in the 1940's, had also held a number of staff posts on Congressional committees and had taught at the New York University School of Law. But he was not known as a civil rights activist and had not held posts in the leadership of civil rights groups.

Mr. Sullivan's proposal was made at a time when F.B.I. agents, acting on the orders of Mr. Hoover, were engaged in a campaign to discredit the late Dr. King and to remove him as a leader of the civil rights movement.

Derogatory Data Recalled

Internal F.B.I. documents made public in recent years show that bureau agents gave derogatory information about Dr. King to reporters, church leaders and Government officials and tried repeatedly to show that he and his organization were under the influence of Communists.

According to the portion of the memorandum made public by the Senate committee, Mr. Sullivan wrote that "enclosed with this memorandum is an outline" of the person's "biography which is truly remarkable for a man so young." On scanning this biography, he wrote, "it will be seen that" the person "does have all the qualifications of the kind of a Negro I have in mind to advance to positions of national leadership."

Mr. Sullivan, who died last autumn after being shot by another hunter on the opening day of the deer season, did not detail in the memorandum how he felt the bureau could help to develop a civil rights leader, except to say: "There are highly placed contacts of the F.B.I. who might be very helpful to further such a step."

Mr. Pierce said that he was shown a copy of the memorandum several years ago, by a member of the Senate Intelligence Committee, and said at that time that it was the first he had heard of the matter.

"As a matter of fact, Dr. King was a friend of mine; I argued a case for him before the Supreme Court," he said. He added that he would have rejected any such plan if it had been proposed to him. "That's not my route," he said.

EVANGELICAL GROUP STIRS CONTROVERSY

B'nai Yeshua Opens Meeting on L.I.
Amid Protests Concerning Its
Proselyting of Jewish Youth

By GEORGE VECSEY

Special to The New York Times

STONY BROOK, L.I., June 9—They serve bagels and cream cheese to visitors. Many of their names are Jewish sounding. They dance the hora during religious services, and many wear the Star of David.

They are also a goad to many Jews in their community, because they call themselves B'nai Yeshua—Hebrew for "Sons of Jesus."

This small, intense and controversial group began its annual conference last night. Ruth Carter Stapleton, the President's sister, who had been scheduled to be the keynote speaker, dropped out because of criticism of B'nai Yeshua. And members of the militant Jewish Defense League briefly interrupted the first meeting.

But even in the face of criticism and hostility, B'nai Yeshua members said they would continue to witness their newfound faith.

"We see our fellow Jews as living in a burning house," said Fred Neuer, a staff member. "If you saw that, wouldn't you tell them there is a safe house across the street?"

'We Don't Have Rock Parties'

Officials of several Jewish and Christian groups have criticized B'nai Yeshua members for their zeal and tactics of evangelizing. But B'nai Yeshua members insist they have a religious responsibility and a legal right to preach their faith.

Mike Evans, the leader of B'nai Yeshua, said: "I've read we use rock music and parties and don't identify our group. But you can't go 20 feet onto our property without seeing a sign that we are Jews who accepted the Messiah. We don't have rock parties. We're very strict here."

Mr. Evans, who claims he has Jewish ancestry, formed B'nai Yeshua in 1972 in Texas. He says the organization has 3,000 members spread around the United States, and 50 staff members here. The group is believed to be financed by wealthy evangelicals from the Southwest. In 1976, he moved the group to a former girls' boarding school on Long Island, which has one of the largest Jewish populations in the world.

'Real Threat Is Ignorance'

Mr. Evans said, "We take offense at being called 'ex-Jews.'"

The conference began last night with Hebrew songs, bearded men dancing in the aisles and people waving both hands in the air, an evangelical gesture of blessing.

Meanwhile, the police permitted a picket line at the main entrance by 25 college-age people. Yisroel Neuberger of

North Woodmere, L.I., from the Jewish activist group Hineni, said: "The real threat to Jews is not these people, but Jewish ignorance."

Some Jewish leaders, conceding that Jewish young people with weak religious training join various cults at a disproportionately high rate, are upgrading their educational efforts.

Demonstrators Seize Stage

Last night's service was quiet until the substitute keynote speaker, Jamie Buckingham, a noted evangelical figure, spoke about the "enemies of Christianity." Twenty demonstrators released live rice on the floor and then seized the stage, chanting: "Never again"—the motto of the Jewish Defense League—and "Not one Jewish soul."

There was no violence, as B'nai Yeshua people linked arms, danced the hora in place and sang Hebrew hymns. Finally, as police officers edged in, Mr. Evans agreed to give the demonstrators five minutes to present their case.

The leader of the demonstrators, Howard Baranek, using terms such as "so-called Jews" and "house of iniquity," said: "This is just the beginning. You may be allowed to sweat bullets. The long arm of the Jewish Defense League will reach out to you."

Later, Mr. Baranek denied making "any threats." After leaving the hall voluntarily, he and three colleagues refused to leave the grounds and were arrested for trespassing.

CHRISTIANS AND JEWS SEEK NEW DIALOGUE

Evangelical Groups Are Displaying Greater Emotional Tie to Israel and a Common Link to Bible

By KENNETH A. BRIGGS
Special to The New York Times

DALLAS—Blinking tears away, the Rev. Jimmy Allen spoke to an audience of Baptists and Jews about a Jewish friend who was taken to a Nazi concentration camp.

Haltingly, Mr. Allen recalled his friend's description of the morning on which she and her family were seized by German police and led down the street. One refrain had especially gripped him. "Nobody came to the windows," she had said, "to see what was happening to us."

In relating the story last week, Mr. Allen, president of the Southern Baptist Convention, displayed an emotional tie to the Jewish people that is becoming more common among the nation's 40 million evangelical Christians.

On the premise that ignorance and lack of concern too often have marked relations between the two groups, evangelicals and Jews have begun to break down the barriers that have fostered decades of mutual isolation and distrust.

The meeting at Southern Methodist University in Dallas was another step in a continuing effort to untangle the social, ethnic and theological causes of misunderstanding.

Baptist and Jewish Sponsorship

Sponsored jointly by Southern Baptists of Texas and the American Jewish Committee, the three-day conference focused on such topics as human rights, religious liberty and the role of women in each religion.

The meeting took place in an atmosphere of increasing cordiality between Jews and evangelicals that has resulted from strong expressions of support for Israel by such noted evangelicals as the Rev. Billy Graham.

Jewish leaders have been enthusiastic about two recent gestures. One was Mr. Graham's assertion before 500 Jews in Atlanta that evangelicals had "affinity for the Jews" and unstinting loyalty to Israel. The other was a full-page advertisement placed in several newspapers, including The New York Times, in which 14 leading evangelicals declared their support for an Israel that included the right to an undivided Jerusalem and to the west bank of the Jordan River.

Shortly thereafter, the Rev. Carl D. McIntyre, the radio fundamentalist preacher, purchased a similar ad.

Evangelical commitment to Israel appears largely a mixture of conservative political sentiments and the widely held belief that the establishment of Israel is a sign of the Second Coming of Christ.

Jewish officials have sought to use this common base of support for Israel to broaden efforts to reconcile the more difficult and painful areas that divide the two groups.

Sought to Build Bridges

Since 1967, the American Jewish Committee has devoted its principal resources in the area of interreligious affairs to building bridges with evangelicals. In so doing, the agency largely has turned its back on liberal Protestants on the ground that they have not been forthcoming in support of Israel.

The first gathering of evangelicals and Jews took place at Louisville Southern Baptist Seminary in 1969. Similar meetings followed in Cincinnati in 1971, at Wake Forest, N.C. in 1972, in New York in 1975.

The emergence of Jimmy Carter, a "born again" Southern Baptist, added a note of urgency to the search for understanding. Mr. Carter evoked some Jewish fears that his election might encourage religious interference by evangelicals in public affairs.

This uneasiness was derived mostly from an image of the evangelical Christian as an aggressive campaigner whose goal was the conversion of everyone believed to be outside the fold.

From the evangelical standpoint, many Jews believed, they were likely to be regarded as people who needed to hear the "true word" preached to them.

While evangelicals agree that their mission is to evangelize the world, there are growing differences on how that imperative applies to Jews.

Have to Share the Truth

"I have to tell Jews that we just have to be evangelical," said the Rev. Raymond Bailey, pastor of First Baptist Church in Plantation, Fla., a participant in the Dallas meeting. "We think we've got the truth and they think they've got it and we just have to share it."

"But it all depends how you go about it," Mr. Bailey continued, "whether you act like a crusader or engage in dignified dialogue."

Among the causes of alienation between evangelicals and Jews is that the two groups tended to be geographically separated. Jews were concentrated in northern urban areas and evangelicals largely were located in the South and Middle West.

As contact has increased, some stereotypes have weakened and theological examination has begun. The two groups have discovered their mutual grounding in the Old Testament, which represents most of the Hebrew Bible, and evangelicals are increasingly seeing themselves as rooted in Jewish tradition.

Problems arise around how each group sees the role of Jesus, the place of the New Testament and, ultimately, about the need for conversion.

Evangelicals show some scattered signs of accepting a conviction that Jews should not be singled out for evangelistic efforts because God has provided Jews with an "eternal covenant" that must be respected.

Mr. Graham recently supported this position but the evangelistic impulse still was detectable. "There is a covenant God made with the Jews," he said, "and I cannot be God in this instance and say who is saved and who is lost. But I know the Jew is special and my job is to proclaim the gospel to Jew and Gentile and Muslim."

The Dallas meeting, like its predecessors, scratched the surface of a largely-unknown territory. Missouri Synod Lutherans recently have launched a campaign specifically to evangelize Jews that has some Jewish officials worried about setback in progress.

Welfare Crackdown Adds to State Aid

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TAXPAYERS who hate to see others getting public money to which the recipients are not entitled—prying neighbors, disaffected husbands and wives and hard-working wage-earners with small incomes—have helped Westchester get a rebate from the state of \$1,710,977 of the county's welfare expenditures this year.

Many people have turned in welfare cheats. Thus, the county's Department of Social Services has been saved thousands of dollars, and the estimated number of ineligible on the department's welfare rolls has dropped below 5 percent of its total caseload.

Under a new state formula, counties that can establish that less than 5 percent of their welfare recipients are ineligible receive 60 percent—rather than a usual half—of their home-relief costs from the state. This is a reward for good management.

The term "ineligible" applies not only to those entitled to no help at all but also to those getting more than they should. Westchester's ineligibility rate is now about 4 percent—half of it ascribed to "agency error" or mistakes of employees and half to "client error," which usually means deliberate fraud.

In 1973, state investigators put ineligibility at 14.3 percent. It was 4.8 percent in the first half of last year.

Charles W. Bates, Westchester's Commissioner of Social Services, ascribed much of the improvement to tightened administration and better communications with the agency's 1,600-plus employees. He said his agency's bureau of case review had been conducting monthly random samplings that had uncovered agency errors as well as client frauds.

Where the agency is at fault, he said, the errors are analyzed, new procedures are instituted and, in some instances, the employees give retraining courses.

A big change, Mr. Bates said, is an increase in the number of indictments obtained by the office of District Attorney Carl A. Vergari—an increase made possible by the assignment of the parkway police in January 1976 to help investigate frauds.

Like Mr. Bates, Mr. Vergari believes that the prosecutions and the intervention of the police, both widely publicized, have been a major deterrent to potential cheats.

Jeanne Silag, head of the bureau of case review, said the situation in Westchester was unusual because the Social

Services Department had the use of police department as well as Mr. Vergari's full cooperation. Some district attorneys, she said, are reluctant to be involved in welfare cases.

The budget for the Social Services department this year is \$232,748,600 more than 58 percent of the county's total budget. The largest expenditure is the more than \$113 million for medical assistance, while home relief and Dependent Children account for more than \$72 million.

In the quarter that ended last September the department reported; it uncovered frauds that had cost it nearly \$1 million and had recovered more than \$165,000.

The department encourages informers through advertisements in newspapers, asserting that about 10 percent of the tax dollars spent on welfare in this state is wasted through fraud management and other abuses. "Who know of 'an individual or a family involved in welfare fraud' are asked to write to the department's headquarters here or to a local office."

In a common fraud, a woman falsely that her husband has left her is not contributing to her support of their children's. Quite often a house neighbor will write to the department that the husband is in fact living at home and working regularly.

A husband separated from his wife may tell the department she is living with a man who may be contributing her support, and a woman in a similar situation may report that her husband is living with a woman who is collecting welfare.

While jail sentences are still rare, probation is often imposed with a requirement for restitution. Justice Ruben of the State Supreme Court sentenced a woman last month to a year in prison upon her conviction for having received \$26,000 in illegal payments.

Informers are almost always rewarded. Their complaints are referred to Mrs. Silag's bureau of case review where they are checked against information in the recipient's file. When warranted, an investigation will be conducted and may involve checking with landlords, employer, banks and agencies and surveillance of the suspect by the parkway police.

"If we are going to maintain the integrity of the welfare system, we must have some protection and make sure offenders are punished," Mr. Vergari said in an interview.

THOMAS P. R.

Opportunity For the Democrats

H By Tom Wicker EN

WASHINGTON — The Democrats now have the opportunity—there may never be a better—to develop an economic and political issue of overriding importance for a 1976 campaign against either Gerald Ford or Ronald Reagan. The issue is full employment; the opportunity arises from Democratic control of Congress at a time when the Ford Administration "in effect is substituting welfare for an employment strategy," as the Joint Economic Committee recently put it.

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The Ford policy not only costs too much in immediate dollar terms—about \$20 billion a year for unemployment benefits alone, together with a substantial increase in Aid to Families With Dependent Children and about twice as many food stamp recipients as would be normally expected; but the high unemployment it tolerates—8.3 percent now, with the rate expected to remain near or above 7 percent for the rest of this decade—is primarily responsible for the \$74 billion budget deficit projected for fiscal 1976, and the cause of many disagreeable social consequences—higher crime rates, for one probable example.

Leon Sullivan, a respected black leader from Philadelphia and a member of the board of General Motors, believes also that "new seeds of insurrection are being sown in the cities of America" by the pervasive poverty to which such unemployment rates contribute heavily, and that if nothing is done to move toward full employment "within the next four years at most," the resulting explosion will make the urban riots of the sixties "look like little church meetings."

But full employment is an issue that cuts across racial lines, and should have appeal in the suburbs and small towns as well as in the cities. It is not a utopian scheme, nor economically impractical. Mr. Sullivan was speaking at a "Congressional conference" on full employment, convened here this week by the Council for National Policy Planning, and at which numerous economists, business leaders and members of Congress expressed support for the concept, and put forward ideas for realizing it—as well as cautionary qualifications.

Politically, moreover, the times seem ripe for new directions. As Gar Alperovitz, the economist, put it, there is a "growing sense that the traditional methods of dealing with these prob-

IN THE NATION

lems simply won't work"—neither Ford-style budgetary conservatism nor the Democrats' familiar combination of tax cuts and public service job programs.

Senator Hubert Humphrey — now the leader for the Democratic Presidential nominations, according to the Gallup Poll, and Representative Augustus F. Hawkins of California have provided their party with the necessary instrument for making full employment the central issue of the 1976 campaign. They have introduced in House and Senate the so-called Hawkins-Humphrey bill, imposing a mandatory full-employment policy on the Federal Government, including the Federal Reserve Board, and making a decent job the legal right of every American.

Improved versions of the measure are now being drafted. House sources say Speaker Carl Albert has pledged his full efforts to enactment by next spring. The A.F.L.-C.I.O. outlined in November a full-employment program, similar to the Hawkins-Humphrey bill, that it called a "mus." for Congressional action next year, and George Meany is reported to have pledged that labor would "go all out" for its enactment.

Mr. Ford would undoubtedly veto the Hawkins-Humphrey bill if Congress did pass it; even if it were defeated in Congress, his opposition and that of Republican legislators would draw the issue; and while Mr. Reagan's attitude cannot so easily be predicted, his conservative backing suggests he might be even more strongly opposed.

None of this would be as easy for the Democrats as it may sound. The conventional wisdom is that full employment must inevitably cause high inflation and huge deficits (although the exact opposite might be true of a properly conceived full-employment policy), and the Republicans and conservative Democrats would make a hard fight on that ground. The costs in the beginning are hard to estimate, but the Joint Economic Committee thinks a program to provide job only half of the unemployed above 4.5 percent level would cost about \$5.5 billion a year. Full employment might actually pay for itself ultimately in increased tax receipts and productivity, but that is a hard argument to make against high initial dollar outlays—for which, anyway, no provision was made in the Congressional budget-resolution approved last week.

Some of the economists at the Congressional conference warned, moreover, that the Hawkins-Humphrey approach needs much work before its commitment to full employment could become a successful program for achieving it; of these criticisms, more later. Politically speaking, the Democratic opportunity is to make the commitment the bill calls for and to campaign against the Republican nominees—and George Wallace, if necessary—on the pledge of a decent job for every adult willing and able to work.

Evangelical Protestants Engage In a 3-Day Dialogue With Jews

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By GEORGE DUGAN

Two religious groups that have traditionally remained aloof from one another met together for three days last week in a friendly examination of some of their differences.

The groups, American Judaism and theologically conservative Evangelical Protestantism, were the guests of the American Jewish Committee at its headquarters, 165 East 56th Street.

DEC 14 16:4
Fifty scholars and theologians, equally divided between Jews and Christians, attended the conference that Rabbi Marc H. Tanenbaum, host and director of interreligious affairs for the Committee, hailed as a "summit meeting."

Mostly Fundamentalist

There are about 30 million theologically conservative Evangelical Protestants in this country, most of them affiliated with some 30 Fundamentalist denominations.

Many of those denominations are members of the National Association of Evangelicals, the conservative counterpart of the larger, theologically liberal National Council of Churches.

Jews and Evangelicals have avoided dialogue mainly because the latter place great emphasis on conversion and the-

call to "preach the gospel to every person."

16:5
The Rev. Dr. Leighton Ford, a Billy Graham associate and reputed "heir apparent," told the group that for him to "disclaim a desire to evangelize all people would be dishonest."

But, he added, "I don't think affirming my calling as an evangelist need end our encounter."

"Christians have sometimes, it seems, reduced the Bible to our New Testament. In our worship we do not remember often enough the mighty acts of God through Moses."

When one of the Jewish theologians asked for comment on the ancient charge that the Jews crucified Jesus, the Rev. Dr. Arnold T. Olson of Minneapolis, president of the Evangelical Free Church of America, called the charge a "distortion" that has come down through the ages.

"I can't imagine any evangelist coming to the conclusion that Jews crucified Jesus Christ," he said. "The blame cannot fall on one segment of society. All humanity was guilty."

Rabbi Tanenbaum described the three-day conference as not only a "summit meeting," but also a "genuine turning point in Evangelical-Jewish relations."

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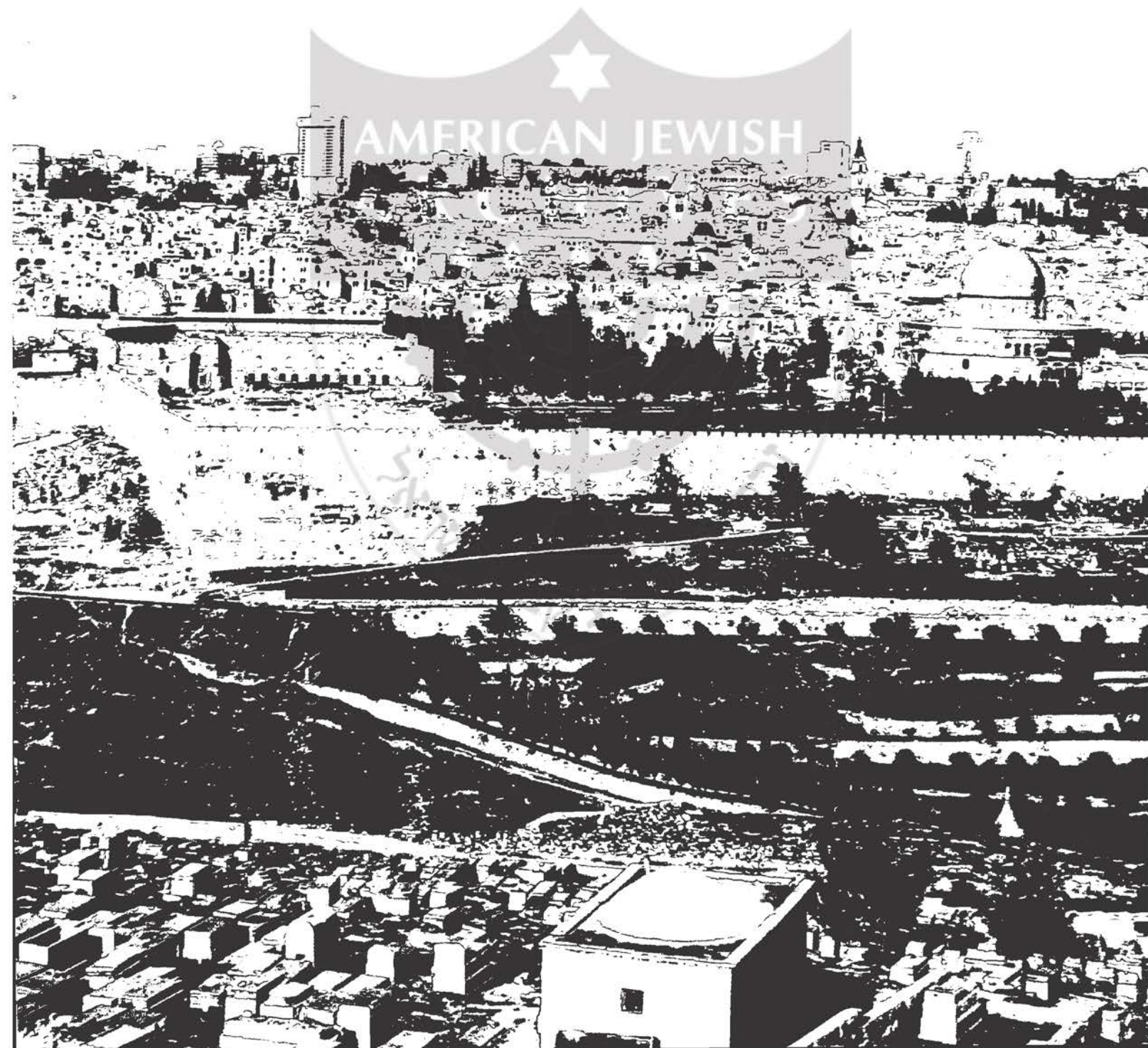
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“Jerusalem My Chosen!”

I Kings 11:36

AMERICAN JEWISH



A LETTER FROM THE PUBLISHER

Dear Friend of Israel,

Shalom!

With the nations of the world turning against Israel and anti-semitism cropping up worldwide, we are concerned for Israel and the Jewish people. Because of God's love for Israel and the Jew and his special purpose for His "chosen people" we, as Bible believers, wish to express our love and concern for the land of Israel and her people.

We pray daily for the "peace of Jerusalem" (Psalm 122:6), and that individually the Jewish people will have peace, knowing that true individual peace comes only from God.

Because of events happening today and what the Bible says about this generation, we have chosen this method, Prophecy News, to share God's love for Israel and each individual Jew and Gentile. Our concern is that you might have God's promise of salvation and eternal peace irregardless of conditions in the world.

