

Levitt Letter

Brethren, my heart's desire and prayer to God for Israel is that they might be saved. — Rom. 10:1

Resurrection Sunday: April 16

Passover: sunset Monday, April 10 –
sunset Tuesday, April 18

Yom HaShoah: sunset Sunday, April 23 –
sunset Monday, April 24

Chagall's Christ Symbolizes Jewish Suffering

By Stephen Whitfield / JNS.org

No major figure in the span of Western art was more Jewish than Marc Chagall. Yet Chagall was hardly parochial, having done commissions for cathedrals in Metz, Reims, Zurich, and elsewhere.

In 1938, he produced a remarkable painting of Jesus on the cross. *White Crucifixion* reimagines the single most iconic moment in Christianity, and yet makes that reverberant representation a strikingly Jewish phenomenon as well. This somber painting, which belongs to the Art Institute of Chicago, is something of an anomaly among the artist's odes to joy. But then to claim that Jesus was anything other than a Jew is as odd as classifying Thomas Jefferson as something other than an American.

Instead of a loincloth covering the otherwise naked Savior, He is wrapped in a *tallit* (prayer

[\(continued p.2\)](#)

Passover: Jewish Continuity

By Maayan Jaffe / JNS.org

The *shalosh regalim*, the “three pilgrimage festivals” to Jerusalem—Passover, Shavuot, and Sukkot—center in some way around the story of the Exodus. But Passover is first and foremost.

Jerusalem always held a special place in the hearts of the Jewish people, but as the Romans built roads and Herod I expanded the Temple (19–4 B.C.), the pilgrimage to Jerusalem became commonplace and served as a message of unity—“one Temple, one God, one Passover”—for all Jews.

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Chagall's Christ *continued from cover*



White Crucifixion by Marc Chagall, 1938

shawl). Surrounding Him is not the jeering mob that medieval painters sometimes portrayed, but the inhabitants of the *shtetl* (village). Instead of the pastoral charm that Chagall characteristically evoked, there is chaos, with an atmosphere of terror and flight enveloping those fragile Torah scrolls. The palette of *White Crucifixion* is recognizably Chagall's, but the brightest color in this painting is flame-orange; and a Nazi thug, wearing an armband, is burning down a synagogue. Here was a portent of the consuming fire from which precious few would be spared. Desperate refugees hover on a boat. (Could Chagall have anticipated his own good fortune in escaping across the Atlantic three years later?)

White Crucifixion occurs in the context of a pogrom, though Chagall could scarcely be expected to have envisioned a Final Solution that would make Tsarist rampages seem an anachronism from a more civilized era. Red flags are depicted at the top left of the painting, but the regime that succeeded the Romanovs hardly assured liberation. On the top right is the flag of Lithuania, where Judaic learning had flourished and anti-Semitism was commonplace. That nation's own independence would be lost two years later as the rival totalitarian powers divided the early spoils of the Second World War.

What led Chagall to transform the Passion of Christ in this way? Jonathan Wilson of Tufts University conjectures that no precedent existed in the long annals of Jewish martyrdom that could match the Crucifixion's historic influence. Nothing else could match its ambiguous, inescapable "Judeo-Christian" magnitude, its capacity to inspire awe and a sense of metaphysical mystery. No other subject might suggest to believers in the risen Son of God what the co-religionists of Jesus were enduring in 1938, on a continent that the Third Reich was about to dominate and devastate. No other sign of agony might elicit sympathy for a beleaguered people that a sister faith could not—and would not—protect. The best known and the most frequently portrayed Jew in history would have to symbolize for Chagall the anonymous and random deaths that the mechanisms of genocidal fury would soon inflict. The effect worked, at least for the eminent philosopher Jacques Maritain. "Israel is climbing Calvary," he wrote in 1941. "As in Marc Chagall's beautiful painting, the poor Jews, without understanding it, are swept along in the great tempest of the Crucifixion."

Not until after his bar mitzvah did Chagall change his first name from Moshe, the name of the liberator from Egyptian bondage. But in depicting Jesus in so transformative a setting as *White Crucifixion*, Chagall made from the seasonal overlapping of Passover and Easter a painting that manages to blend his flair for summoning beauty with the gift of tragic depth. ★



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Passover: Jewish Continuity (continued from cover)

Detailed descriptions of the pilgrimage festivals during Temple times don't exist. It isn't known where people stayed or slept when they were in Jerusalem, though most assume a large number came. What is known, according to Prof. Jonathan Klawans of Boston University's Department of Religion:

The pilgrimages were a social experience that pulled the Jewish people together. At Passover, someone from each family would take an animal up to the Temple, have it slaughtered, then bring it back for the family to cook and eat the sacrificial meat together.

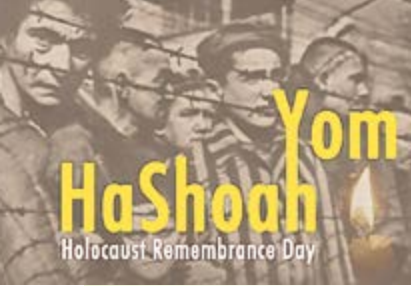
No Second Temple description indicates whether pilgrims discussed the Exodus from Egypt at the Seders. Scholars believe that today's Seder order (how many cups of wine and when to drink them, when to wash hands and say blessings, the ritualized telling of the Passover story) developed between the destruction of the Temple (70 A.D.) and the end of the Rabbinic Period (1000 A.D.). Klawans says that **seeing the Seder as connecting to pilgrimage and sacrifice is the key to understanding Passover.** "The perception of continuity drives people," he explains. "Jews worldwide hold Seders at the same time, in basically the same way, and that is significant for us."

Tova Hametz lives in the Old City of Jerusalem on a narrow street that passersby navigate to reach the *Kotel* (Western Wall). On Passover, thousands of people walk down her street. Hametz says she can only imagine what it must have been like when the Temple existed in all its greatness. She focuses on living in the place where the next Temple *could be built* at any moment. Passover and the throngs of rowdy people keep her conscious of what it means to be a Jew. "Seeing everyone coming here to the *Kotel* together is what it means to be in Israel, to be a Jew, to be a part of the whole." ★



Despised and Rejected

Tony Derrick, M.Div.
Zola Tours Leader
ZLM Interim Spokesman



The unthinkable happened—6 million Jews and millions of non-Jews and POWs were slaughtered at the hands of the Nazis. Upon uncovering the German death camps in 1945, General Dwight Eisenhower reported on the “conditions of indescribable horror” that prevailed. Of an internment camp near Gotha, Eisenhower wrote on 15 April 1945 to General George C. Marshall: “[General] George Patton would not even enter. He said he would get sick if he did so. I made the visit deliberately, in order

to be in position to give *first-hand evidence* of these things if ever, in the future, there develops a tendency to charge these allegations merely to ‘propaganda.’”

This month, Israel will mark two special events: a celebration and a commemoration. The weeklong celebration of *Pesach* (Passover) and the Israelites’ exodus from Egypt begins at sundown on Monday, April 10. *Yom HaShoah* (the commemoration of the Holocaust) begins at sundown on Sunday, April 23. I cannot overlook the subject of the Holocaust.

As our world witnesses the continuing rise of anti-Semitism, all people of good will must review history to prevent its being repeated. The Jewish heritage of our Christian faith demands that Believers stand with Israel in saying about the wholesale slaughter of the Holocaust, “Never Again!”

In 1953, Prime Minister David Ben-Gurion’s Knesset established Israel’s *Yom HaShoah* (Holocaust Remembrance Day) in the week between Passover and *Yom HaZikaron* (Memorial Day for Israel’s fallen soldiers). The State of Israel begins the Holocaust commemoration with a ceremony at sundown in the Warsaw Ghetto Square at Yad Vashem — Israel’s memorial to victims of the Holocaust. At this time, national flags are lowered to half-staff, and Holocaust survivors light six torches in memory of the 6 million Jews who perished. Zola Tours pilgrims always visit Yad Vashem, the gut-wrenching Holocaust museum.

Several years ago, our tour group witnessed a unique and somber moment on Holocaust Remembrance Day. We were en route to our next site when, at 10 a.m., air-raid sirens sounded around the country. Highway intersections and freeways came to a complete halt as **Israeli motorists stopped, stepped out of their cars**, and observed 2 minutes of reverent silence. I am convinced that in that moment everyone was thinking, “Never Again!”



When U.S. president John F. Kennedy addressed the Canadian Parliament in Ottawa in May 1961, he uttered a quotation attributed to the 18th-century statesman and orator Edmund Burke: “The only thing necessary for the triumph of evil is for good men to do nothing.” Thank God evil did not triumph in World War II, because good men (Allied Forces) finally liberated the concentration camps. The Jews paid a heavy price in lives lost to unchecked anti-Semitism. “Never Again!”

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Despised and Rejected *continued*



From these despised and rejected people came a despised and rejected Savior: Jesus / Yeshua.

He is despised and rejected by men, a man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely, He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities, the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and the Lord has laid on Him the iniquity of us all.
 — Isaiah 53:3–6 (NKJV)

Over 2,000 years ago, Jesus escaped the murderous atrocity implemented when Herod demanded that every male child in Bethlehem from two years of age and under be murdered (Matthew 2:16). Yeshua's parents took Him and escaped to Egypt, only returning to the Promised Land after being told by an angel of Herod's death.

Fast-forward 33 years, when Yeshua gathered His 12 Disciples in the Upper Room. While serving the *Seder* (Passover meal), He tried again to impress upon them what was to come. He left the Upper Room with 11 of the 12, crossed the Kidron Valley to Gethsemane, where Judas betrayed Him. He was arrested and tried by Romans, then Jews, then Romans. Peter denied Him three times. Then Pilate issued His death sentence. Evil apparently had won.

