

THE MOUNT ZION REPORTER

Vol. 31

CHISLEU (December 1985)

No. 6

Probes

Judah '85

Israel SPOT News/forecast Monthly



The Dome of the Rock, also called The Mosque of Omar — built in 691 A.D. on Mt. Moriah, on the spot where the biblical Temple is believed to have stood. Inside the mosque is a large rock which, according to Moslem tradition, is the rock on which Abraham offered his son as a sacrifice.

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Founding Editors — Andrew and Effie Dugger
President & Editor — Gordon M. Fauth

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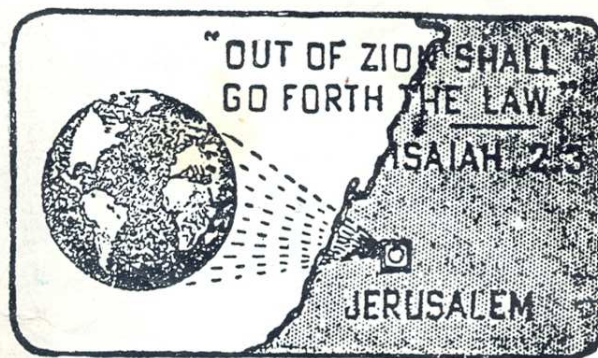
Our Creed: Revelation 12:17

The Head and Director: Jesus (Yeshua)

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

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Jerusalem — The Chosen City of God (יהודה)

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

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Address correspondence to:

The Mount Zion Reporter
P.O. Box 568
Jerusalem — ISRAEL

CHRIST'S TOMB

The Controversy

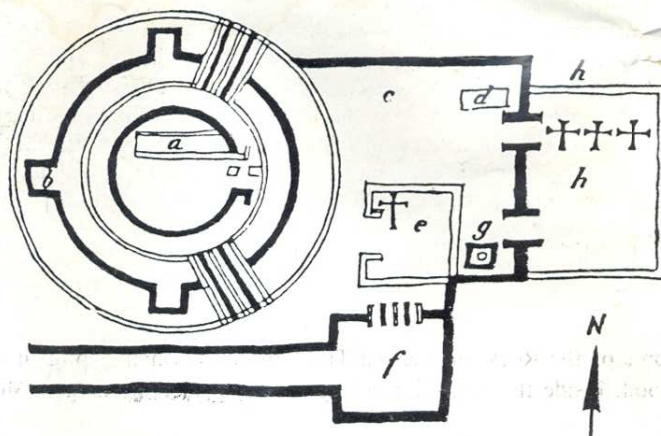
by David Marcus

Thousands of pilgrims from all over the world come to Jerusalem each year to visit the tomb of Christ. But which tomb? There are two sites in question. The Catholics and many Eastern churches maintain that the Church of the Holy Sepulchre is the authentic site, while most Protestants believe that the nearby Garden Tomb is more likely to be the correct one. There are good arguments both for and against the authenticity of either site. The following articles present the facts of each case, and, we hope, will shed some light on this interesting subject.

The Church Of The Holy Sepulchre

Based in part on *Christian Life in Israel's*
"History and Archaeology at the Holy Sepulchre"

The Church of the Holy Sepulchre in Jerusalem encompasses the traditional site of the crucifixion and the entombment. The first church, actually a complex of buildings, was built by order of the Roman Emperor Constantine following his mother's "discovery" of the supposed Tomb in 326 A.D., during her pilgrimage to the Holy Land. At that time the bedrock surrounding the burial chamber was cut away, leaving only a thin shell so that what had been a cave was now a "little house" (L. aedicula) standing isolated in the center of the Rotunda. Nearby were the adjoining Chapel of Golgotha and the great Basilica. Constantine's church was burned down by the Persians in 614 A.D., restored and then totally destroyed



Plan of church in the 7th century: e) Golgotha; a) Edicule; b) "Tomb of Joseph of Arimathea"

by order of the Fatamid Caliph al-Hakim, in 1009 A.D. The present church, consecrated in 1149 A.D., dates from the Crusader period. It also was damaged by fire in 1808 A.D. and has since been restored. Though it incorporates earlier elements, only the Rotunda still conforms with the features of the original fifth-century building.

The history of the Church of the Holy Sepulchre is known from contemporary accounts; but only during the last 25 years, as a result of the major works of restoration now nearing completion, have scholars been able to survey and investigate the actual fabric and substructure.

The history of this site can be traced from about 100 B.C. when it was a stone quarry through the 12th century when the last major reconstruction took place. The first buildings were started in 336 A.D., and there has been a church on the site ever since. Of course, no one can say with absolute certainty whether this is the actual site of Golgotha and Christ's temporary entombment; however, by virtue of the tradition alone which is thought to have passed from the first local disciples to the Romans in the fourth century — it is about as good a possibility as you could ask for.

For several reasons many believe the Church of the Holy Sepulchre is the site of the Crucifixion. In the gospel of John, Christ was crucified outside the city walls (a requirement of Jewish law). Many archaeologists hold that the church was outside the city walls throughout part of the 1st century. It was incorporated into the city after the building of the "Third wall" by Herod Agrippa in 41 A.D.

According to archaeological evidence, the church site was an ancient quarry which was abandoned in approximately 100 B.C. The quarry had many room-like excavations carved into the surface of the bedrock. So, when building a tomb, instead of having to dig down and then tunnel in, one could tunnel in directly. Thus the quarry would have made a desirable site for a Jewish burial ground.

In the quarry there was a large stone block — left behind because it was cracked and very soft — which is believed to have been Golgotha. The area where this block stood became a garbage dump. One idea is that when the Romans were about to crucify Jesus, they decided, because the condemned was supposed to be "the King of the Jews", that it would be a great joke to crucify Him on top of a garbage dump. Then, because His body had to be taken down from the cross before the Sabbath, — which was a special High Day Sabbath — He would need to be laid in the nearest available tomb (which was donated by His disciple, Joseph of Arimathea). It is presumed that Joseph had previously carved out a tomb in the quarry for his future use.

But does the quarry fit into the Bible's description of this very important scene? The biblical account mentions a garden (John 19:41) and some think that wind-blown seeds which settled in the quarry, with the little rain that falls in winter, would soon have grown into what passes for a garden in this part of the world. It is true that wild flowers and grass (and maybe even a few wild trees) would very likely spring up in such a place.

In the church Constantine built, there was a sepulchre surrounded by a thin edicule or enclosure of solid rock which was supposed to be where Jesus was laid. But when Hakim destroyed the church in 1009 A.D. he left nothing except a bit of molding that may have been from the original tomb. Unfortunately there was no investigation of this fragment because the site of the tomb was not excavated or surveyed at all due to the consensus of the Greek Orthodox, Roman Catholic, and Armenian authorities. Today, the church is administered jointly by these bodies who over the years have



Inside the church — the entrance to the edicule (or enclosure) that contains the sepulchre said to be the tomb of Christ.

bitterly contested with one another in a belligerent rivalry for the domination of the church. This time, however, they did reach an agreement; the result was that only the minimum necessary renovations would be done.

The strongest argument for the authenticity of the church as the actual site of the crucifixion and entombment is in its establishment as the traditional site which has been passed down through the centuries. Nevertheless there was a gap of about 300 years between the Biblical events and the site's "rediscovery". One might argue that the local Jewish believers might have resented the gentile Christian usurpers from Rome and might have kept the actual site sacred to themselves. But it would stand to reason that as the early Jewish community of disciples proclaimed Yeshua far and wide they would have pointed to his empty tomb as evidence. This probably would have been well known to the ever present Romans, and passed on by word of mouth until 326 A.D. In fact, the Romans had built a temple on the site, dedicated to the Goddess Aphrodite, which was still standing at the time the Emperor Constantine's mother visited Jerusalem. The Romans might have built the Temple — if they considered the site a Christian shrine — to spite the Christians. □

The Case For The Alternative: The Garden Tomb

In 1882, a British officer and Bible scholar, General Gordon, became convinced that the area now known as the Garden Tomb, was the actual site of the Crucifixion and entombment of Jesus. The site was previously advocated by Otto Thenius in 1842 and by col. Conder in 1875 as Golgotha,



The Garden Tomb. The legend on its door reads, "He is not here. He is risen!"

THE GARDEN TOMB

(continued from page 3)

however it was Gordon who popularized the idea. The Garden Tomb is now widely accepted by Protestants as the site of Calvary.

The tomb was discovered in 1867 close to an enormous cistern (which was discovered later). However, the tomb was not actually excavated until 1891. In 1894 the Garden Tomb Association was formed and the site was acquired. Since then the trust has had sole responsibility for the maintenance of this beautiful site and the ministry which is conducted there.

From the far end of the garden, a rugged ridge can be observed. In later years it has been called "Skull Hill". In the Bible the place of the Crucifixion was called Golgotha which is a Hebrew word meaning "the place of the skull" (in Greek Calvary). Many agree that this rocky outcrop does bear a striking resemblance to a human skull.

The garden which occupies this site today is as lovely and well kept as it is peaceful, but was there a garden here during the life of Christ? The evidence indicates that there was. (Jn 19:41.)

The cistern in the garden holds 200,000 gallons of rain water which is enough to provide a large plantation with irrigation throughout the eight dry months of the year. In addition to the cistern (which is the largest known ancient cistern in the area) there is a Roman wine press in an excellent state of preservation (excavated in 1942). This means there was a vineyard either occupying the site or at least adjacent to it. Some think that there was an olive grove on the site, but in any event the Greek word for "garden" could also be used to describe a vineyard or an orchard.

Another corroboration of an ancient garden existing on this site comes from the 1st century Jewish-Roman historian, Josephus Flavius. In his account of an attempt by highwaymen to rob him and his company (which took place in the area which is now the garden tomb) Josephus described the difficulty they had in escaping on horseback because of the many "rich man's gardens and orchards" they had to flee through.

The Garden Tomb area was also outside of the city walls, in keeping with the Biblical account. But as far as establishing its authenticity as the site in question, it is the tomb itself that is most interesting as it most certainly fits the description of the Bible. Firstly, it is without doubt a rich man's tomb, (Isa. 53:9). Only a rich man could have afforded a private tomb such as this one, with only two sepulchres. The common type were catacombs with many connecting burial chambers.

The tomb was also a new one in which no one had ever been laid before (Jn. 19:41). We know this because one of the sepulchres had been completed while the other was still unfinished. The sole occupant of the tomb must have been laid in the finished sepulchre quite unexpectedly, which is why the second sepulchre was not finished! Joseph of Arimathea did not plan to bury Jesus in his tomb, it was supposed to be for his



"Skull Hill" with its haunting image of a human skull.

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Extracts From Readers' Letters

SOUTH AFRICA.—

Dear Editor,

I have received a *Mount Zion Reporter* from a friend a few days ago. It is an interesting magazine. I read sorrowful news about Israelites scattered all over the world and in trouble. I am hoping that God will soon gather all His children to Jerusalem.

Kindly send me the *Mount Zion Reporter* and a calendar with days and months showing your holidays. I would also like to have some books and tracts.

Yours in Jesus,
K.G.

SCOTLAND.—

Dear Friends in Christ.

