

THE LEVITT LETTER

ZOLA LEVITT MINISTRIES Vol. 4, No. 1

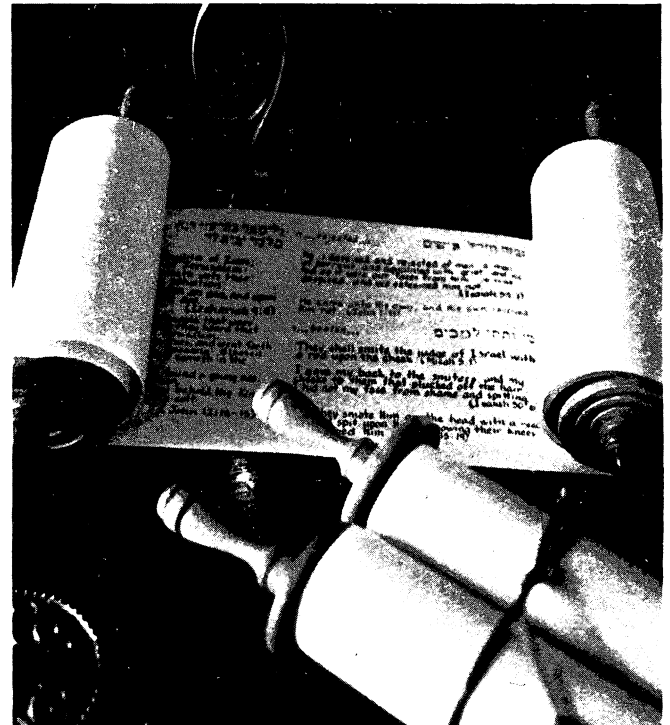
P.O. Box 12266

DALLAS, TEXAS 75225

IN THE BEGINNING WAS THE WORD..



ZOLA LEVITT MINISTRIES, INC. turned into an arts and crafts shop in December as volunteer workers joined our staff in preparing the beautiful Messianic Prophecy Scrolls offered on recent programs. We were deluged with Christmas orders for this unique item. They are hand-lettered and individually assembled, and the present the most vital Scriptures showing Jesus in the Old Testament. The Scrolls are still available, at \$20 each. Your donation is a substantial help to our ministry.



Made like the Jewish Torah, the Messianic Prophecy Scroll presents in Hebrew and English, Old Testament prophecies and New Testament fulfillments of Jesus Christ.

A note from your servants

The calligraphers who hand-copied the Scriptures for our Messianic Prophecy Scrolls sent a message concerning their considerable efforts. The remarks of these deeply spiritual helpers, who would take nothing for their labors, are of interest to us all.

The greatest challenge facing us as we prepared the scroll was to include the most compelling prophecies fulfilled in the limited space available.

We were forced to omit many prophecies and their fulfillments, and to shorten a few of those included. To omit or shorten was our decision, based on study and prayer. To our great joy, the Bible is full of fulfillment in Christ, and we limited the scriptures in the scroll to a few of the most demonstrative, in hopes that they will allow the reader to quickly find prophecies in which he is interested, and then begin an in-depth Bible study with his family Bible.

This scroll begins with two non-Biblical segments, which bear some explanation. The first is a blessing, and the second a prayer. The blessing is the blessing which has been recited for thousands of years prior to reading the scriptures by devout Jews. It is proper to recite this blessing when you witness to a Jewish person, and it should set him at ease, reassuring him that he will be studying familiar scripture. As you see, the blessing contains the word "torah", which is a Hebrew word meaning "instruction", and the word "instruction" can be easily substituted for the word "torah", in saying the blessing. In modern times, the word "torah" has taken on the additional meaning equal to when we say "the Bible". In modern Jewish worship, the Torah has come to mean the first five books of the Bible, Genesis through Deuteronomy. The reason we used the word "torah" instead of "instruction" is to make the witness to a Jew a little easier. We decided to explain it to you so you would also feel comfortable with

reciting a blessing thanking The Almighty for His instruction, for such praise is proper by Jew and Christian alike. The prayer that follows it comes from the "Sabbath" section of the New Union Prayer Book, an order of service used by many American synagogues. This prayer has special significance to this work. To those who know The Messiah, it is a prayer that more shall come to know Him. To those who still await the "Good News", it is a prayer of anticipation. Our prayer is that through you, many prayers may be transformed from expectation to exultation.