When the Saturday Sabbath ended, and Mary Magdalene and Mary, the mother of James, went to the tomb where they'd laid Yeshua's body, an angel informed them: "He is not here; for He is risen, as He said. Come; see the place where the Lord lay" (Matthew 28:6). **Evil did not win!**

Over 500 people saw the resurrected Lord before His ascension from the Mount of Olives. He had promised the Disciples during the Last Supper, "In my Father's house are many fine rooms... I go to prepare a place for you... I will come again and receive you to Myself; that where I am, there you may be also" (John 14:2–3).

Evil did not win against Yeshua; he (the devil) did not win in the Holocaust; and he will not win against Believers who rely on our powerful Lord and Savior! Celebrate Yeshua this Passover season — the One who came to "seek and save that which was lost" (Luke 19:10). And don't forget, "The only thing necessary for the triumph of evil is for good [people] to do nothing." — Edmund Burke

"The only thing necessary for the triumph of evil is for good men to do nothing."

— Edmund Burke



Standing firm with Israel. [\(Please see our unique beverage koozies that declare this message on p. 36.\)](#) ★

The Kindness of Strangers and *Chesed*



BY RABBI LORD JONATHAN SACKS (r) [blogs.TimesOfIsrael.com](https://blogs.timesofisrael.com)

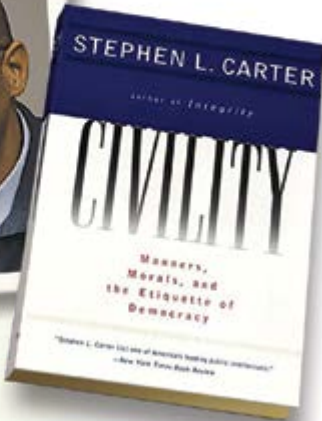
In 1966, an eleven-year-old black boy moved with his parents and family to a white neighborhood in Washington, D.C. Sitting with his two brothers and two sisters on the front step of the house, he waited to see how they would be greeted. They were not. Passers-by turned to look at them but no one gave them a smile or even a glance of recognition. All the fearful stories he had heard about how whites treated blacks seemed to be coming true. Years later, writing about those first days in their new home, he says, "I knew we were not welcome here. ... I knew we should not have moved here."

As he was thinking those thoughts, a white woman passed by on the other side of the road. She turned to the children and with a broad smile said, "Welcome!" Disappearing into her house, she emerged minutes later with a tray laden with drinks and cream cheese and jelly sandwiches, which she brought over to the children, making them feel at home.

That moment, the young man later wrote, changed his life. It gave him a sense of belonging where there was none before. At a time when race relations in the U.S. were still fraught, that moment made him realize that a black family could feel at home in a white area, and that relationships could be colorblind. Over the years, he learned to admire much about the woman across the street, but it was that first spontaneous act of greeting that became a definitive memory. It broke down a wall of separation and turned strangers into friends.



Stephen Carter
and his book



The young man, Stephen Carter, eventually became a law professor at Yale and wrote a book (*Civility*) about what he learned that day. The woman's name, he tells us, was Sara Kestenbaum, and it was no coincidence that she was a religious Jew. **"In the Jewish tradition,"** he notes, **such civility is called "*chesed* — the doing of acts of kindness — which is, in turn, derived from the understanding that human beings are made in the image of God."** Civility itself, he adds, "may be seen as part of

chesed: it does indeed require kindnesses toward our fellow citizens, including the ones who are strangers, and even when it is hard."

Something like this thought was surely in the mind of Abraham's servant, unnamed in Scripture but traditionally identified as Eliezer, when he arrived at Nahor to find a wife for his master's son. Abraham had not told him to look for any specific traits of character, just to find someone from his own extended family. Eliezer, however, formulated a test:

Lord, God of my master Abraham, make me successful today, and show kindness to my master Abraham. See, I am standing beside this spring, and the daughters of the townspeople are coming out to draw

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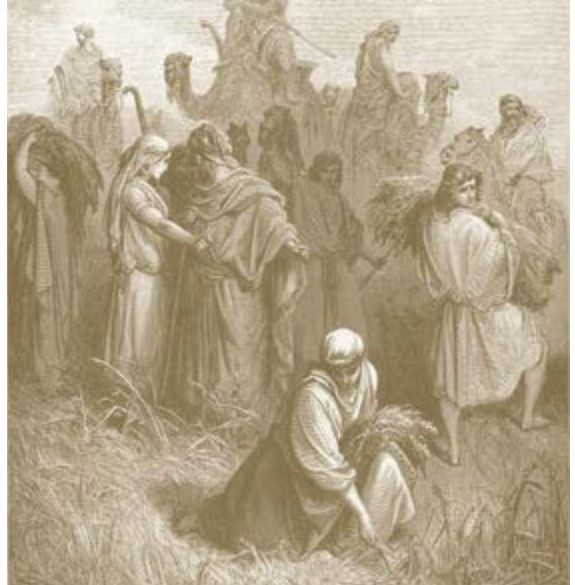


water. May it be that when I say to a young woman, 'Please let down your jar that I may have a drink,' and she says, 'Drink, and I'll water your camels too'—let her be the one you have chosen for your servant Isaac. By this I will know that you have shown kindness [chesed] to my master."

– Genesis 24:12–14

His use of the word *chesed* here is no accident, for it is the very characteristic he is looking for in the future wife of the first Jewish child, Isaac, and he found it in Rivka.

Chesed is also the theme of the Book of Ruth. It is Ruth's kindness to Naomi, and Boaz's to Ruth that the *Tanakh* seeks to emphasize in sketching the background of David, their great-grandson, who would become Israel's greatest king. Indeed, the sages said that the three characteristics most important to Jewish character are modesty, compassion, and kindness (*chesed*), and *chesed*—"love as deed"—is central to the Jewish value system.



Ruth and Boaz (Ruth 2:2-20) by Gustave Doré, 1866.

Chesed—providing shelter for the homeless, food for the hungry, assistance to the poor, visiting the sick, comforting mourners, and providing a dignified burial for all—became constitutive of Jewish life. During the many centuries of exile and dispersion, Jews built communities around these needs.

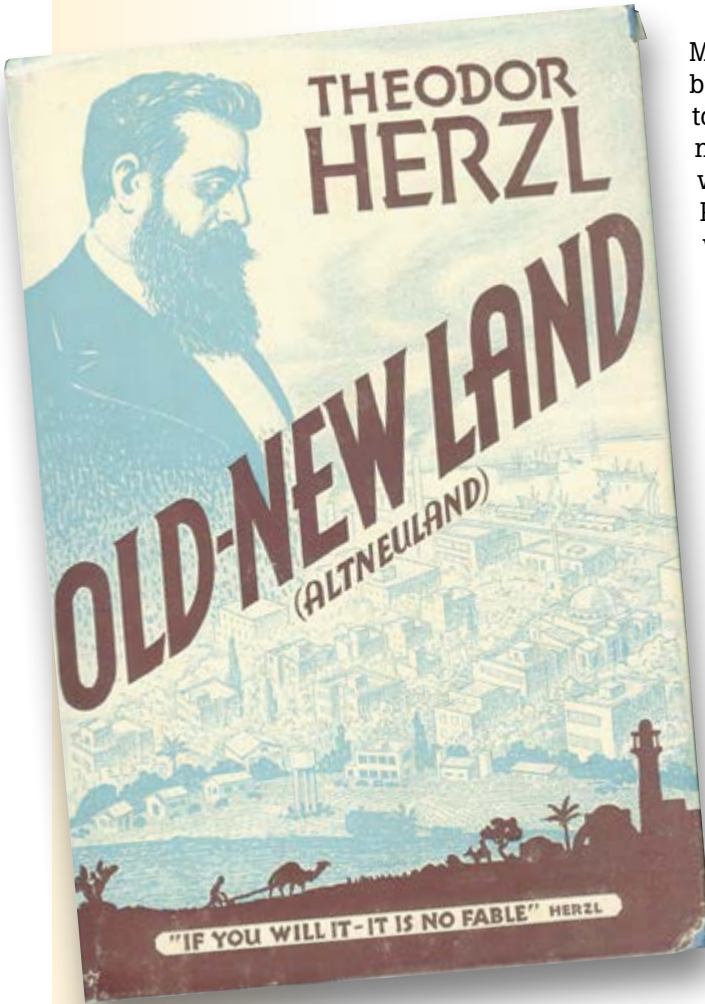
Myles Coverdale



Chesed also added a word to the English language. In 1535, **Myles Coverdale** published the first-ever translation of the Hebrew Bible into English (the work begun by William Tyndale who paid for it with his life, burned at the stake in 1536). When he came to the word *chesed*, he realized there was no English word that captured its meaning. To translate it, he coined the word "loving-kindness." ★

Old New Land

Our Man in Haifa
Eitan Shishkoff
and wife Connie



My friend, Moshe, found a book years ago and gave it to me. It had been sitting next to a dumpster in Haifa, waiting for a new owner. People do that in Israel, with books, toys, clothes. It's a kind of national recycling system. I once found a piece of fitness equipment that way. I still use it.

This particular book, though, was something special, a treasure. *Altneuland*—"Old New Land"—was written by Theodor Herzl (1860-1904). Herzl, as you know, was the Austro-Hungarian Jewish journalist who was instrumental in promoting the then entirely radical notion of the Jewish people having their own country. He wrote only two



books in his brief but history-changing life: *The Jewish State*, which laid out the political blueprint for our rebirth as a physical nation, and *Old New Land*, an imaginary fulfillment of the pioneer Zionist's dream for an egalitarian, scientifically advanced, modern state.

Written in German and published in 1902, only two years before Herzl's death, *Altneuland* is a utopian novel set in Haifa. The story begins as two Europeans, escaping their tired civilization, stop in then-Palestine on their way to a South Pacific island refuge. They find a barren, undeveloped, and unwelcoming territory. This, not incidentally, was the way Herzl actually saw Israel in 1898 upon his first visit. Returning twenty years later, the story's characters find a wonderfully altered scene. Now, the Jews have returned and are sharing their ancient homeland with others who similarly desire an open, progressive society. Hebrew, German, and Yiddish are all spoken freely, and Arab citizens are welcomed into the management of the city.