The following prophetic messages explain the many Bible Prophecies that are relevant to current events and God's promises to Israel and to you.

May the God of Abraham, Isaac and Jacob bless you as you read these articles and may peace soon come to Israel and the world.

With Love For "Israel,"



Jack Heintz, Executive Vice President
Peace For Israel, Inc.

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ISRAEL'S FUTURE?

AND THE COMING WORLD GOVERNMENT!

BY Bud Hunter

1. ISRAEL AND ARMAGEDDON

THE MIDDLE EAST CONFLICT between Israel and her Arab neighbors is pushing the world towards the prophesied Battle of Armageddon. The world wide energy and economic crises, and Russia's Middle East intervention is setting the stage. In the past three decades Russia, the United States and other nations have been supplying the Middle East with untold amounts of weapons preparing for the inevitable Third World War, the long feared ARMAGEDDON prophesied in the Bible. The Jewish prophets told of the nations aligning themselves exactly as they are now for the end. Can Armageddon be far off?

In our generation alone Israel has been re-established after 1877 years of non-existence, just as Ezekiel prophesied:

"... Thus saith the Lord GOD; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel;..."
Ezekiel 37:21,22.

He identified Russia as the major enemy of Israel who would arm the Arabs in an attempt to destroy Israel and gain control of the vast resources of the Middle East. With 70% of the world's oil in Arab lands and the Dead Sea with its trillions of dollars worth of easily-mined minerals the ancient prophecy of Ezekiel 38 is beginning to unfold before our very eyes.

"And the word of the LORD came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him. And say, Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords:" Ezekiel 38:1-4

Russia is clearly identified by her ancestry, Meshech (the founders of Moscow) and Tubal (the founders of Tobalsk), and by the title "chief prince", the Hebrew word Rosh (chief) is still used in some languages for Russia. He also identifies Russia's allies.

"Persia, Ethiopia, and Libya with them; ... Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Ezekiel 38:5,6

These are the Arab nations and their backers surrounding Israel today. The prophet told who would arm them, Russia:

"Be thou prepared, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them." Ezekiel 38:7

So Russia pours billions in weapons into the Arab nations around Israel, exactly as prophesied.

"And thou shall come up against my people of Israel, ... it shall be in the latter days and I will bring thee against my land, that the heathen may know me, when I shall be sanctified in thee, O Gog, before their eyes." Ezekiel 38:16

II. THE NATIONS TURN AGAINST ISRAEL

ARABS BLACKMAIL WORLD TO TURN AGAINST ISRAEL: Since the Arabs have been using their vast oil reserves as a political weapon almost every nation has turned against Israel. By skyrocketing the price of oil the Arabs have pushed the free nations of the world to the point of bankruptcy. Nations dependent on Arab oil are forced to support the Arab claims to the land of Israel, just as Zechariah prophesied:

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem." Zechariah 12:2

The number one world problem has become "who does Jerusalem and Judah (The West Bank) really belong to?"

"And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zechariah 12:3

Israel will soon face all the nations of the world coming against her. How will she be able to withstand such a mighty onslaught? There is only one answer!

III. ISRAEL'S ONLY HOPE THE COMING OF MESSIAH

"In that day shall the LORD defend the inhabitants of Jerusalem;... And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." Zechariah 12:8,9

The prophet proclaims that the Lord will fight for Israel to destroy the nations that come against her.

Then the Lord, Israel's Messiah, will establish His Kingdom and rule the whole earth from Jerusalem:

"And the LORD shall be king over all the earth: in that day shall there be one Lord, and his name one." Zechariah 14:9

The prophet even tells how the Lord will destroy the nations:

"And this shall be the plague where-with the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth." Zechariah 14:12

What a gruesome thought, and yet this is what will happen when the Neutron Bomb is exploded. Its terrifying radiation literally melts the flesh right off the bones while the victim is still standing. So the nations turn against Israel and plunge headlong into Armageddon. How much longer till World War III?

IV. CONDITIONS POINT TO THE TIME OF JACOB'S TROUBLE

ISRAEL TO BE REDEEMED AT THE END OF "JACOB'S TROUBLE": As Israel faced Babylonian captivity Jeremiah spoke of the last suffering of the nation in the end times, just before the Messiah comes.

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jeremiah 30:7

"Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." Jeremiah 30:10,11

So there is a designated time of trial and suffering to bring Israel back into right standing with the Lord, the "Time of Jacob's Trouble."

With world conditions like the prophets said, and Jerusalem back in the hands of Israel, it can't be long till "Jacob's Trouble" begins. Then a false Messiah will come offering peace to Israel and the world. The prophets warned of his coming and the eternal disaster that awaits all of those who are deceived by him.

V. THE COMING OF THE FALSE MESSIAH

JEWISH PROPHET DANIEL WARNED OF HIS COMING: Daniel's prophecy of the

coming of the true Messiah (*Daniel 9:24-27*) also warned of a false Messiah who would deceive Israel, and the world. After showing the first coming of the true Messiah and His rejection by the nation, Daniel tells of the terrible destruction of Jerusalem and its Temple that resulted:

"And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." *Daniel 9:26*

This prophecy was fulfilled in 70 A.D. and Jerusalem was under Gentile control for 1897 years until 1967 when Israel recaptured Jerusalem during the Six-Day War. The people that destroyed Jerusalem and its Temple were Romans and Daniel told that they were the "people of the Prince that shall come," thereby identifying the coming "false Messiah" as a Roman Prince. He tells about his time in the next verse.

"And he shall confirm the covenant with many for one week (The use of the Hebrew word Shabua here means a week of years, hence 7 years); and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate." *Daniel 9:27*

Daniel prophesied that after the second desolation of Jerusalem was over its third desolation would be under the "prince that shall come" (*Daniel 9:26*). During the final 7-year period the false Messiah will go into the rebuilt Temple in Jerusalem desecrating the Temple until the end of the "Time of Jacob's Trouble." Tragically, Israel accepts this "false Messiah" as their political saviour only to be betrayed and persecuted worse than ever before in history:

"... and there shall be a time of trouble, such as never was since there was a nation even to that same time: ..." *Daniel 12:1*

Setting himself up in the Temple as he breaks the covenant with Israel, he demands to be worshipped as God:

"And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, ... Neither shall he regard the God of his fathers, ... nor regard any god: for he shall magnify himself above all." *Daniel 11:36,37*

"Who opposeth and exalleth himself above all that is called God, ... so that he as God sitteth in the temple of God, shewing himself that he is God." *II Thessalonians 2:4*

So a false Messiah is coming who will deceive Israel into thinking that he is the long-awaited Messiah bringing peace only to plunge the world and Israel into the most awful time of suffering and trouble ever known. The "deceiver's" time is close. Jerusalem is back in Israel's control and Mount Moriah awaits the rebuilding of its

sacred Temple as the nations of the world turn against Israel. Israel will be saved at the end of this awful tribulation by the return of their true Messiah; but OH! the suffering and disaster for the many who accept the false Messiah as their saviour. Zechariah warns:

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." *Zechariah 14:1,2*

In the wake of this terrible suffering the true Messiah comes to save the remnant of the nation:

"Then shall the LORD go forth, and fight against those nations, ..." *Zechariah 14:3*

"... and there shall be no more utter destruction: but Jerusalem shall be safely inhabited." *Zechariah 14:11*

VI. IS THE "FALSE MESSIAH'S" KINGDOM BEING SET UP TODAY?

Daniel found out where the "false Messiah" will come to power both MILITARILY and POLITICALLY. The Lord gave Nebuchadnezzar a dream showing the empires that would rule Israel until the Messiah comes to rule forever. In the dream the King saw a "great image":

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." *Daniel 2:32,33*

Then the image was destroyed by a powerful stone:

"Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces ... and the stone that smote the image became a great mountain, and filled the whole earth." *Daniel 2:34,35*

Daniel interprets the dream in verses 36 through 43. The Gold was Babylon, the first empire to conquer Israel. The next three empires: silver, brass and iron, are Persian, Greek, and Roman empires who followed and ruled over Israel, the Romans destroying it in 70 A.D. A future kingdom will rule over Israel just before the true Messiah comes, the one represented by the feet and toes of iron and clay:

"And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided; ... And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. ..." *Daniel 2:41,42*

This is the most important part of the dream because of what happens when this kingdom is ruling:

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: ... and it shall stand forever." *Daniel 2:44*

The kingdom represented by the feet and toes of iron and clay is the "false Messiah's" because it will be ruling over Israel at the time of the coming of the true Messiah. It is a "revived Roman empire" in Europe because the feet come out of the legs of iron. The two feet with the 10 toes would represent an alliance of nations with 10 rulers. "Part of iron and part of clay" represents the type of alliances these 10 nations will have. Iron would identify its Military power and Clay would speak of Economic strength because that's where the food is grown to sustain the life of the people.

Daniel's vision in chapter 7 gives more details about the 10-King Kingdom where the false Messiah will come to power. This Kingdom is represented by the 10 horns and the False Messiah is the little horn.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: ..." *Daniel 7:8*

The little horn is the "false Messiah" who will be destroyed when the true Messiah comes:

"I beheld till the thrones were cast down, and the Ancient of days did sit, ... I beheld even till the beast was slain and his body destroyed and given to the burning flame." *Daniel 7:9,11*

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, ... And there was given him dominion, and glory, and kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." *Daniel 7:13,14*

Daniel was concerned about the fourth beast with the 10 horns, and the little horn that came up with force. The angel tells Daniel in verses 23 and 24:

"Thus he said, The fourth beast shall be the fourth kingdom upon earth (Rome), ... And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first and he shall subdue three kings."



UNIVERSAL PRODUCT CODE TO BE ON ALL MERCHANDISE FOR ELECTRONIC BUYING AND SELLING.

VII. REVIVED ROMAN EMPIRE IN EUROPE

So the Military and Political power bases for the "false Messiah's" kingdom will be a 10-nation revival of the old Roman Empire in Europe. 10 nations who will be aligned together with Economic and Military alliances. The nine nations of the European Common Market fit the prophecy almost perfectly with their Economic and Military alliances. As their leaders push for the 10th nation to join they are openly working towards the establishment of a "One World Government" in the near future. *The Review Of The News*, December 3, 1975, reported on page 47:

"Dutch Motion For One World"

"A new move towards a One World government was recently initiated by Holland. The motion, introduced by a Socialist deputy in the Netherlands Assembly was passed on to the Common Market Commission in Brussels where it received approval by the Commission."

"The Dutch motion called for a European election on the first Sunday of May, 1978. On that day 355 members would be elected to a Federal European Parliament which, if all goes as planned, will unite Western Europe under a single Socialist Government... The term of office would be five years and a Socialist-Communist majority would be inevitable."

In April the E.C.M. leaders reported that they would have to postpone the vote till June of 1979. Their plans have not been changed only postponed. The article went on to say:

"On September 18th President Giscard d'Estaing of France met in Athens with Prime Minister Constantine Caramanlis... Giscard was ostensibly there to discuss Greek entry into the European Common Market before 1980."

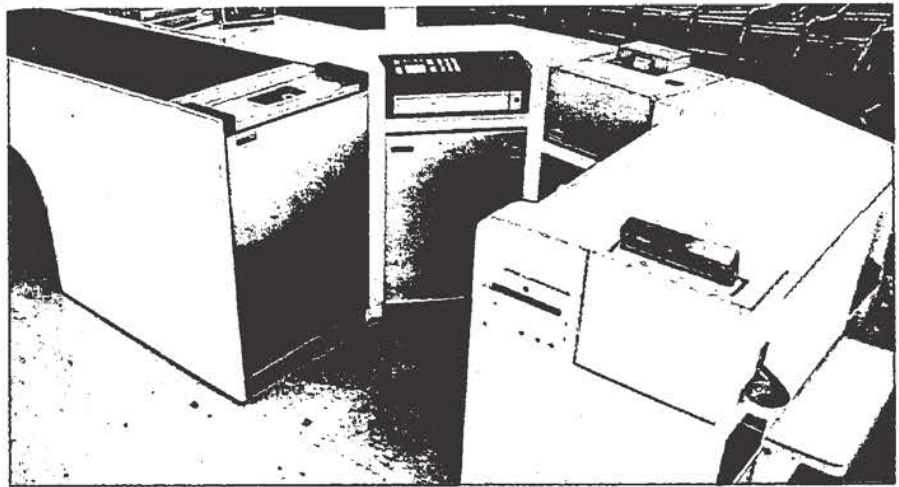
"Five days later, on September 23rd, Belgian Prime Minister Leo Tindemans was sent to Paris by the government of the Common Market Nine to discuss the 'chances of European Union by 1980.'..."

Greece's entry will bring the Alliance to its prophesied 10-nation kingdom that the "false Messiah" will use as his Military and Political power base to rule the world during the "Time of Jacob's Trouble." Greece's entry seems to be assured. Dr. Charles Taylor, editor of *Bible Prophecy News*, reports in his issue dated August 1978, Vol. 7 No. 8, page 2:

"Greece has been approved to become the tenth member as soon as it adjusts its laws to conform with Common Market standards. An editor of Athens News told me, when I was in Athens in May, that Greek labor laws and the Greek social security laws still had to be changed, which will require several months."

"May 4, 1978, Athens News: 'Prime Minister Caramanlis arrived in Bonn yesterday for a 2-day visit during which he will be awarded the Charlemagne Prize for services to European unity..."

"The Premier said that Chancellor



I.B.M. SUPERMARKET CHECKOUT COUNTER WITH ELECTRONIC SCANNER

Schmidt assured him that his Government not only backed Greece's entry into the Common Market, but also adopted the timetable which was submitted by the Greek Government."

Greece has since joined the European Common Market to become the 10th nation. The official documents of Greece's accession were signed May 28, 1979.

So the nations rush toward the establishment of the prophesied "One World Government," beginning in Europe just as Daniel said.

Their serious intent is proven by the recent article in the *Fort Lauderdale News*, July 25, 1978:

"EUROPEAN COMMON MARKET TO PLAN MONETARY SYSTEM"

"Finance Ministers of the European Common Market are meeting in Brussels to discuss ways to establish a new monetary system designed in part to make the community less vulnerable to U.S. dollar fluctuations. The system - which would set up a European monetary fund with its own currency - was approved in principle at the Common Market summit in Bremen earlier this month, and was raised at the Western summit in Bonn last week. The European leaders told their finance ministers to have the plan ready by the end of October..."

Many U.S. political leaders are deeply committed to a one world government as the only solution for the economic and political confusion that grips the world. President Carter was quoted in the *Fort Lauderdale News*, June 21, 1978:

"Carter is concerned now about organizing what he calls a 'world structure of peace.' Which means working with NATO allies and with Japan to control the trade and monetary chaos in the world; to encourage the European allies to use their influence to avoid racial and tribal violence in Africa; to urge the Chinese to come out of isolation and take a part in creating a new world political order."

This foreign policy, promoting a "World Government," is not a new concept but until

the advent of Henry Kissinger's influence on our Presidents it was cloaked with secrecy. As Kissinger became prominent in several past Administrations the "One World Government" concept became an open policy. As far back as December of 1974, Paul Scott of the *Washington News* reported:

"Whether he fully realizes it or not, President Ford has put his stamp of approval on Secretary of State Henry Kissinger's grand design foreign policy for the establishment of a loosely knitted world government before the end of the 1970's."

"By calling for the development of a global strategy and policy for food and oil within the frame work of the United Nations, the President clearly signaled his acceptance of the 'New International Order' being sought by Kissinger."

Kissinger's influence remains strong in Washington even when "out of office." He regularly consults the President himself as this report in the *Fort Lauderdale News*, March 20, 1977 shows:

"President Carter and former Secretary of State Henry Kissinger conferred for 3½ hours Friday night on 'a complete range of foreign policy issues,' the White House disclosed yesterday."

Presidents rise and fall but the influence of those committed to a "World Government" grows stronger both here and abroad. A "One World Government," is exactly what is prophesied in the Bible. The Political and Military power bases for the "false Messiah's" kingdom are waiting for him in Europe even now.

A "World Government" will have to have a "World Economic System." Daniel gives a vivid description of the "false Messiah's" economic control of the world:

"But in his estate shall he honour the God of forces: and a god whom his fathers knew not shall he honour with gold, silver, and with precious stones, and pleasant things. . . . and he shall cause them to rule over many, and shall divide the land for gain." Daniel 11:38,39

"... he shall have power over the treasures of gold and of silver, and over all the precious things . . ." Daniel 11:43

VIII. THE FINAL POWER BASE FOR THE "FALSE MESSIAH'S" KINGDOM: ECONOMIC CONTROL

In Revelation 13, the Lord reveals that the "false Messiah's" kingdom will have FOUR power bases. Verse 4 tells of the MILITARY power base:

"... and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?"

Verse 7 tells of the POLITICAL power base:

"... and power was given him over all kindreds, and tongues, and nations."

Verse 8 tells of the RELIGIOUS power base:

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Verses 16 and 17 tell of his awesome ECONOMIC power over every person on earth:

"And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

Is it possible, a dictator so powerful that no one would be able to buy or sell unless they are branded like an animal? How will it be done? The prophet tells us how. The "false Messiah" will have an image (a man-made machine?) that will be used to control all people:

"... saying to them that dwell on the earth, that they should make an image to the beast, ..." Revelation 13:14

"And he had power to give life unto the image of the beast, that the image of the beast should speak, and cause that as many as would not worship the image of the beast should be killed." Revelation 13:15

A life-like image controlling all the people of the world, determining who could buy or sell! The age of Electronic Computers has made the Economic power base of the coming "World Ruler" a present day reality.

IX. COMING SOON! THE CASHLESS - CHECKLESS SOCIETY

Many articles have appeared recently telling us that soon all buying and selling will be done electronically. Cash and checks will disappear and everyone will have a number on a card or somewhere else and every purchase will be transacted by computers.

The Associated Press recently reported from Washington D.C. that:

"Large-scale invasion of an individual's privacy by government agencies will be possible when electronic transfers replace cash and checks in the near future, a government commission was told Tuesday."

"The electronic transfers, already in limited use and expected to be widespread within a few years, will permit a grocery store, for example, to deduct instantaneously the cost of foodstuffs from the purchaser's bank account."

"But the computer storage of the individual's accumulated purchases would make possible 'unprecedented feats of surveillance.'..."

X. BANKING INDUSTRY GOING TOWARDS TOTAL "ELECTRONIC FUNDS TRANSFERS"

With the use of Powerful computers Banking and Financial institutions are moving towards the day in the near future when all financial transactions will be done with E.F.T. (Electronic Funds Transfer.) A recent publication from "The Graduate School of Banking" at the University of Wisconsin tells:

"The financial industry today is involved in the most far-reaching development program in the history of modern banking. Electronic Funds Transfer Systems blend traditional bank services with electronic technology-creating a new kind of banking-to put the future in your hand through use of a plastic debit card and the computerized system it activates."

The article explains how the system will work:

"A plastic card (or other transmittal device) can be used to activate the machinery of an E.F.T. network, providing the link between a bank or other financial institution and its customer. Information encoded on the card includes customer identification, account numbers and other data needed to permit deposits or withdrawals at a variety of terminal locations both within and outside the institution."

It explains that the customer can make all his purchases electronically:

"Thus the transaction is completed in seconds, electronically, without the necessity of checks, passbooks, deposit slips—"

It explains how all banks and retail stores can be tied together with a nation-

wide and finally world-wide system through AUTOMATED CLEARING HOUSES.

"AUTOMATED CLEARINGHOUSE SYSTEM 'GOING NATIONAL'"

The Pittsburg Press, July 16, 1978 headline was followed by:

"The dream of a checkless society - one in which salaries, wages and bills are paid electronically - will inch closer in September when the Federal Reserve Board's automated clearinghouse system goes national."

"After the nation's 32 automated clearinghouses are linked - the target date is Sept. 11 - it will be possible for credit and debit transactions to be made electronically from virtually any place in the United States to any other."

Electronic Funds Transfer Systems are already being established in many grocery and retail stores throughout the nation and other countries.

IBM pioneered the computers that are going into many retail outlets. IBM's brochure shows the checkout counter of the future, with its computer controlled "Scanner," called "IBM 3666." A very interesting number placed on the Scanner that will read the codes on the grocery items and also the numbers on the individual customer's card. Why? In Revelation 13 the Lord tells us that the "false Messiah" will have a number that will identify him and his system:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Revelation 13:18

The "deceiver's" number is 666 and the Computer Scanner pioneered by IBM has 3666 right on its front. The IBM executive that gave me the brochure told me that the 3666 Scanner not only reads the Universal Product Codes on the grocery items but it can also read the "invisible laser tatoo" that can be put on the hand or forehead by the "Laser Tatoo Gun" also invented by IBM.



I.B.M. - 3666 ELECTRONIC SCANNER

The one problem this system has is that people can lose their cards, or have them stolen. It will be impossible to buy or sell without your identification number. So the only way to make sure that a person can always be able to buy their necessary food will be to have their number permanently marked on their body, just as the Bible says:

"And he causeth all, . . . to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save (except) he that had the mark, . . . Revelation 13:16,17

IBM INVENTS THE "TALKING COMPUTER"

IBM has also invented a talking computer. It is called the "IBM System/7, Audio Response System." According to IBM's "General Information Manual" the computer has its own vocabulary; page 12 says:

"IBM Program Number 5799 WHH provides a female voice, English vocabulary of over 1,000 words in digital form. . ."

The computer actually does the speaking. Page 6 explains how this works:

"The Audio Response System uses a digitized vocabulary, using program number 5799 WEA. This digitized audio is sent through the TPMM/TPMF to the Audio Response (ARU) card as a continuous bit stream. The ARU converts this bit stream to audio signals that are transmitted through a 403 or 407A type data set or directly to a customer device."

A man-made machine that can actually speak, unbelievable? Astounding? or just another fulfillment of Prophecy? Remember Revelation 13:15?

"And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

So the time draws nearer when people will be controlled by machines, controlled by the "false Messiah."

XI. THE FEDERAL GOVERNMENT IS GOING ALL E.F.T. TOO

The Government is shifting over to Electronic Transfer of Funds for its business. The Gadsden Times, Gadsden, Alabama, March 9, 1976 reported:

"ELECTRONIC CHECK DEPOSITING WILL BE EXTENDED NATIONWIDE"

"The electronic deposit of Social Security checks into savings and checking accounts will be extended nationwide by the end of the year (1976) . . . a Treasury Department official says . . . The new deposit system eliminates the paper check entirely."

The article tells of plans for the future:

"Eventually, all regular federal payments will be included in the system, which is part of an over-all trend toward electronic banking."

With the Federal Government going totally E.F.T. as well as Bank and Financial



ILLIAC IV MONSTER COMPUTER

institutions that will put everyone into the system whether they want to or not, just like the Bible says:

"And he causeth all, . . . to receive a mark in their right hand or in their foreheads: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Revelation 13:16,17

Will the government use the 666 of the "false Messiah"? Apparently they already are. A recent I.R.S. publication, EMPLOYER'S TAX GUIDE, Circular E (Supplement), December 1977 has a very interesting paragraph on page 6:

"Box 12 - IRA codes for IRS use. If Box 6 is an IRA payment, enter 666. Identify the kind of payment by showing one of the following code numbers after 666: 0 for normal; 1 for premature (other than for disability or death); 3 for disability; 4 for death; and 6 for other. (For example, 6663 for disability.)"