When the readings from the scriptures are completed, the Jewish people recite another blessing. We omitted this closing blessing from the scroll because we hoped when you witness to a Jew, he will mentally close the study with the blessing that he has heard so often. Possibly that blessing, coming to mind as the study is finished, will reinforce the impact of what has been revealed. The blessing is as follows:

"Blessed art Thou, Lord our God, King of the universe who has given us Thy instruction (torah) of truth and thereby planted among us life eternal. Blessed art Thou, Lord, giver of the instruction (torah)."

We wanted you to know it and appreciate it, and possibly close your study of the scroll with this blessing. It most certainly is appropriate to the Christian believer, as well as the Jew. If you witness to a Jew, and recite this blessing at the close of your study, it most certainly will make an impression on him. As you can see, Jewish traditions are full of direct references to Jesus as the Christ who was expected, if only some believer would just point them out to the non-believers . . .

The writer of the Psalms looked forward to these days, and gave us these verses that state our feelings about the work we have undertaken:

*"This will be written for
the generation to come;
That a people yet to be created
may praise the Lord.
For He looked down from
His holy height;
From heaven the Lord
gazed upon the earth,
To hear the groaning
of the prisoner;
To set free those who
were doomed to death;
That men may tell of the
name of the Lord in Zion,
And His praise in Jerusalem;
When the people are
gathered together,
And the kingdoms, to serve
the Lord."*

Psalms 102:18-22

And may the favor of the Lord our God be upon us, and do confirm for us the work of our hands.

Mr. and Mrs. Elyahu Ben Abraham

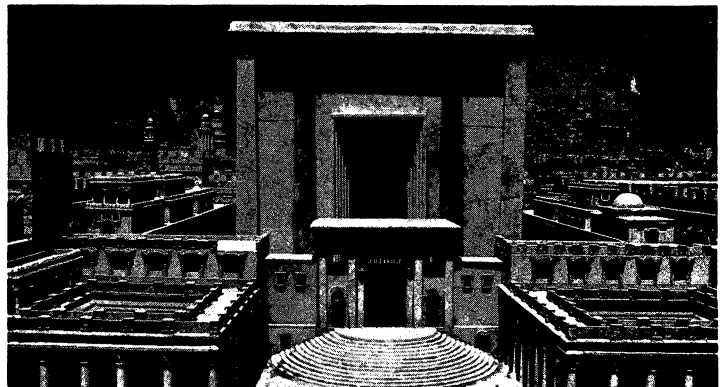
Hebrew: National Language Of the U.S.

During the American Revolution, a movement was launched to replace English with Hebrew as the official language of the new nation.

In 1776, anything associated with the British monarchy had a bad taste to the American rebels. Hebrew, on the other hand, was held in high regard by the former colonists, who viewed it as the mother of all languages, the key to the scriptures and the cornerstone of a liberal education.

They had named their towns after those cited in the Bible, such as Salem and Bethlehem, and their children were named after biblical figures. Until 1817, annual commencement addresses at Harvard were delivered in Hebrew, and at Yale the language was required for freshmen. Many lower schools also stressed Hebrew.