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Haifa, Israel—Mount Carmel by the sea



Haifa Municipality / Photo by Zvi Rogor

The choice of Haifa as the geography for Herzl's story naturally attracts me, as this area has been our own part of Israel since arriving twenty-five years ago. Coming into my hands when we were new immigrants, the book—and even its title—encouraged me. Here, during one of the roughest periods of adjustment to our old new land, was Herzl—putting his own dream of a reborn nation into fictional reality. **The statements below, taken from *Altneuland*, still resonate in my heart.** True, Israel is not Herzl's utopia. His, however, was a secularist's vision, whereas the vision of the Lord is by far deeper, lovelier, and ultimately truer.

Who of us does not need urging to follow the unknown path of God-authored dreams? I needed it during our early days in Zion, and I need it today—perhaps even more.

Quotes from Theodor Herzl's *Old New Land*

"If you will it, it is no dream."

"But, if you do not wish it, all this that I have related to you is and will remain a fable."

"Dreams are not so different from Deeds as some may think. All the Deeds of men are only Dreams at first. And in the end, their Deeds dissolve into Dreams." ★



Christ and the Passover

Classic Zola
from 1982
35 years ago



“The blood of the lamb delivered us from bondage.” Whichever Bible one prefers to read — Old Testament or New — the foregoing statement holds perfectly true.

Passover, the celebration of deliverance by blood sacrifice, is one of the most profound “connections” linking Old Testament Law and New Testament Grace. The Jew indeed received emancipation from slavery in Egypt by the blood of the lamb. The Christian receives the greater blessing of emancipation from sin and the world, also by the blood of the Lamb.

When John the Baptist saw Jesus Christ approaching, he could have introduced Him to his Jewish followers as “the Son of God,” “the King of kings,” “the Lord of all,” or any number of other fitting titles for the Promised One of Israel. Instead, he chose to call the Messiah “the Lamb of God” with clear reference to His role as the ultimate sacrifice. And he specified that this particular Lamb could take away “the sins of the world” (John 1:29).

As He did in Egypt then, God would deliver His people by means of a sacrifice, by means of “the blood” (Lev. 17:11).

Jesus Himself intensified this meaning of His earthly ministry at that final Passover table. “He took bread” — the broken piece of that pure, striped,

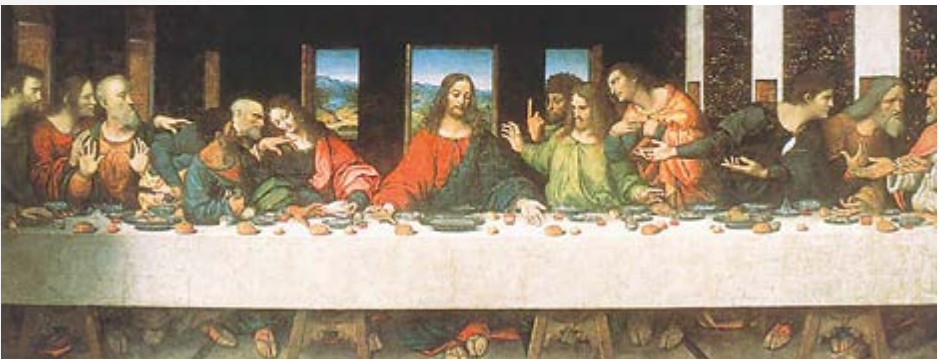
pierced matzoh — and shared it with the Disciples, saying it was His body (Mark 14:22). He served wine, calling it “My blood of the New Testament shed for many for the remission of sins” (Matt. 26:28). He bade His followers to “Do this in remembrance of me” (Luke 22:19). And then He died and He rose.

The Jewish people continue to take the bread and wine at Passover — but actually in remembrance of the Exodus. The Christians take Communion, the essence of Passover, in remembrance of Yeshua’s momentous life-giving sacrifice.

If the two communities, the Jews and the Church, were to share with each other the true meanings behind this observance that they have in common, a great central truth would emerge: There is but one God, one sacrifice, and one salvation.

*“Blessed is He who comes
in the name of the Lord.”
—Matthew 23:39*

Passover was the most important time of year to our Lord for obvious reasons. It is more than fitting for us to remember His crucifixion and resurrection as the springtime comes, and even more so to remember His promise that each of us will be raised just as He was — “Christ the firstfruits, afterward those who are Christ’s at His coming” (1 Cor. 15:22–23). ★



The Last Supper, ca. 1520, Andrea Solari, after Leonardo da Vinci, oil on canvas, the Leonardo da Vinci Museum, Tongerlo Abbey.



To
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Passover: Anticipated, Unexpected



BY RABBI DOVID ROSENFELD / Aish.com

Even before the Jewish people came into existence, God forewarned Abraham that his children would be strangers in a foreign land; enslaved and afflicted for 400 years, leaving with much wealth (Genesis 15:13, 14). The Egypt experience was foreordained — not only the servitude but the redemption to follow.

Referred to as “a night of watching” (Exodus 12:42), the Exodus was anxiously anticipated by both God and the Jews beforehand, and commemorated annually ever since.

But before He saved the Israelites, God let their oppression grow. Even Moses complained: “God, why have You sent me? Since I have come to Pharaoh to speak in Your name, he has done bad to this nation, and You have surely not saved Your nation” (Exodus 5:22, 23).



Detail of *The Passover and Death of the Firstborn* woodcut by Julius Schnorr von Carolsfeld, 1860.

Why did God make Israel’s bondage even more oppressive just when they were on the threshold of redemption? Rabbi Tzadok HaKohen of Lublin, the 19th century Chassidic master, explains that **there are two levels of Divine providence, two ways in which events of this world occur.**

- **Events transpire about the way we would expect.** Smooth progress certainly requires God’s providence; He has no shortage of ways to frustrate your plans.
- **Events occur in ways you would never imagine.** When God orchestrates events in unexpected ways, He sends the message: “I am running the show. This is My act, entirely irrelevant of your own efforts, for or against.”

Much of life occurs at the lower level of Providence — life roughly goes according to plan with a tolerable number of twists and turns. At times, however, God’s higher Providence assumes control, and He directs our lives where only He knows they must go. **Redemption always occurs at the higher level.**

Thus, though anticipated, the Exodus was “unexpected.” God made it occur against all odds. He made the servitude entirely hopeless — and *then* He turned around and saved His people.

By any standards — demographically, sociologically, culturally — the Jewish people should have never survived in Egypt. A downtrodden minority, they should have quietly disappeared, absorbed into the host nation, physically and culturally. Yet, they thrived and multiplied.

Jewish existence is entirely miraculous — they never should have survived Egypt and certainly not made it out *en masse*. After the Exodus, Jews never again saw themselves as a “normal” people or just a nation like any other — who happens to be blessed with an extra helping of commandments. Rather, Jews are a people who have no right to exist in the first place — if not for God’s guiding hand. Jews are a special people, with a unique Divine mission that requires unique Divine intervention. This is the enduring message of the Exodus. ★

Ask the Chaplain

Dr. Todd Baker
Zola Levitt Ministries
Staff Theologian



Q. I recently read about the Jewish Holocaust during World War II. **At the beginning of the war, every nation — including the United States — shut its doors to the Jewish people. However, one country — the Philippines — offered the Jews a haven. Is this correct?**

A. **Sadly, most countries, including the United States, shut their doors to the European Jews trying to flee the Holocaust. However, a [Wikipedia page on the subject](#) contains an interesting history about Jews escaping Europe to the Philippines between 1935 and 1941.**

“The first German Jews to arrive in Manila actually came from the Jewish community in Shanghai. The Jewish Community in Manila, led by the Frieder Brothers of Cincinnati, organized the Jewish Refugee Committee of Manila (JRC) with the intention of rescuing German members of the Shanghai Jewish community” who feared the increasing Gestapo presence in Axis-aligned Japanese areas.

When Hitler’s Germany annexed Austria in 1938, Manila (“foreign affairs still totally in the hands of the U.S. State Department”) began a program that would “eventually rescue 1,300 refugee Jews from Europe between 1937 and 1941, the largest influx of Jews in Philippine history. By an application and review process, Jewish refugees in Germany and Austria obtained visas for immigration from U.S. consular officers, who had been instructed by the U.S. State Department to issue visas based on recommendations from the JRC in Manila.” All rescue plans halted with the Japanese invasion and occupation of the Philippines in 1941. In all, 10,000 refugee Jews were intended to resettle, primarily on the island of Mindanao.

Ironically, “the Japanese did not perceive a difference between German nationals and German Jews, so the majority of the Jewish Community at Manila — hundreds of German and Austrian Jews — did not face internment at Santo Tomas University. However, about 250 other members of the Jewish community, including the more influential American members, were immediately incarcerated, as well as Americans of other faiths and ‘enemy alien’ civilians. Having spent five years freeing hundreds of German Jews from Nazi oppression, the Manila American Jewish community now faced its own incarceration. Their fate was now in the hands of the German refugee Jews, who aided their interned benefactors with food and supplies.”

One of our editing staff reports: “At least one other country offered safe haven to Europe’s Jewish community: Dominican Republic. For more on this part of history, please see sosuamuseum.org and jewishvirtuallibrary.org/. My father was in the first group of refugees who escaped to the D.R., for which I am grateful beyond words.” ★

Dry Bones





Open Hearts in Eilat

BY SUE HOPPER, TJF Outreach Team Ambassador

At our Jerusalem hotel, we were preparing for a day of witnessing when **Nazir**—a young Arab member of housekeeping—knocked on Robin’s and my door. After he completed his task, I gave him a Messianic book and tract in Arabic, earning a bright smile and genuine gratitude.