Thank you for your letter. I am always glad to hear from you, dear friends, at the *Mount Zion Reporter*. We will, I suppose, never meet here on earth, but in the sweet by and by we shall meet up yonder where our great good Saviour has gone to prepare a mansion for His Blood Bought Children.

What a day that will be when we shall be free from all taints of sin. Praises be unto thee, Lord of Glory.

I pray for Lebanon. I pray for Jerusalem; it is God's City and evil spirits and demons will only be allowed to go so far and no further.

I have enclosed a small gift for the work of the Gospel so that others may be ready to find the Saviour as their very own. What a gift!

Yours because of Calvary,
V.T.

SAINT LUCIA, WEST INDIES.—

Dear Elder,

I used to be a Catholic but as time went by I realized that there was something spiritual that was lacking. I started reading different articles and going to different churches just to find out the truth. I later read the Bible which has been the best book that I have read. I have read it from cover to cover and I find that there is much more that I have to learn about God, my Saviour, and how to go on living in this world until He is ready for us in the world to come. I know that I have made many mistakes in life but now I'm just seeking for the right path and I know through Jesus I can be directed. I would like to know more about your church and beliefs. I know that your church has been inspired from old for God is the same yesterday, today and forever.

Please help me for I feel that I have no choice but to walk in the true light which is God's given way to His chosen few.

Thanks for your kind and loving consideration.

A friend in Christ.
C.J.

NIGERIA.—

Dear Sir,

With my greatest respect and honour I write you this letter which I hope will meet you in good condition.

My aim of writing you this letter is that I want you to send me your Holy Bible. If you can send me the Bible I will be very happy in Christ.

I need the Bible because I want to know about Christ. I don't

get money to buy the Bible and my parents will not give me money to buy the Bible. I have asked them several times but they will not allow me to buy it.

So I want you to help me that I may be able to get the Bible and I believe you will send it to me in Jesus name.

Yours in Christ,
O.O.P.

OHIO, U.S.A.

Dear Friends in Jerusalem,

Greetings from the U.S.A. in the name of our Lord, Jesus Christ. May His love and peace be with you.

Thank you for your wonderful letter to us. We always enjoy your good letters about Jerusalem and the good work you are doing there. Yes, we will pray for the Jerusalem Ministry. I will help in the financial part as long as I am able to work. I am seventy years old but I am not ready to give up yet. I feel good most of the time and I am still able to hold my nursing job.

Yes, we pray for the SonBeams' Ministry too. They are wonderful and an inspiration for all. I play the first tape you sent me over and over, but the second tape I can't play anymore as it keeps unwinding in my tape player and gets caught in it. I wish you could send me another one. I would be grateful for it. I love their music; it is very beautiful.

We can read in the papers and see on T.V. what the terrorists are doing with bombs. It's just terrible the damage they can do besides all the lives they are taking. But they will get their just punishment some day. We agree with you we do live in troubled times. Please remember us in your prayers. May the Heavenly Father bless and keep you in His care.

Yours in His Service,
W. & I.K.

The Garden Tomb

(continued from page 4)

own burial. If this tomb is Joseph's tomb it would explain why it was put into use before it was completed.

This tomb was hewn out of rock and had a great rolling stone to seal it (Mt. 27:60). Although the rolling stone was not found, the very large groove which was cut for it is in plain sight. There is also standing room for a number of people as the Bible describes. (Luke 24:3).

Another interesting similarity of this tomb to the tomb of Jesus can be read about in John 20:5. When Peter arrived at the tomb he stooped down and looked through the door and was able to see, from where he was standing, that the tomb was empty. In the time of Christ, there was a higher level at this site than there is now. It would have been necessary to bend down to look into the tomb, and from the door you can just see the one sepulchre that was completed, the one in which the body of Jesus would have been laid.

There is evidence of a building — possibly a chapel — which had been erected in front of the tomb. There is also a hollow carved in the rock floor in front of the tomb which some experts believe to be a baptistry. Inscribed in the face of the tomb is an anchor sign which is an early Christian symbol. There is also a Byzantine cross painted in red on the wall above the finished sepulchre. This evidence seem to indicate that the structure was an early Christian place of worship.

(continued on page 22)

Ethiopian Jews Demand Recognition From Chief Rabbis



The encampment with the seat of the Rabbinate of Jerusalem in the background. The sit-in demonstration took place right on busy King George St. in the heart of Jerusalem in a landscaped area in front of the Plaza Hotel. The Hotel was very sympathetic to the Ethiopians and at times stored the food that many Israelis donated to the Ethiopians in its refrigerators.

Earlier this year, during one of the worst famines in Africa, thousands of Jewish refugees from Ethiopia were airlifted to Israel in a secret, and later much publicized, mission code-named "*OPERATION MOSES*". They were the survivors of a once large and prosperous black Jewish tribe in Ethiopia who can trace their Jewishness back, at least, to the second Temple period. Under the present government in Ethiopia, and under previous regimes, they were sorely persecuted. Israel has been trying for years to secure their immigration, and once in Israel they were welcomed with open arms. Since then, the Absorption Department has done all it can to make their integration here as unchaotic and comfortable as possible, and they have adapted well. In fact, the Ethiopian immigrants have amazed many with their ability to make themselves at home and bounce right into almost every aspect of Israeli society.

Of course, there is always a thorn in the bush, and the thorn in the assimilation of the Ethiopian immigrants has been the Rabbinate (Israel's council of chief Rabbis). In Israel, the Church and State, or rather, the synagogue and the state, are not as separate as in most democratic countries, and this council has jurisdiction over matters that are considered "religious"; which includes, among other things, control over

Jewish marriages. As there are no civil marriages in Israel, this means that all Jews married here must do it through a Rabbi approved by the Rabbinate.

According to their traditions, the Ethiopian Jews — or Falashas, as they are called here — are the descendants of Jews who left Israel and settled in Ethiopia at the time of the Queen of Sheba's visit to King Solomon. Some scholars dispute this story, and have other explanations, but it is what the Falashas believe. They have often suffered grievously for their steadfastness in holding to the Jewish faith; and until Western explorers visited them in the last century, they believed they were the only Jews left in the world. They were reportedly quite surprised to be told that there were quite a number of Jews left in the world, and that most of these other Jews were white, not black!

Because the Ethiopian Jewish community has been separated from mainstream Judaism for more than two millenium, their religious practices and customs have not evolved along quite the same lines as the orthodox Judaism of today. In particular, they do not have the *Talmud* — or oral law. According to orthodox Jewish belief, God gave the oral law to Moses at Sinai, along with the other laws of Moses which are

found in the Bible. They say that it was passed down orally from generation to generation, until, finally, in order to guarantee its preservation, it was written down in a codified form. The *Talmud* really consists of two parts: the *Mishne*, or actual oral law, and the *Gemorah*, which contains the commentaries and interpretations of various sages and rabbis.

The fact that the Falashas, who seem to represent an extremely old form of Judaism, do not have any tradition of the oral law would seem to argue against its authenticity. This is a sore point with the Rabbinate. Since the Rabbinate most certainly does believe in the authenticity of the *Talmud*, it is almost forced to doubt the Jewishness of the Falashas. For orthodox Judaism, the observation of the *Talmud* is essential. In fact, it is maintained that without the interpretations and codifications it contains, it is not possible to keep the (Old Testament) Law given in the Bible or *Tenach*.

Most of the Ethiopian Jews, for their part, seem willing to accept the *Talmud* as the price of their being accepted back into mainstream Judaism. However, the Rabbinate has also directed that young Falasha couples wishing to be married must first undergo a "symbolic" conversion ceremony. Remember, as Jews in Israel, they can only be married by licensed rabbis. The Ethiopians have their own rabbis, which they call "*Kesim*" but these, of course, are not recognized by the Rabbinate.

The symbolic conversion ceremony which the Rabbinate is demanding the Ethiopians undergo includes a ritual emersion. Although generally the Ethiopians have been very flexible in adapting to the form of Judaism practised in Israel, they take great exception to the idea of a conversion ceremony, considering it a grave insult and an insinuation that they are not Jewish.

They point out that they and their forefathers endured many centuries of severe persecution, holding steadfast to their Jewish faith, even when, as happened many times in Ethiopia, it meant the loss of their lives. Now that they are back in Israel, the land of their fathers, they say that they find it simply intolerable that their Jewishness should now be questioned by their own brethren.



An Ethiopian Jewish Elder with other demonstrators



A young Ethiopian Jew poses with placards at the barricade. "Jewish conversion is not for the Jewish people!!" The sign with the heart reads, "We are with you! From Kibbutz Sheelfone."

For months there has been a continuing controversy over the issue which climaxed recently in the Ethiopians staging a month long sit-in strike outside the Rabbinate offices in Jerusalem; demanding that the council of Chief Rabbis consider them Jews in their own right.

Although they didn't receive much sympathy from the council, they were supported by many other sectors in Israel, including the Israeli government. Some Orthodox Rabbis went against the ruling of the Rabbinate — even so far as to marry Ethiopian couples with no pre-conditions. In time, the Rabbinate was forced to reach a compromise with the community whereby the Jewishness of the community as a whole was accepted; however, the Jewishness of each Ethiopian couple who desired marriage would have to be considered individually. The Ethiopians were not fully satisfied with this compromise, but they decided to accept it and ended the demonstration. The latest news, however, has it that the Chief Rabbis are going back on the agreement, and imposing their original demands. This means that there will probably be more conflict over the issue in the future.

Whatever the outcome of the whole affair, it is clear that the Ethiopian protest has served some purpose. Aside from bringing the Ethiopian community closer together, it has taught them to organize and has illustrated to them the workings of a democracy. Their month-long encampment outside the Rabbinate has also brought them into contact with the "Israeli on the street". Most Israelis are not ultra-religious, and the Ethiopians found many sympathizers. Many secular Jews in Israel resent the ultra-orthodox community for enforcing their religious laws on Jews who are not of their persuasion, and applaud the Ethiopian Jews for defying the authority of the Rabbinate.

It remains clear that whatever problems the long-lost tribe from Ethiopia faces in integrating into Israeli life, that most Falashas are still very happy to be back in the "Promised Land" and their Jewish brethren here are likewise happy to have them back. □

"The Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for He is raised up out of His holy habitation." Zechariah 2:12, 13.

The Lord's Work Around The World . . .

It is always a great encouragement to receive news of what the Lord is doing through His people. We thank God for every worker who is faithful in the calling to minister His love to the needy. Please pray that their fruits will be greatly multiplied.

—Gordon Fauth

Editors note: The following report is from C.A. Matthew of Nigeria, Africa, who, in addition to engaging in the important work of spreading the Gospel, is also filling a real need by administering a mission hospital — the only hospital in that region of Nigeria. He is doing a worthy job and he and the staff at the hospital would be glad of your prayers.

Report From Nigeria

Dear Brother Gordon,

I greet you in the Name of our Lord Jesus Christ. Thank you for the aid sent to me. I received both registered letters.

I had already posted to you the reports of the campmeeting and the Lord's Supper report plus pictures of the Clinic Hospital.

I shall send you the report of the State General Conference of the church. The Lord has done wonderful things in that conference here in Nigeria. They did not know much about Jerusalem but now many people know about it.