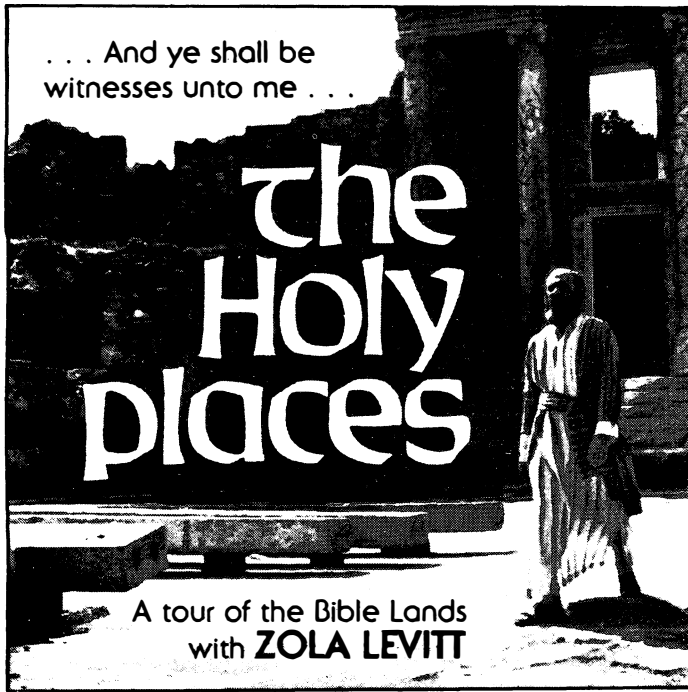
Several members of the new Congress reportedly urged that English be banned altogether and replaced by Hebrew. Though the idea never caught on, Hebrew remained a required course at many major American universities well into the 19th century.



"I will fill this House with glory" (Hag. 2:7) The Temple of God as seen in the magnificent model city of Jerusalem.



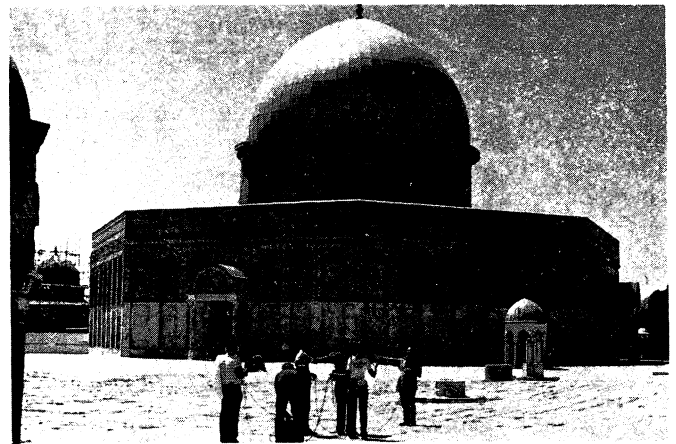
"His sepulchre is with us unto this day." Peter utilized the tomb of King David in teaching the meaning of the Resurrection (Acts 2:29). The traditional sepulchre, shown above, is still "with us unto this day."



We are honored to announce that our series, "The Holy Places," has been nominated by the 1982 Religion in Media Angel Awards. Zola and producer Ken Berg will be in Hollywood for the Presentation Banquet February 18th. Religious ministries and the secular networks alike are eligible for these eminent awards.



Arabian Knights -- Zola meets some long lost cousins.



Filming at the Dome of the Rock.



Walking where Jesus walked, Zola meditates on the Mount of Olives.



EAVESDROPPER. Third parties invariably horn in on Jewish-Arab dialogues.

"STOP TRYING TO KILL ME!"

Among the programs in our new *Promised Land* series, the one causing the most effect is our story of the Holocaust, filmed at Yad Vashem in Jerusalem. Yad Vashem is a museum of artifacts from the concentration camps and it provides a soul-shattering experience to those who undertake to fully understand this unparalleled human massacre. To go through the Yad Vashem, looking at the actual paraphernalia of the times and reading the documents, is to almost live through this tragedy over again. Many Jewish people living in Israel have never visited this museum for sound emotional reasons.

Nevertheless, we felt that it belonged in our Bible teaching format. The Holocaust represents a dreadful fulfillment of prophecy (Deut. 28:64-66, etc.) and at least a word to the wise about just how much evil the enemy can generate among the ungodly and the antisemitic. The best way to avoid another Holocaust, in plain words, is to clearly remember the last one.

We fully realized that the program would be depressing. Some folks wrote in to say that they were made very uncomfortable and some even felt they had to write to express their innocence in this matter. We were not accusing anyone of anything; believers understand that we are all sinners, each perpetrating lesser holocausts of our own.