Zahava—a young Haifa woman working hotel security while she studies business in her third year at Hebrew University—happily listened as Todd told her about Yeshua the Messiah. She also expressed interest in the complete Bible and study materials in Hebrew he offered. The Bibles we hand out during receptive encounters contain both the *Tanakh* (Old Testament) and *B’rit Hadashah* (New).

In town, we met quite a few people who were happy to hear our faith stories and accept a study Bible or pamphlet. The Arabs we talked to who weren’t comfortable in Hebrew were delighted to take our Messianic tracts in Arabic. Any reservations I had about sharing my faith with strangers vanished as some people actually approached me!

At *HaKotel* (the Western Wall), I waited while Robin, Todd, Robert, and Eric prayed and witnessed on the men’s side. A friendly Israeli tour guide, **Lelan**, offered me a chair next to him. I told him that I was visiting Israel with my husband and three friends from the States. After we chatted awhile, Lelan agreed to read the book *They Thought For Themselves* in Hebrew, personal testimonies of Jews who found salvation through Yeshua. I

know that the Holy Spirit will guide Lelan to benefit from reading it.

After Robert and Eric left for the States, Todd, Robin, and I headed south to Eilat, the lively Red Sea resort. Todd enjoyed a break from driving, and Robin enjoyed being behind the wheel.

The clerk at a sunglasses shop, **Nafar**, was costumed as Esther (for Purim). Also a Bible student, she was impressed by the study Bible we offered her, noting that it included the Parashat Readings (weekly Torah portions) that are read in synagogues worldwide. Please pray for Nafar’s salvation as she learns more about Messiah Yeshua.

**“Israel is
85 miles
wide and
40 centuries
deep!”**

We ended our outreach in Tel Aviv and Haifa, where Robin gave our last Bible to **Mark**, who ran a Chinese restaurant. We were tired, but God’s Spirit had led us to open souls who welcomed us and our testimonies. We pray that they grow in faith and find fellowship with other Believers.

Thank you, Dear Readers, for your support and many prayers that uphold this **To The Jew First** outreach. Prophecy is being fulfilled before our eyes: “Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. . . . You will be cleansed and rebuild desolate places. . . . You shall know that I am the Lord your God” (Ezekiel 36:28, 33, 38). The Jewish people are returning to their Land, and Israel is experiencing agricultural rebirth and a spiritual renewal. ★



A Bit More Flair

A Note From Mark (and Ken)
by **Mark Levitt**, CEO,
& **Ken Berg**, Producer



When Ken Berg produced the very first TV program for my father Zola Levitt in 1978, he had no idea the assignment would grow into a career. Who could have guessed how abundantly the Lord would bless this ministry's efforts? Thirty-eight years later, Ken and I often count those blessings. **Below is a note from Ken.** —Mark

How serendipitous that in ZLM's formative years we had the Christian Broadcasting Network (now Freeform) broadcasting *Zola Levitt Live* each week. Thank you to Christian broadcasting's pioneers, particularly the network directors, who embraced blessing the seed of Abraham and welcomed Zola and me to reveal Christianity's Jewish roots.



See TV schedule on p. 35

Zola Levitt Presents was initially live-to-tape; it took just over thirty minutes to shoot the program, with virtually no editing. Since "Live" in the title confused many viewers into thinking we broadcast in real time, we changed the name to *Zola Levitt Presents*.

Keeping pace with technology has

always been a challenge. We used to record the program on 2" videotape that played on recorders weighing hundreds of pounds. Now, television producers use digital cards that are less than one inch square. Some cameras can even fit in your pocket these days. Technological advances let us bring worldwide viewers fresh, on-location Bible teaching from Israel.

With our ministry's transition to new spokespeople, we soon will offer solid Biblical content seasoned with a bit more flair. **The new and improved *Zola Levitt Presents* will captivate viewers across generations while retaining the meaty content that satisfies our longtime audience.** You will learn from a variety of Bible experts while experiencing a wider array of novel Holy Land locations.

Many of you have commented favorably on the warmth that Eitan Shishkoff, Our Man in Haifa (see p. 8), brings to the television screen. In the months to come, *Zola Levitt Presents* will feature a series of his insightful teachings based on his popular book *What About Us?*—a question asked by sincere gentile Believers who contemplate how richly the Bible blesses Israel.

Our television production crew feels spiritually compelled to take baby steps in this exciting transition, beginning with our brand new television series *Close Encounters with Yeshua*. It includes brief dramas that portray those who well might have witnessed miraculous events while standing in Yeshua's shadow 2,000 years ago. Myles and Katharine's teaching will be joined by some of the new faces mentioned above.

New faces, new places in 2017. May His Name be lifted up in all that we do! (Psalm 148:13) ★



ZLM Bulletin Board

Hitler Fan

Austrian police have detained a man whom local media describe as Hitler's double. He is accused of violating laws against glorifying the Nazi era. The unidentified young man sports a Hitler mustache, Führer hairstyle, and Nazi-era regalia. He's been seen multiple times in front of the house where Hitler was born on April 20, 1889 in Braunau, near the Austro-German border. The local government intends to buy and remodel the house for administrative or charitable purposes. (See [Feb 2017 Levitt Letter.](#))



Duplicates? Moving?

Are you receiving two or more copies of our newsletters? Please let us know so that we can unclutter your mailbox and cut costs. (And please pass that extra copy on to a friend.) Also, if you can give us your new address a month or more in advance, you won't miss an issue.



UN Put on Notice

Should the Trump administration defund the United Nations? America's new ambassador to the UN, Nikki R. Haley, minced no words in her first remarks at UN headquarters: "You're going to see a change in the way [the U.S. does] business. ... For those who don't have our back, we're taking names." After observing that "the Security Council is supposed to maintain peace and international security," Ambassador Haley objected to its ridiculing Israel ("the one true democracy in the Middle East") while ignoring the recent atrocities of Hezbollah, Syria, North Korea, and Iran. "Instead we will push for action on the real threats we face in the Middle East ... It is the UN's anti-Israel bias that is long overdue for change." Try not to stand up and cheer as you watch her [four-minute statement](#).

Free Item

Pamphlet of the Month

All women need to take control of their long-range financial and estate plans. The free pamphlet **Questions & Answers About Estate Planning for Women** answers eight core questions. Some tips include: Even a married woman needs a separate plan, of which joint ownership can play a part. Spouses should have separate plans that complement each other. Review the will, life insurance beneficiaries, and retirement plans when marital status changes. To receive this pamphlet at no charge, email us at staff@levitt.com or write to our P.O. Box.



"Come Home!"

Zola Tours to Israel



See [page 36](#) for details



Hebrew Lesson

The Gospel of Moses

John J. Parsons



אלהים יראה-לו השֶׁה לְעֹלָה בְּנִי

“God will provide for himself the lamb for a burnt offering my son.” (Gen. 22:8)

בְּנִי	לְעֹלָה	הַשֶּׁה	יִרְאֶה-לוֹ	אֱלֹהִים
(2) (1)	(3) (2) (1)	(2) (1)	(3) (2) (1)	(3) (2) (1)
be-ni	le-o-lah	has-seh	yir-eh lo	E-lo-him
my son	for burnt offering	the lamb	will provide for Himself	God

The very first time the word “love” appears in the Bible concerns Abraham’s passion for his son:

“Take your son, your only son Isaac, whom you love, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I shall tell you” (Gen. 22:2). After journeying to the chosen place, Abraham bound Isaac, laid him upon an altar, and raised his knife to slay him. At the very last moment, the Angel of the Lord called out: “Abraham! Abraham! Do not lay your hand on the lad or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me” (Gen. 22:11–12). Abraham then “lifted up his eyes” and saw a ram “caught in a thicket,” which he offered instead of his son. Abraham named the altar *Adonai-Yireh*, “the LORD who provides” (Gen. 22:14). The sacrifice of the lamb for Isaac portrayed the sacrifice of Yeshua, the great “Lamb of God” who would die in exchange for the sinner (John 1:29). Indeed, the story of how God provided the lamb—both at Moriah and later during the Passover in Egypt—may rightly be understood as the “Gospel according to Moses” (Luke 24:27; John 5:46).

Consider how the sacrifice of Isaac pictures the One who offered Himself up in obedience to His Heavenly Father (Phil. 2:8). For instance, both Isaac and Jesus were born miraculously; both were called “only begotten son”; both were to be sacrificed by their fathers at Moriah; both experienced a “passion”; each willingly took up the means of his own execution; both were to be resurrected on the third day; and both accounts demonstrate that one life can be sacrificed for another—the ram for Isaac, and Yeshua for all of mankind (Gen. 22:4, Heb. 11:17–19).

The first time the word “Torah” occurs in the Bible refers to the faith of Abraham (Gen. 26:5), and the second time refers to Passover: “There shall be one teaching (Torah) for the native and for the stranger” (Exod. 12:49). There is a link here. Abraham lived before the time of the Exodus, of course, and therefore he observed “Passover” by offering the ram in place of his son (Gen. 22:13). Abraham revealed that the inner meaning of Torah is that the “righteous shall live by faith” (Hab. 2:4, Rom. 1:17) and that God justifies the sinner who trusts in Him (Heb. 11:17–19; Rom. 4:5).

Ultimately, all true Torah points to Yeshua, the Lamb of God, who died upon the cross for our offenses and was raised for our justification (Rom. 4:25). ★



To Index

Beauty for Ashes DVDs

Nine 30-minute TV programs on 2 DVDs

In this nine-program series, Myles and Katharine Weiss contrast the horror that was the Holocaust with the miracle that is the modern State of Israel. Throughout the series, we hear firsthand accounts from Holocaust survivors Noah Klieger, Meir Stern, and Eva Mozes Kor.

The Hope To Jewish refugees from Nazi-occupied Europe, the “Work Makes You Free” sign over the entrance to Auschwitz offered false hope. In 1948, Jewish hopes materialized when the modern State of Israel was born in a day (Isaiah 66:8).

The Ground Holocaust survivors recount riding in train cars bound for Auschwitz. The blood-soaked ground beneath the Death Wall contrasts significantly with the life-giving produce that grows in Israel today.