We are planning to open a Bible Institute. Many are anxious for me to start but funds are the present trouble. We hope to have more than 30 students to start with. Please consider and pray over it. The work is in your hand and the Lord's.

Praise the Lord! We are the conquerors. Extend my love to all.

Thanks sincerely,
C. A. Matthew



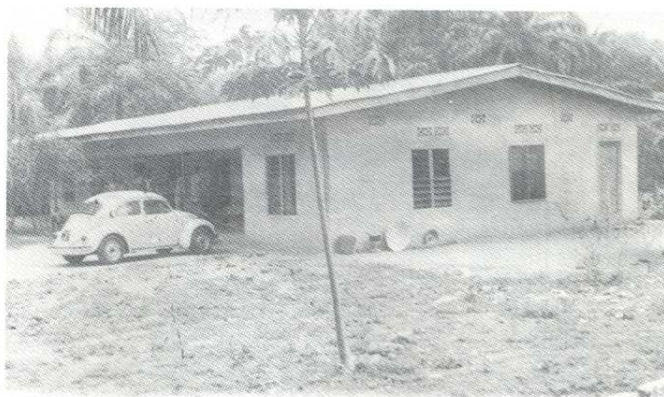
Elder C. A. Matthew in his office at the Health Center.



Pregnant women, children suffering with measles, and new-born babies needing inoculation visit the clinic.



Dr. M. S. Johnson attending to a patient.



The new building — now ready for painting and wiring.

Report From India.

Dear Brother Gordon M. Fauth,

Our best Christian greetings from India. We all do well and hope the same with you all there.

The Divine Gospel work is going on as scheduled. The Elder A. N. Dugger Orphanage is being run well. During the course of this month 10 children left the home and

another 10 children were admitted. Those who left the orphanage have attained their age. Now the present strength is 16 girls and 14 boys. The children are promoted to the next higher class and the schools are re-opened. Now they need books, slates and other equipment besides clothes.

The work is going on. Grace, my daughter, and her husband are assisting me in the maintenance of the orphanage. The Gospel work is being led by me and crusades are being conducted. The Father of the Heaven blesses your work and your aid to the work here. We all pray for the work you do in Jerusalem. Kindly pray for our work in India. Now the affairs of the world are not at all good. Much chaos everywhere. The second coming of the Messiah is not too far off. All the orphans convey the best respects and regards to you and Naomi Fauth and all your family members, and staff. We all await your kind letter. All our co-workers pay their respects and regards to you all.

Yours in His Service,
Elder S. Matthew, Overseer.

Report from Chicago, Illinois, U.S.A.

Dear Brother Gordon and Sister Naomi,

Greetings in the Holy Father's name and His son our Lord Jesus Christ. I pray that this finds you and all of



yours in good health and spirits. The picture is of Brother Ojeda, a new sister in Christ, Eliva Cerna, and the little girl is my daughter Jenifer (she's nine). Both Eliva and Jen were baptized on September 1, 1985. I'm so thankful and happy that the Lord has saved my little one. So is Brother Ojeda and he asked me to write and share our joy with you.

Please remember us in your prayers. We pray that the grace and the knowledge of our Lord Jesus Christ may abound in you.

Yours in Christ,
Oralia Olivia



The children and staff of the A.N. Dugger Memorial Orphanage. The orphanage — which was established in the memory of our founder — makes a difference in the lives of these kids who otherwise would have no hope at all. These little orphans, who receive love, education, the basic necessities, and spiritual training, have a better chance than many thousands of children in this impoverished land. The children are very grateful, and thank all of you who by your giving to this ministry have made this chance a reality.



By Winnie Hammond

It is written, "*Fear God and keep His commandments, for this is the whole duty of man*". Ecclesiastes 12:13. This verse sums up the whole of the Bible message. It is like the acorn, so tiny, but encompassing a mighty oak tree within.

There are two kinds of fear, human and Godly, and the one is the antidote of the other. Human fear is the result of a bad conscience towards God, giving rise to tension, anxiety, foreboding and gloom.

The fear of God has the opposite effect. "*I will fear no evil,*" says the psalmist, "*for Thou art with me*" (Psalms 23:4), but when he contemplates the majesty and power of the Creator, he acknowledges humbly, "*My flesh trembleth for fear of Thee, and I am afraid of Thy judgments.*" Psalms 119:120.

Adam . . . Human fear is as old as mankind and was born in the Garden of Eden. It was the first-fruits of disobedience to the Almighty. Adam disobeyed a distinct command, and, for the first time, knew what fear was. "*I was afraid because I was naked.*" Genesis 3:10.

So the gate was closed to that beautiful Paradise, where the Lord God had walked with Adam in peace and love, and an angel with flaming sword guarded that great iron gate.

Adam, however, was not left without hope, for a seed was promised who would fulfill all the commandments of God and so be able to open the gate, though at great cost to himself.

Moses . . . We have many examples in Scripture of the way in which fear worked in the lives of God's people. We think of Moses as a daunting hero, and his faith and courage are unquestionable. He was called upon to do some seemingly impossible things. God commanded him to meet with Him at the top of the mount, which was on fire and shaking with an earthquake. This he did, in spite of his human fear which is plainly recorded in Hebrews 12:21. Moses said, "*I exceedingly fear and quake.*"

The Widow . . . 1 Kings 17 records the story of the poor widow, reduced by the drought to her last meal, when Elijah arrived asking her for a drink and a morsel of bread. After hearing of her situation he told her to go and bake her food, and to make him a little cake first. This must have sorely tried her faith. It is hard for us to imagine ourselves in such a dire situation, with only one very little meal between us and a slow, lingering death; with a small, starving child before our eyes. (Perhaps we have never felt the pangs of real hunger.) But to this widow, it was a very real and desperate situation and in the midst of it she found the grace to believe the promise of God through Elijah, and faith overcame her fear.

Ebed-Melech . . . Another example can be found in Jeremiah 39. Ebed-Melech was an Ethiopian, a servant in the king's house (probably a captive), and he showed great courage in going to the king and pleading for

Jeremiah's life. Kings in those days were all-powerful. Life and death, in human terms, were in their hands. It could have been no easy thing to make one's way through the king's bodyguards and beard the lion in his den, but this humble servant risked his life for his friend and was rewarded (Verses 17 & 18).

The woman with the issue of blood . . . Mark 5:25 tells the story of a poor woman suffering from a most distressing disease. She had spent all she had on physicians who could not cure her. Then she heard about Jesus. She had evidently seen others cured by this wonderful man who had appeared in Israel, and hope had sprung up in her heart. If only she could find a way of getting near Him. However, to her dismay, there were always so many other people surrounding Christ on those dusty roads, that the prospect of her being able to reach Him seemed hopeless. But God is always near to help us in times of trouble if we rely upon Him. He makes the way plain before us and the rough places smooth. All we have to do is step out in faith and courage, as did the lady in our story. She overcame her fear of failure, stepped forward and tried her best to reach Jesus. The crowds parted; she found herself near to Jesus. She touched His garments, and was immediately cured. Can we begin to imagine her relief and amazement! Jesus looked round to see who had touched Him and the lady came forward "*in fear and trembling,*" but His ever kindly, comforting words sent her home with peace and joy and thankfulness in her heart.

Saul . . . We also have examples of people who gave in to their fears instead of trusting in God's support. A good case in point is Saul, who had been called to the throne and anointed king of Israel. In order to appease his people he disobeyed God by seizing on the spoil of the Amalekites. He said to Samuel "*I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice.*" 1 Samuel 15:24. In the end, it was his fear that ruined him, turning his heart from God's ways.

His fear and jealousy of David were so great that he would have murdered David if he could. We last see him having dealings with the witch of En-dor, an abomination in the sight of God.

The children of Israel . . . Then there was the whole company of those who were freed from Egypt, who had seen God's great deliverances by the hand of Moses, yet had refused to believe that God could keep His word and bring them into the promised land. Only two trusted God and dared rely on Him above all else. They admonished, "*Only rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us: their defence is departed from them, and the Lord is with us: fear them not.*" Numbers 14:9. But their words were to no avail. In the multitude of the children of Israel, human fear triumphed, and we can read of the sad consequences of this in Numbers 14:29-33.

Jacob . . . The promise of the seed made to Adam when he was banished from Eden was repeated to Abraham, again to his son Isaac, and again to his son Jacob — all men of faith and vision. Let us consider the last named. He was forced to leave his home and friends because he feared the wrath of his brother Esau whom he had wronged. No doubt tired of his journey, in sadness and solitude, he laid himself down to sleep (a stone for his pillow), and had a vision. He saw a ladder on which the angels of God were ascending and descending: a direct link between heaven and earth, representing Christ, the Son of God, the promised seed. The gospel of John verifies this in the first chapter, where Christ is saying to Nathaniel "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."

After many years of hard service to Laban, Jacob was told by God to return to the land of his birth. He obeyed unhesitatingly, though fearful of his brother Esau. He prayed to God for deliverance; for, said he, "I fear him, lest he come and smite me and my children."

Genesis 32:11. (Little did Jacob know that God was planning for him a loving reunion with his estranged brother). After sending his family before him he was left alone in the desert. Night came on.

Now something very strange happened. The Bible simply says, "there wrestled a man with him until daybreak." Genesis 32:34.

The second Adam — Jesus Christ . . . Could this

not be another vision of Jacob's great descendant, the Christ (who all his life wrestled with man's greatest enemy, sin in the flesh — otherwise Satan, the Adversary)? All men have inherited this poison in their blood; none have escaped, not even Jesus, son of a heavenly father, and an earthly mother, but he mastered the enemy all the way through by His perfect obedience, even in that darkest hour in Gethsemane, where He wrestled with the fiercest temptation of all.

We cannot with our finite minds imagine the magnitude of the terrors that assailed Him, turning His sweat into blood. Psalms 55:4-5 gives us some idea, "My heart is sore pained within me and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

In His trouble He sought God (as indeed He did at all times), and God answered Him from His Holy Heaven with the saving strength of His right hand, Psalms 20:6. A verse in Hebrews tells us "He was heard for His godly fear."

So with the Father's strong right arm to uphold Him Christ went forward

and won the final victory, and by so doing opened the iron barred gate to Eden — "He only could unlock the gate of Life and let us in." And He left a final message to his faithful followers. Revelation 2:7, "He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God."

□

Helpful Scriptures

Deliverance — Psalms 34:4

I sought the Lord, and he heard me, and delivered me from all my fears.