"IRA" stands for "Individual Retirement Allowances." So everyone that has an Individual Retirement set up for them with their employer and not through Social Security will have to have the 666 on the account number. Interesting to say the least! The 666 is beginning to appear in very interesting and strategic locations both in the private and government sectors of everyday life.

XII. MONSTER COMPUTERS AND GOVERNMENT CONTROL

Even though all buying and selling is soon to be done electronically how could one person or system control it all? With the use of monster computers already in operation it will soon be possible. National Geographics, November, 1970 tells of computers so powerful that they can be used by governments to turn their citizens into slaves like in the Dark Ages. (page 631)

"Dr. Jerome B. Wisner, Provost of MIT, has said that the computer's potential for good, and the danger inherent in its misuse exceed our ability to imagine. Wouldn't that be the worst it could do - to become an instrument of tyranny, propelling mankind into a new Dark Age?"

It shows pictures of a monster computer

being developed in 1970 called ILLIAC IV. The caption above the picture tells us:

"ILLIAC IV, when completed, will perform a billion operations a second and may rival in capacity all other computers combined."

What an awesome capability, A BILLION OPERATIONS A SECOND, with only 4 billion people on earth it is easy to see how a computer can be used to control the buying and selling of every individual. Two years ago Control Data, a large Minneapolis firm, unveiled their new super computer called Star 100. According to the Minneapolis Tribune, September 16, 1976, the Monster Computer has fantastic capabilities:

"Control Data's Star-100 computer could store the names and addresses of every person in the United States, the company says. The computer can operate at a speed of nearly 100 million results per second."

With 230 million people in the U.S. that means that Star-100 has the capability of recording, or controlling the buying and selling of every person in the U.S.A. if we all bought or sold something every 2½ seconds. The article's headline is equally interesting:

"CONTROL DATA SUPER-COMPUTER CONNECTED TO GLOBAL NETWORK"

A dozen of these monster computers linked through Satellite Communications, could easily control the buying and selling of every individual on earth. It seems evident that the Economic Power Base for the kingdom of the "false Messiah" is developing rapidly.

XIII. WORLD WIDE BANKING SYSTEM SET UP

Communications News, June, 1977 told of the World-wide banking system being set up by Bank of America. Page 70 reads:

*"BANK OF AMERICA ADDS ASIAN
LINK TO WORLD TELE-
COMMUNICATIONS NETWORK"
First World Wide Bank System:*

"The new link to Asia makes Bank of America the first bank to have a worldwide



JERUSALEM BUSES WITH "666"

centralized interactive computer system, the bank said."

The article tells of the world-wide Satellite Communications Systems being used by the Bank of America. With such a satellite system the supercomputers like Illiac IV and Star-100 could be used to con-

trol the economics of the whole world. So the world moves rapidly closer to the time of the "false Messiah" using the FOUR POWER BASES; Military - Political - Religious - Economic, that are already developing, to control all the people in the world.

XIV. THE MARK OF THE BEAST (666) ALREADY IN JERUSALEM?

Daniel tells that the "false Messiah" will break the covenant with Israel and desecrate the Temple in the midst of the 7-year period of time of "Jacob's Trouble."

"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate . . ." Daniel 9:27

The "false Messiah" will rule the world from Jerusalem, and already Jerusalem is very familiar with the number '666.' In Jerusalem today there are hundreds of buses, taxis and commercial vehicles with license numbers beginning with the "666." Since the Bible tells that the number of the "false Messiah" will be "666," and that he will rule from Jerusalem, this can't be dismissed as a coincidence. So time draws closer to the coming DECEIVER who will plunge Israel and the world into suffering and chaos. Israel's only hope is the return of the true Messiah at the end of the 7-year tribulation. ■■■

ISRAEL'S MESSIAH COMING SOON!

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Isaiah 59:20

The long-awaited Messiah of Israel is coming soon! The prophecies of the Hebrew Bible are pointing to his soon coming. Things happening in the Middle East, Europe, and the nations of the World, were all clearly prophesied to be happening at the time of the Messiah's return to the earth to save Israel from destruction, and to establish the Everlasting Kingdom of Righteousness promised to Israel and David.

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." Psalms 89:34-37

These Bible prophecies clearly pointing to the soon return of the Messiah of Israel are more accurate accounts of the events happening in the world today than the daily newspapers.

I. THE PROPHECIES OF ISRAEL'S RESTORATION

Isaiah was given many prophetic revelations about Israel's future. He foretold Israel's first destruction by Babylon over 100 years before it happened;

"And Isaiah said unto Hezekiah, Hear the word of the Lord. Behold, the days come, that all that is in thine house, and that which thy fathers have laid up in store unto this day, shall be carried into Babylon: nothing shall be left, saith the LORD." II Kings 20:16, 17;

and the first restoration as the Jews are sent back to form the nation by the decree of Cyrus, the king of Persia;

"That saith of Cyrus, He is my shepherd, and shall perform all my pleasure: even saying to Jerusalem, Thou shalt be built: and to the temple, Thy foundation shall be laid." Isaiah 44:28

Isaiah accurately prophesied these events over two centuries before they happened. Even more amazing were Isaiah's prophecies of the Second restoration of the nation;

"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, . . . and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isaiah 11:11, 12

The prophets saw that Israel would be destroyed and restored twice. Ezekiel saw the Lord bringing back His people, after the second destruction, from all the nations of the earth;

BY Bud Hunter

" . . . Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: . . ." Ezekiel 37:21-22

This regathering would be just before the Lord returned from heaven to dwell in the rebuilt temple in Jerusalem.

"Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My Tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Ezekiel 37:26-28

The Lord will come back to save Israel from the "heathen" who are trying to destroy her in the last days. In Ezekiel 38 He identifies the "heathen" as a nation to the North of Israel.

"Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophesy against him," Ezekiel 38:2

The word "Chief" is the Hebrew word ROSH, which is still used in some modern languages for Russia. Meshech is just the ancient form of the word Muscovite, the founders of Moscow. Tubal's descendants founded Tobalsk in Asiatic Russia. The prophet clearly identified the "heathen" enemy of Israel in the last days to be the Communist-ruled nation of Russia, who would use the Arabs, Israel's enemies, as its allies in attempting to destroy Israel.

Each time the Arabs have gone to war against Israel, Russia has become more and more involved, even threatening in the Yom Kippur War of October 1973 to send in soldiers to fight against Israel. The Russians have a huge Naval Fleet operating in the Mediterranean and the Indian Ocean backing the Arabs against Israel, again like Ezekiel said, "...and be thou a guard unto them."

Ezekiel was telling us that in the Last Days when the Jews were regathered to their land and became a nation again, they would have a "heathen" enemy that would arm the Arabs around them in an attempt to destroy them. Then their Messiah, The Lord, would return from heaven, destroy the nations of the world, and establish His everlasting Kingdom. We are living in the days when these prophecies are coming to pass.

II. GOD'S AMAZING TIMETABLE

It is thrilling to see the Time Table of God's dealing with Israel.

THE 30-YEAR TIME SPANS (Chart #1)

NOVEMBER 1917, THE BALFOUR DECLARATION allowed the Jews, who had been wandering for 1847 years, to go back to their home land.

NOVEMBER 1947, THE U.N. MANDATE allows the Jews to re-establish the nation of Israel and govern themselves. Formed in the midst of war and turmoil, exactly as the Prophet Ezekiel had said;

"After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them." Ezekiel 38:8

The new nation struggles for 30 years to keep from being destroyed by its Russian-backed Arab neighbors. Then in:

NOVEMBER 1977, another 30-year span, the first Arab leader ever to admit that the nation of Israel has a right to exist goes to Jerusalem calling for peace. Anwar Sadat's bold and dramatic peace initiative took the world by surprise but Ezekiel had shown that there would be a peace agreement between Israel and its enemies at the time that Russia would move into the land to try to destroy Israel. In verse 11 he confirms it;

"And thou shalt say, I will go up to the land of unvalled villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates." Ezekiel 38:11

Three very significant and dramatic things happened with Israel, all in November, 30 years apart. Are these 30 year spans significant? The Scriptures will shed light on the question. In Bible days a person had to be 30 to be considered mature and self-governing. Why? Several reasons become evident when we look in the Hebrew Bible.

FIRST: Genesis 11 gives the genealogy from Shem down to Abraham, and we see that almost all of Abraham's ancestors were 30 or older when they had their first born son. The only one who was not was Nahor, Abraham's grandfather, and he was 29.

SECOND: In Numbers 4 the Levites all had to be 30 years old before they could minister in the Tabernacle. A sign of maturity.

THIRD: Then David, Israel's most important King because the Messiah is to sit on the Throne of David, was 30 when he was anointed to the throne. *II Samuel 5:4*

So the 30-year spans take on a new significance. Could this be why the Jews had to wait 30 years from November 1917 to November 1947 before they had the right to establish the nation of Israel and be self-governing? Could this also be the reason they had to wait another 30 years till November of 1977 before any of their neighbors would be willing to recognize them and call for peace?

THE THIRTY YEAR TIME SPANS BECOME DOUBLY SIGNIFICANT (Chart #1)

Chart #1

30 YEAR SPANS

1. Ezekiel 37:21	2. Ezekiel 37:22a	3. Ezekiel 38:8-11
BALFOUR DECLARATION	UN MANDATE	SADAT "PEACE"
1917	1947	1977
BOLSHEVIC REVOLUTION	DEAD SEA SCROLLS	UN 131-1
Ezekiel 38:1-8	II Kings 22:8-13	Zechariah 12:2-3

When we look at some other significant events that happened simultaneously in these 30-year spans they become doubly significant.

NOVEMBER 1917: The BALFOUR DECLARATION allowed the Jews to go back to their ancient homeland, as the BOLSHEVIC REVOLUTION turned Russia into a Communist slave camp of Atheistic Heathenism. Ezekiel prophesied that when the Jews returned in the latter years they would have a "heathen" enemy to the north who would arm the Arabs and attempt to destroy them. Now the Jews are allowed for the first time in 1847 years to go back to the land of their ancestors the very same month that the nation to the north becomes a "heathen" nation.

NOVEMBER 1947: Then 30 years later as the U.N. MANDATE allows for the re-establishment of the nation of Israel, on almost the same day in late November, 1947, Professor E. L. Sukenik, of the Hebrew University in Jerusalem, is shown the first of the DEAD SEA SCROLLS to be viewed by any Jew in 1877 years. Those scrolls had been placed in the caves of Qumran by the Essene scholars in 70 A.D. while Titus was destroying Jerusalem. God kept those sacred scrolls of the Bible hidden in those caves for 1877 years, though the entrances to the caves were never sealed and are easily visible from the shore of the Dead Sea, hundreds of yards away, until 1947 when the Jews were given the right to be a nation again.

NOVEMBER 1977: Another 30 years go by and the U.N. is voting 131 to 1 against Israel at the same time that ANWAR SADAT is getting ready to make his historic visit to Jerusalem to call for PEACE. Ezekiel had prophesied that there would be a peace agreement in the Middle East at the time that all the nations of the world come against Jerusalem to battle. Zechariah also tells us of this time;

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

Anyone aware of current events can see the world's nations turning against Israel today as prophesied.

The significance of these dramatic events happening simultaneously, cannot be overlooked as just coincidences. God does not work by coincidences but according to His determined plan.

"Known unto God are all His works from the beginning of the world."

THE FIFTY (50) YEAR SPAN (Chart #2)

Another specific time span in God's dealing with Israel becomes significant; Leviticus 25: God's Law of the Sabbath of the Land, and the Jubile.

Chart #2

THE 50 YEAR SPAN

BALFOUR
DECLARATION
1917

UN
MANDATE
1947

Daniel 9:26-27
Luke 21:24-32
JERUSALEM
LIBERATED
1967

50 YEARS

"And the Lord spake unto Moses, . . . When ye come into the land which I give you, then shall the land keep a sabbath unto the LORD. Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of the rest unto the land, a sabbath for the LORD. Leviticus 25:1-4

They had to let the land rest every seventh year as a Sabbath unto the Lord. Then when seven Sabbaths had gone by they were to have a Jubile.

"And thou shalt number seven sabbaths of years unto thee, . . . and the space of the seven sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubile to sound on the tenth day of the seventh month, in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof: it shall be a jubile unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." Leviticus 25:8-10

The most important part of the JUBILE was that every Jew had to go back and live on his original possession (inheritance). The Lord did not allow them to sell their land inheritance, only to rent or lease it until the Jubile. Then every one had to go back and live on his original inheritance. Could this be the reason the Jews were allowed to go back to the "promised land" in 1917 but didn't get back the most sacred part of their inheritance, Mt. Moriah-Old Jerusalem until 1967, 50 years later, a Jubile? Ezekiel prophesied that when the Messiah comes to save Israel from the "heathen" that Israel would have Mt. Moriah back as its possession so the Temple could be rebuilt and the Messiah rule the world from His "everlasting" sanctuary (Ezekiel 37:26-28). And now they have it back, Mt. Moriah-Old Jerusalem, just 50 years after they are allowed to go back to the land. Since Ezekiel prophesied that after coming back and becoming a nation again the Jews would have a King, their Messiah, are they ready for their coming King now that they have Old Jerusalem back? Not until the "Time of Jacob's Trouble" is completed. Jeremiah tells of this time in Chapter 30:7,10-11

"Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out

of it . . . I will save thee from afar, and thy seed from the land of their captivity . . . " " . . . Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished."

Things are certainly pointing to the starting of the "Time of Jacob's Trouble" which will end at the coming of the Lord, the Messiah, to earth to save Israel from all the nations of the earth.

III. THE MESSIAH IDENTIFIED IN THE HEBREW BIBLE

Who is this coming Messiah? Will there be any way to recognize and identify him? The same Hebrew prophets that tell of His coming also tell us who He is and how to recognize him.

FIRST: HIS GENEALOGY WILL HELP US IDENTIFY HIM

1. He will be of the seed of Abraham. God told Abraham on Mount Moriah, "And in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Genesis 22:18

2. Of the nation of Israel, and the Tribe of Judah. Jacob (Israel) prophesied, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Genesis 49:10

3. Of the seed of David. God promised David that his Throne would be the Messiah's everlasting Throne.

"I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations." Psalms 89:3-4

Jeremiah tells of the Messiah's coming kingdom.

"Behold, thy days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS" Jeremiah 23:5,6

The Messiah will be a Descendant of Abraham, Isaac, Jacob (Israel), Judah, and David.

SECOND: THE PROPHETS IDENTIFY HIM AS THE LORD HIMSELF

1. Zechariah tells us that the Messiah who will come to save Israel is the Lord Himself.

"Behold, the day of the LORD cometh, . . . For I will gather all nations against Jerusalem to battle; Then shall the LORD go forth, and fight against these nations, . . . And his feet shall stand in that day upon the mount of Olives, . . . and the LORD my God shall come, and all the saints with thee." Zechariah 14:1-5

He then shows the Messiah's kingdom, as clearly being ruled over by the Lord Himself, the Messiah.

"And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one." Zechariah 14:9

2. Isaiah also identifies the Messiah as the Lord God Himself.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 9:6,7

3. Jeremiah tells us He is the righteous Branch of David and His name would be called, " . . . THE LORD OUR RIGHTEOUSNESS." Jeremiah 23:6

4. The Messiah reveals Himself as Israel's Redeemer and identifies Himself as the Lord God in Isaiah 48:16,17.

"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the LORD GOD, and his Spirit, hath sent me. Thus saith the LORD, thy Redeemer, the Holy One of Israel; I am the LORD thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

This statement poses a serious question. The prophets have very clearly identified the Messiah to be the descendant of Abraham, Isaac, Jacob, Judah and David, and yet they have also identified him as the Lord Himself. How can this be possible that the Messiah be both the descendant of man and the Lord God at the same time? Remember, God is omnipotent, He is all powerful and can do anything. The answer to this searching question is found as the prophets tell us of the Messiah's coming to the earth.

THIRD: HIS COMING TO EARTH WAS CLEARLY PROPHESED

1. He would be BORN. Isaiah tells of this wonderful birth of the Messiah.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be

called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." Isaiah 9:6,7

2. Where will He be born? The prophet Micah tells us.

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

Descending from Judah and David we see that He would be born in Bethlehem, the city of David in Judah. Micah clearly identifies him in the same verse as the one, "... whose goings forth have been from of old, from everlasting." The only one who has been from everlasting is the Lord God himself.

3. Who will He be born to? The prophet Isaiah tells us:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." Isaiah 7:14

Why will He have to be born of a virgin? Because the Messiah is The Lord Himself. God is His Father not man. Proverbs 30:4 tells us of God's Son;

"Who hath ascended up into heaven, or descended? who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?"

So now we can see why He has to have a virgin birth, and His name has to be Immanuel (God in Man).

4. Then the Messiah is the virgin born Son of God, Immanuel (God in Man). David identified Him clearly in Psalms 2:7,12

"I will declare the decree; the LORD hath said unto me, Thou art my Son; this day have I begotten thee."

"Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him."

David tells us that the Messiah is the only "begotten Son of God," the Redeemer who will bless (save) all who trust Him, and those who don't will perish. Could God have a Son when in Deuteronomy 6:4 Moses said,

"Hear, O Israel: the Lord our God is one Lord:"

If we study this tremendous statement, the SHEMA, we find some amazing things about God.

**"SHEMA ISRAEL, ADONAI
ELOHENU, ADONAI, ECHAD"**

1. What does the SHEMA prove about God? For some who use the SHEMA it is

supposed to prove that God is one, a singular being, hence He could not have a Son or Spirit even though the prophets have already shown us that God does have a Son and Spirit (Psalms 2, and Isaiah 48). Is this a glaring contradiction in the Hebrew Bible? Not at all because the very SHEMA itself shows us that God, Elohim, is a UNITY in PLURALITY. The Hebrew word Elohim is plural, but it is a PLURALITY IN UNITY. The "ELOHENU" of the SHEMA is "OUR GOD." The "nu" at the end of the word means "our" and is attached to a word to indicate that the word is plural. The ADONAI, The Lord, is also a plural word. So the SHEMA clearly identifies God as a plural unity. The final word in the SHEMA is ECHAD and this settles it once and for all because ECHAD is a "compound unity," meaning "several or many in one."

2. There is another Hebrew word for "one" in the Hebrew Bible. The word is YACHID and it is an absolute unity, meaning absolutely and indivisibly one. This word "YACHID" is used hundreds of times in the Hebrew Bible and means absolute unity, yet it is never one time used to describe the "oneness" of God. God's "oneness" is described by the word "ECHAD" which is a UNITY IN PLURALITY" everywhere it is used in the Hebrew Bible.

There is a lot of confusion today in millions of Jewish minds about the two words "yachid" an absolute unity meaning "the only one" and "echad," a compound unity meaning "several in one." This confusion, to a great extent, is due to the famous Rabbi-Philosopher Maimonides, who is of great stature otherwise. Maimonides took the Hebrew word "echad," which describes the "compound unity" of God, and substituted the unscriptural "yachid" for his definition of God's unity. He did this without any justification from the Word of God and caused endless confusion and misunderstanding. Remember the "oneness" of God is always described by "echad" in the Hebrew Bible, meaning "several in one," a "compound unity."

3. Was this a new concept to Moses? Not at all for the very first verse in the Bible, Genesis 1:1, gives the name of God as "ELOHIM" and it is plural. Moses understood Elohim as plural because he used

plural verbs and plural pronouns in describing God's work of creation.

"Elohim said, let us make man in our image, after our likeness." Genesis 1:26

"And the Lord God said, Behold, the man is become as one of us." Genesis 3:22

Here in the very beginning God uses plural verbs and plural pronouns to describe Himself and His work, and Moses faithfully recorded it exactly as God revealed it to him.

So the very first name for God, found in the Bible is Elohim and it is PLURAL. EL is the singular form, but ELOHIM, THE PLURAL FORM, is most numerous. So there is no conflict in God having a Son and a Spirit and the three of them being one, a compound unity.

4. Isaiah clearly saw the three persons of the GODHEAD in God's own revelation about Himself. In Isaiah 48:16,17 it says,

"Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the LORD GOD, and his SPIRIT, hath sent me. Thus saith the LORD, Thy Redeemer, the Holy One of Israel; I am the LORD Thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go."

Here the Messiah Redeemer is clearly identified as "The Holy One of Israel," the "Lord thy God," and He is sent by "the LORD GOD" and "his Spirit." Clearly showing that God, Elohim, is Father, Son, and Holy Spirit. Hence the doctrine of the Tri-unity is not some heresy dreamed up by the writers of the New Testament but is a clear teaching of the Lord Himself as He revealed Himself to Moses and the Hebrew prophets.

The Tri-unity is shown again in Isaiah 61:1, a clearly Messianic verse.

"The Spirit of the Lord GOD is upon me; because the LORD hath anointed (Moshiach-Messiah, the anointed one) me to preach good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound;"

The prophets have clearly identified the Messiah as the Son of God, and God as a



ONE OF THE QUMRAN CAVES THAT HELD THE DEAD SEA SCROLLS

Tri-unity. With all of these clear revelations in the Hebrew Bible why then did not the Nation of Israel and its leaders accept the Messiah, The Lord Jesus, when He came the first time? Because they did not realize that the Messiah was to come TWICE. The FIRST time to be the "Suffering Messiah" to make Atonement for the sins of the people, and the SECOND time to be the ruling and conquering King who would establish the Everlasting Kingdom.

IV. A SUFFERING MESSIAH PROPHESED

Isaiah had not only seen that the Messiah would come to the earth as the virgin-born Son of God (Isaiah 7:14, 9:6,7), but he also saw the Messiah's rejection and suffering. In Isaiah 53 he tells us;

"Who hath believed our report? and to whom is the arm of the Lord revealed?" . . . He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not . . . But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed . . . when thou shalt make his soul an offering for sin, he shall see his seed, He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities . . . and he bare the sin of many, and made intercession for the transgressors."

Isaiah saw that "The Lamb of God" would die as a substitute for sinners so that they could be justified (saved) by His atonement. Just as Abraham had prophesied centuries before on Mount Moriah;

" . . . God will provide himself a lamb for a burnt offering (sacrifice)." Genesis 22:8

God had provided his only begotten Son, Yeshua, to be the "Lamb of God, which taketh away the sin of the world." When Jesus, the Messiah, died on the cruel cross on Golgotha (the north end of Mt. Moriah) He was not only fulfilling the many prophecies of the Hebrew prophets, but He was dying in your place and mine so that we could be saved from our sins

and eternal separation from God. Though both comings of the Messiah are clearly prophesied in the Hebrew Bible, the leaders could not bring themselves to see anything but the glorious coming of the Messiah to establish the "Kingdom." They looked upon themselves as not needing a Saviour from sin but only from Rome, hence they did exactly what the prophets said they would do. They rejected their Messiah the first time He came.

V. THE MESSIAH'S FIRST COMING AND REJECTION FORETOLD BY THE PROPHETS

While Daniel was in Babylon, the Lord gave him the amazing prophecy of the Messiah's first coming, His rejection by the nation, and the second destruction and desolation because of their rejection of their Messiah. Daniel 9:25,26 says,

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

Why were they in Babylon? Because the nation had rejected the Law of the Sabbath given in Leviticus 25 and had desecrated the Temple in Jerusalem. II Chronicles 36:14-21 tells us:

"Moreover all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, . . . But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary. And they burnt the house of God, and brake down the wall of

Jerusalem, and burnt all the palaces thereof with fire. . . And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: To fulfill the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her sabbaths; for as long as she lay desolate she kept sabbath, to fulfill three score and ten years."