The Survivors In Auschwitz, we hear about the Jewish people’s extremely slim chances for survival. In Israel, a “start-up nation” today, we hear from executives of high-tech companies.

The Chosen A survivor recounts her experience of Auschwitz, where many were sent to their deaths. From Caesarea, we hear about Israel’s restoration and desire to “repair the world” (*Tikkun Olam*).

The Heart The crematoria at Auschwitz grimly remind Believers of the battle between good and evil. Myles and Katharine speak of Jewish contributions in the arts.

The Process After hearing how Holocaust survivors survived Dr. Josef Mengele’s inhumane medical experiments, we visit Be’er Sheva’s impressive technology center where science in Israel advances mankind’s welfare.

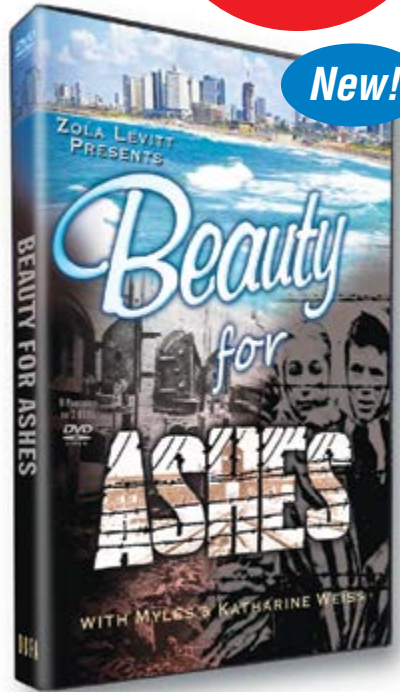
The Future Believers standing with the Jewish people and with Israel is an important component of the nation’s Divine deliverance and resilience.

The Peace After viewing the stunning fields in Northern Galilee from a hot air balloon, we hear from Israelis who endured hardship to become established in Israel. Myles sings a benediction over the pond at Auschwitz.

Extended Interview with Holocaust Survivors (bonus program)

Holocaust survivors speak further about being sent to death camps, survival techniques, liberation, and overcoming the traumatic experiences of their youth to live meaningful lives.

(Please see related article on p. 28.)



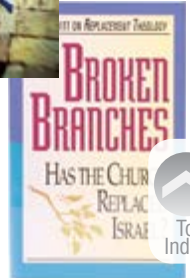
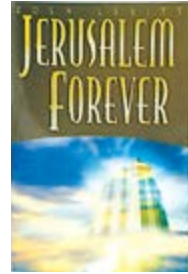
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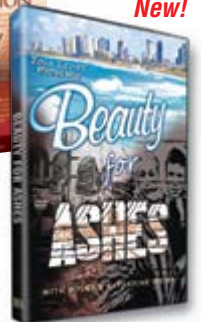
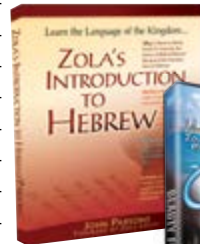
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Ruth: Your People Shall Be My People DVDs

Eight TV programs on 2 DVDs

We follow the famous love story verse by verse and watch as Israeli actors re-enact it in Hebrew. Myles and Katharine Weiss explain the Biblical characters' journey from darkness to destiny, and Messianic Israeli Arie Bar David clarifies Israelite culture at the time of Ruth. Sasha and Anya Poberejny provide the uplifting music.

The Covering Naomi and Ruth's journey from Moab to Israel. God is bringing Jews and Christians together as in the first century.

Road To Bethlehem After ten years of famine, Naomi returns to Israel. Her faithful daughter-in-law declares, "Your people shall be my people, and your God, my God" (Ruth 1:16).

Finding The Redeemer Naomi and Ruth arrive in Bethlehem at harvest time. The romance between Boaz and Ruth begins.

Breaking Of Bread Boaz asks Ruth to break bread with him. Our heavenly Father invites us into a relationship through His Son, Jesus (the Bread of Life). The story of Ruth and Boaz bears a similarity to the relationship of Myles and Katharine—Jew and gentile in the harvest field of the Lord.



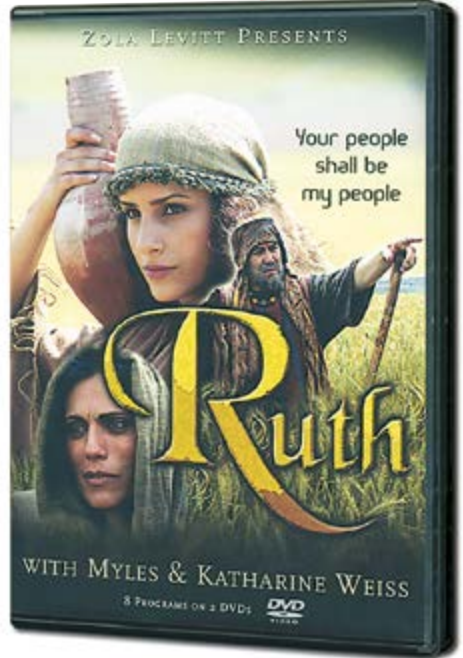
Episode: "The Covering"

Virtuous Woman Naomi sends Ruth to Boaz's threshing floor where he promises to take care of her.

Kinsman Redeemer Boaz desires to be Ruth's husband. However, a closer relative must be consulted first.

Redemption God included gentile Ruth into the family of Israel and lineage of the Messiah. Ruth's story pictures the full restoration for Believers due to the blood of Yeshua.

Future Of Hope Ruth and Boaz get married and raise a family. Naomi's life changed from tragedy to restoration and hope. Yeshua wants to do the same for us.



To
Index

In the Beginning ...

URBAN LEGEND



In ancient Israel, it came to pass that a trader by the name of Abraham Com did take unto himself a healthy young wife by the name of Dorothy (“Dot” for short). Dot Com was a comely woman, buxom, broad of shoulder, and long of leg. Indeed, she was often called Amazon Dot Com.

And she said unto Abraham, her husband, “Why dost thou travel so far from town to town with thy goods when thou canst trade without ever leaving thy tent?”

And Abraham did look at her as though she were several saddlebags short of a camel load, but simply responded, “How, dear?”

And Dot replied, “I will place drums in all the towns and drums in between to send messages saying what you have for sale, and they will reply telling you who hath the best price. The sale can be made on the drums and delivery made by Uriah’s Pony Stable (UPS).”

Abraham thought long and decided he would let Dot have her way with the drums. And the drums rang out and were an immediate success. Abraham sold all the goods he had at the top price, without ever having to move from his tent.

To prevent neighboring countries from overhearing what the drums were saying, Dot devised a system that only she and the drummers knew. It was known as Must Send Drum Over Sound (MSDOS), and she also developed a language to transmit ideas and

pictures – Hebrew To The People (HTTP).

And the young men did take to Dot Com’s trading as doth the greedy horsefly take to camel dung. They were called Nomadic Ecclesiastical Rich Dominican Sybarites, or NERDS. And lo, the land was so feverish with joy at the new riches and the deafening sound of drums that no one noticed that the real riches were going to that enterprising drum dealer, Brother William of Gates, who bought off every drum maker in the land. Indeed, he did insist that drums be made that would work only with Brother Gates’s drumheads and drumsticks.

And Dot did declare, “Oh, Abraham, what we have started is being taken over by others.” And Abraham looked out over the Bay of Ezekiel, or eBay as it came to be known. He suggested, “We need a name that reflects what we are.”

And Dot replied, “Young Ambitious Hebrew Owner Operators.”

“YAHOO,” abbreviated Abraham. And because it was Dot’s idea, they named it YAHOO Dot Com.

Abraham’s brother, Nahor, being the young Gregarious Energetic Educated Kid (GEEK) that he was, soon started using Dot’s drums to locate things around the countryside.

It soon became known as God’s Own Official Guide to Locating Everything (GOOGLE).

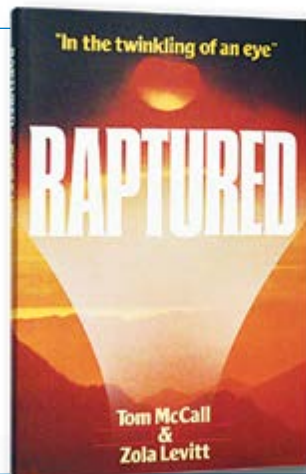
And that is how it all began. ★



Raptured Book

By Tom McCall and Zola Levitt

The Rapture of the Church—discussed in full with relevant Scriptures. The various views of when it might happen are evenhandedly debated as to which seems most correct. A doctrine not always understood by the Church, but one that will affect everyone on Earth—Believer and unbeliever alike. *(Please see related letter on p. 23.)*





Letters to ZLM

For ministry products and TV programs, visit the [web store](#) and [video archives](#).

ZolaBoard Hijacked?

Your discussion board at levitt.com/ZolaBoard is not accomplishing what you hope. It is spreading heresies and steering people away from saving knowledge of Jesus. I have been there since 2003. God intervened in my life in 2015, saved me from sin, and gave me discernment for how I spend my time and with whom.

The discussion board is sending people to hell. I will not be returning. I would be surprised if any ministry staffers check this out or can tell the difference between light and darkness. I submit this complaint in love, hoping to provoke you to investigate.

If I am wrong, **please show me that demon spirits don't control your board.**

Sincerely, J.P.

Dear J.P.—

The ZolaBoard is open to just about anyone, but **it is controlled and moderated by Christian believers in Yeshua**. Believers have debated Buddhists, Jews, Moslems, and atheists, as well as people who hold a variety of Christian or Christian-like beliefs. So, yes, non-Christian views are often expressed, but they are countered by believing members. I find that it's good practice to debate with nonbelievers on the ZolaBoard because it forces participants to look up Scripture references. But, be warned: It can become addictive.