Perfect Love — 1 John 4:18

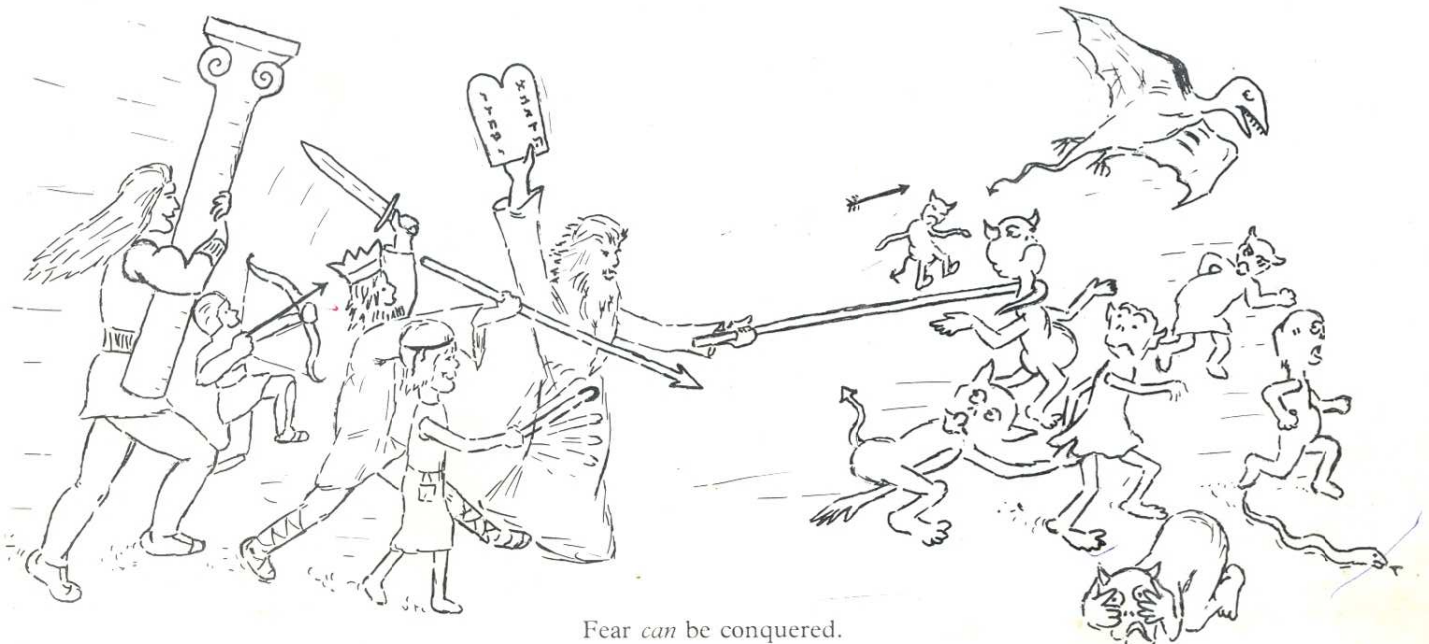
There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

Confidence In Him — Psalms 27:1

The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?

Stability — 2 Timothy 1:7

For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.



Fear can be conquered.



Life in Israel



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by Sarah Fauth

Shalom once again from Jerusalem! We are all well here. I hope that this finds you well there in your part of the world, and that the Almighty is blessing you and your loved ones.

Fall weather is coming to Jerusalem now, and the rainy season is approaching, but everyone is hoping that the rain will not start until after *The Feast of the Tabernacles*. During *The Feast of the Tabernacles*, it is customary for each family to build a makeshift outdoor tabernacle. They eat their meals in them and some people even sleep in them! The roof of a tabernacle, or "*Sooca*", as it is called in Hebrew, is usually made of tree leaves and branches — with the stars peeping through — so it would not do at all in the event of rain!

The Feast of Tabernacles lasts for seven days and on the next day, there is another Holy Day called "*Simcha Tora*" (rejoicing with the Holy Word or "*Tora*" scrolls). This holiday is celebrated with a sort of religious dancing ceremony like the one which King David performed when he danced before the Ark — except that everyone participates! All over Israel there is dancing in the streets and synagogues, and they pass around large "*Tora*" scrolls which are waved about during the dancing. "*Simcha Tora*" marks the end of the annual reading of the "*Tora*" (Five Books of Moses) and the beginning of a new cycle.

We're entering what you would call the holiday season here in Israel. Tomorrow, the 1st of "*Ethanim*", is "*Rosh Ha Shanah*" (The Jewish New Year or Biblical *Feast of Trumpets*). It's customary to exchange holiday greeting cards and gifts of honey and apples on "*Rosh Ha Shanah*". And at the Western Wall, and in synagogues, the Biblical "*Shofar*" (Ram's horn) is sounded. Traditionally, to proclaim God King and to announce the beginning of a ten day preparation and cleansing period before "*Yom Kippur*" — The Day of Atonement. "*Yom Kippur*" is the holiest and most solemn day in Israel. The Jewish people seek atonement for the past year's sins by observing a strict fast and praying and calling out to God. The capital virtually comes to a standstill, with streets blocked to automobile traffic, as thousands of white-clad pedestrians make their way to synagogues and the Western Wall. Some will pray all night for forgiveness.

This is just a very brief sketch of these holidays. To really go into them would make for quite an exhausting, if interesting, study. There are considerable traditions, rituals and other touches which have been added to the original observances, but most of them are kept in more or less the same way they are outlined in the Bible.

I've been writing this, little by little, when I find the time, so some weeks have passed now since I began. We had a good holiday season and, thankfully, *The Feast of Tabernacles* even passed without incident of rain! We're hoping for rain now, though, because the country really needs it.

We received a letter recently from a brother in Ethiopia who said that their land was receiving much rain now and that all the farmers are rejoicing. I'm sure

that you have been hearing about the terrible famine which just passed in that country. It is good that the Lord is now blessing them.

Well, we're keeping pretty busy here at the present time. We've had a number of problems, but the Lord has been seeing us through (Praise Him!). We really appreciate the prayers of the Family of God. We also appreciate hearing from you. The business of the forged letter, which was evidently sent by anti-missionary elements to harm the work here, is still being investigated and I hope that this letter and the uncertainties surrounding it haven't discouraged anyone from writing in (see the September/October 1985 issue of the "*Reporter*" for full details). We need and appreciate your support and encouragement, and with this, despite all hindrances of Satan, we will press onward, trusting always in the grace and leading of the Almighty.

May the Heavenly Father bless and keep you.

Your Sister,
Sarah Fauth



The *Arba'ah Minim* or "The Four Elements" which are used in a ceremony held on *Sukkot* as prescribed in Lev. 23:40. They are myrtle, willow, palm and a citrus fruit called *etrog*. In the ceremony Psalms are recited while the "Four Elements" are waved west, north, upwards and downwards, in acknowledgement of God's divine rule over nature.

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Religious Jews celebrate on the day of *Simchah Torah* or "rejoicing of the *Torah*". It is the last of the holy days begun by *Sukkot* and concludes the yearly reading of the *Torah* (Five Books of Moses). Deuteronomy 33—34 is read and then the cycle is completed by reading the beginning of Genesis. It is a festive holiday in which Jews joyously dance with the *Torah* — usually late into the night.



Again this year, in an event sponsored by "The International Christian Embassy" at Jerusalem, thousands of Christians from all over the world gathered in one of Jerusalem's main auditoriums to celebrate "The Feast of Tabernacles" together with the people of Israel. The photo above is *The Mount Zion Reporter's* exhibition booth at this celebration, which included meetings each night for a week as well as daily seminars.

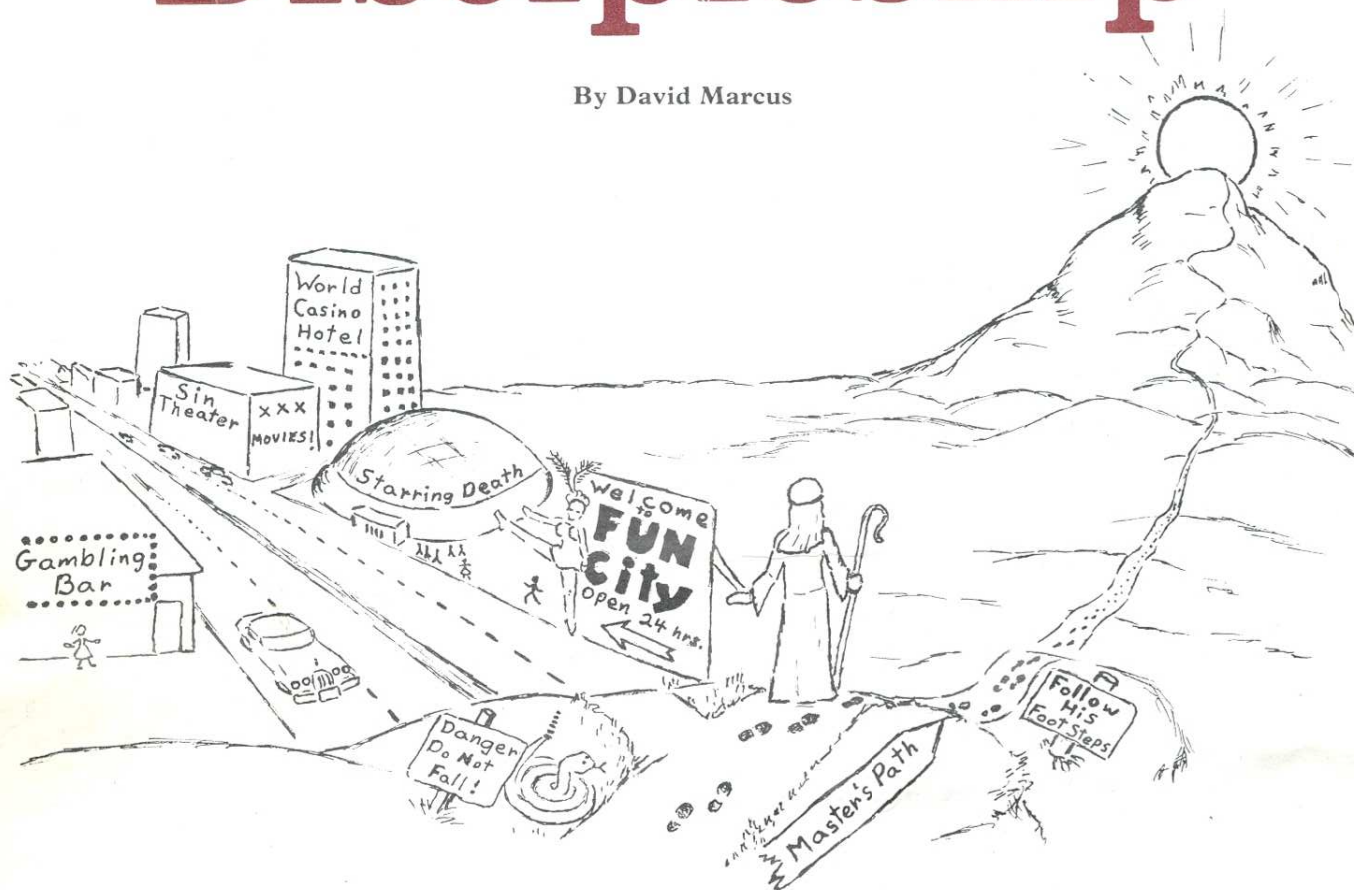


Worshippers at the sea shore near Tel Aviv recite Micah 7:18—20 and symbolically cast their sins into the sea in the *Tashlikh* (Lit. 'thou shalt cast') ceremony which is held on the first day of *Rosh Ha Shana*. This ceremony was inspired by Micah 7:19 "Thou wilt cast all their sins into the depth of the sea."

"Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table. Behold, that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy children's children, and peace upon Israel" (Psalm 128).

Requirements of Discipleship

By David Marcus



What qualities must a disciple of Yeshua (Jesus) possess? What expectations does the Lord have for His followers and what qualifications must they fulfill?