For 490 years, since the establishment of the Kingdom in the days of Saul and David, Israel had failed to keep the Law of the Sabbath of the Land (Leviticus 25:1-7) to let the land rest every 7th year. They owed the Lord 70 years of rest for the land and had to pay it in Babylonian captivity. But what did Israel do that caused them to lose the land for so many centuries since the Second time of destruction and captivity in 70 A.D.? Daniel makes it very plain in his amazing prophecy of Daniel 9:20-27. After Daniel's prayer about the sins of the nation and concern for its restoration God sends the Angel Gabriel to Daniel to tell him that He is not through with Israel. He has a determined period of time in which He will deal with Israel to restore them and redeem them. Just as they had rejected the Law of the Sabbath of the Land (Lev. 25:1-7) for 490 years, now Daniel finds out that God will deal with them for another 490 years in bringing about their restoration and redemption.

"Seventy weeks" (the English word "weeks" is the Hebrew word Shabua, here meaning weeks of years hence we see 490) are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy." Daniel 9:24

The Babylonian captivity would end and God would restore Israel in a period of 70 weeks of years, 70 times 7 years—490 years, to match the 490 years that they had a king and rejected the Law of the Sabbath of Land Rest. They would not have a king again until the end of the 490 (70's) years and then the "most Holy" would be "anointed" (the Hebrew word is Moshiah — the Messiah would come to be their King).

Daniel also found out this time span 70-7's, 490 years, would be divided into three sections. First, the 7-7's or 49 years, then the 62-7's or 434 years, then finally the last 1 or 7 years making the total of the 70-7's equaling the full 490 years of restoration. He also found out when this determined period would start; verse 25 tells us:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven sevens, and three score and two sevens: the street shall be built again, and the wall, even in troublous times."

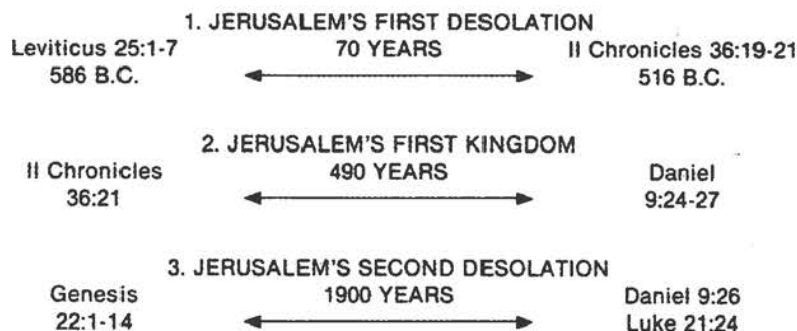
This is a fantastic prophecy for God told Daniel exactly how long it would take to rebuild the city, (49 years, which is exactly how long it took) when the rebuilding



"AND I WILL BRING AGAIN THE CAPTIVITY OF MY PEOPLE OF ISRAEL, AND THEY SHALL BUILD THE WASTE CITIES, AND INHABIT THEM;..." Amos 9:14

Chart #3

GOD'S AMAZING TIMETABLE



would start, and when the Messiah would come to that rebuilt city, 434 years after the 49 years of the rebuilding time. Nehemiah received the commandment to go back and rebuild the city in 445 B.C. and it took them until 396 B.C. to accomplish the task exactly as Daniel had prophesied. Another amazing thing happened 434 Jewish Years (360 days long) later, when the Messiah of Israel, the Lord Jesus, came into Jerusalem riding on the donkey colt just as Zechariah had prophesied:

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." Zechariah 9:9

Would the nation of Israel receive their promised Messiah the first time He came? NO! They would not, for in Daniel 9:26 the prophet tells us:

"And after threescore and two sevens (The second time division of the 70-7's) shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined."

Notice carefully that the Messiah would be cut off and then the city of Jerusalem and its 2nd Temple would be destroyed and lay desolate for a determined period of wars and desolations. This prophecy was fulfilled exactly. Jesus, the true Messiah of Israel, was rejected by the leaders and the nation, and was cut off (crucified). Then the Romans destroyed the city and the Sanctuary (Temple) in 70 A.D. and the city of Jerusalem was trodden down of the Gentiles until 1967 when the Lord let the new Nation of Israel liberate the old city in the 6-day war. The significant thing is to see that Daniel knew that the Messiah would come after the city was rebuilt, would be rejected and cut off, then the city and Temple would be destroyed the second time. This proves without any question that Jesus of Nazareth has to be the Messiah.

Remember there were 70-7's that would have to be completed before the Kingdom

of Righteousness would be set up and the Most Holy would be the anointed (Messianic) King of Israel in the Everlasting Kingdom. Since the Messiah was cut off at the end of the 69th seven, then there is one seven left for God to deal with the nation of Israel and at the end of that seven year period the Messiah, the Lord Jesus, will return and save Israel when He destroys all the nations of the world at Armageddon.

It is clear now to see why Israel and Jerusalem have had so much suffering. They rejected the Law of the Sabbath (Leviticus 25:1-7) and saw the city and Temple destroyed the first time. Then they rejected the Lord of the Sabbath, Messiah Jesus, exactly as the prophets had said, and saw the city and Temple destroyed the second time in 70 A.D. and its long desolation because of rejecting their Messiah. Anybody who believes the Hebrew Bible and sees these prophecies about the Messiah will have to believe that Jesus really is the Messiah of Israel, and that He is coming again.

Now we see another significant set of time spans being duplicated in God's dealing with Israel.

VI. JERUSALEM'S DESOLATIONS WERE FOR DETERMINED TIME SPANS (Chart #3)

1. THE FIRST DESOLATION: 70 YEARS:
 A determined time span because they had rejected the Law of the Sabbath. (Leviticus 25 and II Chronicles 36:21).

2. THE FIRST KINGDOM: 490 YEARS:
 The time that they had a king and rejected the Law of the Sabbath, now had to be duplicated before they could have a king again. Daniel prophesied 70 periods of 7 years before the "most Holy" would be anointed. During this time span the Messiah would come the first time and be rejected and cut off (crucified) at the end of the 69 periods of 7 years (483 years after Artaxerxes Commandment) and the city and Temple would be destroyed a second time and be desolate for a "determined" period of time in its Second Desolation.

"And after threescore and two sevens shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the

sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined." Daniel 9:26

3. THE SECOND DESOLATION: 19 CENTURIES: From the time that Titus put his siege around the city of Jerusalem in the year 67 A.D. it was nineteen centuries of Gentile control until 1967 when the city went back to Israel in the Six Day War. Daniel's prophecy revealed this also was a "determined desolation." Why? Because from the time of Isaac who had been on Mt. Moriah with his father Abraham and had seen the Place of Redemption, to the coming of the Messiah, was 19 centuries. So the nation lost the Holy Mount Moriah for 1900 years because they rejected the "Lord of the Sabbath" right on that Mountain and crucified Him.

With the Second Desolation over and the city of Jerusalem back in the hands of the nation of Israel, and all the other prophecies pointing to the soon return of the Messiah of Israel we come to an amazing prophecy about the Messiah's coming and Israel's reaction to Him.

VII. THE TRUE MESSIAH COMES TO SAVE ISRAEL

"In that day shall the LORD defend the inhabitants of Jerusalem; . . . And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem." Zechariah 12:8,9

Will the true Messiah's coming bring great rejoicing after all the suffering?

"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son . . . In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, . . ." Zechariah 12:10-12

Instead of rejoicing: a time of great mourning? Why? The reason is clearly given in verse 10:

"... and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn."

The mourning is because they realize who their true Messiah really is. The one that was rejected the first time he came and was "PIERCED" by his own nation Israel. When the people see him one will ask him:

"And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Zechariah 13:6

David told of the Messiah's rejection and crucifixion in the 22nd Psalm 1,000 years before it happened:

"... the assembly of the wicked have inclosed me: they pierced my hands and my feet." Psalms 22:16

(Con't. page 13)



by Mark Robinson

As a young Jewish man, many times Gentiles would remark to me, on finding out about my Jewish heritage, that I was one of God's chosen people. Although taking much pride in this fact, I was ignorant of why God had chosen the Jewish people. It wasn't until years later, after believing in the Messiah and studying the Bible, that I learned why God had chosen the Jewish people and for what purpose.

It is written in Deuteronomy 7:6, "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." God chose the Jewish people to do a number of different things, and thus be a special people to Him. "What advantage then hath the Jew? . . . Much every way: chiefly, because that unto them were committed the oracles of God" (Romans 3:1,2). It was through the Jewish people that God gave man His revelations and through them that man could learn of God's purpose for his life. God chose the Jewish people to tell the world of Himself (Isaiah 43:10).

As we look further into God's reason for choosing the Jewish people we see that "the Lord did not set His love upon you, nor choose you because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondsmen, from the hand of Pharaoh king of Egypt" Deuteronomy 7:7,8). We see from this passage that God loved them. He had promised to Abraham in the very beginnings of the Jewish nation that "In thee shall all families of the earth be blessed," and because of this oath that He had sworn to keep with Abraham, Isaac and Jacob's seed, He delivered them from Egyptian bondage and has kept them a distinct people for thousands of years. Is not this the answer why the Jews, although the most afflicted, persecuted people in history, still exist today? God made a promise to the Jewish people and He is keeping that promise.

WHY ALL THE SUFFERING?

One might ask if God has chosen the Jewish people and loved them so much, why have they had the problems and troubles that have plagued them throughout history? Why did God allow such things as the Babylonian captivity of Jerusalem, the destruction of Jerusalem in 70 A.D. by Titus and his Roman armies, the crusades, and the holocaust? Why are the Jews persecuted and made to suffer so much? God tells us in His Word, thus saith the Lord: "If thou wilt not observe to do all the words of this law that are written in this book . . . then the Lord shall scatter thee among all people, from the one end of the earth even unto the other . . . and among these nations shalt thou find no ease, neither shall the sole of thy foot have rest . . . and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life . . . my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us? And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods" (Deuteronomy 28:58,64-66; 31:17,18).

God has loved the Jewish people with an "everlasting love," but because of our unfaithfulness in following Him and doing His work, we have brought this suffering upon ourselves. Because of our special relationship to God, we have a special responsibility to Him. God tells us in Amos 3:2 "You only have I known of all the families of the earth; therefore I will punish you for all your iniquities." God has always wanted to make Israel a great nation and the Jew a blessing to the world. The only nation and people to ever exist that could say that the God of the universe is their God and yet we forsook Him and followed after the deceitfulness of our own hearts. Is it any wonder that we Jews have been so afflicted throughout the cen-

turies? Even today most Jewish people don't follow the God of Abraham, Isaac, and Jacob but seek after their own desires and go about setting up their own system of righteousness.

MESSIAH TO COME

God also chose the Jews to be a blessing to all the families of the earth (Genesis 12:3). We see that this has been a reality in many different ways. Among the leaders in fields such as medicine, science, education, etc. have been Jews who have helped the cause of humanity greatly. But primarily, through the Jewish people would come Messiah. God chose the nation of Israel to bring the Messiah into the world that all people might be blessed in Him, ". . . and I will say to them which were not my people (Gentiles) Thou art my people; and they shall say, Thou art my God." (Hosea 2:23). Truly all people of the world, both Jew and Gentile, who have put their trust in the Messiah of Israel, Jesus Christ, have been blessed. They have forgiveness of their sins through His shed blood, a personal relationship with the God of Abraham, Isaac and Jacob, and a home in Heaven.

God chose the Jewish people to give us the Holy Scriptures that through them we might find the Messiah of Israel, Jesus Christ. Through the Jewish people, the Messiah came into the world that "whosoever believeth in Him should not perish, but have everlasting life." If we sincerely seek the truth, it becomes evident that our greatest mistake is that we have not accepted our own Messiah. As Isaiah said, "he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray, we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:5,6). Won't you receive Him and truly become one of the chosen people? God is waiting for each individual to turn to Him and accept His everlasting love. With mercy and longsuffering love He calls each of us.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (Matthew 23:37-39). ■■■

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NEWSLETTER

(PROPHECY NEWS EDITION)

1981

"Pray for the peace of Jerusalem: they shall prosper that love thee." Psalm 122:6

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Frank Eiklor, Editor

WHERE ARE THE OUTRAGED CHRISTIANS?

#71 January 1983

I am an outraged man. And I wonder - where are the outraged Christians? I have in my hand a summary report on anti-Semitic incidents in Massachusetts during 1982. Mind you, this is only the state of Massachusetts - only through part of November - and yet the report is over five pages long. I'm going to give you just a little taste of this garbage so you can see what's going on right here in our U.S.A.

January, 1982: (Framingham, MA.) An anonymous threatening phone call that starts out "Are you Jewish?" (Salisbury) "Jews are forbidden" written in German on machinery at work. February, 1982: (Lexington, MA.) Death threat directed to eighth grade student in the form of a written note. (Everett, MA.) Anti-Jewish harassment is directed at a Jew by fellow employees with these words: "We are watching you Jew...Swastika." Death threat is directed to a junior high school girl. She's called "kike" and threatened with swastikas and the words, "You will be killed soon." March, 1982: (Milton, MA.) Five sacred Torahs (the Word of God) and an Israeli flag are burned at a synagogue. (Marblehead, MA.) At a high school, anti-Semitic words are written on the back of a chair in front of a Jewish student "Jews _____" (four letter word), Hitler was right." (Boston, MA.) The words "Kill Jews" are written in black lettering on a trolley line. Again on the public transit line - the words "Six million lies." The words "Hitler is our future" written across Public Transportation.

Obscene phone calls and harassment to Jews are reported again and again. Included is a formation of high school gangs who harass Jews and blacks. And on and on it goes all the way through November. And remember, this is only in Massachusetts!

Meanwhile, at the same time, one nation is subjected to verbal abuse, the double standard and even the threat of annihila-

tion. That nation is Israel. The Jews are once again being stereotyped and persecuted. Every Jewish sin is pinned on Israel - and vice-versa. What's the matter with us Christians? Have we lost our sense of outrage? Or are we too busy enjoying our split-level homes, green lawns, three cars and gourmet food to care that much about people - so long as we're not hurt or deprived? The Jews are once again getting the "circle the wagons" mentality. They've hurt so long - and they're hurting again. They've been alone so long - will they be alone again?

I thought we Christians were supposed to care about people. Not just the Jews - but all people. I thought we had discarded the religion of Cain - you know, the "Am I my brother's keeper?" kind. I thought we had heard the living God and the Lord Jesus thunder once and for all that we are indeed our brother's keeper! I thought that true Christianity was involved, "good Samaritan" Christianity - the kind that makes every man my neighbor and his pain my own.

But let's go back to the Jews. I see Christianity involved in a two-way theological war. On one side are those of us who believe in a clear and definite distinction between Israel and the church as basic to any understanding of the Scriptures. In other words, we believers of this fundamental, literal interpretation of Scripture, believe that God has never abrogated His covenant or promises made to Israel and that the nation and people remain chosen for a special purpose and blessing.

On the other side are those good Christians who have bought the more liberal interpretation of Scripture pushed from around the time of Constantine until now. This view says that the church is now Israel and that Christians have taken over as "spiritual Jews" - with no more purpose for physical Israel or the physical offspring of Abraham, Isaac and Jacob. Obviously, I believe this view is totally unbiblical and has contributed enormously to anti-Semitism

in the past. However, that's not my fight at this moment. I accept the fact that there are these two views among Christians.

What I'm contending is that either way, you as a Christian should be forced by the very teachings of the Lord Jesus and the Word of God to protect the Jewish people when they are under attack and defend the right of Israel to survive as a nation. For the first Christian - the one who believes in the literal interpretation of Scripture in context - this should be easy. We're called to bless the Jews, pray for the peace of Jerusalem and extend mercy to Abraham's offspring. We claim that's what we believe. Why aren't we doing it?

And to you who believe that God has no more theological purpose for Israel and the Jewish people - how do you escape? Aren't the Jews people? Hasn't Israel been given its right to exist by the United Nations themselves? Do the Jews have any other homeland than that tiny piece of Middle East turf? Do they really have any other place to run - for history has sadly proven that they have indeed needed such a place over the past two thousand years.

Haven't they taken a denuded rock pile and through a sheer labor of love made it a productive little homeland able to sustain life? Even if you don't believe Israel is a miracle of God or the Jews a chosen people, how do you get around "Love your neighbor as yourself?" How do you get around "If any man sees his brother have need and shuts up his bowels of compassion from him, how dwells the love of God in him?" How do you get around "Let us not love in word, neither in tongue but in deed and in truth?" If you can't stand with the Jews because they are a chosen people - or Israel because it's a miracle nation then, dear Christian, you're forced to stand with them as "a people" and Israel as "a nation" - or you're in danger of being a hypocrite and totally devoid of the impartial love of Jesus Christ.

Yes, I am an outraged man. Outraged that we Christians can get so wrapped up in the pros and cons of theological argument that once again the Jews stand strangely alone and Israel is gleefully clubbed by those who look for any excuse to attack her - or to annihilate her. I only shared anti-Semitic incidents in Massachusetts. What about the other forty-nine states? If the church was really alive and alert - and scripturally allied with the people of the Book - Satan would tremble and anti-Semites

would grow timid. Heschel was right when he said: "Indifference to evil is more insidious than evil itself!" Where are the outraged Christians?!

Sonia Weitz is a holocaust survivor. She is also a dear friend of mine who lost 82 family members in Poland during Hitler's madness. Only Sonia and a sister survived. After interviewing this magnificent lady for two weeks on radio, I was so affected that I wrote the following poem:

ALONE

You gave the world so much;
The Scriptures that you shared,
The moral law to guide us
Out from our jungle of heathenism.
From you came our Savior's touch;
He who was born a Jew,
Who told of a golden rule
To love all men everywhere.
You preserved all that's true
Through prophets, priests and kings.
You answered God's call to give light
To the ends of all the earth.
Why did we stand silent
When you stood so all alone?

The yellow badge of shame
We should have torn off your chest..
Where were we as Christians
When they packed you in like cattle?
Why didn't we demand to board
Those trains and share your fate?
How could we have left you alone
At Auschwitz, Treblinka, Dachau;
When you shivered in the selection,
And cried when parted from your loved ones?
What inner dread did you feel
When you learned your showers hissed gas?
Was dying the worst that happened
Or was it that you knew no one cared?

Where was mankind when your bodies
Were placed in ovens of hate?
Your ashes that fell to the ground
Still cry for us to awake to your fears.
Where was the church at this time?
How could we have been so cruel
Not to have seen Jacob's children
Crying and sighing and dying alone?
You gave us so many treasures;
What did we give you in return?
Our greatest sin was not that you died
But that we left you all alone.

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June 14, 1983

Dear Rabbi Tanenbaum,

You were right to remind me. My trip to Australia intervened and then, frankly, I forgot. Anyway, thanks for letting me have these materials; I hope this delay in their return did not cause you any problems.

I'm on the eve of another departure, this one to Europe and, believe it or not, Israel, where I'll replace David Shipler for five weeks while he is on vacation. It's a nice chance for me. I expect to be back around the third week of August and at that time I'll become the Times' bureau chief at the U.N.

So, things change fast. Again, my thanks for your help with the Evangelicals story. I hope to be seeing you when I get back.

Sincerely,



Richard Bernstein

Chr'stian program pays homage to 'eretz Y'srae'

By Richard Lesner
Republic Religion Writer

Since Israel's birth in 1948, evangelical and fundamentalist American Christians have been among its staunchest supporters.

That support was reinforced Saturday night by the Rev. John Hagee, a 43-year-old "Bible oriented" Texas pastor, in his "Night to Honor Israel" at Symphony Hall in the Phoenix Civic Plaza.

"We support eretz Yisrael — the land of Israel — because the Bible supports it," Hagee told the predominantly Jewish crowd. "The U.N. may be confused about the borders of Israel, but God is not. I tell you that the boundaries of Israel are established by the sovereign act of God, and Israel will have them."

The audience, which almost filled Symphony Hall, saw a program produced, performed and funded by Hagee's non-denominational Church of Castle Hills of San Antonio, Texas.

Phoenix is the sixth city in the Southwest in which Hagee has presented his program.

A collection was taken and a check was presented to the local chapter of Hadassah, a Jewish women's organization that supports hospitals in Israel.

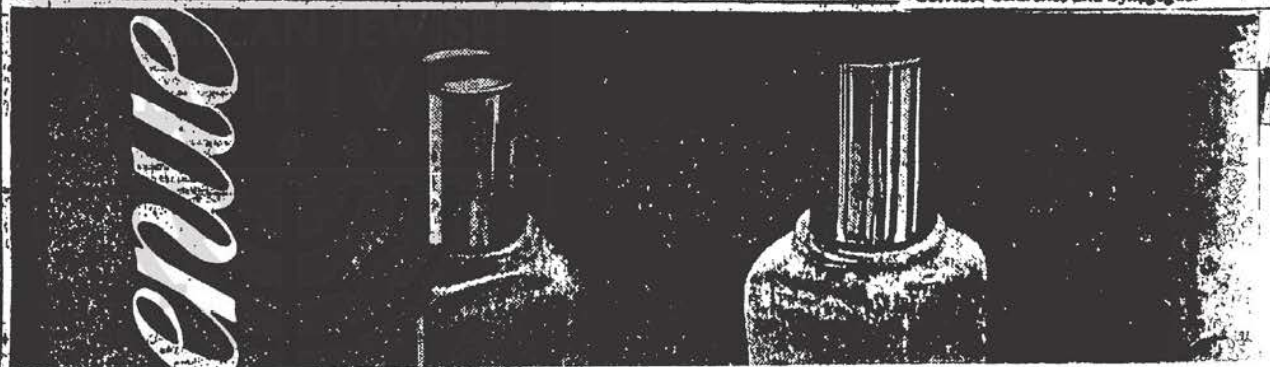
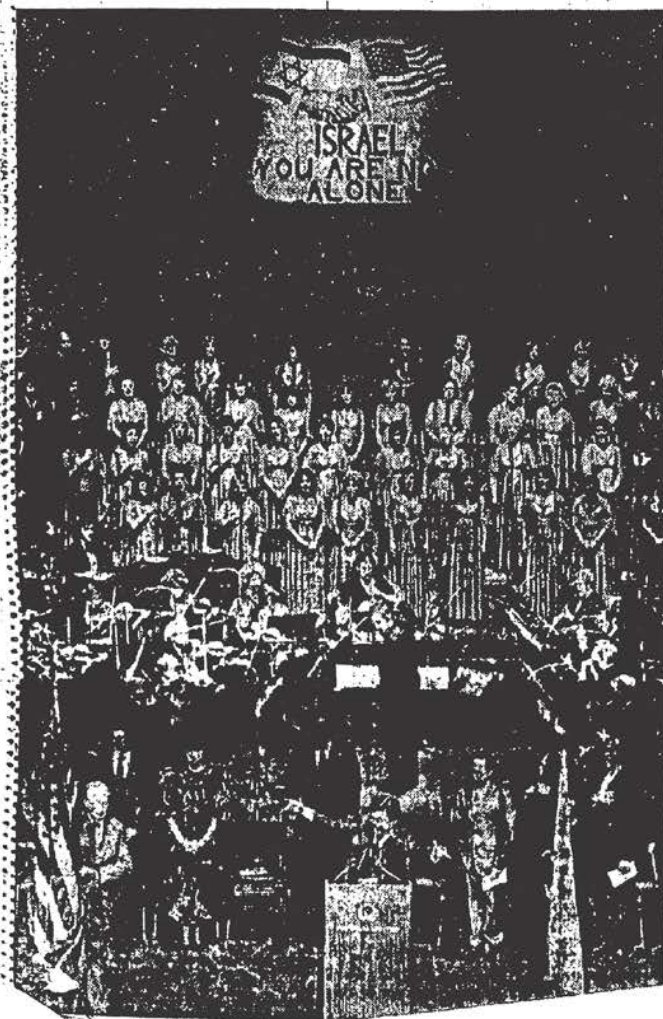
The program included the church's 70-voice choir and orchestra performing Israeli and American patriotic songs, a greeting by Phoenix Vice Mayor Ed Korrick, a statement by Los Angeles Israel Consul Yoram Ben-Zeev and music by Carol Reuven Taff of Phoenix's Beth El Congregation.