You did not give details or examples, so it's hard to know what specific instances you're referring to, but the position of the ZolaBoard is supporting a Christian point of view. We don't want to lose your input as a believing member. Please consider continuing for awhile and helping us defend the Christian standard.

— Webmaster/Moderator

(continued next page)



Two Salvations?

Dear Dr. Todd Baker,

Perhaps we read something into your [October 2016](#) column that you didn't actually intend. We agree that there are two separate events: Jesus coming in the clouds and Jesus coming on a white horse. We're concerned that your statement about Jesus "dealing with Israel" after the Rapture implies two separate salvations.

Our objection to the Rapture theory is that it is anti-Semitic. We wouldn't want anyone to lose his salvation by thinking he can decide to pray The Sinner's Prayer after Jesus harvests His Church.

We are accustomed to refuting the "Rapture" theory with gentiles, but we're surprised that a Messianic newsletter like yours would separate Israel from the Church. There is "one body, ... one Lord, one faith..." (Eph. 4:4-5). It is the "Gospel of Christ" Messiah, not sight (and not tribulation, we might add), that is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek" (Rom 1:16). — A.H.

Dear A.H. —

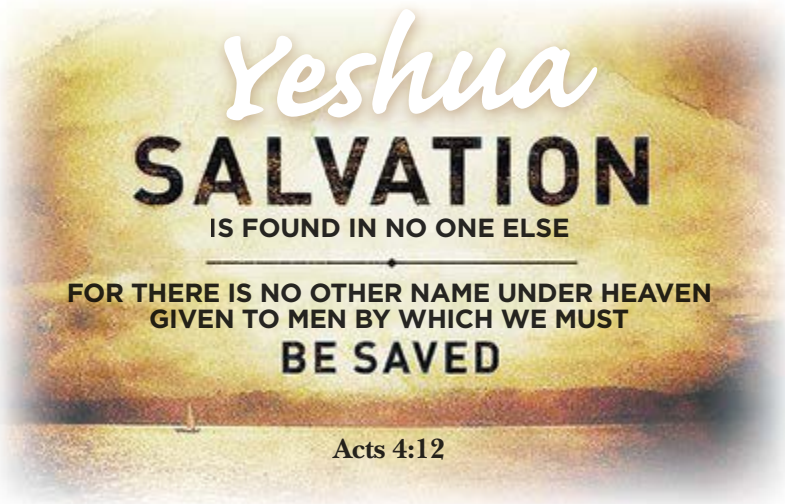
As you kindly suggested, you misunderstood my intent. That column addressed the "fullness of the gentiles" — God's calling non-Jewish Believers out of the nations. **There are not two different salvations, just two different times.** Zechariah 12:10 and Romans 11:25-27 clearly state that when national Israel looks upon the Savior at the Second Coming and believes, the nation of Israel will be saved.

The Gospel message (found in John 3:16) is given in the present Age to every individual, Jew and gentile. It also applies to Israel, though Scripture tells us that national belief will delay until "the fullness of the gentiles" — which means after the Rapture. *(Please see Zola's book [Raptured for a full explanation—p. 21](#))*

The Church, which includes Believing Jews, is distinct from unbelieving Jews and Israel. If the Rapture were anti-Semitic, it would be the ultimate harm to the Jewish people. To the contrary, the Rapture of the Church will pave the way for the resumption of Daniel's 70 weeks (the Tribulation) and usher in salvation to the Jewish people as a nation in the end.

The Gospel message was preached by Jesus, Paul, and, in our era, Zola. Not one of them was anti-Semitic. — Todd

(continued next page)



God's Ineffable Name

Dear ZLM,

In the [February 2017 Levitt Letter](#), I was impressed that you actually printed the name “Yahweh.” You also wrote, “it was the Lord (Yahweh in the Hebrew text).”

Then, you quoted Genesis 11:8 thusly: “So, Adonai [the Lord] scattered them...” This is a mistranslation of the Lord’s name, which is “יהוה” (YHWH). English Bibles use “LORD” instead of “YHWH” because they are influenced by the Jewish objection to using God’s name. Translating “יהוה” (YHWH) as “אֲדֹנָי” (ADNY or “Adonai”) is changing God’s Word. **At least you should keep LORD in all capital letters to show the difference.**

YHWH is God’s personal name, used for relationship, and appearing some 6,519 times. I believe failure to use His name properly is not only wrong but a disservice to Believers, who may not know the difference between Lord and LORD. — A.M. (ID)

Dear A.M. —

YHWH — the “Tetragrammaton” — appears more than 6,000 times in the Hebrew Scriptures to avoid violating the commandment, “You shall not take the name of the LORD your God in vain” (Exodus 20:7). The transliteration is “Yahweh” and (Latinized) “Jehovah.” Even before Yeshua was born, Torah readings substituted Adonai for YHWH. A vowel system was added much later by the Masoretes (Jewish scholars of the 6th–10th centuries A.D.).

Yes, there should be grammatical preference in the use of capital and small letters delineating the difference between Lord and LORD. In the Old Testament, “Lord” usually translates from “Adonai,” and “LORD” translates from YHWH. For instance, Exodus 4:10 — “Then Moses said to the LORD [the covenant name for God], ‘Oh my Lord [Adonai or Master], I am not eloquent...’” Moses recognizes the LORD (Sustainer of all Israel, Ruler of the universe) as his Lord (personal Sustainer).

Genesis 1:1 speaks of God (Elohim) as creator. There are numerous variations with El (God); El Shaddai, El Elyon, etc.

Genesis 15:2 speaks of Lord (Adonai) God (YHWH) together. In this context, Adonai is used as Lord or master. This is the first time Adonai is used in the Old Testament. Translators use Lord God, so as not to be repetitive with Lord LORD.

Isaiah 42:8 speaks of YHWH (God) as his proper name. As you can see, this is the name God gives Himself. — Tony

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Avoiding Telemarketers

Dear Mark,

Regarding your article about defensive measures against telemarketers ([February Levitt Letter, p. 14](#)), I think there should be a special place in hell for them. Especially the ones who scam the elderly. My wife and I installed the free Hiya app on our cell phones; hope it works out.

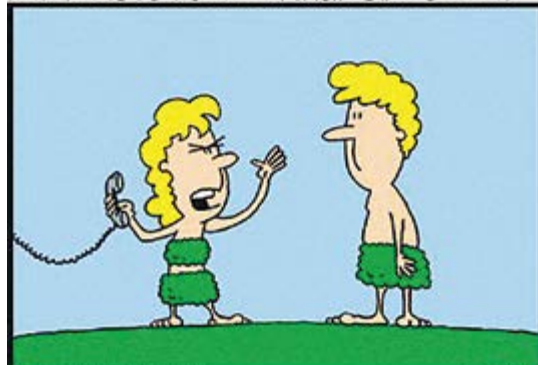
Researching call blockers for our home phone, I'm wondering if you've had any experience with Tel-Lynx, Digitone Pro, CPR V5000, or Sentry 3. As you said, the do-not-call list is worthless. Sometimes I think about dropping our landline anyway. Sure would be peaceful around here!

God bless you and all there at Levitt Ministries. — G.G.

Dear G.G. —

No, I don't know about the options you suggested, but some of our readers may research them. Short of dropping or changing a telephone number that telemarketers are bombarding, you could demote that number to a "junk call" number that you assign to a throwaway cell phone, perhaps with a discount carrier. Then it's your discretion whether its outgoing message announces your new primary number. Either way, you weed out the callers who don't leave voicemails. — Mark ★

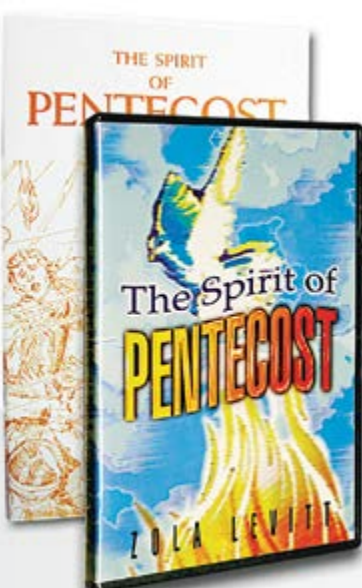
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07-17-1998

FIRST THORNS, THEN PAINFUL CHILDBIRTH,
AND NOW THESE INCESSANT PHONE CALLS
ASKING US TO SWITCH OUR LONG DISTANCE
CARRIERS



The Spirit of Pentecost

Study booklet & CD by Zola Levitt

The Feast of Shavuot/Pentecost occurs on Sunday, June 4. If you want to understand the feast on the day or hold a group Bible study on the significance of the last feast kept by Yeshua/Jesus in His incarnate life, order your study booklets and CD now.

An insightful look at Peter's stunning sermon based on Scripture from the Psalms and the Book of Joel.

Pentecost marks the inception of the universal Church and, so far, the last of the fulfilled prophetic feasts. The "birthday of the Church" is explained as it happened on that dramatic day when the Holy Spirit came.

Israel's Tech Quietly Does Business in Arab States



SCIENCE: BY TOM GROSS (r) TomGrossMedia.com (Mideast Media Analysis)



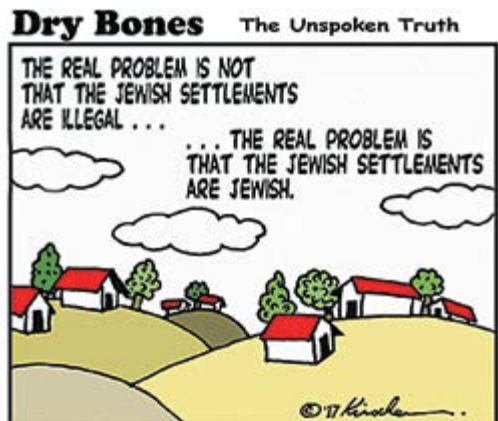
Boeing 737

- The Saudis and other oil-rich Arab states are only too happy to pay for Israeli help. “The Arab boycott? It doesn’t exist.”
- “From 2007 through 2015, an Israeli company called AGT International, based in Zurich, installed thousands of cameras, sensors, and license-plate readers along the UAE’s 620-mile international border and throughout Abu Dhabi. AGT’s artificial intelligence platform, code-named Wisdom, analyzed images and data from the devices.