Let us turn to His Word where we will find the answers to these questions. We can then proceed to consider His requirements, with the objective of determining if we are living up to them.

Bear Your Cross And Follow Him

"If any man come to me and hate not his father and mother and wife, and children and brethren, and sisters, yea and his own life also, he cannot be my disciple" (Luke 14:26, 27). The Master is not instructing us to hate our families and ourselves in this scripture. He is showing us that if we want to follow Him that He must be our first love, and that all other relationships must take a lesser place. If anything or anyone is more important to you than the Lord, you cannot be His disciple! If you are not willing to bear your own cross and follow in His footsteps, again, you cannot be His disciple.

What does it mean to bear a cross and follow Him? It means to deny ourselves and sacrifice our lives for God and follow Him as Yeshua did. His life is our example. Our own needs, desires, family, comfort, happiness, career, etc. must come last, and our walk with God and the service He calls us to must come first (Rom. 12:1). We must be willing to disregard any personal consideration at a moment's notice for the sake of the Lord, His Gospel, and our neighbor's welfare.

Count The Cost

Each of us should ask ourselves: "Do I really want to be a disciple of Yeshua (Jesus)?" If our answer is "Yes," we must count the cost. "For which of you, intending to build a tower, does not sit down first and count the cost, whether He has enough to finish it — lest after he has laid the foundation and is not able to finish it, all who see it begin to mock him, saying, 'This man began to build and was not able to finish.' So likewise, whoever of you does not forsake all that he has he cannot be my disciple" (Luke 14:28-30,33).

In these verses, Yeshua very practically points out that it is of crucial importance for one to first clearly understand *exactly* what the cost will be before making

the commitment to follow him. He wants His disciples to know precisely what they are getting into, and He makes it perfectly clear; they must forsake all that they have in order to be His disciple! Every candidate for discipleship should carefully consider what he or she may be required to sacrifice for our Messiah (Christ).

For example: would you forsake your family, even if it meant never seeing them again? Would you forsake marriage, even if you had someone in mind whom you loved very much? Would you forsake a promising career just when success was at hand? Would you forsake recognition, an excellent reputation and a good name? Would you forsake your comforts, desires, luxuries, and your personal happiness? Would you forsake all your money and all your possessions? Would you forsake your freedom in exchange for prison and torture? Would you forsake your very life and limb? Many of His disciples had to do just that! Remember, He said the world would hate us because of Him (Matt. 10:22). So to be His disciple we must forsake the love and approval of the world and be prepared to be hated, reviled, despised, spit upon, and killed for His sake.

God may or may not ask you to actually forsake any of these things in reality, but whether He does or not we must live as if we *had* forsaken them. *"But this I say, Brethren, the time is short; so that from now on, those also who have wives should be as if they had none, those who weep as though they did not weep, those who rejoice as though they did not rejoice, those who buy as though they did not possess, and those who use this world as not abusing it, for the form of the world is passing away"* (1 Cor. 7:29-31). We can enjoy our lives and possessions in this world but they must never become too important to us. For we are strangers passing through a strange land, and though we must live here temporarily, we must not become influenced by any foreign values or become attached to anything here. Our citizenship is elsewhere. So then, let us not labor for the things which are perishing, but rather the things which shall endure forever (John 6:27).

Remember, those who do forsake the world are greatly rewarded in this life and in the life to come (see Mark 10:29, 30), and those who seek God above all things shall receive whatever they need (Matt 6:33). Any suffering or sacrifice in this world cannot even be compared to the glory to come (Rom. 8:18). Nothing in this world is more valuable than His grace to us, and the riches which are in His son the Messiah. How wonderful to be His children, to have our sins forgiven, and to receive the gift of eternal life!

We Must Bear Fruit

"Every branch in me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it bear more fruit. . . He who abides in me, and I in Him, bears much fruit; for without me you can do nothing. By this my father is glorified, that you bear much fruit; so you will be my disciples," (John 15:2-5; 8). In this scripture portion we learn that to be His disciples we *must* bear fruit. Of course, only by abiding in Him can we bear fruit. If we do not abide in Him, and if we do not bear fruit, we will be cast out and taken away!

Isn't salvation by faith, not works? Yes! But if you truly have faith you will also have works (or fruit). *"What does it profit, my brethren, if someone says he has faith but does not have works? That faith cannot save him, can it? Thus also faith by itself if it does not have works, is*

dead" (James 2:14, 17). So, faith without works is not a living faith, but a dead faith.

If you abide in Him, you *will* bear fruit. Remember, we are His workmanship, created for good works in Yeshua, which He has prepared in advance for us to fulfill (Eph. 2:10). As the Lord said, we shall be known by our fruits (Matt. 7:16-20). But just what exactly is meant by bearing fruit? And what kind of fruit should we bear? Our fruits are the result of our actions and words, and the produce of our labours.

As to what kinds of fruit we should bear, there are three main categories:

The Fruits Of Repentance

"Therefore bear fruits worthy of repentance, . . . and even now the ax is laid to the root of the trees, therefore every tree which does not bear good fruit is cut down and thrown into the fire" (Luke 3:8, 9). In this powerful sermon of John the Baptist, He made it clear to the sinners who were coming for the baptism of repentance, that immersion was *not* enough. They would also have to bring forth fruits worthy of repentance. The word of God stresses this again and again, calling us to not be conformed to this world, but to be transformed by the renewing of our minds, that we may live a life that is good and acceptable to God (Rom. 12:2).

"... whoever of you who does not forsake all that he has he cannot be my disciple."

It is certainly obvious that as disciples of Yeshua we must change our past sinful behaviour, and live a righteous life; again by abiding in Him, and by the power of His spirit which dwells in us (Eph. 4:22-32; 5:3-7). This would be impossible for corrupt mankind to do but for the grace (unmerited generosity) of God through the unspeakable gift of the Holy Spirit. It is the Holy Spirit that convicts us of our trespasses through our consciences, and furnishes us with the strength to resist temptations, providing a way of escape.

God is faithful to help us in our struggle with sin (1 Cor. 10:13). However, this transformation does not happen over-night — it is an on-going process. We must die to ourselves daily (1 Cor. 15:31). It is really quite simple. *"Submit yourselves therefore to God. Resist the Devil and he will flee from you. Draw nigh to God and He will draw nigh unto you"* (James 4:7, 8). But if we do sin along the way, and then, with a repentant heart, humbly confess our sins to the Father in Yeshua's name, He is faithful and true to forgive us. For Yeshua paid our debt on the cross. He is our advocate and He intercedes for us with the Father (1 John 1:9; 2:1). However we *must* be determined to obey God conscientiously and to follow the prompting of His Spirit. We can then *"... through the spirit, put to death the deeds of the flesh"* (Rom. 2:13).

The Fruit Of The Harvest

In one of His well-known parables, Yeshua taught that the seed that fell on the fertile ground brought forth much fruit (Matt. 13:2). Now the plant from that seed didn't just flourish and mature only to be admired in a flower show! Far from it — it brought forth much fruit.

What kind of fruit does a wheat plant bring forth? Why, more wheat of course! So then, as the wheat plant reproduces itself through its fruit, we also should bring more believers into the fold through the fruit of our labours. Of course, it is God's power — not ours — that changes hearts. However, He has ordained that we sow His seed and reap fruit from His Harvest. This is the Great Commission.

We, as disciples of Yeshua, must be ready and willing at all times to share the good news, and to take every opportunity to do so faithfully (1 Pet. 3:15; Eph. 6:15). If only our congregations and leaders would devote more time and energy to training and equipping every member of the Body of Messiah for the "work of the ministry" (Eph. 4:12), we would have a dynamic, far-reaching, effective army, rather than — for the most part — a lethargic audience that is well entertained!

Each of us should seek to witness unashamedly, every day if possible, to the people we come into contact with in our jobs, neighborhoods, and travels. We should be more concerned about all the lost and aimless people around us, putting their eternal lives above our own time and money, instead of thinking only of ourselves. Remember, nothing we have is our own. In fact, we are not our own. We were bought with a price, and we are stewards of the possessions of the King! Therefore we must "redeem the time for the day is evil . . . The night is far spent. . ."

Approximately 30 million unsaved people die each year! The eternal future of many depends on our willingness and faithfulness to respond to the Great Commission. Let's face it, very few of us spend enough of our energy doing the Lord's work. If we want to be true disciples who, as living sacrifices, deny ourselves, we should make a greater effort to devote more of our time and energy — more of our very lives — to the One who saved us.

Bring Forth The Fruit Of The Spirit

"But the fruit of the spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. Against such there is no law. If we live in the spirit, let us also walk in the spirit" (Gal. 5:22-25). If these attributes live within your heart, and govern your actions, you will indeed be able to walk according to God's Will.

☆ The fruit of joy should be an integral part of our lives and worship. We, as His disciples, should rejoice in all circumstances, good or bad, knowing that our salvation is assured.

☆ The fruit of peace must first be practiced at home and then extended into all our activities. Nothing should be able to destroy the deep inner peace that God's Spirit brings. This is the peace that is beyond all understanding, which will guard your heart and mind (Phil. 4:7).

☆ The fruit of longsuffering, or patience, is necessary if we are to live in this world of frustrations, trials, and turmoil. It is also a key to overcoming the world and the lust of it.

☆ The fruit of kindness is crucial to our walk. It is born of mercy and compassion, and many good works, particularly charity, spring forth from it.

☆ We must display the fruit of faithfulness towards all: our family, brethren and neighbors. And above all, we must be faithful to God and our covenant with Him. We must be guileless and truthful. We must have integrity;

abiding by our words and taking responsibility for our actions.

☆ We should express the fruit of gentleness in all aspects of our behaviour (except spiritual warfare!). In 2 Cor. 10:1, Paul pleaded to the Corinthians with "the meekness and gentleness of Christ." We, as servants of God, must not strive with men, but be humble and gentle (2 Tim. 2:4).

☆ To possess the fruit of goodness — which can be described as virtue and godliness — we must be ethical and morally upright, in thought, word, and deed.

☆ The fruit of self-control is indispensable to us. With it we can control our tempers, our tongues and our desires (James 1:19) *→ James 1:19*

☆ But the greatest fruit of the spirit is love — love which covers a multitude of sins. Though all of these fruits are interdependent, they all revolve around love. If the fruit of love abides within us, the rest will soon follow.

Love As He Loved

"A new commandment I give to you, that you love one another. As I have loved you, that you also love one another. By this, all will know that you are my disciples, if you have love for one another" (John 12:34, 35). Love is the hallmark of Yeshua's disciples. It is the great distinction. It is the most important witness to the world. Do we truly impart such a love as Yeshua did? I dare say that many of us, if we are honest with ourselves, must answer "No". All of us should earnestly pray that God would implant the perfect love of His Son in our hearts.

"He who abides in me, and I in him, bears much fruit; for without me you can do nothing. By this my father is glorified, that you bear much fruit; so you will be my disciples."

Yeshua gave us an example which He asked us to follow. He, the Master, washed His disciples feet (John 13:14, 15). This humble and loving act is meant to be practiced as a principle in our relationships with each other. To be great in the kingdom of God, we must humbly serve one another (Matt. 28:11).