Among our responses were a number of requests for "The Yad Vashem Speech", my talk at the end of the show in the Hall of Names. There in that ghastly place I took three or four minutes on camera, full face, to simply tell the world to stop trying to kill my people. I put myself in the first person and began with the statement, "Stop trying to kill me." And then I reviewed the history of the persecution of God's chosen people. It's a long and tragic tale, and I could have spent the day on it. Beginning with Pharaoh in the time of the bondage in Egypt and continuing to Arafat and the carnage in Beirut, my people have seen unremitting bloodshed for 4,000 years. More recently, we have begun to defend ourselves with effect. But in the past, we simply absorbed the casualties and went on with the grim business of survival.

"The Yad Vashem Speech" was not written out beforehand or read from a teleprompter machine. As a matter of fact, it was completely extemporaneous and from the heart. I had just been through the horror of Yad Vashem and I was feeling every word as I spoke. But in a greater way the text of that speech which follows shows just how effective the Holy Spirit can be. The Gospel says that when we stand up to testify, the Spirit will give us the words to say, and indeed if I had worked six months I don't suppose I

could have written out a more compelling appeal for mercy. We run our shows one time through since we haven't got the money to cut and edit and perfect the programs as the bigger ministries do. And yet I can offer the thoughts below as a kind of message from the Lord, because I obviously had little to do with the content.

For those of you who requested it then, and for all the rest of you, here is "The Yad Vashem Speech" just as I gave at the Yad Vashem:

I'm in the Hall of Names right now. There are big volumes here containing sheets of paper -- 3.8 million sheets of paper -- each one the record of a human being. For 30 years they've been collected in an effort to humanize those who perished in this Holocaust. In each box we find a little bit of evidence -- where somebody was born, where they were killed, who their parents were. It's an almost hopeless task, maybe a little more than half done. If six million were killed, we're not quite there yet. But they have relatives, friends. You see, they died in such a dehumanized way. Their families were taken away from them. Their possessions were taken away, their jewelry, their clothing. They went into those ovens naked. Even their gold teeth were pulled out for use by the Reich. The hair was taken from women to stuff mattresses. And finally their names were taken away and they were given numbers on their arms -- permanent tattoos as if those numbers would have to be used for a long time. Once in awhile you do meet somebody these days with his number. Most of those numbers weren't used very long.

This effort to individualize these human beings is a holy effort. Here are documents signed by relatives who looked for a grandfather, a mother. Some of my family is in here. It would be hard for me to find them because my name is so common. Halevi, the Levite. You say Levitt because it sounds very American, but my name is Zelig Halevi -- Zola, the Levite. Hundreds of thousands of my relatives are in here. My father came from the old country. He came before the Holocaust. Thank God for that. He came from Latvia. A lot of people were lost in Latvia, among them my father's father. He was a shoemaker and that's what I know about him. He was a shoemaker named Mr. Halevi.

I can't find my people but I can find someone else's people here. Let's look into one of these boxes. I'm afraid a lot of people share a box here, a little like the way they died.

Here's somebody, a little girl. Her name -- Elitzke. Her father's name was Abraham, her mother's name was Flora. She died in Auschwitz in 1944. She was born in 1938. So was I.

It brings up the whole subject of anti-Semitism. I don't know if you know it, you who are faithful viewers of the TV

program, but I get an awful lot of anti-Semitism. One day I opened an envelope and the paper inside had just three words, "You stink, Jüde". Not "Jew," but "Jüde"--J-Ü-D-E, the German spelling with the umlaut over the U, the two dots, so I'd get it clearly that I'm hearing from a Nazi. And we've got some Nazis in America. Oh, they're pantywaists compared to the originals. Nothing much to be afraid of. But how disgusting to think that they're among us.