“Twice a week at the height of the project, a chartered Boeing 737, painted all white, took off from Tel Aviv’s Ben Gurion International Airport, touched down briefly in Cyprus or Jordan for political cover, and landed about three hours later in Abu Dhabi with dozens of Israeli engineers onboard, many of them out of the intelligence services. They lived and ate together — never in restaurants — carried location transmitters and panic buttons at all times, and disguised their nationality and Hebrew names as best they could. They called Israel ‘C country.’”

(This is one of many such examples of how Israeli companies are helping Arab states.)

An article, published by [Bloomberg Businessweek](#), discloses the increasingly-high-level security cooperation between Israel and various countries with which Israel doesn’t have official diplomatic relations, as [these countries come to rely on the importance of Israeli-developed technology](#). ★



Monitor Glucose without Drawing Blood

MEDICINE: BY ABIGAIL KLEIN LEICHMAN (r) Israel21c.org



People with diabetes and impaired glucose tolerance (pre-diabetes) are advised to spot-check their blood-glucose levels several times daily to reduce the risk of serious complications. That's a lot of finger-pricking, considering that about 700 million people fall into one of those categories.

The Ashdod-based Israeli company Integrity Applications put more than a decade into developing GlucoTrack, described as the first truly noninvasive system for self-monitoring glucose levels. **Instead of drawing blood, you clip the GlucoTrack DF-F sensor to your earlobe.** A patented combination of ultrasonic, electromagnetic, and thermal technologies works with a proprietary algorithm to measure physiological parameters correlated with glucose level. Results are displayed within about a minute on a USB-connected handheld control unit, which also stores and compares previous readings. The number is announced verbally, facilitating use by elderly and vision-impaired people with diabetes or pre-diabetes.

Available in parts of Europe, South America, Australia, and New Zealand, Integrity is beginning clinical trials in the United States, required for U.S. Food and Drug Administration (FDA) approval, and is working toward approval in China.

The “DF” stands for David Freger, the late Israeli physicist who envisioned a novel noninvasive glucose monitor. His colleagues Avner Gal and David Malka helped him turn it into reality. “David passed away from diabetes complications at age 48 in 2004, and we called our device models DF to memorialize him,” says Gal.

“Noninvasive glucose level is an indirect measurement and a lot of noise inside the body contributes to inaccuracy,” Gal explains. “It’s very hard to distinguish the glucose signal from other parameters inside

the body and from external factors such as temperature. So we decided to work with three technologies that reduce the noise rather than increase the signal level as others attempt.”

The device is intended for indoor use because readings are affected by wind and temperatures beyond a range of 60°–95° F. The device will inform the user if it’s out of temperature limits. Before using, GlucoTrack must be calibrated via three finger-pricks over the course of 30 minutes. Each ear clip lasts six months, reducing blood draws to only six per year.

GlucoTrack DF-F is intended for adults over the age of 18 with Type 2 diabetes or pre-diabetes. Gal says a model for children and people with Type 1 diabetes is in development. “The higher and faster fluctuations of glucose levels in Type 1 make it harder to track,” he explains.

The device costs \$2,000 and each ear clip costs \$120. Gal estimates that over five years, people using GlucoTrack can anticipate saving significantly over the cost of five daily invasive measurements using test strips. Integrity is working on models for nighttime, an alert device for drivers, and a wireless model compatible with the current device. ★



GlucoTrack users test glucose levels with an ear clip attached to a handheld control unit

Whole Jewish Life for Holocaust Survivors in Israel



BY DEBORAH FINEBLUM (r) Jewish News Service (JNS.org)

“When I made *aliyah* (immigrated to Israel) in the middle of the war in Gaza in 2014, everyone asked if I was afraid to come,” says **Jose (Yosef) Lefkowitz**. “But I told them, after everything I’ve been through, what will happen to all of Israel will happen to me. I’m not afraid.”

Born 90 years ago in Krakow, by bar mitzvah age Lefkowitz was working alongside the men in a forced labor camp, eventually surviving Auschwitz, Mauthausen, and a dozen other concentration camps.

After liberation, Lefkowitz lived in Austria and Germany, where he was involved in hunting Nazis (“got some biggies”), and in Poland, where he traveled the countryside freeing hidden Jewish children from Polish homes. He moved to North America to “give my children a real Jewish education,” he says. He made *aliyah* in 2014, joining his grandson, who serves in Israel’s army.

Lefkowitz says, “After my wife died, I finally decided if I don’t go now, I will never go. I knew that in the other countries I was just the wandering Jew. Here, in Israel, I would be at home.”

For **Rabbi Yisrael Meir Lau**, the chief rabbi of Israel from 1993 to 2003, Israel became home when he was still in Buchenwald concentration camp.

“I was 8 years old and inside the fence; my brother, who was 11 years older, stood outside the fence,” Lau recalls. “‘If a miracle happens and you survive this terrible thing, there is only one place to go, and that is *Eretz Yisrael* (the land of Israel),’ he told me. ‘Say it after me: *Eretz Yisrael*.’ I had never heard the words before, but I said them and I never forgot them.”

While most of the rest of their family was killed, the two Lau brothers were among the first group of Holocaust survivors to arrive in July 1945 in what would soon become the State of Israel. Over the years, hundreds of thousands of Jewish refugees—roughly 240,000 in Israel today from the Holocaust or other crises—have decided to set the final chapters of their lives in Israel, often seeing grandchildren they never thought they’d live to have grow up in a Jewish state they never thought they’d live to see.

At age 10, **Marta Wise** was taken from her home in Czechoslovakia. Not only did she and her older sister survive Auschwitz-Birkenau (almost unheard of for children), but also Josef Mengele’s medical experiment block. After the war, Wise moved to Australia, from

[\(continued next page\)](#)



Yisrael Meir Lau (8 yrs. old) in the arms of Elazar Schiff, Buchenwald survivors on their arrival at Haifa on July 15, 1945



AP Photo/Dan Balilly



Marta Wise (2015) holds a photo that has become an iconic image of the Holocaust. She is the light-haired girl in the middle.

where she made *aliyah* to Jerusalem 19 years ago, where she shares her story and volunteers at the Yad Vashem Holocaust Memorial and Museum.

“Here, our story is part of the culture of Israel,” says Wise. “Once a woman showed me the number on her arm—it was just one number off from my sister’s and mine. We must have been in line together at Auschwitz. It reminded me that we are not a minority here but can speak openly.”

Rena Quint, 81, who survived Bergen-Belsen, reports that she is in demand these days to tell her story of survival, in part because she is in Israel. “This didn’t happen as much in Brooklyn,” she says. “I

had a Jewish life there, but much different. In the States, you can’t escape Christmas. Here, you can’t escape Purim. There’s a carnival in front of my house. It’s a whole rich Jewish life.”

The best “revenge” for the Holocaust, she adds, is her descendants. But who will testify when the witnesses are gone? “As the survivors depart from us,” says Simmy Allen, from Yad Vashem, “we are creating movies and other means to present testimonies.” The museum and other institutions around the world are collecting testimonies and names. Yad Vashem, for instance, has 4.7 million victims’ names in its database and continues to add more.

Even as they depart, survivors are still arriving—in Israel. “*Aliyah* is the final closing of the loop of Jewish history,” says Marc Rosenberg, director of pre-*aliyah* for Nefesh B’Nefesh, which helps Diaspora Jews move to Israel.

The numbers also tell the story: 6 million slaughtered, more than 6 million Jews now in Israel. “It’s a symbol of our people’s continuity,” adds Rosenberg. “Here, survivors don’t have to explain what they lived through. They’re among people who know and understand because their story is our own. As survivors in Israel, they are the bookends of modern Jewish history.”

“When you’re old and a survivor, people say, ‘You’ve gone there to die,’” says Lefkowitz. “But I say, No, after everything I’ve been through, I’ve come here to *live*, until the end of the day.”

Personal stories always paint a credible picture of history—especially an event like the Holocaust, that suffers worldwide denial. It is our duty as Believers and humanitarians to keep the truth front and center for the sake of our Jewish friends. “He shall judge the world with righteousness, and the people with His truth” (Psalm 96:13). —Tony (P.S. — Please see our series on the Holocaust on [p.17.](#)) ★



Rena Quint—as a young girl—and recently



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Anti-Semitic tweets



SELECT MEDIA BRIEFS

Netanyahu: U.S. Embassy 'Needs to Be' in Jerusalem

By Ian Fisher / NYTimes.com

Fire from Allah?

Israel Today

When Israel suffered dozens of wild-fires in late November, the Arab media saw them as Allah's retribution for the Jewish state's legislative efforts to muffle the Muslim call to prayer. That despite the fact that many Arab states have similar laws restricting the volume of mosque loudspeakers.

"Israel banned the muezzin and caught fire. Blessed be Allah," gloated Dhahi Khalfan Tamim, the head of General Security in Dubai, on his Twitter feed. Also turning to Twitter was Mishary Rashid Alafasy, a respected Kuwaiti imam. "Best of luck to the fires," he wrote. "Israel is burning and losing control. It is asking its allies for help after banning the muezzin prayer in occupied Palestine and in the [Islamic] holy sites that were robbed."

Israel's fires seen from space on Nov. 24, 2016



Israeli Prime Minister Benjamin Netanyahu has stated that the U.S. Embassy needs to be in Jerusalem but has not demanded that U.S. President Donald Trump immediately follow through on his campaign promise to move the embassy — a promise made by many presidents since the 1970s but never fulfilled.



Netanyahu, February 2017

"Jerusalem is the capital of Israel, and it is proper that not only should the American Embassy be here, but all embassies should come here," Netanyahu recently declared. "And I believe that over time, most of them will indeed come here, to Jerusalem."