Let us love not in vain words, but in actions and in truth (1 John 3:12). We should be willing to lay down our lives for our brethren as Yeshua did for us. There is no greater love than this (1 John 3:16; 15:12, 13). The greatest commandment of God is to love Him with all our being, and to love our neighbor as ourself (Matt. 22:36-40). We should love our brethren fervently, and be hospitable and generous to all (1 Pet. 4:2, 9). For if we do not share with those who are in need, the love of God is not in us! (1 John 4:12, 13).

As the body of Messiah we must put these principles into practice. By so doing, we will not only please God and have harmony among ourselves, but by exhibiting a living example of God's love we will convince many! "Love suffers long and is kind; love does not envy; love does not parade itself; is not puffed up; does not behave rudely, does not seek its own, thinks no evil; does not rejoice in iniquity, but rejoices in the truth; bears all things, hopes all things, endures all things. Love never fails. . . ." (1 Cor. 13:4-8). Love is fearless (1 John 4:13). I pray in Yeshua's name that all of us will have hearts filled with this love, which flows out from His heart. (continued on page 22)

Israel's Prime Minister Addresses the U.N. General Assembly

Text of the address of Prime Minister Shimon Peres which he delivered at the United Nations General Assembly — October 21.

Mr. President, let me begin by congratulating you on the assumption of the presidency of the General Assembly on this anniversary of the UN. We have already had the occasion to witness your wise and experienced hand in the stewardship of this body.

The world in which the UN was born was torn between two conflicting feelings. There was shock and grief in the wake of death and holocaust. But there was also a gleam of hope. Hope for a new era of freedom. For a world free of oppression, of discrimination, of racism, of apartheid. Above all, for a world free of war — for the reign of peace.

Nothing reflects the universal idea of Judaism more than the noble idea of nations united, a United Nations. This ideal rests, as our forefathers taught us, on the three pillars that support the world: on justice, truth and peace. Yet, this great vision is shadowed by inescapable concerns. As Jews we bear heavy memories. As Israelis, we confront national dilemmas.

Search the map of Western civilization across the ages — not a place will be found where Jews were not persecuted. Save for the New World, you will find yourselves marching along the trail of Jewish blood and tears, tracing the chronology of Jewish martyrdom.

This Mr. President, was the history of my people for two thousand years. Until there came a point, when the Jews tired of dependence on the hatred or the tolerance of others, to settle their fate.

This is the very essence of Zionism. Jews were no longer willing to court the favor of others, and to contend with the force of their fear. Israel was created not only as a home for persecuted Jews the world over, but also as the last refuge from any need to justify their Jewishness.

Here is the hope of the people of Israel: To finally be masters of their own fate, true to their own heritage, sovereign in their own land, free to practise their faith and continue their contribution to a world that rejected them.

Zionism is thus a victory over racism.

When the dawn finally came, an ancient language was given a new reality. From across distance and time, Jews gathered anew. A wasteland was made to bloom. The unskilled wandering Jew turned artisan, farmer, scientist and soldier, rebuilding his home with a new found pioneering spirit.

True to our heritage, we set out to secure a safe haven not only for those who fulfilled their dream by making Israel their home, but also for those yet deprived of that right. In that

tradition still today, we pray that all Jews who yearn for Zion — be they in the Soviet Union, Ethiopia, Syria or elsewhere — be permitted to reunite with their destiny.

I call upon the Soviet leaders: let our people go. Empty the prisons of people whose sole crime is loyalty to Jewish tradition and pursuit of the Zionist dream. Individuals like Scharansky and Begun. This call exceeds ordinary political considerations. It reaches the depth of human dignity and the source of human rights.

A people reborn, we faced poverty, desert, isolation and the challenge of moulding the ingathered into one nation. We never expected to be surrounded by hostility. Seeking coexistence with our neighbors, we found that the revival of two national movements — the Jewish and the Arab — produced conflict rather than co-operation.

Recently, it has manifested itself in the form of international terrorism.

Indeed, in our region, terrorism is at war with peace.

Terrorism is bent on injuring the peace process, but we have an equal determination: It will not stop progress toward peace.

We reject the absurd claim that resisting terrorism — rather than terrorism itself — undermines efforts for peace.

I would like to express from this podium my deep sorrow and sincere condolences to Mrs. Klinghoffer and her bereaved family, who are at this very moment grieving the death of their father — an innocent victim of senseless cruelty.

Mr. President, nobody brought more tragedy on the Palestinians than PLO terrorism. Our enemy is not a people, a race, a religion or a community. Our enemy is belligerency, hatred, and death.

We know that there is a Palestinian problem. We recognize the need to solve it honorably. We are convinced that there is no solution but through diplomatic means. From this rostrum, I call upon the Palestinian people to put an end to rejectionism and belligerency. Let us talk! Come forth and recognize the reality of the State of Israel, our wish to live in peace and our need for security. Let us face each other as free men and women, across the negotiating table.

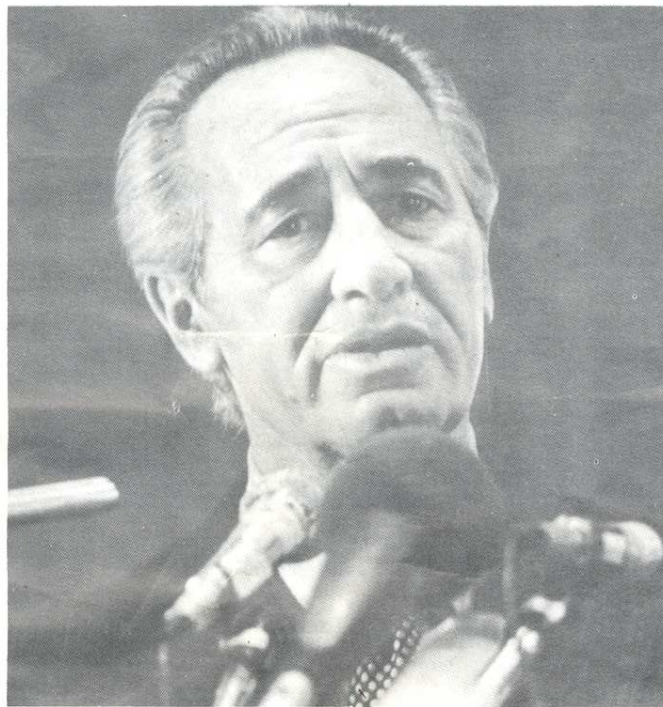
Let us argue, but not fight. Let us arm ourselves with reason, let us not reason with arms.

Ever since the beginning of the dispute between us, we have urged our Palestinian neighbors to reach an accommodation.

For all these years, our hand remained outstretched in vain, and the reply we heard was the echo of our own voices.

When President Sadat came to Jerusalem, the course of history for all of us was changed. He found Israel willing, open and as courageous as he was in the pursuit of peace. The world looked on in wonder as a conflict which had seemed insoluble for more than thirty years turned soluble in less than one.

(continued on page 24)



In his address, P M Shimon Peres put forward a bold peace initiative which was favorably received by Egypt and Jordan.

NEWS DIRECT FROM ISRAEL

All Items from "The Jerusalem Post"



The intrepid Mayor of Jerusalem, Teddy Kollek, is one of the leading figures in the fight against Member of Knesset Meir Kahane and his extremist Kach party's racist ideology of hatred, racial purity, and terrorism. Mayor Kollek has often defended the rights of minorities, including Christians, who have been persecuted by extremist elements. He has had his life threatened more than once by religious extremists for coming to the aid of Christians. Please remember this courageous man in your prayers.

Mayor Kollek: We'll Continue Our Fight Against Meir Kahane

"We have a difficult war with Kahane and we will continue to fight against him as we did in the centre of Jerusalem," Mayor Teddy Kollek said at the ceremony at the end of last week closing a summer camp of 34 Jewish and Arab youths. But the main job in fighting Jewish and Arab extremism must be done by education, he said.

MK Meir Kahane (Kach) was shouted down when he tried to talk in the park opposite the Hamashbir store last Wednesday.

The camp was financed by the Jerusalem municipality, the Jerusalem Foundation and the Wadi Joz Arts Centre.

Representatives of the religious parties in the Jerusalem municipal council opposed opening the camp.

A volunteer work camp with 7,000 participants is to close today in Nazareth. Most of the volunteers were Israeli Arabs, with a smaller number coming from the administered territories. Some 200 Jews also attended along with delegations from the U.S. and Europe.

The camp was sponsored by the Nazareth Municipality.

The volunteers built a by-pass road in the city and a fence for the local ORT school.

On Thursday afternoon, "Interns for Peace" is sponsoring a Jewish-Arab art fair in Hadera. Under the slogan, "Art Fair for Mutual Understanding," the fair will be open from 4 p.m. to 6 p.m.

'Gorbachev Proposes French Airlift For Soviet Jews'

Soviet leader Mikhael Gorbachev proposed to French President Francois Mitterrand that France assume responsibility for flying Soviet Jews to Israel when they are allowed to emigrate, the French newspaper Le Monde has reported.

The report said that Gorbachev wants to complete the airlift before his summit with U.S. President Reagan on November 19-20 for propaganda purposes.

French experts are already working out the technical details of the airlift, the paper said.

Prime Minister Peres revealed in Paris on Friday after meeting with Mitterrand that the French president had said that if the Soviets allow the direct flight of Jews from Russia to Israel, France would gladly supply the planes for the operation.



A Rabbi at the Western Wall blows the *Shofar* — or ram's horn — on *Rosh Ha Shana*, calling the people to repentance.

Shofar's Summons To Repentance Ushers In The New Year Tonight

In synagogues and homes, at the beach and at picnic sites, the Jews of Israel will mark Rosh Hashana 5746 beginning tonight at sundown.

Thousands of synagogues and temporary prayer halls have been readied throughout the country for worshippers who will listen to the call of the *shofar*, or ram's horn, summoning those who hear it to repent. The two-day holiday, which traditionally is considered the birthday of the world, begins the Ten Days of Penitence culminating in Yom Kippur.

With the recent increase in terror acts, the police have called upon worshippers and others in public places to be especially watchful for suspicious objects. Thousands of policemen will remain on duty to ensure security and safety.

Tomorrow afternoon, traditional Jews will walk to the nearest body of water to symbolically cast their sins into the sea in the *tashlich* ritual. Some of the favourite spots are the seafront and the Yarkin River in Tel Aviv and the Siloam Spring in Jerusalem.

Peres Visits Ethiopian Jews At Protest

Prime Minister Peres on Monday visited the Ethiopian Jews demonstrating opposite the offices of the Chief Rabbinate in Jerusalem to wish them a Happy New Year.

The prime minister, who attended Rosh Hashana services at the Great Synagogue adjacent to the Chief Rabbinate, strolled across the street to the Ethiopian olim after the service. He chatted with their *kesim*, or religious leaders, examined one of their traditional liturgical works and expressed the hope that they would not have to continue their protest much longer. The protesters are demanding that the rabbis drop their demand that Ethiopian Jews undergo a conversion ceremony prior to marriage.

The demonstrators, who did not carry out their threat to hold a hunger strike on the holiday, conducted traditional services accompanied by ringing of bells. They read from the Tora in Geez, their ancient liturgical language, and then translated the passages into Amharic. Yesterday an ambulance evacuated the 10th protester to have collapsed so far during as many days of demonstrations.