Well, I want to tell you something while I'm here. Don't try to kill me again. Don't try to kill me again! Not because now I'm armed and ready, but because it's wrong. Pharaoh killed me -- he took my people in slavery. Nebuchadnezzar killed me -- he threw down my Temple of God and took away my people of Judah in captivity. Antiochus killed me -- he put a Greek statue in my Temple and he sacrificed a pig on my altar. Titus killed me -- he threw down my second Temple. He burned my Holy City. He dispersed my people throughout the world. The Moslems killed me -- they put their shrine on my land, on my Temple site. The Crusaders

killed me -- they came carrying crosses to teach me peace. They pushed my people into wooden synagogues and burned them to the ground. The inquisitors killed me -- slowly, with the rack and the torch. The Turks killed me -- they came here to Israel. They plowed seawater into the Valley of Sharon. They desecrated my land. The British killed me -- they wouldn't let me come back, after **this!** When I survived this Holocaust and came here in ships, they sank in the harbors before they would let me back into my land. And now the PLO wants to kill me.

Well let me ask you something. What have we done? Do you remember us attacking anyone? Do you remember us persecuting anyone? We have a longer history than any of you -- not "longer" but ten times as long, twenty times as long! We have a pretty good record, except they keep coming to kill us.

Don't do this anymore. Remember what they did to us. We came here personally to show it to you so you would remember. For God's sake, let my people go.

And Sha'alu shalom Yerushalayim, pray for the peace of Jerusalem.

CHANUKKAH PRAYER

With grateful hearts we remember Your protection, when tyrants sought to destroy Your people and to uproot the religion of Israel. We take pride in the valor of the Maccabees, their faith in You, their devotion to Your Law which inspired them to deeds of heroism. We commemorate the rededication of Your sanctuary, the consecration of its altar to Your worship, and celebrate the rekindling of the eternal light, whose rays shone forth out of the encircling darkness as the symbol of Your presence and the beacon light of Your truth for all the world.

Be with us now, with us and our children. Make us strong to do Your will. Help us to understand and proclaim the truth, that not by might and not by power, but by Your spirit alone can we prevail. Grant to each person and every nation the blessings of liberty, justice, and peace. Let injustice and oppression cease, and hatred, cruelty and wrong pass away, so that all human beings may unite to worship You in love and devotion.

Bless, O Lord, the Chanukkah lights, that they may shed their radiance into our homes and our lives. May they kindle within us the flame of faith and zeal, that like the Maccabees of old, we battle bravely for Your cause. Then shall we be worthy of Your love and Your blessing, O Lord, our Shield and our Protector. Amen.

On Giving —

There are eight levels of giving, each higher than the last.

- to give grudgingly, reluctantly, or with regret;
- to give less than one should, but with grace;
- to give what one should, but only after being asked;
- to give before one is asked;
- to give without knowing who will receive it, although the recipient knows the identity of the giver;
- to give without making known one's identity;
- to give so that neither giver nor receiver knows the identity of the other;
- to help another to become self-supporting, by means of a gift, a loan, or by finding employment for the one in need.

CREATION VS. EVOLUTION

Monkey Business in Arkansas

Due to the recent Arkansas decision concerning the creation-evolution controversy, we have decided to devote the lead articles in this and the next Levitt Letter to this important subject. We disagree with the U.S. District Judge in his contention that creation science is merely religious dogma.

Material from Zola's book, "CREATION: A SCIENTIST'S CHOICE", is presented below and will continue in the next issue.

I Was a Closet Evolutionist

Till the day I met Dr. John N. Moore I secretly believed in evolution.

I say "secretly" because Bible-believers aren't supposed to believe in evolution; and I was a certified Bible-believer. Lest the people at church or the readers of my books find out that I was an evolutionist after all, I kept my position secret.

It was almost a secret to me, too, because I couldn't understand my own feelings. I believed in God, but I had not seen Him create the world or its people. I had no objective reason for doubting sincere and intelligent men who held that life had evolved by itself, without help from God.

Then I met Dr. Moore when he was in Texas on a lecture tour. Moore is a professor of natural science at Michigan State University, and I asked him why he, of all people, believed God had created the world. Had he somehow verified this in his laboratory? Had he disproved evolution? Was he a cool-headed scientist or was he a preacher in a white laboratory smock?

I had questions ready for him, and he answered them in a spell-binding, five-hour interview. By the time we parted, he had turned my view of things upside down.