While many Israelis say they would like to see the embassy in Jerusalem, few count it high among their priorities, and many say it is not worth risking violence now.

(continued next page)

Superman and Moses

By Yaakov Kirschen /
DryBonesBlog.blogspot.com

Superman was created in 1938 by two Jews, Jerry Siegel and Joe Shuster. To build a superhero they turned to Moses and Israel for inspiration. The secret truth about their creation is how very Jewish it is.

Superman as a baby, like baby Moses, was saved from death by being lovingly placed in an ark by his mother and sent off to be found and raised by a foster mother. American Jews were routinely given a secret Jewish name and an "American" name. Siegel and Shuster gave their hero a secret Jewish name. They knew that many "Jewish" names ended in EL (Micha-el, Isra-el, Ezeki-el, Dani-el, etc.), so the baby's real name was Kal-El and his father was Jor-El. His American name was, of course, Clark Kent.

Clark, like the Jews in Siegel and Shuster's America, was the immigrant survivor of a lost, destroyed civilization. Not until ten years later, in 1948, did the incredible happen.



Superman debuted as the cover feature of Action Comics #1 (published on April 18, 1938)

Siegel and Shuster's "lost, destroyed civilization" would be reborn as the State of Israel rose again in the ancient land of Israel. ★



12th Dead Sea Scrolls Cave Discovered

ARCHAEOLOGY: THE HEBREW UNIVERSITY OF JERUSALEM / HUJI.ac.il/en

Excavations in a cave on the cliffs west of Qumran, near the northwestern shore of the Dead Sea, prove that Dead Sea Scrolls from the Second Temple Period were hidden in the cave, and were looted by Bedouins in the middle of the last century. Scholars suggest that this newly discovered cave should be numbered as Cave 12.

The surprising discovery, representing a milestone in Dead Sea Scrolls research, was made by Dr. Oren Gutfeld and Ahiaad Ovadia from the Hebrew University of Jerusalem's Institute of Archaeology, with the collaboration of Dr. Randall Price and students from Liberty University in Virginia.



Cave entrance found near Qumran in Israel

Oren Gutfeld & Ahiaad Ovadia

The excavators are the first in over 60 years to discover a new scroll cave and to properly excavate it.

The excavation is a part of the new "Operation Scroll" launched by the Israel Antiquities Authority (IAA) to undertake systematic surveys and to excavate the caves in the Judean Desert. Though no scrolls were found, numerous storage jars and lids from the Second Temple Period were discovered hidden in niches along the walls of the cave and deep inside a long tunnel at its rear. All the jars were broken and their contents removed; the discovery of a pair of iron

pickax heads from the 1950s (stored within the tunnel for later use) proves the cave was looted.

Until now, only 11 caves had been found to contain scrolls. In Cave 12, as in Cave 8, archaeologists found scroll jars but no scrolls. Thus, this cave will receive the designation Q12 — the Q for "Qumran" before the number indicates that no scrolls were found.



Blank scroll found in the Qumran cave

Casey L. Olson and Oren Gutfeld/The Hebrew University of Jerusalem

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"This exciting excavation is the closest we've come to discovering new Dead Sea Scrolls in 60 years. Until now, it was accepted that Dead Sea Scrolls were hidden in only 11 caves at Qumran, but this is undoubtedly the 12th cave," stated Dr. Gutfeld, director of the excavation.

Dr. Gutfeld added: "Although no scroll was found, we did find a piece of parchment rolled up in a jug that was being processed for writing, and the findings indicate beyond any doubt that the cave contained scrolls that were stolen."

The finds from the excavation include not only the storage jars that held the scrolls, but also fragments of scroll wrappings, a



Fragments of jars that contained stolen scrolls

Casey L. Olson and Oren Gutfeld/The Hebrew University of Jerusalem

string that tied the scrolls, and a piece of worked leather that was a part of a scroll. The finding of pottery and of numerous flint blades, arrowheads, and a decorated stamp seal made of carnelian, a semi-precious stone, also revealed that this cave was used in the Chalcolithic and the Neolithic Periods.

This first excavation of Operation Scroll and the important discovery of an additional scroll cave "attests to the fact that a lot of work remains to be done in the Judean Desert, and finds of huge importance are still waiting to be discovered," said Israel Hasson, Director-General of the IAA. "We are in a race against time, as antiquities thieves steal heritage assets for financial gain. The State of Israel needs to allocate the resources necessary to carry out a systematic excavation of all the caves in the Judean Desert." ★

B.C.

by Johnny Hart



Hamas's Sophisticated Cyber-Spying



BY YOSSEI MELMAN (r) JPost.com

Espionage requires fewer and fewer ground agents in order to obtain intelligence. Instead, the intelligence can be produced through Facebook, WhatsApp, Twitter, etc.

A joint counter-espionage operation by Israel Defense Forces (IDF) Military Intelligence and the Shin Bet (Israel Security Agency) against Hamas (recently cleared for publication) revealed that the Gaza terrorist organization is now equipped with a cyber unit that possesses considerable abilities.



Hamas's efforts to gain access to IDF soldiers' cellphones through seductive come-ons on social media, which went on for many months, bear witness to the great dangers to information security and national security posed by the Internet, smartphones, social networks, and other forms of digital communication. This is not a new phenomenon. However, each time we see how exposed we are and how easily our secrets are accessed surprises us anew.

Once upon a time, the IDF's Field Security Unit launched a campaign called "The enemy is listening" in order to increase awareness among soldiers not to run their mouths on communications networks, on telephones, or in random street conversations. The unit's name has since been changed to Information Security Department, and the technology has become more advanced, now comprising all manner of computers, as well as smartphones, which serve not only as communications devices, but also as cameras and recording devices.

But the essence has not changed — loose lips can mean life or death.

Hamas initiated its efforts to penetrate IDF soldiers' and officers' phones in order to obtain information on IDF units, training exercises, operational plans, and weaponry. The world of espionage has come far and undergone radical changes. Smaller numbers of agents, who are very difficult to recruit, are needed in order to obtain intelligence, which can now be produced through Facebook, WhatsApp, Twitter, and other social media.

Hamas intelligence officers creatively penetrated social media networks to steal the identities of users, primarily by first stealing or inventing identities of young women with attractive profile pictures. Information Security and the Shin Bet fortunately uncovered Hamas's cyber operations and even penetrated Hamas's networks in what the intelligence community calls "doubling."

However, we don't know what we don't know, such as whether the IDF and Shin Bet succeeded in thwarting all of Hamas's efforts. Or whether Hamas succeeded in obtaining important and classified information, and how much. If Hamas, a relatively small military organization, has managed to run such a sophisticated cyber operation, **one can only imagine what Hezbollah — a much larger organization — and its state patron Iran are capable of achieving.** ★



JEWISH HUMOR, ETC.



Prepared, Just in Case

Old Morty Epstein was testifying as a witness to an automobile accident. The following exchange took place between Morty and the lawyer.

Lawyer: "Did you actually see the accident?"

Morty: "Yes, sir."

Lawyer: "How far away were you when the accident happened?"

Morty: "Thirty-one feet, six and one-quarter inches."

Lawyer (thinking he'd trap Morty): "Well, sir, will you tell the jury how you knew it was exactly that distance?"

Morty: "Because when the accident happened, I took out a tape and measured it. I knew some shyster lawyer like you would ask me that question." ★

A cheerful heart is good medicine—
Proverbs 17:22



Cable & Satellite viewers: please check your listings.

Zola Levitt Presents TV Airing Schedule

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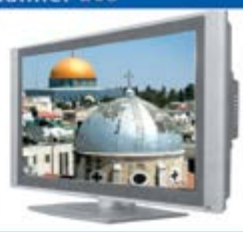
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(New Series from Israel Airing Soon!)



Collapsible Drink Koozies

Set of two (2) neoprene insulators with pro-Israel messages.

Never be LUKEWARM again! Neither when it comes to STANDING WITH ISRAEL (see articles on pp. 4 & 28) nor when sipping your favorite beverage.

Sized to hold 12 oz. cans, our ministry's full-color koozies feature two distinctive themes:

Side 1: STAND WITH ISRAEL admonition

Side 2: DON'T BE LUKEWARM symbol displays the following Bible reference: Rev. 3:15-16—*"I know thy works, that thou art neither cold nor hot. ... So, because thou art lukewarm... I will spew thee out of My mouth."*



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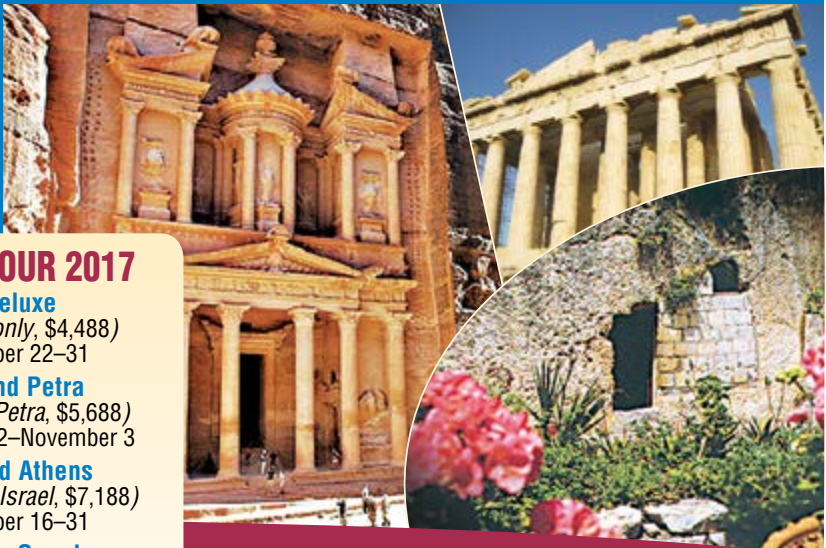
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