Israelis expressing solidarity with the Ethiopian olim continued to flock to the site, with yesterday's visitors including many from Tel Aviv. On the eve of the holiday, a truck arrived bringing a load of camp beds and mattresses, the gift of Peace Ship owner Abie Nathan.

Among the well-wishers were MK Yossi Sarid (Citizen's Rights Movement) and Victor Shemtov, former leader of Mapam. Observers feel that whatever the outcome of the present protest demonstration, it has had a profound effect on the community, unifying it both socially and religiously.

Kahane Would Get 11 Seats According To Latest Survey

A Modi'in Ezrachi public opinion survey, published in *Ma'ariv* yesterday, showed Meir Kahane's Kach getting 11 Knesset seats in elections were they to be held now. That represented a gain of six seats from the July survey, in which Kach got five seats.

At the same time, the Likud — which had polled 30 seats in July — dropped to 24 seats in the August survey.

At the other end of the political spectrum, the pollsters found the Alignment winning 51 seats, down from 53 in July. The two-seat loss was picked up by Shulamit Aloni's Citizen's Rights Movement, which went up from five to seven seats.

But the pollsters pointed out that there was no shift in the relative size of the two blocs; the parties of the right, including the Likud, Tehiya (7), Morasha (1) and Kach, remained stable with 43 seats, while the Alignment, CRM and Shinui, at 61, showed a slight gain of less than one seat. (Shinui increased from two-plus in July to three in August.)

Political observers pointed out that the results were not unexpected. Participants in public opinion surveys, they said, often support fringe parties in off-season surveys, but usually return to mainline parties in Knesset elections.

Schools To Start Anti-Racism Lessons

HAIFA. — Lessons in democratic values are to be introduced into the school curriculum here in the new term to counter racist propaganda, Mayor Arye Gurel told reporters yesterday.

The city's education service would also continue its practice of arranging meetings between Jewish and Arab pupils — a policy that has produced positive results in the past, he said.

But as a result of financial cuts and a reduction in the number of new school-age children, the municipality has had to close nine kindergartens and 38 primary school classrooms.

Other efficiency measures included cutting cleaning staff and specialist education assistance, while making pupils responsible for keeping their classrooms tidy.

In all, nearly 43,000 children will be attending kindergartens and schools throughout the city when the new school year opens next week — 217 less than last year. The budget for the school year has been fixed at IS11 billion, jointly financed on a 50:50 basis by the municipality and Education Ministry.

Gurel said there would be no cutbacks in the introduction of computers into schools, and said the policy of subsidizing theatre tickets for students would also continue.

Navon Stands Firm On Jewish-Arab Contacts

The Education Ministry is to intensify its programmes for meetings between Jewish and Arab youth, Education Minister Yitzhak Navon yesterday told MK Yossi Sarid (Citizen's Rights Movement).

Imbuing Jewish and Arab youngsters with tolerance and mutual respect is among the key targets of the education system, Navon said.

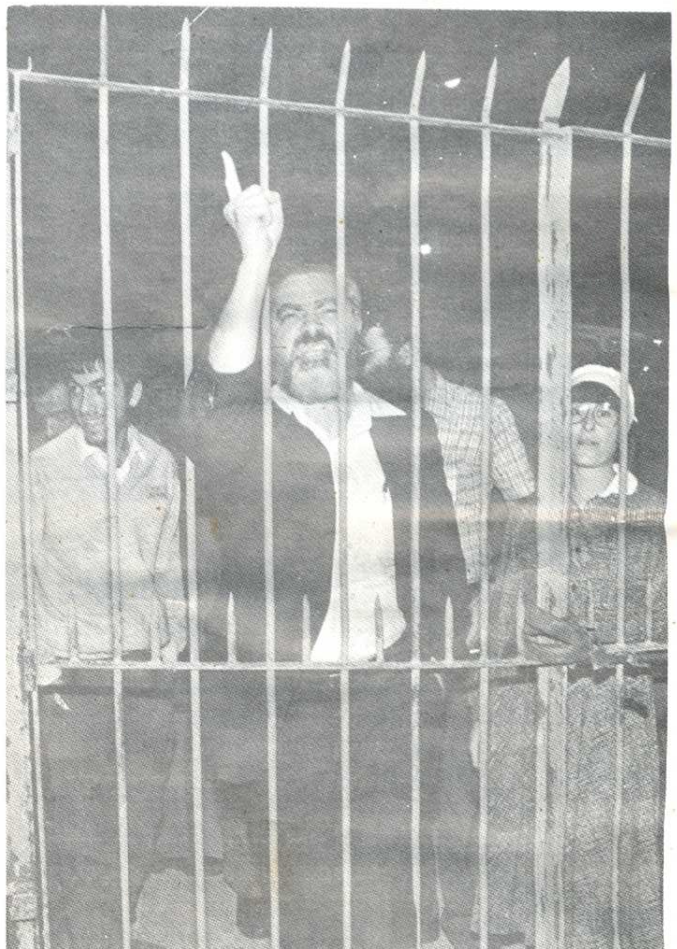
Navon was responding to a request by Sarid that the ministry disregard the recent objections of the Chief Rabbinate to such meetings.

Writers Support Jewish-Arab Youth Meetings

TEL AVIV. — Some 30 writers and intellectuals have urged Education Minister Navon to stick to his programme of holding meetings in schools between Jewish and Arab children.

The programme of meetings between Jewish and Arab schoolchildren has met opposition recently from Orthodox educators.

"We call on the education minister to continue fearlessly his welcome initiative to bring together Jewish and Arab pupils — despite the opposition of religious zealots and racists. Meetings in schools could prevent meetings on the battlefield," the writers' letter states.



Militant MK Meir Kahane snarls at protesters (led by Mayor Kollek) who are demonstrating against his racist Kach party and calling for an anti-racist law.

Prisoner Of Zion Shkolnik Arrives To Big Welcome

Prisoner of Zion Yitzhak Shkolnik arrived at Ben-Gurion Airport last night to an emotional welcome, as he embraced his wife, Feiga, and his 18-year-old daughter, Louisa, whom he had not seen in 13 years.

Shkolnik, an engineer from the Ukraine, served seven years in a Soviet prison on charges of spying and teaching Hebrew starting in 1972. After his release his request to emigrate to Israel was denied.

When he arrived, Shkolnik looked tired and

drained, but he mustered the effort to declare in English, "It's good to be free and good to be in the homeland. This is what I've wanted since my childhood."

His wife and daughter were released from the Soviet Union in 1973.

Asked why he thought the authorities had allowed him to leave, Shkolnik speculated that the decision could be because of the new Soviet foreign minister.

Knesset Has Given Green Light For Peace Try

The Alignment resolved yesterday that the Knesset's endorsement of Prime Minister Peres' government statement of Monday, summing up his talks in the U.S., gives a green light for the premier's peace initiatives.

A joint meeting of the Alignment Knesset faction and the Labour Party's leadership bureau decided to give Peres every encouragement to promote peace negotiations with a joint Jordanian-Palestinian delegation and to buttress the peace with Egypt.

The mood of the meeting was not one of satisfaction at the discomfiture of the Likud leadership in Monday's Knesset debate. The stress was on the challenges still to be faced in order to get a peace initiative moving.

Peres said the fact that Israel's relations with the U.S. were now at a peak did not mean that Israel could neglect its ties with Europe and with the Third World.

"When I attended the last meeting of the Socialist International in Vienna, I found that Europe and the Third World are ready to listen to Israel's

positions with a willing ear," Peres said.

He said that in the U.S. he encountered a readiness to work for immigration from the Soviet Union and Ethiopia in the White House, the Senate, and the media. "We have many friends there," he said.

The economic reform programme had achieved results, the prime minister said, not so much because of the government's contribution but because of the huge sacrifice which the nation as a whole was making.

While an opportunity had been created for an arrangement with Jordan, he said, it was too soon to say that agreement was in the offing. Israel's intention was to propose the launching of a dialogue with Jordan, but the agenda and the substance of the dialogue would have to be discussed subsequently.

Police Minister Haim Bar-Lev, a former Labour Party secretary-general, said that the proposal for implementing autonomy on the West Bank unilaterally was not on the agenda, since the political priorities dictated an initiative to start talks with Jordan.

"We hope we can get as far as negotiations," he said. "But no agreements are shaping up as yet."

Although some speakers talked euphorically about the prospects of an agreement with Jordan, Peres and Bar-Lev several times stressed that the Alignment should not yet count its chickens since there were none ready to hatch.

Nobody at the meeting as much as said one word about the reports in the morning press concerning a plan drawn up in the Prime Minister's Office to negotiate an Israel-Jordan condominium for the West Bank.



Prime Minister Peres and Vice Premier Yitzhak Shamir reason with each other during an important Knesset debate.

Herzog Marks Moslem Holiday In Jaffa

TEL AVIV. — President Herzog yesterday greeted the Arab community at Jaffa's Mahmoudien Mosque on the occasion of the feast of Id al-Adha.

"From this place we send our greetings to the Moslem brothers who go on pilgrimage from Israel to the holy places in Mecca in Saudi Arabia. May they be our emissaries and deliver to all believers in Islam our holiday greetings and wishes for brotherhood and peace", Herzog said.

Earlier, Jaffa Wakf Chairman Ahmad Fanjari and Kadi Tawfik Asalieh, the chairman of Israel's Shar'ia (Moslem religious) courts greeted Herzog at the Hassan Bek Mosque, his first stop in Jaffa. They told him of the Arab community's plans to renovate the mosque. The Religious Affairs Ministry, they said, promised to renovate the mosque two years ago, but so far has completed only the ground floor.

The Arab leaders asked the president to help change the law to enable them to use the funds and land being held by the Custodian for Absentee Property to improve their living conditions.

Country's Population Stands At 4,255,000

Israel's population is now 4,255,000 — 82.5 per cent Jews, 13.5 per cent Moslems, 2.3 per cent Christians and 1.7 per cent Druse and others, the Central Bureau of Statistics reported.

In the Jewish year ending today the population grew by about 1.8 per cent. The Jewish population increased by 1.6 per cent and the Moslem population by about 3.2 per cent.

Of the 99,000 infants born over the last year some 75,000 were Jewish.

For the first time in many years there are more Jews in the Galilee than Arabs, Interior Ministry figures from August show. The Jewish population of the Galilee is 382,000 against an Arab population of 376,000.

Burglars Loot Offices At The Garden Tomb

Burglars broke into church offices at the Garden Tomb in East Jerusalem on Sunday night and made off with \$5,000, £1,250 and IS134,000, church officials said.

REQUIREMENTS OF DISCIPLESHIP

(continued from page 16)

Continue In His Word

"... If you continue in my Word then you are my disciples indeed. And you shall know the truth, and the truth shall set you free" (John 8:31, 32). So to be His disciples indeed (in truth) we must continue in His word, His teachings and commandments. He also said, "If you love me, keep my commandments" (John 14:15). To do so we must know what these commandments are. To know them we must continue to study His written word, the Bible. We should seek out anointed teachers who can help us to understand His word. It is vital to our walk that we daily discipline ourselves to study the Bible and then conscientiously apply its principles in our lives. Indeed, its truth shall set us free!