Hagee's keynote address, "Why Christians Support Israel," was interrupted several times with applause.

The Rev. William Smith of Phoenix's Shadow Rock Congregational Church said in his remarks that the program was not an expression of support for the current government of Israel or its policies.

Smith appeared on behalf of the North Phoenix Corporate Ministry, which had endorsed the program on the condition that such a statement be allowed.

The program also was endorsed by the National Conference of Christians and Jews, and the Central Corridor Churches and Synagogue.



TAV
EVANGELICAL MINISTRIES
P.O. BOX 281, ELVERTA, CALIFORNIA, 95626
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TERRIE RISENHOOVER
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JOE LOPEZ

The Editor
Commentary
165 E. 56th Street
New York, N.Y. 10022

RE: Response to Daniel Pipes' Article

Dear Editor:

It's hardly fitting for an evangelical hot tub salesman to critique, for the most part, the outstanding analysis of the rise of contemporary Muslim anti-Semitism done by Daniel Pipes of the University of Chicago. However, in light of the amazing progress that evangelical Christians (the Bible-believing type who adhere to the doctrine of the Second Coming) are making in dialogue with Israelis and American Jews, I find that to remain silent would be somewhat of a setback for both evangelicals and Jews.

Pipes has unwittingly aligned evangelicals with some of the most virulent strains of modern anti-Semitism - anti-Semitism ala Muslim style imported from degenerate forms of Western Christianity. Pipes, however, confirmed my own thesis that contemporary Muslim anti-Semitism is rooted in and nourished by the soils found in the West.

Given the rather shabby relationship that most of Christendom has had during the last 1900 years with Judaism, there is obvious ground to suspect the motives of the evangelicals who espouse a strong pro-Israel position and assure American Jews that all will pan out for both of us when the Messiah returns - surely, there must be a hidden agenda among these religionists; and, sooner or later, someone's going to stuff Jesus down our throats or else!

To complicate matters, the more visible expositors of evangelical thought (visible because of media coverage) are now leading a righteous "crusade" to bring America back to God and decency. Sort of an Abbott and Costello act appears almost daily in the news: Some say God does not and some say He does hear the prayer of the Jew; some advocate a Christian America and then back off and say "a Judeo-Christian" America. Since evangelical and Jew have hardly spoken to each other with much seriousness and respect for centuries, there's bound to be a hesitation and a feeling "Am I on foot or horseback?"

It is, nevertheless, an historical fact that evangelicals and Jews are talking to each other more today than perhaps the last 1900 years.

HABAKKUK 3:17-18

Although the fig tree shall not blossom, neither shall fruit be in the vines; though the labour of the olive shall fail and the fields shall yield no meat; though the flock shall be cut off from the fold and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation.

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SOS MINISTRIES
"THE GENERATION"

Witness the First and Second National Gathering of Evangelicals and Jews. Numerous evangelical/Jewish dialogues are now held throughout the USA. Huge "Israel Awareness Day" and/or "Israel Independence Day" celebrations are held throughout the country in evangelical churches and/or in concert with local Jewish leaders and Israelis in attendance. Last year the International Christian Embassy in Jerusalem was opened by evangelicals. This year's evangelical "Feast of The Tabernacles" in Jerusalem is expected to draw some 3,000 to 4,000 evangelicals. Israelis have invited the evangelicals to join in the annual Israeli Jerusalem March during Sukkot. Imagine the sight within Jerusalem of Christians and Jews marching together - the Christians will occupy the second contingent in that march.

Internationally, evangelicals at the Christian Embassy in Jerusalem have launched I.P. 80 (Israel Promotion 80). Evangelicals in every country will be encouraged to buy products made in Israel to enhance the Israeli economy - Norwegian evangelicals alone, according to Karel van Oordt of the Embassy, purchased \$25 million since I.P. 80's inception. The August 15, '81 issue of the Sacramento Bee ran a large article on Second Coming-style evangelicals. Oddly enough, the "dispensationally-oriented" evangelicals were looked upon by the Rabbi of the oldest synagogue in Western America as far better allies of the State of Israel and of Jews in general than the fickle and trendy leadership of the NOC (The National Council of Churches).

I have enclosed a photo of a group of evangelicals holding a prayer vigil in support of Israel in front of the San Francisco Israeli Consulate. The 60 evangelicals passed out pro-Israeli literature explaining Israel's position in the recent Lebanese/Northern Israeli crisis. The group had a "striking resemblance" to the anti-Israeli protestors who demonstrated in front of the consulate the day before. For one thing, the first group was very loud and threatening - the second group was orderly and prayerful. The first group was carrying Palestinian flags - the second group was carrying Israeli flags borrowed from local synagogues. Yes, the obvious comparison was startling!

All this hardly bespeaks or has "an uncanny resemblance" to the current rise of Muslim anti-Semitism. Pipes is speaking from another era when he alleges that Second Coming-style Christianity (primarily the evangelical brand) and Muslim anti-Semitism (eliminate Israel in the Middle East and solve the oil crisis) are both "reflecting and inviting anti-Semitism."

Currently, evangelicals (conservative activists like Jerry Falwell, moderates like Dr. Marvin Wilson of Gordon College; and progressives like Rev. Isaac Rottenberg of the National Christian Leadership Conference for Israel) are preparing a variety of responses wherein evangelicals and Jews will continue to draw closer together. With Israel's isolation by the world community, now is no time to be throwing stones at friends. Embracing evangelical friendship by responsible Jews in this country is not sacrificing the uniqueness of Judaism. Both Jews and evangelical Christians must enter into each other's self-consciousness. Much still needs to be accomplished - thank God for evangelical pioneers like the late Dr. Douglas Young and the sustaining efforts of American Jews like Rabbi Marc Tanenbaum that continue to press the "current engagement" between two peoples that share a common heritage and who are finding that, although enormous differences still exist, in depth agreement in a variety of areas has been persistently reached - may God grant us wisdom to pursue these efforts to bring His two covenanted peoples together.

Sincerely, *Doug Krieger*
TAV EVANGELICAL MINISTRIES/Doug Krieger (NW Rep.)

Dear Editor:

Here we were in the Big Apple; privileged to view on the tube Secretary of State Haig relaying to the American public Administration policy: Suspension of F-16's to Israel due to current round of hostilities (i.e., Begin's blast at PLO HQ in Lebanon). Alexander's "sensible" deductive conclusions for this "even-handed" maneuver: Since the USA is not supplying arms to Israel's foe (the PLO), such a suspension would demonstrate a balanced restraint on our part.

Did I hear right? Maybe I'm credulous? So I asked my business associate who also hears; he replied, "Yah, the best way to demo friendship to your buddy is cut off the juice (F-16's) while your buddy's enemies are richly supplied with weaponry (via Libya/Syria/Soviets) - real even-handed."

The diplomatic symbolism embodied in the 'now you see them - now you don't F-16's' has won the prize for the finest hypocritical ploy perpetrated on our "old" friend Israel.

"Old friend?" How old? Newsweek, Aug 3, 1981 states: "For more than 30 years Americans have staunchly supported Israel!" In fact, we've been emphasizing Israel's survival and security "consistently" for about a decade. The financially strapped Czechs, prodded by Soviet ambitions to eliminate British influence in the Middle East, supplied Israel arms in 1948 for self-defense. Truman was first to accord recognition of Israel's statehood and pre-empt Dewey's shot at New York's Jewish vote. Strange that Truman would slap a Mideast arms embargo knowing that well-armed Arabs faced a desperate Israel - Hoover did allow souvenir hand guns to be smuggled in as we "staunchly" held our breath for Israel!

Our "unqualified" support for our ally reached its zenith in the '57 War. Lured by France and England, Israel's participation captured the Sinai. Ike & Dulles told our friend to get out ASAP, implying tacit American approval of Russian intervention on Egypt's behalf (of course, nothing was said of the fact that Egyptian terrorist raids on Israeli farming communities initiated the action by Israel).

Israel's smashing victory vis-a-vis French Mirages in '67 opened our eyes to see Israel's essential military worth. Obvious, the way to block a Soviet-backed Nasser from moving into Saudi oil would be to use Israel. So, by '73, the US, though somewhat wary of our ally, pumped arms in the guise of "strategic charity" that a struggling nation could scarcely afford. Israel sacrificed; won the war; Henry saved Egypt's face; and Sadat became our ally - amazing!

"A poor relation of doubtful merit" was White House policy prior to Reagan's repudiation of his predecessor's criticism of Israel - now, at long last, she would be our valued ally.

Consider: If America's six million Jews had not played a major and/or passive role, she today might very well be Russia's ally. Truman beat the Soviets by three days in recognizing Israel; after one month five Communist nations and only three of the Americas; while not a single Euro-ally acknowledged Israel's existence. Mutual hatred of rightwing dictatorships were common to both Jews and Communists.

Israel is stuck with America - the Jews of the Diaspora in the USA have assured her of Uncle's "abiding" support - even at the risk of a periodic foreign policy that might appear favorable to her sworn enemies.

No wonder Israelis are determined to expand their circle of friends into grassroots Americana (e.g., oddly enough, evangelical Christians) - her record with most US administrations has been a trendy and fickle experience - Sam's hardly been the epitome of selfless and humane consistency when it comes to Israel.

reasons for, reactions, follow-up

"I know that anti-Semitism exists out there but this is the first time I've experienced it on a personal basis," Dr. Allen said. "One of the letters was so strange that our psychology teacher asked me if he could use it in class to show a disturbed mind."

Allen says he has a moral dilemma. He received over blanks for anti-Semitic publications and material, and out of curiosity he would like to send for it. But he doesn't want them to have his money.

"I talked with my students about the mail but until they actually read the material they didn't believe this kind of thing really exists here today. They were incredulous."

Dr. Bertram Griffin of the St. Andrews Catholic Church said people from his church didn't mention the ad. "Most mainline churches understand you can go to hell for believing in anti-Semitism."

Follow-up

Although the advertisement

called for no action or follow-up by the individuals and churches who sponsored it and signed it, some groups have followed up and others hope there will be dialogues and programs.

Doug Krieger, Bend, is a member of TAV, an organization set up to promote evangelical-Jewish discussions. He just returned from a several cities trip around the country where he met with rabbis and other Jewish leaders in meetings set up by Rabbi Marc Tannenbaum and Bertram Gold of the American Jewish Committee.

"There are things happening nationally in relation to Israel and Jewish affairs," Krieger said. "We're going to try to galvanize the moderate evangelicals with the goal of wherever there is any perceived rise in anti-Semitism, or a security threat to Israel, we will create a national alarm circuit, start holding dialogues, print full-page ads to counter it."

"The extreme groups deny

our roots, deny that each individual was created by God and is individual and precious," Krieger said. "The churches far too long have not paid spiritual reparation for what has happened to Jews — the discrimination, the ugliness that denies Christ and Christianity with its persecution of Jews."

Krieger participated in an Israel solidarity vigil in front of the Israel Embassy in San Francisco, July 25, which countered a pro-Palestinian demonstration there two days earlier. It is planned, he said, to have a Feast of the Tabernacles day in Jerusalem with an Evangelical Israel solidarity day set at the same time in Sacramento.

Dr. Allen is using the advertisement as a teaching tool at the Western Conservative Baptist Seminary.

Jim Patten, associate pastor of the First Presbyterian Church, said his church has planned no special programs. "We've had a warm and open relationship with the Jewish community, this has been healthy. There should be general openness between us."

Rev. Bertram Griffin said St. Andrews Catholic Church has had long experience in Jewish-Christian relations. "We have a letter-writing campaign to Russian refuseniks with Temple

Beth Israel, and a religious education program that deals with Jewish festivals that is an ongoing program."

Griffin said St. Andrews celebrates the seder during Passover "and for Purim we're composing a dance and drama based on the book of Esther for the coming year. We also teach about Jewish events during our Sunday School program."

"I think a lot more needs to be done to build relationships between Christians and Jews to help people understand because of anti-Semitism."

Rev. Ross said that Parkrose Community United Church of Christ ran a copy of the ad in its weekly newsletter, to 240 families, and put it on the bulletin board. "At least we raised the sensitivity of people to the problem."

Rev. Rouillard replied to the question of follow-up that St. Stephens Episcopal Church has no dialogues with Jews currently on the drawing board. "But we are looking to form an education commission to become engaged in conversations with other Christians and those of other faiths."

John Van Diest, of Multnomah Press, a wholly owned printing and publishing subsidiary of the Multnomah School of the Bible, responded that there will be a low profile

follow-up by each movement.

Rev. Page announced that the Ecumenical Ministries of Oregon has formed an ad hoc committee of Jews and Christians, including some of the evangelicals, as a result of the ad, to deal with racial harassment issues.

"We want to broaden our involvement and celebrate our ethnic and cultural diversity," Page said. "We call ourselves Project Affirmation and we plan to stand together and not let the forces of bigotry, hatred and racism fragment our common community."

Project Affirmation was formed in June and is holding monthly meetings. A community-wide celebration of affirmation is planned for early fall, according to Page.

Understanding each other, coming together on common goals among the various Christian movements, and the various Jewish branches, may be the most effective way to not only silence anti-Semitism but to challenge all types of bigotry and evil in the world.

Perhaps most important is that it will mean that there will not be another time of silence from those whose values and ideals are such an integral part of Western civilization.

Beth Sar Shalom

By Diane Lund

The need for dialogue between Christians and Jews led to the formation of a Beth Sar Shalom chapter in Portland eight years ago.

"Jews and Christians need to come together and share their common interests," said Bea Watson, who founded the group which holds monthly meetings, from September through May, at Multnomah School of the Bible in northeast Portland.

Singing Jewish songs, celebrating holidays, reading Biblical scriptures and discussing historical events are among the group's activities. Bible studies are also held in Mrs. Watson's home, led by Dr. Joe Aldrich, president of Multnomah School of the Bible, which deal with topics such as creationism vs. evolution and differences between good and evil.

"Jews need to understand that evangelical Christians are their best friend in the world, because we believe what the Bible says about the significance of the Jews, their plan, their destiny, their importance to God. As Bible-believing Christians, we're indebted to the Jewish people, and we want to tell them what we have and who we are."

That concern led Mrs. Watson to contact other Christians after reading a news report during March about a neo-Nazi group forming in the Portland area which was calling itself Christian.

"Christians need to be sensitive to anti-Semitism and realize how devastating it is to be harassed because you are Jewish," said Mrs. Watson. "I hope to be continually involved

in the Jewish community in whatever way I can, working with people, caring about them."

The organizer of a Beth Sar Shalom chapter in Portland in 1973, Mrs. Watson said the group reaches out to Jews in its ministry of friendship, not confrontation, telling them what God has done in their lives and that they have a mandate from God to love them.

"All that we have, all that we are, we received from the Jewish people," she said. "They gave us the scriptures, a guide for life came from the Jewish writers. We are the converts, we aren't trying to take some foreign belief to the Jewish people. We want them to come to know God."

Beth Sar Shalom doesn't use arm-twisting techniques, she added, and it has absolutely no relationship with the Jews for Jesus movement. They also don't stand on street corners passing out leaflets or go door to door.

"We want Jewish people to maintain their heritage, their traditions and appreciate what they have," she said. "Jews can be enriched by their own scripture when they come to know God."

As a volunteer, Mrs. Watson realizes that her attempts to foster Christian-Jewish dialogue are limited, however she still has one dream yet to be fulfilled.

"I'd like Beth Sar Shalom to have a Portland house, a place that could be open daily where Jews and Christians could study together and enjoy such subjects as Hebrew," she added. "It's good for people to come together."

The Christian world

By La Nita Anderson

variate to liberal.

During the 1940s, there began the rise of evangelicals, a progressive movement of fundamentalist Christianity, and a resurgence of traditional fundamentalist movements on the American scene. Today, there are an estimated 30 to 60 million Americans over 18 who consider themselves evangelicals and fundamentalists, and still others who do who are members of mainline churches.

Evangelicals and fundamentalists agree on theology, for the most part, but differ in attitudes about that theology. Roughly they fall into three groups — conservatives, moderates and progressives. One of the fundamentalist groups within the conservative is the so-called Moral Majority.

Many evangelicals, particularly the moderates, say they can agree with the Moral Majority on most moral issues, but they disagree on attitudes and on some goals. These evangelicals say that they do not want to Christianize the government, nor to control the country. They also disagree on many political issues which suddenly have become religious issues.

What all evangelicals have in common, among other beliefs, is a belief in scriptures, an acceptance of the Bible as God's inspirational message to man, and of Christ as the incarnate son of God.

Evangelicals, world-wide, strongly support Israel and Jews as being the people of God. They consider that support to be both a biblical and a moral mandate. They are knowledgeable about the Old Testament and most seminaries teach Hebrew.

Just as Judaism has a common core of belief within its different branches, so does Christianity among its far more complex community. In the last few years there has been an attempt to open lines of communication among several Christian movements.

One Jewish group that has worked closely with both the mainline churches and the

evangelical groups is the American Jewish Committee. The AJC has had a long time relationship with the liberal churches and in the past several years has established a relationship with the evangelicals.

Three years ago, the AJC here began to open up dialogues with local evangelical Christians. Art Levinson and Laurie Rogoway met with Rev. Joseph Coleson of the West Evangelical Seminary to discuss the direction they should approach to set up a dialogue.

"The evangelicals are a very important segment of society that had no contact with the Jewish community," Rogoway said. "Yet it offered to be one of the strongest support groups for Israel and American Jewry in the Christian world."

Nationally, the AJC held the first Evangelical-Jewish Conference which proved to be very successful. Rogoway said they were aware here of the number of evangelicals who came, and the overall success, and decided this was an area that should involve AJC here.

The small group of Jews and evangelicals that has been meeting nearly monthly for discussions has found the meetings to be informative for both groups.

Rogoway and many of the evangelicals interviewed said that the important point is to discuss the areas of agreement.

"We have areas of disagreement on issues, so the best thing is to agree to disagree on those and agree to agree on others of mutual concern," Rogoway, Doug Krieger and Dr. Joe Aldrich emphasized.

Using the book *Evangelicals and Jews in Conversation* as a guide, the group has had some very positive discussions on issues of mutual concern that have led to increased sensitivity within both groups. Leading the list of mutual concerns is Israel and the awareness has grown that by working together the groups can more effectively combat the growing negative influences in America and the world.

The Jewish Review will continue to follow the progress of the dialogues with both mainline and evangelical groups.



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**INTERFAITH LEADERS ATTACK
THE CHRISTIAN 'NEW RIGHT'**

By Religious News Service (10-7-80)

WASHINGTON (RNS) -- Led by former Southern Baptist Convention President Jimmy Allen, an interfaith panel attempted here to put some distance between mainline American religious groups and the partisan politics of the "Christian right."

While affirming the right of all Americans, including the Christian right, to become involved in the political process, the Protestant, Catholic and Jewish leaders protested partisan efforts to label political positions "Christian" or "un-Christian" and to transform the country into a "Christian republic."

Speaking at a National Press Club news conference, Mr. Allen, now president of his denomination's Radio and Television Commission, described the new right as a "very complex constellation of people."

He added that the term New Right is something of a misnomer "because many of them have been around for a long time in the political right and have found a new place to work in the religious electronic world."

Contending that persons on the extreme right and left have both the right and responsibility to hold and share points of view in "the marketplace of ideas," Mr. Allen said they do not have a right to "label their political solutions as the Christian answer and reject as un-Christian those who address the problem's solution in another way."

The Rev. Charles V. Bergstrom, executive director of the Office of Governmental Affairs Lutheran Council in the U.S.A., agreed, calling such an approach "arrogant."

Right-leaning religious organizations such as The Roundtable, headed by Southern Baptists E.E. McAteer and James Robison, Jerry Falwell's Moral Majority and Christian Voice have garnered heavy attention in the political arena this year.

(more)

PAGE -6-

Although Mr. Falwell and Moral Majority claim to be non-partisan, the Lynchburg, Va., television preacher has publicly announced that he plans to vote for Republican presidential candidate Ronald Reagan. Christian Voice is more overtly partisan in its endorsement of the Republican nominee through its "Christians for Reagan" organization.

Decrying such activity, Mr. Allen said the principle of separation of church and state was never meant to "produce a bloc vote for a particular candidate or party in the name of religion." He said such an attempt "damages the churches by creating a political test for religious fellowship," and "damages the state by producing a religious test for public office."

Msgr. George G. Higgins, a Catholic priest and until Sept. 1 a long-time public affairs specialist for the U.S. Catholic Conference, was also critical of the Christian right's "highly partisan approach" which he described as "strangely selective and extremely simplistic."

Rabbi Marc H. Tanenbaum, interreligious affairs director for the American Jewish Committee, expressed concern also over efforts by the New Right to establish a "Christian republic."

Pointing to the writings of Thomas Jefferson, Benjamin Franklin and James Madison, Rabbi Tanenbaum challenged the assertion of some New Right spokesmen that the nation's founders envisioned such a Christian nation.

Rabbi Tanenbaum further commended the writings of the nation's founders to Southern Baptist Convention President Bailey Smith and "others who share his views about uniformity of conscience and religion."

The Jewish leader said Mr. Smith's August comment that God does not hear the prayer of a Jew "is not only religiously presumptuous and morally offensive, it is dangerous to the future of our democratic pluralistic society."

"He is saying," Mr. Tanenbaum added, "not only that the Jewish people have been living a religious lie for 4,000 years across 30 civilizations, he is also saying that because they are religiously invalid there is no place for them in presidential inaugurations or political conventions and ultimately there is no place for them in democratic America."

NEWS COMMITTEE

FROM THE

THE AMERICAN JEWISH COMMITTEE Institute of Human Relations, 165 E. 56 St., New York, N.Y. 10022, (212) 751-4000

The American Jewish Committee, founded in 1906, is the pioneer human-relations agency in the United States. It protects the civil and religious rights of Jews here and abroad, and advances the cause of improved human relations for all people.