We must not look back once we begin to follow Yeshua, for He said if we do this we are not fit for His Kingdom (Luke 9:62). Instead we must be like the soldier who does not let himself become entangled in civilian pursuits, but who single-mindedly follows the orders he receives from his captain so that he may please him (2 Tim. 2:4).

Our relationship with God should be an intimate one in which we trust Him implicitly. When we have such a relationship with Him *nothing* can separate us from His love. And if we really trust Him we should have unquestioning faith in Him, knowing that our lives are in His hands. True faith is believing in that which we do not see, and without faith it is impossible to please God (Heb. 11:1,6). We should be completely dependent on Him like little children who rely on their parents to take care of them. We can count on Him to provide for us; for He loves us as no earthly father can.

We must strive to acquire His indispensable virtues — such as selflessness and humility. Only look to His life and you will clearly perceive the pattern that you must mold yourself after. And we can trust the one who is fully

able to complete the work which He has begun in us. He, like a potter, will conform us to His image, and fill us with His spirit. So we will actually be like Him when we graduate discipleship training! "*A disciple is not above his teacher, but everyone who is perfectly trained will be like his teacher*" (Luke 6:40). □

THE GARDEN TOMB

(continued from page 5)

When the Bishop of Jerusalem, Makarios, was agitating for the Holy Sepulchre site to be recognized, perhaps there were others who opposed his belief concerning that site and favored another site. The Garden Tomb might have been just such an alternate site. Of course, this is speculation. However compelling or convincing the circumstantial evidence might seem there is no historical or traditional significance placed on this site.

On the other hand, the circumstantial evidence for the Holy Sepulchre site is very weak and sketchy, despite its time-honored tradition. It is very unlikely that a rich man would carve out a private tomb (at great expence) in an abandoned quarry right next to an unsightly garbage dump! And it would seem an awkward place for a garden, which, at any rate, there is no evidence for whatsoever. And I cannot believe that anyone, now or then, would consider a patch of weeds a garden!

Many feel that neither site is the correct one, but, as the sign on the inside of the Garden Tomb door so aptly puts it, "He is not here. He is risen!" In the last analysis this fact is what is really important. And as Yeshua (Jesus) lives in our hearts — or should — we do not have to seek Him out in a "HOLY" shrine or in some dank and musty tomb. And besides — the miracle of His resurrection is *much* more interesting! □

"Behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen..." (Luke 24:4-6).

Terrorists Attack The "Voice of Hope"

by David Dolan

"We will destroy your station. It will be on the air two days at the most." This was the threat issued in Beirut by a pro-PLO newspaper when *The Voice of Hope* radio station went on the air in September, 1979. Over six years later the Gospel station is still on the air. However, terrorists finally did succeed, on October 17th of this year, in destroying the building housing the station's studios. But *The Voice of Hope* was back on the air later the same day.

I joined the staff as an announcer early in 1982, before Israeli forces launched their "Operation Peace for Galilee" military campaign. I soon learned that the PLO, situated in an old Crusader castle on a hill nearby, often tried to shell the station. Occasionally they succeeded, but the huge two-story building suffered only minor damage. The studios were on the ground floor away from the castle, and so well shielded from the "fiery darts" of the PLO.

A new and more serious threat presented itself in 1983. It was then that Islamic fundamentalist terrorists showed the world they were willing to die in order to rid Lebanon of Israeli and western forces. The suicide car bomb attacks on U.S., French, and Israeli soldiers prompted George Otis, President of *High Adventure Ministries* which runs *The Voice of Hope*, to increase security around the station. A new fence was installed, floodlights were added, and mounds of dirt and huge stones were heaped up outside of the new fence, to stop any terrorist from crashing a car bomb through it.

Despite these precautions, leaving the station at night was still a bit unnerving. Our shifts ended at 1 a.m., and then the American staff would drive to the Israeli border about two miles south of the station, go through an Israeli checkpoint, and finally arrive at our homes in northern Israel. Many nights when the power was off in Lebanon we had to shut down our emergency generator and leave in complete darkness. As we drove home we also had to watch both sides of the road for bombs which might have been planted there after dark. None of our staff ever came upon one, but one staff member narrowly escaped being blown up by a matter of minutes. Another car had come along just before him and took the brunt of the explosive charge hidden near the road.

By the time I left the station in March 1984, it was better protected physically than ever before. But of course we all recognized that our main Protector was God, whose word the station was daily proclaiming to this troubled region. Was God then asleep just after midnight on October 17th, when the studios were blown up? No, in fact His hand of protection was apparent even in the midst of destruction. The terrorists' backers told reporters in Beirut that six people had been killed — four in the building and two guards outside — along with three of their own people. But this number was incorrect, although it should have been right.

Just half an hour before the terrorists entered the fenced compound at 12.20 a.m., the Lebanese announcer, who was on the air at the time, decided to leave the building, even though he lived upstairs and so normally spent the night there.

Joseph's parents were visiting from the coast, and were planning to return home the next morning. Although he had already said goodbye to them, he decided to spend the night where they were staying and bid them farewell in the morning. He asked a Lebanese technician, who also lived in the building along with another man, to take over for him until sign-off at 1 a.m. The other man insisted on accompanying Joseph, since South Lebanese residents are not allowed to travel alone after dark. So both of them were out of the building when the estimated 100 kilograms of explosives went off.

That night two other Lebanese announcers, Georgette and Salma, were also supposed to be staying in the building. But at the last minute they postponed their move, and so their lives



The devastated "Voice of Hope" radio station, after the terrorist attack.

were also spared.

These three announcers are all true Believers in the Messiah. The station could not function at this time without them. So while it is true that a guard and a technician were killed (another guard at the station was unharmed), four other lives were spared.

Pray for these Lebanese brothers and sisters as they continue to minister the Word, and for station manager Charbel Yunis, who has the responsibility of rebuilding the destroyed studios.

The job will be much easier since the station's two towers and transmitters were not affected by the blast, as they are located a mile north of the destroyed building. On top of that it was discovered that most of the equipment in the building will be reusable, because it was located on the opposite side of the building from where the explosion occurred. Also the equipment in the production studio escaped damage entirely, since it had been moved only weeks before to another building to make way for new equipment which had thankfully not yet arrived. This studio had been located in a room right next to where the blast was centered.

Continue to pray for *The Voice of Hope*, and for the country of Lebanon, that the Good News of the Prince of Peace would enter into many more hearts, that the "needy of mankind" may "rejoice in the Holy One of Israel" (Isaiah 29:19).

David Dolan was formerly a staff-member of the "Voice of Hope". Today, he lives in Jerusalem, and works as a news correspondent.

**"If I forget thee, O Jerusalem, let my right hand forget her cunning.
If I do not remember thee, let my tongue cleave to the roof of
my mouth, if I prefer not JERUSALEM above my chief joy."**
Psalms 137:5, 6.

PM Peres' U.N. Address

(continued on page 17)

Between the 48 million Egyptians and 4 million Israelis there is today peace. Peace with Egypt was to accomplish several objectives:

- Sinai was returned to Egypt.
- A solution to the Palestinian problem, in all aspects, was to be reached. It was agreed that full autonomy to the residents of the territories could be a promising step in that direction.
- Peace between Egypt and Israel — never intended to be an isolated episode — was to become the cornerstone of a comprehensive peace strategy in our region.
- Peace between us was to be filled with constructive content.

This treaty survived tests none of us foresaw. Its full implementation is a challenge and a hope.

We turn to our Egyptian friends with the invitation to breathe life into our relations and to raise our peoples' spirits; let us not allow gloom and doom to overshadow our worthiest accomplishment; let us make our peace a success — a source of encouragement to others.

The most complex issue — yet the most promising — involves our neighbor to the east: the Hashemite Kingdom of Jordan. An issue confined not only to borders, it reaches across peoples and states. Its settlement should also comprise the resolution of the Palestinian issue.

Middle East archives are filled with negotiating plans, but its diplomacy is short of negotiating partners. Thus, this is the hour for decisions and statesmanship.

I invite this organization to depart from the tired and timid norm and to fulfil its destiny as enshrined in its walls, by ushering the parties to the conflict into a new diplomatic initiative.

Let all parties to the dispute facilitate a new phase in Arab-Israeli peace by renouncing — and putting an end to — the use of violence.

This new initiative should be based on the following principles:

1. The objective of these negotiations is to reach peace treaties between Israel and the Arab states, as well as to resolve the Palestinian issue.
2. Neither party may impose preconditions.
3. Negotiations are to be based on UN Security Council resolutions 242 and 338 and on willingness to entertain suggestions proposed by other participants.
4. Negotiations are to be conducted directly, between states.
5. If deemed necessary, these negotiations may be initiated with the support of an international forum, as agreed upon by the negotiating states.
6. This gathering can take place before the end of this year, in Jordan, Israel or any location, as mutually agreed upon. We will be pleased to attend an opening meeting in Amman.
7. Negotiations between Israel and Jordan are to be conducted between an Israeli delegation on the one hand and a Jordanian — or a Jordanian-Palestinian — delegation on the other, both comprising delegates that represent peace, not terror.

Aware of the nature of this undertaking, I propose the following as a possible blueprint for implementation:

□ Negotiations may produce intermediate as well as permanent arrangements. They may deal with the demarcation of boundaries as well as the resolution of the Palestinian problem. The Camp David Accords provide a possible basis for the attainment of these objectives.

□ The permanent members of the Security Council may be invited to support the initiation of these negotiations. It is our position that those who confine their diplomatic relations to one side of the conflict exclude themselves from such a role.

□ This forum, while not being a substitute for direct negotiations, can offer support for them. Indeed, nothing should undermine the direct nature of these negotiations.

□ In order to expedite this process, the agenda, procedure and international support for negotiations can be discussed and agreed upon at a meeting of small working teams to be convened within 30 days.

Mr. President, distinguished delegates, let us put this process into motion. Let us shield this flickering hope from threatening winds. Let us not consign this moment of hope to the fate of missed opportunities.

Let us look our younger generation in the eye and vow to do all that is humanly possible so that never again will a young boy die in a war we failed to prevent.

The sons of Abraham have become quarrelsome, but remain family nevertheless.

Destined to live side by side, from time immemorial till the end of time; sharing a past of mutual enrichment; struggling through a present of suspicion and conflict; holding to a separate — yet common — desire for a better future — we are ready to enter it with no hesitation.

I hereby proclaim: The state of war between Israel and Jordan should be terminated immediately. Israel declares this readily in the hope that King Hussein is willing to reciprocate this step.

Mr. President, let us not confine the horizons of our vision to the limits set by what is history-proven. For the future holds yet untold possibilities for peace and prosperity for our war-torn lands.

In the words of the prophet: "... and the desire of all nations shall come, and I will fill this house with glory... and in this place will I give peace, saith the Lord of Hosts." (Haggai 2:7,9).

Our Correct Addresses

Please note that we have two P.O. Boxes and that mail can be addressed to either of them:

The Mt. Zion Reporter	The Mt. Zion Reporter
P.O. Box 568	(or) P.O. Box 10184
Jerusalem 91004, Israel	Jerusalem 91101, Israel

(The number appearing after Jerusalem is a postal code, and is not essential.)