MORTON YARMON, Director of Public Relations

FOR IMMEDIATE RELEASE

NEW YORK, March 10....Rabbi Marc H. Tanenbaum, National Inter-religious Affairs Director of the American Jewish Committee, today lauded Billy Graham, the world-famed evangelist, as "one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

Speaking at the Church Centre at the United Nations, at which Dr. Graham was named recipient of the prestigious Templeton Foundation Prize for Progress in Religion, Rabbi Tanenbaum hailed him as "the world's most noted evangelist who has reached more people in more places than probably any other religious personality in our lifetime." He added:

"It is not generally known among either Jews or Christians that Dr. Graham has been present to the Jewish people in virtually every moment of trial, threat and testing, as well as in celebration. The American Jewish Committee can tell in moving chapter and verse how Dr. Graham came time and again to the aid of the embattled people of Israel, when his voice and influence in high places made a crucial and, at times, a decisive difference."

Dr. Graham will receive the \$200,000 prize at a ceremony in London's Queen Elizabeth Hall on Tuesday, May 11. The Award was inaugurated ten years ago by the Presbyterian layman, John M. Templeton, to highlight the pioneering breakthroughs in religion around the world.

The announcement of the award was made by the Rt. Reverend John Allin, Presiding Bishop of the Episcopal Church in the

-more-

U.S.A. Also taking part in addition to Rabbi Tanenbaum, were Archbishop Iakovos, Primate of the Greek Orthodox Archdiocese of North and South America, and Archbishop John Gerety of the Catholic Diocese of Newark, New Jersey.

During his remarks, Rabbi Tanenbaum stated that "on the basis of my personal experience and friendship with Dr. Graham since the mid-1960's, I can testify that the growth in mutual appreciation between Evangelicals and Jews in many parts of the United States and abroad, was in very large measure due to the attitudes, convictions and personal influence of Dr. Graham." He said that his intervention led to the freeing from Soviet labor camps of Jews who might otherwise have perished.

Referring to Dr. Graham's public statements and his films condemning anti-Semitism and his repudiation of proselytizing of the Jewish people through the deceptive techniques of such groups as "Jews for Jesus," Rabbi Tanenbaum described them as "expressions of his friendship and respect for Judaism and for the Jewish people, in addition to his deep love and support for Israel."

"While not overlooking for a moment our authentic theological and other differences as Christians and Jews which we have discussed frequently, freely and openly," Rabbi Tanenbaum said, "I do not believe that it is an exaggeration for me to declare -- based on nearly 20 years of our association with Dr. Graham -- that next to Pope John XXIII, and Professor Reinhold Niebuhr, that towering genius and philo-Semite of American Protestantism, Dr. Billy Graham has been and continues to be one of the greatest friends of the Jewish people and of Israel in the entire Christian world in the 20th century."

The American Jewish Committee presented its first National Interreligious Award to Dr. Graham on October 28, 1977, in Atlanta. The award consisted of an original sculpture of the Ten Command-

ments which Rabbi Tanenbaum then described as "the supreme moral bond between all Christians and Jews throughout the world -- indeed the foundation stone of civilization itself."

Founded in 1906, the American Jewish Committee is this country's pioneer human relations organization. It combats bigotry, protects the civil and religious rights of Jews at home and abroad, and seeks improved human relations for all people everywhere.

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For release AM Sun Aug. 8
Many Christian Leaders Defend Israel, Charge Media Bias
By GEORGE W. CORNELL=
AP Religion Writer=

Many Christian leaders contend that the news media are presenting a biased, misleading picture of Israel's military action in Lebanon.

They say news reports have exaggerated casualties, misplaced blame and ignored broad Lebanese support for the effort to root out terrorism in the region.

"The Lebanese look on the Israelis as liberators, freeing the country from terrorists," the Rev. Franklin Graham, U.S. head of World Medical Missions, said in a telephone interview from that area. "That side of the story is not being told."

While mainline denominational officials have sharply criticized Israel's operations, many other U. S. Christians say Israel's purposes are justified, its tactics carefully restrained and news reports often are slanted against it.

"Israel is being mauled by the media," said the Rev. Franklin H. Littell, a noted United Methodist theologian at Temple University. "I don't think there's ever been so much lying about another country's action, not even in World War II about the Germans."

While U. S. Jewish leaders widely charge unfair, twisted reporting about Israel's action, more striking has been the extent of such criticism among Christian thinkers and evangelists.

More than 100 of them, Protestants and Roman Catholics, conservative evangelists and mainline scholars, signed a half-page ad in the New York Times Aug. 2, protesting media portrayals of the conflict.

They said casualty figures have been "highly exaggerated" and recurring references made to Hitler-type "genocide".

"We are deeply troubled that this technique of the 'big lie' has had such strong impact on the media coverage of the Lebanon situation," the group said.

While such protests have come from a wide Christian spectrum, sympathetic to Israel, such criticism has been particularly pronounced among conservative pastors, television evangelists and others speaking across the country after trips to besieged Beirut.

"The entire press coverage of the Lebanese situation has been distorted in favor of the PLO," says the Rev. Jerry Falwell of Lynchburg, Va., a television evangelist and head of Moral Majority.

He says the whole press emphasis has been on damage and casualties done by Israel, often inflated, instead of on the fact that killings by Yasir Arafat's Palestine Liberation Organization "are responsible for the entire incursion."

There seems to be a sort of "pact mentality in many media people" against Israel, he says. "They forget that those in the PLO are terrorists, who for years have spread terror and trained and exported terrorism worldwide."

"What Israel is doing is to liberate the people from terrorism," he said in a telephone interview, likening the action to what the United States inevitably would do if terrorist bands in Canada for years had slain Canadians and shelled and raided U. S. border cities.

MORE////////

"If the PLO doesn't leave Lebanon unconditionally, Israel has no choice but to go in and clean out the terrorists."

He said that although press reports ignore it, "the Lebanese people throughout the land are supportive of Israel's action despite the tragedies all around, and rejoice at the hope of becoming a self-governing nation again."

"It's hypocritical of the United States to be critical of what Israel is doing. It's doing a real service for the entire free world."

About 50 U.S. clergymen, about 30 Christians and the rest Jewish, are leaving Monday for Lebanon for a five-day look "at what's really happening," Falwell said, returning Friday to report on it in 50 cities.

Hal Lindsey of Los Angeles, noted for his Bible prophecy books, visited Lebanon in July and has since spoken widely, saying the Lebanese consider the Israelis liberators from the PLO which had "hijacked the nation," killing about 100,000 of its people since 1976.

In a telephone interview, he said news reports about it "have been slanted against Israel, manipulated and in some cases flagrantly misrepresent what is going on there."

Graham, of Boone, N.C., son of evangelist Billy Graham and head of an organization providing medical personnel and supplies in needy areas, charged an instance of misreporting last Sunday when in Beirut at the time of an Israeli shelling of PLO strongholds.

"The PLO retaliated not against Israel positions but by shelling the Christian sector of East Beirut and up to 30 miles to the north. The news reports talked only of the Israeli bombing, not the PLO killing."

He said the PLO has "held Lebanon hostage since 1976," turning "their guns on the Lebanese," slaying thousands, keeping them in constant fear. He said he visited many of them in Beirut and in outlying villages and even those whose homes or shops were wrecked by Israeli shells said "it's a small price to pay to be freed."

"They're thankful to Israel," he said. "But nobody reports that."

Among specific media distortions charged by the U.S. Christians were reports of heavy Israeli destruction in Tyre and Sidon, and early reports of 600,000 made homeless in southern Lebanon when only about 400,000 even live there."

"Places that have been reported totally destroyed are totally intact," said Litell, citing Tyre and Sidon. "What was reported as total destruction in an area was no more destroyed than inner Philadelphia."

Falwell said casualty figures are given out daily by the "Red Crescent," a Beirut humanitarian organization often confused as the Red Cross, but headed by Arafat's brother. "You can imagine why figures are so exaggerated and distorted against Israel," Falwell added. "Certainly the press knows this. It must want distortions."

Also cited was the town of Damour, south of Beirut, where reports told of heavy civilian casualties, but the religious critics say the town was seized by the PLO in 1976, 12,000 of its people slain, the rest put to flight, and the town made a PLO base.

"Now its people are moving back from where the PLO made them flee," Littell said.

Also charged were TV scenes early in the Israeli incursion, showing damage from the 1975-76 civil war, without saying so, implying it was newly done by Israel.

"The PLO is to blame for every innocent being hurt in Lebanon," Falwell said. "If Arab leaders were speaking candidly, they'd be rejoicing and thanking Allah for what Israel is doing. The Arabs are scared to death of the PLO, far more than of Israel."

2nd Adv AM Sun Aug. 3. Sent --AP--NY-03-06 2026EDT

AN INTRODUCTION TO THE JEWISH COMMUNITY OF TAV EVANGELICAL MINISTRIES

TAV Ministries seeks to awaken among both Jews and Evangelical Christians the realization that the ties which bind together the two communities are greater than those which separate. TAV seeks to convey to the Jewish Community the truth and the sincerity of Evangelical support: that Evangelical Christians do not employ that support as a subterfuge for conversion.

Evangelical Christians are "Biblical literalists." Their support for the State of Israel is rooted in an uncompromising adherence to scriptural passages which promise that land to the Jews. The theology of American Evangelicals is largely "dispensational." The "Church" has not replaced "Israel," nor has God "redirected" the promises of the Law and the Prophets away from the Jews and made them applicable exclusively to Christians. Evangelical Christians, unlike many other Christians, do not "allegorize" the Torah.

Evangelicals are not completely unsympathetic to the plight of other middle eastern peoples; nevertheless, sympathy for that plight does not shake them from their theological underpinnings. Unlike more traditional mainline Christians, Evangelicals are not at all likely to shift their support for the State of Israel because of a changing political or economic climate. The theological undergirding of Evangelical Christians is far too unbending to permit much modification. The thrust of their theology is not rational humanism. It is scripturally based and scripturally motivated.

Furthermore, the scriptural literalism of Evangelical theology requires that an additional step be taken; specifically, that Jews — both Israeli and Diasporic — be accorded the special status of the "Chosen People of God" — not chosen in the sense of being superior to Gentiles, but chosen rather in the sense of bearing an obligation to witness to mankind of God's unfailing love and mercy. In short, the logic of Evangelical literalism mandates a repudiation of both anti-zionism and anti-semitism.

Among the historic and Biblically based ties which bind together the two communities are the following:

1. The belief in Messiah and a coming "Messianic Age."
2. The belief that the Jewish People are the "Chosen People of God."
3. The belief that the Jewish People have a Divine Destiny to fulfill, separate and distinct from the Church.
4. The acceptance by both communities of the Hebrew Bible.
5. Zionism — the belief that the Holy Land is the Covenant Inheritance of Israel.
6. The belief that Jerusalem is the Eternal and Indivisible Capital of the Jewish State.
7. The mutual loathing of both communities for the anti-semitic activities and teachings of the Church during the Middle Ages.
8. The historic adherence by both communities to a Biblically based moral code.
9. The need for atonement (Kippur).
10. The common belief of both communities in a Personal God deeply interested in men and women - One who hears our prayers and meets our needs as individuals and who deeply desires our praise, love and worship; and the concomitant rejection by both communities of the humanistic and deistic concept of an impersonal God.

EVANGELICAL-JEWISH SOLIDARITY SABBATH
A CELEBRATION

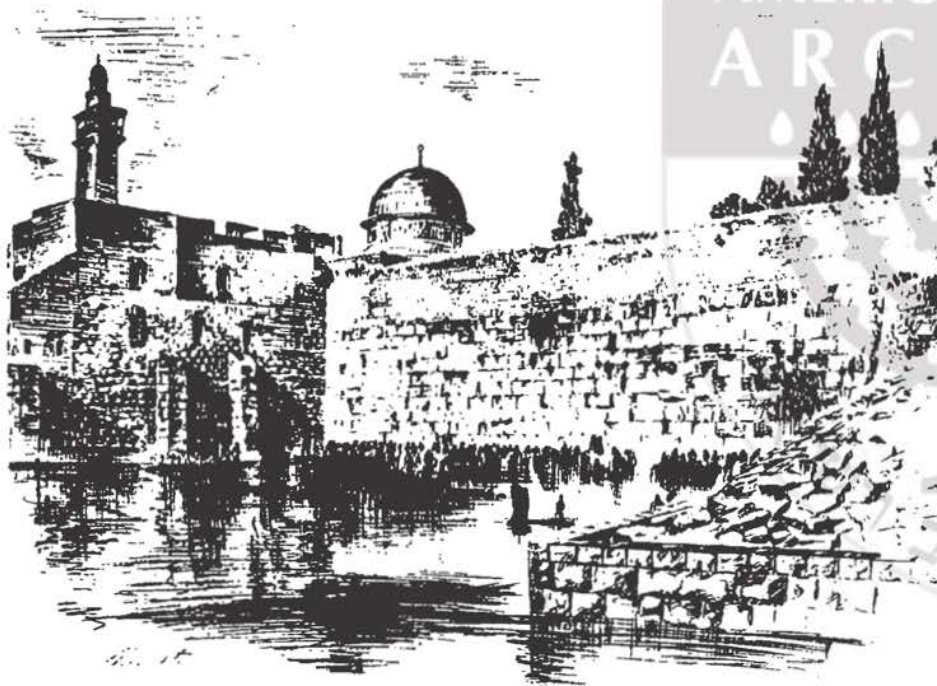
NOVEMBER 12, 1982

WASHINGTON HEBREW CONGREGATION
WASHINGTON, D.C.

FELLOWSHIP OF THE LIVING GOD
CASTRO VALLEY, CALIFORNIA

TAV EVANGELICAL MINISTRIES

AMERICAN FORUM FOR JEWISH-CHRISTIAN COOPERATION



AMERICAN JEWISH
ARCHIVES

We share an appreciation of the deep and sacred roots that have bound the Jewish people to its historic land. We rejoice that Zion has been reborn in our day and that the indissoluble bond between the land and its people has been so effectively renewed. We pray that the people of Israel may be strengthened in their efforts to create a free and just society. May healing and comfort soon come to all the troubled peoples of the Middle East. May the sounds of violence no more be heard. May Israel be a beacon of light and inspiration, helping to hasten the time when all shall know the blessings of peace. May the God of Abraham, Isaac and Jacob hear our prayers and praises this night and bring peace to His covenant nation, Israel, and her troubled capital, Jerusalem.

**"If I forget you, O Jerusalem,
let my right hand wither!
Let my tongue cleave to the
roof of my mouth, if I do not
remember you, if I do not set
Jerusalem above my highest joy."**

Psalm 137: 5,6



Rabbi Joshua Haberman
Rabbi Joseph P. Weinberg
Rabbi Stephen S. Mason

Pastor Randy Sager
Dr. Paige Patterson
Rabbi David Ben-Ami

Cantor Roy Garber
Fellowship of the Living God Musicians
Washington Hebrew Congregation Choir

Washington, DC
Jan 28, 1983

The Editor
"Midstream"
515 Park Avenue
New York, New York 10022

Dear Sir:

I was astonished at the author's own many misperceptions in the article, "The Fundamentalist Perception of Jews" by Jack R. Fischel in the December 1982 issue of "Midstream". In the light of my own close personal relationship with a number of Fundamentalist thinkers, ministers and lay people, I find the article loaded with bias, unsubstantiated charges and lacking essential information.

It was unconscionable to suggest that the Reverend Bailey Smith, President of the Southern Baptist Convention, represented the main body of Fundamentalist opinion when he made the unfortunate remark that "God Almighty does not hear the prayer of a Jew." Had Professor Fischel done a little more homework, he would have found out that the Reverend Smith soon afterwards retracted this statement. Moreover, he owed it to his readers to point out the background against which the Reverend Smith made that regrettable comment. At that time, he had not yet had any real personal contact with Jews or firsthand observation of Jewish religious life. Later, as a result of conferences with representatives of Judaism and invitations to Jewish homes, including a Passover Seder meal, the Reverend Smith, with greater familiarity and having made a trip to Israel, publicly expressed a new attitude

of deep respect for Jews and ardent support for Israel, not only because of its role in Biblical prophecy, but because of the quality of life he observed in Israel and because of the character of the Israelis he came to admire. I know this because I heard him say so.

Fischel's allegation of a longstanding and persistent tie between antiSemitism and Fundamentalism is, to say the least, irresponsible. No doubt there are some Fundamentalists who hold antiSemitic opinions. The same could be said of a number of mainline Protestants, Catholics, even self-hating Jews. What matters is the trend and the comparison with other denominations. There is not a shred of evidence, based on a statistically-sound nationwide study, that the level of antiSemitic bias is any higher among Fundamentalists than any other religious group in America.

On November 11 and 12, 1982, I hosted a two-day encounter at the Washington Hebrew Congregation with Fundamentalists. It was initiated by TAV Evangelical Ministries, a coalition of strongly pro-Jewish and pro-Israel Fundamentalists. We held a three-and-a-half hour dialogue of some forty Evangelical leaders from across the nation and fifteen rabbis and Jewish lay leaders representing Reform and Traditional Judaism. Delicate issues and differences of faith were discussed in a spirit of high mutual regard. The conference indicated striking possibilities for an agenda of religious

cooperation and resulted in a resolution of ardent support for Israel.

The following day the Evangelical leaders and hundreds of Fundamentalist lay people who had flown in from distant parts of the country were our guests at a Sabbath service. The large Fundamentalist choir contributed singing and dancing to the service. The songs were all in Hebrew, popular parts of the Sabbath liturgy and Israeli songs. The dancing was done by men in the Hasidic style. Over one thousand worshippers remained standing at the end of the service singing and clapping their hands in an explosion of inter-religious friendship.

Many of the nearly one hundred Fundamentalists, who were house guests of our congregates for three days, are still corresponding with their newly-found Jewish friends. For some, it was their first visit to a Jewish home. A surprisingly large number of these Fundamentalists, we found out, are studying Hebrew and travelling regularly to Israel.

Mr. Fischel repeats the cliché that Fundamentalists profess friendship for Jews in hopes of converting them. The Fundamentalist leaders whom I know are very well aware of Jewish sensitivity in this regard and went out of their way to deny any such motives. Dr. Paige Patterson, Director of the Criswell Center for Biblical Studies in Dallas, as spokesman for the visiting Fundamentalists, in his sermon

from my pulpit emphatically stressed that though Evangelicals feel called upon to give witness to their own faith at all times, they dare not impose it on others. After reaffirming his deep belief in Jews as God's chosen people and Israel as the rightful homeland of the Jewish people, Dr. Patterson surprised us with his two concluding points: Jews must persist in being Jewish, and Jews should be the nation's experts in the Bible and step up their study of it.

Fischel is quite correct in alluding to "distances separating both groups", but articles such as his will only widen the distance. What we need is a more balanced and better documented analysis of Jewish-Fundamentalists relations. My own opinion, based upon a study of the available literature and long years of acquaintance with Fundamentalists, is that we have sufficient grounds for much closer theological understanding. We can cooperate not only on Israel, but on a whole range of social and moral problems in terms of our shared Biblical tradition.

Joshua D. Haberman, Sr. Rabbi
Washington Hebrew Congregation,
Washington, D.C.
Presid., Board of Rabbis of Washington

WHAT JEWS AND EVANGELICALS
LEARNED ABOUT EACH OTHER
SERMON BY RABBI JOSHUA O. HABERMAN
WASHINGTON HEBREW CONGREGATION
FRIDAY, NOVEMBER 26, 1982

When, approximately six weeks ago, I made my first announcement about a forthcoming Solidarity Sabbath which would bring a large number of Evangelical Fundamentalist Christians to our community to worship with us here in this sanctuary, the enthusiasm was about as great as if I had announced a forthcoming visit of a leper colony. Some wasted absolutely no time in telling me what a great mistake it was to have anything to do with Evangelicals. Others assured me that they would be absent ~~for~~ sure. One member of our Board promptly urged me to see an anti-Evangelical Fundamentalist television production by Norman Lear's "People For The American Way," an organization set up and organized nationwide precisely to stand up against everything the Fundamentalists were in favor of.

Now, these reactions reflected deep-seated, negative images and suspicions. Tonight we want to ask what these hostile attitudes are based on, what we know about Evangelicals that might justify this general anti-Evangelical attitude of many Jews. People who trouble themselves to think about it, especially prior to that notable and remarkable Solidarity Sabbath on November 12 and who had taken the trouble to advise me of their objections stated some of the following:

First of all, they said the Evangelicals are fanatical Christians, intolerant of non-Christians. Others said they are

aggressively missionary, and they are always out to convert the Jews. The more intellectually minded charged that the Evangelicals were really religious primitives, or maybe frauds, even the Elmer Gantry-type slick ~~preachers~~ whose crude appeal is ultimately ~~focused~~ upon the collection plate. Other critics of Evangelicals named specific "stars" of the electronic church, most of all Jerry Falwell, whose Moral Majority is obnoxious to them, perceived as intolerant Right Wingers who would impose censorship and Fascist tactics of stifling dissent and would be a threat to the separation of church and state in America. And what gave these charges and these accusations and these criticisms a considerable amount of credibility were a series of broadsides against Evangelicals by prominent leaders of national Jewish organizations, such as, for example, our own Rabbi Alexander Schindler, the President of the Union of American Hebrew Congregations and the standard bearer of American Reform Judaism. Rabbi Schindler, in a number of public pronouncements, never missed an opportunity to lump together Jerry Falwell, the moral majority, right wing extremism, Fundamentalist Evangelicals, and label them all a threat to American freedom and to the Jew, and alleged a number of times that these Evangelicals really harbor the seed of anti-Semitism.

Howard Squadron, President of the American Jewish Congress, recently took issue with Menachim Begin for welcoming the support of Evangelicals, and so he said "politics makes strange bedfellows."

Virtually all professional Jewish community relations experts ^{have in the past} solidly avoided ^{ed} cooperation with Evangelicals. The consensus ^{that} was that crowd is pro-Israel only as a trick to soften up Jews before really trying to convert them.

~~What~~ what was it, then, that made me step out of line and defy a nearly total rejection of Evangelicals by the rank and file, as well as the official leadership of the Jewish community? Good friends, there is a principle of Talmudic law, of ancient Jewish law, that says that a unanimous verdict of guilty in a capital case is set aside on the assumption that the defendant did not get a fair trial. And this general anti-Evangelical feeling actually made me suspicious; two-and-a-half years ago I began a process, a patient process of research and personal contact with Evangelical leaders which opened up my eyes. What I saw simply did not conform to our perception of them. I met with Bible scholars such as Dr. Frank Gaebeline, or with theologians such as Carl Henry and discovered that, far from being ignorant red necks, many Evangelicals are intellectually quite the equals of the best thinkers among the major faiths.

A little over a year ago I heard ^{of} a Professor David Rausch ^(then) of Bethel College in St. Paul) and learned that this Professor Rausch had written a book, "Zionism within Early American Fundamentalism from 1978 to 1918." I invited him to speak here. Some perhaps might remember him -- he spoke at this pulpit -- and he told us at that time ^{that} as early as 1890, five years before Theodore Herzl even thought of the concept of Zionism, William E. Blackstone, a notable American Fundamentalist lay leader, organized a

conference of Christians and Jews in Chicago at the First Methodist Church at which the gathering condemned and protested anti-Semitic persecutions in Czarist Russia and then issued a call, in 1890, for the creation of a Jewish State in Palestine. William Blackstone continued to persevere in this cause all his life. He personally petitioned President Benjamin Harrison to influence European governments to give Palestine back to the Jews and obtained the cooperation of the U.S. State Department to circulate his petition among the principal nations in the world. One day about six or eight months ago, a little-known rabbi without a pulpit, without prestige, without any power of influence, by the name of David Ben-Ami made an appointment with me and identified himself as the President of the American Forum for Christian-Jewish Cooperation, of which I ^{had} never heard a word, and he asked for my help in bringing about some kind of contact between Jews and Evangelicals; and since I never had really met with Evangelicals as a group (I knew a few individuals), he said "Well, why don't you come to a prayer breakfast to be held at the Shoreham Hotel," at 7:30 or 8:00 **AM**. Well, I think it was just a few weeks later I attended this prayer breakfast. I saw about 250 Evangelicals, about a half-dozen sleepy Jewish guests who had been invited, several Congressmen and Senators and, lo and behold, the guest speaker was the Reverend Bailey Smith, President of the ^{Southern} Baptist Convention, who had a year or

so earlier offended all Jews in this country with his blunt comment that God does not listen to the prayers of Jews! You may recall that incident. I was set to be very hostile to the speaker, but I must say that as I listened to him, my mind changed. He admitted that he had not had any personal acquaintances with Jews, that he had made a pilgrimage to Israel, and that this event had filled him with ^{love and} respect for the Jewish people. Not even Christians, he said, could match the compassion he found among Jews in Israel for Arabs, and having visited Kibbutz communities, he said, what he saw and what he heard, what he experienced, convinced him that many of the Israeli kibbutz communities are far more successful in shaping their society by moral principles than any Christian group he had even encountered. Now that was a high tribute, and of course there wasn't a word this time comparable to the tactlessness of his earlier remarks. He identified himself as a whole-hearted friend of the Jewish people. He had changed his mind. He had seen the Jew in a different light. Other speeches were similarly ardent in pro-Israel sentiment. When the Minister of Information of the Israeli Embassy here in Washington, Mr. Harry Hurwitz, got up to speak, he was met with an ovation, and to my amazement, when the meeting ended, the chairperson of the meeting called upon the audience, nearly all of whom were Christians and Fundamentalists, to stand up and sing the Hatikvah in Hebrew, led by a soprano who sang it with a strong southern accent.

At my table at that time was a young man from Castro Valley, California, the Reverend Randy Sager, an Evangelical minister who told me that large groups from his church annually make pilgrimages to Israel; that he himself had been to Israel about six times. They belonged, he said, to "TAV", which is a pro-Israel, pro-Jewish national organization within the Evangelical Christian movement. Would I like to meet some of their leaders? I expressed such an interest. A couple of months later we indeed had such a meeting here in Washington in my study, ~~with~~ about five or six leaders of Tav, out of which grew a very important, and I think very fruitful, dialogue; namely, the understanding that we would hve a tri-partite kind of gathering, that sometime in the fall we would meet together here in Washington and that we would come public, that there would be a press conference conducted by the Evangelicals downtown at the ^{Capital Hilton -} Statler Hotel. This would be followed the next day or so by a serious dialogue discussion, at a luncheon which I offered to host, with a number of Evangelical leaders. And then on Friday (the luncheon was on Thursday) there would be a public service of Solidarity for Israel in which Jews and Evangelicals would worship together here at Washington Hebrew Congregation.

The highly seasoned Religious News Editor of the Washington Post was so surprised when she heard the news (when she received an invitation to a Jewish Evangelical press conference) that she

actually called me to make sure it wasn't a hoax. "How do you ever get together?" I wrote her a two page letter explaining my interest, which I won't take the trouble to read to you now. The discussion luncheon on Thursday, November 11, brought together over forty Evangelical leaders from all over the country, ^{including} about a dozen presidents of colleges and Bible Study ~~Seminars~~ and institutes, many other prominent national Evangelical leaders, and about twelve Jewish representatives. I must tell you it was not easy to get Jewish representatives across the board -- Reform, Conservative and Orthodox.

Many of them were very reluctant to be involved in this. We had a very lovely setting in our Youth Wing. There was hardly room to move. Some fifth-five persons were present -- there were a number of observers, people from the press, and so forth. The kosher cold cuts on rye contributed greatly to the success of the meeting. It lasted three and a half hours. Evangelicals, one by one, got up to speak ^{about} their approach and why they felt closer to us Jews than perhaps to any other religious groups.

Number one, they stressed the Bible. "It's your Bible; it's our Bible," they said.

"Number two," they said, "We are believers in the Prophecies of the Bible, and when the Bible prophesizes the return of Jews to their land, we believe that. And when the Bible speaks of the Messiah, we believe that. When the Bible

says Jews are God's chosen people and have a major role to play in the salvation of mankind, we believe that." Now there are some differences, we all realize that, and the major difference is, of course, the identity of the Messiah. Will the Messiah, when he comes back, be Jesus, as they believe, or will he not? How can we ever answer that question? As we reached this impasse, to our great joy, an Orthodox spokesman, Dr. Albert Hornblass, one of the world's leading ophthalmologists and President of the Board of Jewish Education of New York (Orthodox) got up and said "I have solved the problem. I tell you how we would solve it. When the Messiah comes the second time, if he is the second Messiah, then all we will do is this: We will ask him 'Who are you? Are you Jesus?', *if he affirms --* we will have to admit the Christians are right. Or we will say 'Are you one of the descendants of David?', and if he says 'Yes', then we will be right. So we will wait until he comes and then settle the problem." I tell you, this was a moment of great relief to all of us, and so we put this question, as we say, on the back burner and we moved on to the adoption unanimously of what will be known as the Washington Declaration.

On Friday, November 12, we had our Solidarity Sabbath. I don't know how many of you were here. (May I see the hands of those that were here. Quite a few.) I believe you'll agree that this was an event none of us will ever forget. It was mind

boggling; it was an experience such as we were not prepared to have. It began, as you know, with the procession of some 500 to 600 Evangelicals who had been walking down from Massachusetts Avenue to the Temple singing Hebrew songs and carrying banners "Shalom Israel." Some 40 musicians and singers and dancers led the parade. They had all flown in from Castro Valley, California, at their own expense, and their enthusiasm was simply contagious. Before we knew it we found ourselves swaying, swinging, clapping our hands, and what not. Soon enough we had a congregation of close to 1,500 people seated and participating with tremendous emotional uplift in the service. During our Shabbat service, might I say, we used the prayer book exactly the way it is; we didn't change a line. Some of our members were astonished to observe that a number of the Evangelicals were not just mumbling but were actually reading the Hebrew. So they quietly asked "Do you know Hebrew?" and they said "Well, we don't know Hebrew^{yet} but we are studying it in our church." "Why?" "So we can read the Bible and feel something of your prayers because that will make us feel closer to Jews, to Judaism, and to Israel." It took our people a while to get used to some of the peculiarities of Evangelical worship -- in moments of religious enthusiasm they raised their hands, both hands alternately, just as we Jews, in their perception, probably also have some peculiar prayer habits, especiallyⁱⁿ an Orthodox synagogue; with growing ardor of prayer there is a great deal of body motion. Then, of course, we were all startled, only

for the first few minutes, by the frequent exclamations of "Amens". This, too incidentally, is, of course, a deeply rooted Orthodox Jewish custom; whenever you attend an Orthodox service you will note that in Hebrew the "Amen" is shouted out many, many times by the whole congregation. For some of us, the real surprise of the evening was the keynote address by Dr. Paige Patterson, Director of the Criswell Center for Bible Studies in Dallas, Texas, which is part of a congregation, believe it or not, of 25,000 members -- one of the world's largest congregations. Dr. Patterson made four points.

In the first place, he said, Evangelicals have suffered horrible religious persecutions as Anabaptists and therefore will forever have a concern about the rights of minority religious groups and are committed to absolute religious freedom for all.

Number two: Evangelicals are believers in the truth of Biblical prophecy and feel called upon to give witness to their faith at all times. He said this may at times irritate the listener, but we don't mean to impose our beliefs, we feel called upon to proclaim these beliefs, and these beliefs are that the Jews are God's chosen people, that Israel is a land destined to be restored to the Jewish people; and the Messiah will come indeed. And here Dr. Patterson was tactful enough to steer away from the question of the identity of the Messiah; he made no further mention of it.

And then he ended up with points 3 and 4. Namely, that Jews must persist in being Jewish. It was important to

Evangelicals, he said, that Jews not abandon their Judaism but insist and persist in their identity.

And finally, "the Jews," he said, "above all, should become experts in the Bible and step up their study of the Bible."

Well, if I had been able to engage him as a speaker and had his good service available ^{at any previous time}, these would be the very points I would have liked him to make.

The service ended with some twenty minutes of singing and dancing in the aisles which so enraptured the congregation ^{that} they were all carried away ^{as} by it. It was, though a Hassidic revival had transformed this interfaith congregation. And that is about the only way to understand it. || What is there about the Evangelicals that makes them so "ostentatious" or expressive? Well, here we have to understand that they are what's called "Charismatics." They believe in the actual presence of God's spirit when God is invoked. In other words, God is not hard-of-hearing; when he is called upon, he is here, and when God is here, or there, which ever way you want to put it, then you have to vibrate to that Presence; -- it's exactly the same logic that moves Hassidim likewise to respond to the presence of God in the Hassidic manner. A few remarkable aspects of the experience should be noted:

In the first place, that hundreds of Evangelicals flew in from California, Texas, New England, and other parts of the country, and did so at their own expense, only for the purpose

and no other purpose but a religious encounter with people of another faith, to demonstrate their friendship for Jews. This has no precedent in our own experience. I do not know of any Jewish community anywhere in the world that would go to such lengths -- I am talking about the rank and file, not the professionals. There is simply nothing in our experience that we could match that with. The 300-member Church of the Living God in Castro Valley, California, sent eighty of their people here -- they went at their own expense. All would have come, we were told, if they could have afforded it. Another point: some 75 Evangelicals accepted home hospitality in Jewish homes for two nights; some so endeared themselves to their hosts that they were asked to remain an entire week. I should like to thank especially our Community Relations Committee Chairperson, Florence Schott, for organizing all of our hosts and hostesses. Many of them sent me letters and telephone calls, and they all agreed on one point -- that the Evangelical guests were lovely, beautiful people, devout and sincere. One of our families had four adults and a 7-month old baby that stayed at their home. The baby's name, they were told, was Netana, a Hebrew name deliberately chosen, not a common name in our Anglo-American culture, but a modern Hebrew name signifying God's gift. Another family was impressed by a young couple in their thirties who spend their weekends driving in from the suburbs of San Francisco, 25 miles every week, to conduct services for

derelicts in downtown San Francisco every Sunday. I have here with me a 4-page letter from a couple who are doing therapeutic counselling, both holding doctoral degrees. They had three Evangelicals as guests, and I quote. First of all, the writer of the letter says that "the experience was so transforming that I could never be the same." That's a powerful experience. The writer wonders if perhaps the Evangelicals might have wanted to convert him. And learned that they believed, and I quote, "that the Jews were the chosen people and converting Jews to Christianity would make no sense at all." The writer of the other letter described her guests as "enthusiastic, idealistic, searching for ways to make this a better world. At meal time they asked to say a prayer during which time we all held hands around the table. It reminded me that we Jews, too, have a beautiful tradition of prayer before and after meals which I intend to reinstitute in our family." (I wonder how many of our hosts learned to say the "motze"^{prayer} once more, shamed into it as they saw the example of their Evangelical guests offer prayers always before meals.) The writer of the letter was impressed by their desire to learn Hebrew. Many salutary effects have come from this visit, she said. "I have taken my Bible from the book shelf and now keep it beside me on my reading table." I suggest one more step: to open the Bible and read it. "Especially now, when the outbursts of anti-Semitism," says the writer, "are so

frighteningly prevalent, it is very helpful to remember that there are many Christians who proudly identify with Jews, who openly tell the world that they love us simply because we are Jews and are willing to join us in prayer and protest."

Finally, the same person on our Board who told me that I must hear Norman Lear's television spectacular against the *Moral Majority* and Evangelicals -- well, that lady came to our service and she worshipped here and she saw what she saw, and then she wrote me a letter in which she said she changed her mind. "My uncomfortable feelings were replaced by true enjoyment. My son, 16-year old, who does not ordinarily come to services, shared my enthusiasm and was disappointed that the service ended." The experience taught us some important lessons about ourselves and about the Evangelicals. In the first place, wholesale judgments about large groups of people are generally wrong. In our pre-judgment of Evangelicals, many of us were as prejudiced as Christian bigots who, not knowing Jews, imagine that we have horns. We discovered that Evangelicals were highly diversified in their politics, that only a small minority identifies with Jerry Falwell, and those we met were gentle people of good will.

Number two. We learned that many of America's largest single religious community, namely the 50,000,000 Evangelicals, are indeed staunch friends of the Jewish people and of the State of Israel, and that should be mighty reassuring.

Thirdly, because of their pro-Jewish feelings, we are, of course, puzzled and challenged. Where do these pro-Jewish feelings come from? And we learn that they are rooted in their knowledge and in their love of the Bible. They are steeped in the Bible. They read the Bible all the time, whereas ^{many of us} ^ fill our heads with junk, with trash, which nobody's going to remember two or three weeks from now. They stay with the Book of Book's whose solace and important message is life-sustaining, inspirational, and gives moral direction to our existence. And because their convictions are based upon their deepest religious beliefs and drawn from the Bible, these convictions are not likely to change -- they will be permanent.

Fourthly, nothing would do more for us, for our own religious convictions and enthusiasm, for our friendship with believing Christians, than our own turning to the Bible for inspiration and moral guidance. United States Secretary of the Interior James Watt, who is himself an Evangelical Christian - (I don't necessarily endorse his politics or his policies -- I merely refer to the fact that he came to the service as a representative of Evangelical Christianity)-- he put it well in a letter that he sent me the next day: "the meeting last Friday, he said, "was an historical meeting in bringing together the Evangelical Christians and members of your Jewish congregation. We do have the common grounds from which to build a winning strategy for bringing peace and unity into the world." We

identified that common ground, and it had to be done that way -- there was no other way -- we identified that common ground, friends, when we met with hundreds of Evangelicals, a representative cross section from all over the country, and it turns out to be quite plain and clear, that common ground is the Bible! It is faith in God! And it certainly is the fundamental morality stated clearly in the Bible and transmitted in our tradition and in their tradition. As far as I am concerned, there can be no better common ground. Amen.



The Fundamentalist Perception of Jews

JACK R. FISCHER

The defeat of many liberal Senators targeted by the Fundamentalist-dominated Moral Majority and the advent of the electronic ministry as a means of conveying the good news of the Christian value system has caused consternation among many Jews. There are those within the Jewish community, however, who see little to fear from the likes of a Jerry Falwell or James Robinson.* This confidence in the friendship of Fundamentalists towards Jews is bolstered by the strong support which many Evangelical Fundamentalist groups give to Israel. This view was strengthened when the Reverend Jerry Falwell received the Jabotinsky Medal from Menachem Begin in Israel. What better evidence could one want that when it came to Fundamentalists, the only thing Jews need fear is fear itself.

Many Jews, however, are bothered by the words of the Reverend Bailey Smith, president of the Southern Baptist Convention, who reminded Jews that "God Almighty does not hear the prayer of a Jew." Which is the real Fundamentalist attitude towards Jews? Is it possible to reconcile the support for Israel and Smith's disparaging remarks? Are Fundamentalists really friends of Israel? While it is true that the Fundamentalist movement is large and diverse, it is also true that there are strands of doctrine that seem common to the movement as a whole. With regard to Jews, the doctrine of a Jewish return to Israel as a precondition for the second coming appears to be shared by most Fundamentalists.

The doctrine of "dispensationalism" holds that most, if not all, of the major historical, political, and social events of recent times are

in reality the final developments of biblical prophecy. According to Fundamentalist scriptural interpretation, history is divided into seven successive periods or dispensations with our own time located near the end of the sixth followed by the end of the world in catastrophe and the return of Jesus as the Christ. Using scripture (the books of Daniel and Revelation in particular), Fundamentalists see in our own time the unfolding of a "great plan of the ages" prophesized in the Bible, which will become a reality in the near future.

However, one of the preconditions for the seventh and final dispensation is the return of the Jews to their own homeland. In this scenario, the creation of the State of Israel and the ingathering of Jews to Israel is part of the fulfillment of biblical prophecy. The Jews then will of their own volition accept Jesus as the Messiah. For many Fundamentalists, therefore, the growing estrangement between the Soviet Union and the United States, the proliferation of nuclear capabilities, and the existence of the State of Israel are all signs that the end of days is at hand. This interpretation of current events is reinforced by the fact that we are less than two decades away from the year 2000 — the second millennium. As in the religious fervor surrounding the first millennium that led to the Crusades, so, too, many Fundamentalist leaders are now raising great expectations regarding the imminent future. In this context it is understandable that Fundamentalists support Israel. It also, perhaps, explains the Moral Majority — an attempt to cleanse America before the impending Day of Judgment.

The Fundamentalist commitment to Israel rests, therefore, on biblical

grounds. Arguments that Israel is a strategic ally, or that Israel shares common ideals with the United States weigh less heavily than the certainty that Israel plays a role in the fulfillment of biblical prophecy (note the popularity of Hal Lindsey's book and the film *The Late Great Planet Earth*). Support for Israel becomes a biblical imperative. In fact, Israel could not divest itself of this support even if it wanted to! In Fundamentalist doctrine, the Jewish state becomes a pawn in a cosmic endgame in which Christ will emerge triumphant. The Holocaust and Jewish fears of rising anti-Semitism are either ignored or are of small concern to Fundamentalists because they are convinced that all that happens to Jews is part of the unraveling of God's plan. (Talk to a Fundamentalist about the Holocaust and he will smugly respond with a reference to the "valley of the bones" in the Book of Ezekiel.)

If Fundamentalist concern for Israel is grounded in biblical belief, what of their attitude towards Jews outside Israel — especially in the United States? Interestingly, there appears to be a dichotomy between Fundamentalist support for Israel and their posture toward American Jews. There is ample evidence to suggest that the older association which Jews have made between anti-Semitism and Fundamentalism continues to linger on, although not at the same level of intensity as in the days of Tom Watson and Gerald R. Smith. Charles Glock and Rodney Stark in their *Christian Beliefs and Anti-Semitism* (Harper, 1966) and *Wayward Shepherds* (Harper, 1972) found a high correlation between Fundamentalist belief and anti-Semitism. Furthermore, despite the

*See David Rausch, "American Evangelicals," *Midstream*, February, 1977, pp. 38-42.

disclaimer made by Falwell that a Fundamentalist can never be an anti-Semite, my own research has uncovered a distinct relationship between negative stereotyping of Jews and attitudes of Fundamentalist ministers in Lancaster County, Pennsylvania.*

How are we to account for this seeming contradiction — strong support for Israel and, at the very least, marked negative attitude towards Jews?

It would appear that many Fundamentalists make a distinction between Jews living in Israel and those in America and elsewhere. What we have is a meshing of Old Testament imagery with traditional stereotyping of Jews. The result is an ambivalence regarding Jews which permits Fundamentalists to "treasure" Jews — in biblical terms — and at the same time to see them as a symbol of all that is grossly material in our society.

If all Jews lived in Israel this ambivalence might disappear. But American Jews show no signs of mass emigration to the Jewish state, and the negative stereotyping towards Jews remains operative for many Fundamentalists. Jews are perceived as grasping and overly materialistic. There is evidence that many Fundamentalists see Jews (as well as other "non-Christians") as untrustworthy in business dealings, hence the popularity of the Christian Yellow Pages among Fundamentalists. The reader will recognize that none of these stereotypes are new to Jews, nor are those that state that Jews "stick together" or, perhaps, conspire to dominate America if not the world. Witness the use of these stereotypes in the hands of a Fundamentalist "friend" of Jews. In establishing the Moral Majority in New York City, Fundamentalist minister Don C. Fore states, "I love the Jewish people deeply. God has given them talents He has not given others. They are His chosen people. Jews have a God-given ability to make money, almost a supernatural ability to make money. They control the

media, they control this city."**

In the past this type of stereotyping in the hands of anti-Semites has brought disaster to Jews; today, it reinforces the image of the secular-minded, materialistic, unredeemed Jew who not only rejects Christ but refuses to migrate to Israel to fulfill biblical prophecy. This is the Jew who is the object of missionary activity. In Israel, Christ will redeem the Jews, in the United States it is the Evangelists who do Christ's work.

What many Jews overlook in their haste to embrace their newly acquired friends are the very real cultural distances separating both groups. Jews are primarily an urban and suburban people. Fundamentalists are generally a rural people; the two groups rarely converge socially. Neither group really knows the other. Fundamentalists tend to see Jews through the prism of abstractions. Jews are the "Hebrews" of the Old Testament. (A rabbi in Lancaster, Pennsylvania told me that after showing a group of Fundamentalists around his synagogue, they asked to see the room where the animals were sacrificed.) On a different level of abstraction, however, the Jew is identified as the rejector of Christ, sometimes the Christ-killer, and generally the symbol of economic exploitation: a modern Judas always willing to sell his soul for 30 pieces of silver.

The difference between old-time Fundamentalist anti-Semitism and the present stance of the movement rests, perhaps, on the greater emphasis on saving the souls of Jews than in engaging Jews in an adver-

sary relationship. The Jews are a people who need help! Their material-minded souls need saving. In pursuing missionary activities among Jews, Fundamentalists are convinced that this is the ultimate proof of their love of Jews. Hell is real for Fundamentalists; in not accepting Jesus, Jews are doomed to bury in everlasting purgatory. What could be a greater demonstration of love of neighbor than to save him from eternal damnation? Is this anti-Semitism?

If Jews in Israel are certain to accept Christ in the near future, then Evangelicals have the duty to convert Jews here in America. Bailey Smith put it best when he said, "For how in the world can God hear the prayer of a man who says Jesus Christ is not the true Messiah? It's blasphemous." The "givenness" of Jesus as the Christ is at the root of Fundamentalist belief. Not to believe in Jesus is therefore not to believe in God. Regardless of how it is explained away, Jews are counted among the godless.

Are Fundamentalists, then, friends of Jews? It is certain that, if only for the wrong reasons, Israel can count on their support. However, American Jews should not allow their concern for Israel and Israel's need for friends to cloud their thinking with regard to Fundamentalist attitudes towards Jews in America. The anti-Semitism may have mellowed but the stereotyping is alive and well as is the missionary activity. As long as Jews are concerned with their survival as Jews in America, the state of Fundamentalist-Jewish relations must be monitored very carefully. ■

JACK R. FISCHER is Professor of History at Millersville State College, Pa.

*The New York Times, February 5, 1981, p. B1.

Refugee

MENACHEM Z. ROSENSAFT

echoes of exploding bombs
and blood-stained walls
cannot persuade
a homeless child
that peace has come

*See "Lancaster County Ministers and their Attitude toward Jews, Blacks and other Minorities," available from the Lancaster County-City Human Relation Committee 900 E. King St., Lancaster, PA 17601.

PROGRAM

NATIONAL PRAYER BREAKFAST IN HONOR OF ISRAEL

***Shoreham Hotel
Blue Room***

Washington, D.C.

7:30 A.M.

February 2, 1983

REGISTRATION

Invocation - Mr. Doug Krieger

Breakfast

Music

Pledge of Allegiance

Arlene Adler - Concert Soloist

Introductions

"Special Guest"

Greeting From National Religious Broadcaster Executive Director, Dr. Ben Armstrong

Greeting From the White House - Mr. Morton Blackwell, Special Assistant to President Reagan

Expression of Appreciation - Congressman Mark Siljander

Greeting From The American Christian Community - Dr. Jerry Falwell, Old Time Gospel Hour

Dottie James Parker - Singing "Hatikvah"

Mr. Harry Hurwitz - Director of Information for Israeli Embassy

Expression of Appreciation - Mr. Mike Gale, Deputy Special Assistant to President Reagan

American Forum - Rabbi David Ben Ami

Reading of Proclamation

Merv & Merla Watson - "Feast of Tabernacles"

Benediction - Dr. Richard Hogue

Proclamation of Blessing

As Bible-believing Americans, we believe there exists an iron-clad bond between the State of Israel and the United States. We believe that bond to be a moral imperative.

Representing the vast majority of evangelicals in the United States, we have gathered together at this National Prayer Breakfast to reaffirm our support and prayers, that this bond not be weakened or diminished.

We agree with the sentiments of our President,

that a secure, strong Israel is in America's self-interest. Israel is a major strategic asset to America. Israel is not a client, but a very reliable friend.

To weaken Israel is to destabilize the Middle East and risk the peace of the world, for the road to world peace runs through the Middle East.

We support Israel's right to their land spiritually and legally. History records that God deals with nations in accord with how these nations deal with Israel. We rejoice that here in America, for 206 years, we have been committed to the Jewish people. The Jewish people have found refuge here; they have found a people who love them; and we can take pride in saying that Israel is not an exclusively Jewish issue.

Bible-believing evangelicals consider the support of Israel a biblical mandate. Regardless of contrary opinion, we do not believe Israel has to offer an excuse for its existence. Israel lives today as a right. A right that has been hallowed by the Bible, by history, by sacrifice, by prayer, and by the yearning for peace.

"I will restore the captivity of my people, Israel...I will plant them in their land, and they will not again be rooted out from their land, which I have given them, says the Lord your God" (Amos 9:14,15)

We believe one of the reasons America has been blessed over the years is because we have stood with Israel. This promise is taken from Genesis 12:3, "I will bless them that bless thee." And so, for biblical reasons first and foremost, we support the State of Israel. For humanitarian reasons, we support the Jewish people. For historical reasons, believing that Palestine belongs to the Jewish people, we support the State of Israel. For legal reasons, dating back to 1948, and even further to the establishment of the British Mandate, we believe the land of Palestine belongs to the Jewish people.

Israel and the United States are not separate and distinct - we are one. We share common ideals and common democracy. What unites us across the ocean, and bring Jew and Christian together, is the recognition that Israel is a nation that is a manifestation of what America was and is.

America has a strong interest in the Middle East. We affirm our belief that the nation of Israel is the key to that interest because of our common bonds, our common values, our common belief in social justice, and the godly principles on which our two countries were founded.

In affirmation of these beliefs, we hereby set our hands this 2nd day of February, 1983.

Plans made for local 'Night to Honor Israel'

RELIGION SCENE

A San Antonio pastor, who has helped raise more than \$30,000 for Israel, met with Christian and Jewish leaders in Dallas this week to formulate plans for a "Night to Honor Israel" on Aug. 28.

The event, scheduled for the Great Hall at the Apparel Mart, will be the fifth pro-Israel rally to be sponsored by Rev. John Hagee and his 2,500-member Church of Castle Hills in San Antonio.

"The purpose of the Night to Honor Israel is to give the Christian community in Dallas the opportunity to publicly demonstrate its support for the nation of Israel and the Jewish community of this city," Hagee said.

Hagee, who raised \$10,000 at a similar interfaith rally in San Antonio, said all money collected will be spent for humanitarian purposes in Israel. Dr. Jimmy Draper, president of the 13.6 million Southern Baptists and pastor of the First Baptist Church in Euless, will be honored at the rally for his contribution toward uniting Christians and Jews.

The Dallas event will be cosponsored by the Dallas chapter of the Anti Defamation League of B'nai B'rith.



9.5

Report
of the President
of the Union
of American
Hebrew Congregations
to the Board of Trustees

NOVEMBER 21, 1980
SAN FRANCISCO, CALIFORNIA



It is a joy to be here tonight in this beautiful and exciting city of San Francisco, to greet the members of Congregation Emanu-El and of Sherith Israel who have joined in worship, and to welcome the members of our Union Board who have come here from distant places. It is always a source of inspiration when Reform Jews from all over this bounteous continent of ours meet together and sing together and pray together. There is no sound more strengthening for the Jew than the sound of the Shema intoned by a thousand voices. We renew ourselves. We gather fresh spirit when we meet, when we join hearts and minds, to reason together, and to deliberate the welfare of our religious community and, indeed, the welfare of American and world Jewry. That sense of renewal is immeasurably heightened by our historic surroundings and by our presence in this magnificent place.

Because this service is an integral part of our semi-annual Board meeting, my message will be more in the nature of a presidential address than of a Sabbath sermon, which means—alas for you—that it will be more extended in time and in scope. I have no other choice. We meet too infrequently as a leadership community, and those issues which compel our concern are many and weighty. This is not to say that I will keynote every item of our crowded agenda. But I do want to say some things concerning the recent election. I want to discuss that new phenomenon on the American political scene, the new Christian majority, and the manner in which the Jewish community relates to it. Lastly, I want to sound some warnings concerning the rise of neo-Nazism the world over, and here too, that new anti-Semitism which has come to stain our national honor.

First, concerning the elections. It was a quandary, was it not? I do not recall the American Jewish community in quite so desperate an uncertainty. Reagan seemed better for Israel, but his domestic vision was flawed. Carter clearly lacked competence, but if not Carter, who? Our perplexity continued into the polling place, and the results reveal it. Among Jewish voters 45% chose Carter, 40% voted for Reagan, the balance for Anderson, and some Jews, undoubtedly, didn't pull the presidential lever at all.

This diffusion of electoral strength does not impair our place in the political process; it may well enhance it. In the past the Republicans felt that they had little chance to garner Jewish votes; and the Democrats took us for granted. This explains President Carter's aberrant conduct during the past year, his UN vote and the like; he felt that when push comes to shove we had nowhere else to go. He was wrong, and we are better off. We must never be in any party's pocket.

What does the election import for Israel? At first hearing, the news is good. Reagan speaks more clearly than Carter acted. He regards Israel as a strategic ally, not just a moral burden. He is opposed to dealing with the P.L.O. under any circumstances. He urges a tougher line against the Soviet penetration of the Middle East. Still, we remember that back in 1976, *candidate* Carter's words were just as sweet, and today we know that once President-elect Reagan is installed, there will be many pressures on him: to balance Israel with Saudi Arabia, to rally Islamic support against the Soviets, to bend to the oil-inspired anxieties of our western allies and Japan. And so we Jews had better maintain our critical vigilance and be prepared to speak with voices united and strong when we perceive as we undoubtedly will that Israel's security has been placed in jeopardy.

There are some people and things to which as a consequence of this election we can bid a not too sad farewell: President Carter and his capriciousness in foreign affairs; Brzezynski's flirtations with the P.L.O. and his quixotic, counter-productive quest for a comprehensive peace; McHenry, our Ambassador to the United Nations, who far from restraining, zestfully led the majority chorus in that citadel of slander, that sanctuary for liars and for hypocrites. We are well rid of all of these, and brother Billy, too. "Stand not upon the order of your going, but go at once!" But we paid a heavy price for this victory, such as it is. In the Executive branch we may be better off on balance. But in Congress, we lost some of our most devoted and skillful supporters; Bayh and Culver and Nelson and Magnuson. We face a Foreign Relations Committee without Church and Javits and Stone. And Strom Thurman has replaced Ted Kennedy as the chairman of the pivotal Senate Judiciary Committee.

With all that, I do not despair. I have a more balanced view of the election's impact on the domestic scene. And while I concede that liberals were devastated, I do not acknowledge that the liberal idea itself is dead. I certainly do not buy the contention of right-wing analysts who, in the exuberance of their victory are insisting that the vote earlier this month was a vote against compassion. Thus a conservative pundit on the morrow after the election declared: "Liberalism has failed. It is unnatural. It expects people to subordinate their concern for their families and for themselves to an attenuated compassion for remote strangers. You can't build society on a principle so contrary to human nature. Conservatism is coming out of the closet. Hail to the chief."

What nonsense all this! Compassion does not destroy society, and xenophobia is not a necessary ingredient of conservatism. Think of some of our Union's foremost leaders, lifelong Republicans all, conservatives to the core and yet scarcely lacking in compassion. Emil Baar, without whom we would not have had a Religious Action Center. Irvin Fane of Kansas City, whose fair and forceful conduct in the chair secured our anti-Vietnam vote in early 1965. Sidney Cole, the builder of MUM, who always insisted that the Union's social action program be properly provided. They were conservatives all—and all were and are men of sensitivity and soul. We liberals are often too sanctimonious, entirely too aggrandizing in our self-perception. We think that we hold a patent on decency. We do not.

Nor do I believe that Reagan is a conservative of the tooth-and-claw kind. Indeed, his entire campaign was dedicated to refuting the charge that his breed of conservatism is devoid of compassion for the disadvantaged of our land. In any event, in order to govern he must move toward the center of the ideological spectrum. He must demonstrate that he is the leader of *all* the people and not just of those who voted for him. He simply will not be able to rule if he fails to take into account the needs and aspirations of the poor and the minorities who dominate America's cities.

The numbers simply do not sustain the boast that we had an ideological referendum. Add Anderson's 7% to Carter's 41; remember further that only 52% of all eligibles voted and you have a hard-rock conservative core of no more than 25% of the American people. Much the same was true on a local level. In nearly every single state where a U.S. Senate candidate important to liberals lost, that candidate ran far ahead of Carter. If the voters of Idaho, for instance, had not repudiated the President by 45%, Frank Church would not have lost the vote by one percent. And so it went. In sum, the election was fought not in the ideological but in the economic arena. It played primarily on personality, that is to say, Carter lost it more than Reagan won it. The issue was not compassion but competence, or rather the lack of it in national affairs.

And so I am not despairing. And I do not think that we had better head for the hills and hide in caves, although it doubtlessly is so that the coming years will summon us as Jews and as leaders of the synagogue to struggle with an even greater resolve for justice and for compassion. For this above all is what Judaism demands of us: that we be concerned for the stranger who dwells in the lower depths.

AMERICAN JEWISH ***** ARCHIVES

One of the more frightening by-products of our recent election is the emergence of a new and dangerous phenomenon on the American political scene, the Christian right. This, as most of you know, is a loose confederation of many radical right-wing organizations, some strictly sectarian, such as the Moral Majority, headed by Jerry Falwell and composed of evangelical fundamentalists . . . others of a more traditional political mold, such as Terry Dolan's National Conservative Political Action Committee.

This confederation has become a potent political force. The Moral Majority alone claims two million members, including 72,000 ministers, and they boast that they added no less than three and a half million new voters to the rolls. They use the most advanced technology to do their work. Guided by direct mail wizard, Richard Viguary, they utilize a sophisticated, computerized list exceeding thirty million names. From the electronic pulpit of the television evangelists, they command a weekly audience of nearly forty million viewers. And the sums which they have consequently been able to raise for their political activities is staggering. Some estimate their war chest for the recent campaign, nationally and locally, to have reached one hundred million dollars.

Their ideological banner is wide. They seek to Christianize America, to make this a republic ruled by Christ. Yet they give their religion a narrow definition. They are pro-family and pro-life. But they ignore and even oppose such religious principles as the stewardship of our resources, and care for the poor, and justice and peace; as a case in point, they are violently opposed to the U.S. ratification of the Genocide convention. High on their priorities also are some issues which are more political than moral and come straight from the right-wing lexicon: Government spending, the abrogation of the Taiwan security treaty, Panama Canal and the devaluation of the dollar.

Their means, even more than their goals, are troubling. They are scarcely democratic and threaten to destroy the fabric of our freedoms. They have tests of politico-religious purity; those who do not conform to their standards are labelled sinners, the disciples of Satan. They have their hit lists of candidates targeted for political oblivion, and slander is their favorite weapon for such assassinations; terms like 'pervert' and 'Communist' are liberally applied; in Idaho the word 'Zionist' was used in such a way, probably because a good deal of Arab monies were comingled with the funds used by the radical right, to destroy Senator Church. All in all, these evangelical ayatollahs re-create the atmosphere of the Fifties; it is McCarthyism reborn and wearing clerical robes.

My words fail to convey the full flavor of their political thrust. Listen to their words, then.

Jerry Falwell, founder and guiding spirit of the Moral Majority: "What we need is a return of the McCarthy era, where we register all Communists, stamp it on their foreheads and send them back to Russia."

James Robison, perhaps the nation's foremost TV evangelist: "I'm sick and tired hearing about all the radicals and the perverts and the liberals and the leftists and the Communists coming out of the closet. It's time for God's people to come out of the closet, out of the churches, and to change America."

Bailey Smith, President of the Southern Baptist Convention: "Why did God choose the Jews? I don't know why . . . I think they got funny looking noses myself. I don't know why He chose the Jews. That's God's business. Amen."

I suppose we cannot fault these evangelists on constitutional grounds. They have the right to speak out under the First Amendment as do we. Yet their means are manifestly a threat to the democratic process. And their goal for a Christian America is discordantly alien to the principle of diversity which has guided our nation since its founding. The issue is not church-state separation. The issue is political safety in a pluralistic community.

If all this is true, as it manifestly is, why does organized American Jewry continue its flirtation with the Christian right? We know the reasons of course. Most Jewish leaders are willing to forgive anyone anything so long as we hear a good word about Israel.

The fundamentalists have long been among Israel's staunchest supporters, and so we go to bed with them. Never mind that the new political evangelism is inherently undemocratic. Never mind that it may well be anti-Semitic. Their support for Israel remains firm. And so the Jabotinsky Foundation presents its award to Jerry Falwell. And the ADL offers its national platform to America's foremost TV evangelist. And JNF groves are named in honor of them both. It is madness—and suicidal as well.

How blind we are! We fail to see that one cannot be good for Israel when one is injurious to America and its Jews! We settle for the short-term gain and ignore the ultimate disaster! We make a pact with the devil for transient boon, even while we know or ought to know that in the end we serve *his* purposes!

After all, the deepest reasons for the support given to Israel by the evangelical fundamentalists are theologically self-serving. As *they* read Scripture, Jesus cannot return for the Second Coming until all the Jews are regrouped in the whole of their Biblical land and then are converted to Christianity. Only true believers can enter the gate of heaven. Devout Jews, if they refuse to accept Jesus, will not be permitted beyond those pearly gates. They will be buried beneath Mount Zion once the newer Israel replaces the old.

This is their apocalyptic vision in all its fullness: they seek our extinction as a particular people. Why then in heaven's name should we give them recognition? Have we lost all self-respect? We may have to meet them, talk to them, even deal with them. But surely we need not applaud them. When we do, it is a madness—and suicidal.

AMERICAN JEWISH

I said, a moment ago, that the new political evangelism just possibly is anti-Jewish. Let me be a bit more definitive: it is precisely that. Our history instructs us that fundamentalism and anti-Semitism invariably go hand in hand.

Surely it is no coincidence that the rise of right-wing Christian fundamentalism has been accompanied by the most serious outbreak of anti-Semitism in America since World War II. Don't misunderstand me. I do not say that the Jerry Falwells are deliberately fomenting anti-Jewish sentiments and violence. But I do say that their preachments have that inevitable effect. When ministers assert before thirty million parishioners that only one brand of politics has God's approval why, then, intolerance takes rootage. When the Moral Majority demands a Christian Bill of Rights and a prominent churchman adds that 'God Almighty does not hear the prayer of Jews,' there should be no surprise when synagogues are destroyed by arson and Jewish families are terrorized in their homes.

Aye, such preachments have their inevitable effect. They breed hatred against the Jew. Note, if you will, how very quickly Bailey Smith's first statement concerning the inefficacy of Jewish prayer was followed by his more recent pronouncement that we have 'funny looking noses.' His earlier comment may have been no more than classic Christian doctrine. But how shall we label his latter dictum? That's not fundamentalism. It's unadulterated anti-Semitism—Julius Streicher with an Oklahoma twang.

To be sure, now, the rantings of the Christian right cannot alone be held responsible for the contemporary violence against us. Worsening economic conditions are also responsible; this is the view of Henry Kissinger. The cosmetization of the P.L.O. is no help; one cannot legitimize terrorism in one part of the world without also giving it license everywhere else. Political considerations come into play, as they did when Carter pitted the blacks against the Jews in the aftermath of the Andy Young affair. And when the leaders of the Western World decided to woo the Arabs by condemning Israel at every turn, blackening her name without just cause, why, then, they diminished the stature of Jews everywhere and set them up to be the targets for violent attack.

Whatever the reasons, anti-Semitism is alive and kicking in this land. The number of reported incidents mounts daily. Synagogues are defaced, cemeteries desecrated, religious schools vandalized, slanderous leaflets are distributed, threatening telephone calls are made, and individuals have been pelted with rocks. So far there has been only property damage, and some minor injuries, no deaths, so far, thank God, in North America. Although we have reason to be anxious on this score, too, when we learn that the KKK has established paramilitary training grounds in six locations, one of them in Canada. I am convinced that the number of attacks on Jews and Jewish institutions is even greater than that which has been reported. Too many Jews write off such incidents as mere pranks, or hope that by denying them, they will somehow go away. They won't, and we might as well face up to it.

Don't misunderstand me. I do not suggest that we face some kind of holocaust, God forbid. We manifestly don't. All that I am saying is that the respite which we have had since World War II has come to its end. The memory of the holocaust is fading. The sense of guilt has waned. Hatred of the Jews is stirring once again, and we had best be ready.

Tomorrow night the Union Board will consider what we can do to counter those threats to Jewish security which are posed by the spreading episodes of overt anti-Semitism as well as in the growing impact of the Christian right. Among those several measures which I hope we will adopt are:

- the formation of a national task force trained to provide guidance to those of our congregations who are victimized by anti-Semitic violence and vandalism.
- the activation in our Religious Action Center of a Hot-Line for such emergency guidance and to monitor these episodes.
- the acquisition by the Union of at least one low-power TV station which will be linked via the cable system or like community stations into a national Jewish TV network enabling us to communicate instantly with our constituents and supporting our Jewish educational efforts as well.

We need not wage this struggle alone. And so I will recommend that we reach out to moderate Christian leaders and to civic leaders, to minority bodies and other groupings to form coalitions of decency against the chilling power of the radical right.

This is not a conflict which pits Jews against Christians. Indeed, most Christians, most main-line Protestants and Roman Catholics are as alarmed as we are about the growth of this so-called Christian right. They see it as but a perversion of their faith. The American people are with us too. Most Americans support the Equal Rights Amendment, gun control and the right of free choice in abortion. Most Americans oppose the conception of America as a Christian state. And most Americans I believe categorically reject the notion that God Almighty wants us to keep the Panama Canal and to build the neutron bomb.

The preponderant majority of Americans are also on our side in the war against the Great Hatred. They know that we Jews are the bellweathers of the civilized world. We might be the first to fall victim but others quickly follow: Catholics and gypsies and blacks and ethnics and political dissidents; in other words, all those who do not fit into the mold, who refuse to march goose-step in beat with the Fuehrer of the band. Thus anti-Semitism is something more than an issue of conscience. It is also a matter of civilization's survival.

In our search for allies, the Jewish community cannot seek one hundred percent ideological purity. We will disagree on the Middle East with the National Council of Churches, which just issued an unconscionable statement supporting the P.L.O., but we must work with them on free choice on abortion, on gun control, strategic arms limitation and a host of significant issues. We will disagree with the Roman Catholic Bishops on abortion and birth control, but we will give voice to a common concern on aid to refugees, world hunger and racial justice. We will disagree with Blacks on racial quotas, but we continue to share a vision of a compassionate society and can work together in support of national health insurance, youth employment, decent housing and similar programs. Be that as it may, we do have many allies in our struggle against the excesses of the radical right.

What has begun, in effect, is a struggle for the character and the soul of America. It will endure for many years, transcending the immediacies of politics and elections. It is a struggle, therefore, we ought need not fight alone. It must be waged by the entire American community, by interfaith and intergroup coalitions of decency speaking out together against bigotry and hate of every kind.

I am confident that we can hold America's political center—which must be the central goal of our communal striving—by reaching out to all these forces of which I spoke, marshalling their impulses for good.

But we must hold on to one another too, we Jews, for we are one and indivisible in death and life alike. *Atta echad, v'shimcha echad, umi k'amcha Yisrael goy echad ba'aret.* God is one and His name is one, and we His people of Israel are one, throughout the world.

And this above all: we must not despair. After all, we prevailed in times more perilous by far. We overcame our bitter yesterdays. We'll overcome our threatening tomorrows. And so against the schemings and the maledictions of our enemies we will extend our stake in this land. We will not yield. We will fight and gain the victory.

UNION OF AMERICAN HEBREW CONGREGATIONS

RIGHT-WING EXTREMISM

Resolution adopted by the
UAHC Board of Trustees

November 22, 1980
San Francisco, Ca.

We applaud the president of the Union for alerting us to important issues which are of great concern to us at this time.

The rise of extremism in some elements of American life—including episodes of anti-Semitism and the growing impact of the Radical Right—represents a clear and present danger to the tradition of American pluralism and a distortion of religious precepts in political life. The Reform Jewish movement has always had a commitment to the ethical values of Judaism and their relevance to contemporary society. This prophetic mandate assumes new urgency today because of the rise of extremism, both theological and political.

We see these developments as a threat to the fabric of American life, to a democratic society, to Jewish values and to the security of American Jewry. The great strength of America lies in its pluralistic nature with its respect for diversity of viewpoints, whether liberal or conservative, Christian, Jewish or any other.

Therefore, the Board of Trustees of the Union of American Hebrew Congregations resolves:

- 1/ To give high priority to a program of religious action to strengthen human rights and human dignity, thus serving not only a prophetic mission, but equally our own interests, for we Jews have a profound stake in maintaining an open, tolerant and compassionate society.
- 1/ To reach out to religious (Jewish and non-Jewish), civic and minority groups to form coalitions which will advance our mutual concerns.
- 3/ To urge our congregations to advance these goals through the strengthening of existing religious action committees or establishing such vital entities where none exist. We encourage all congregations to take advantage of the resources of our Washington Religious Action Center and urge individual congregants to keep informed of developing issues by subscribing to the CHAI/IMPACT information system.
- 4/ To establish a joint task force of the Commission on Social Action and the Commission on Synagogue Administration which will provide guidance and assistance to those congregations which experience incidents of violence and vandalism, and to provide guidance on preventive measures to all of our congregations.

UNION OF AMERICAN HEBREW CONGREGATIONS

VIDEO COMMUNICATION

Resolution adopted by the
UAHC Board of Trustees

November 22, 1980
San Francisco, Ca.

Technological developments and opportunities for increased communication create challenges never before open to our movement.

We urge the prompt development of a plan to intensify the utilization of video techniques (such as video cassettes and video discs) in Jewish education, and to create educational and general interest programming for broadcast and cable television facilities. The work already undertaken in this field by the Commission on Jewish Education is a valuable first step.

As part of broader perspectives to be funded by the forthcoming capital fund drive, we further urge the chairman to assign to an appropriate body—such as the Long Range Planning Committee—the responsibility of developing a systematic plan for UAHC video communications, possibly anchored in a low-power television station of our own.