This book is essentially what Dr. Moore related to me that day and amplified during the ensuing months with letters, charts, and scientific verification. This is not strictly a science book, for the material had to be boiled down for a nonscientist to begin with. Nor is it a strictly religious book, for Dr. Moore didn't preach to me.

Instead, this book is sort of a long conversation with an experienced and accomplished scientist who is willing to stand on his beliefs and to present them to those who ask about them.

My belief in the biblical account of creation now rests on solid, objective grounds, and my rejection of evolution as a theory of origins is also unbiased and objective. Anyone may reach the same conclusion, given a chance to listen to a scientist like Dr. Moore.

The Difference It Makes

In that first memorable conversation I had with John Moore, we sat facing each other across a table in a hotel conference room. There was nothing on the table—the professor had not brought any charts, notes, or textbooks, to my relief. What he would say was in his head.

He smiled pleasantly and invited my first question.

"Does it really matter to human beings what they think about their origin?" I asked. "What difference does it make whether I believe that God created the world or than man evolved?"

His smile grew into the sort of expression a psychiatrist might have when he says to a troubled patient, "I am glad you came to see me because I think I can help you."

"It makes a big difference," he said. "But let's begin with some definitions so we understand what we're talking about."

Three Positions

Dr. Moore went on to say that evolutionists believe that the beginning of life was an accident. Chemicals supposedly combined in a unique way to form a tiny speck of life, which then

"evolved" over massive amounts of time into more and more complex organisms. This resulted in the most complex organism to date—man.

Creationists maintain, on the other hand, that God created all matter and life in the forms much as we see them today. Man was made as the creature he is today, in the image of his Maker, and the animals and plants, with all their variety and adaptability, were made by God in successive creative acts (Gen. 1:11-12, 20-27).

Feeling like a sinner making a confession, I told John that my view of things, hazy though it was, allowed for a third position: theistic evolution, a "theory" which states that God did indeed create the world and all life, but He used the slow method of evolution. In my spiritual travels I had come upon this compromise which seemed to merge the Bible and the laboratory.

"Theistic evolution," Dr. Moore said, "is a bad brother of both major models of origins. It satisfies neither the biblical account, which seems to indicate that everything was created in six ordinary days, nor the evolutionary scheme, which needs no God." He went on to point out that Creationists disagree with theistic evolution because it proposes a time-consuming evolutionary process that isn't mentioned in the Scriptures. Theistic evolution also violates the creation principle of each form of life reproducing only "after its kind." Evolutionists disapprove because a creating God is included in a system that needs none; evolution, they assert, happened without a supervising force or a first cause.

A compromise between creation and evolution, Dr. Moore indicated, is unnecessary. The biblical account of creation can be well-grounded scientifically and be used to satisfy all questions, scientific and otherwise.

World Conditions and Evolution

Returning to my original question, John said that it matters profoundly what one believes about the origin of life. "World conditions are a good example of what occurs when people live by evolutionary thinking," he said.

The way we behave toward our fellow man depends on who we think he is, and who we think we are. If we believe man is a purposeful creation of a loving God, we take a different view of ourselves and others than if we believe we are descended from animals, then we will tend to behave like animals, in accordance with such lineage.

John digressed to the virtues of animals, lest I think he, a biologist, did not like animals or their behavior. He said the animals were "good husbands" and that their behavior was well-ordered and perfectly appropriate to their place in nature. They live by simple rules—might makes right, the fittest survives usually, the superior killer dictates. Animals are regimented into classes based on their relative strength and cunning. Animal societies are extremely materialistic, success being based on the ability to gather food and occupy the more hospitable surroundings peculiar to the particular class. All that makes for efficient, orderly organizations of living creatures which prosper under their systems.

When human beings think of themselves as superior animals, he went on, they tend to live according to animal principles. Animal behavior is not appropriate to human society, John said. Yet, I thought to myself, human totalitarian societies exaggerate animal behavior. Animals do not overkill or gather more abundance than they need. They do not seek to dominate territories beyond their own needs, and they do not try to establish control over one another. The more powerful animals do not seek to organize the less powerful into oppressed minorities. Generally, the less powerful are not forced to work for the more powerful. "Live and let live" would more accurately express the animal societies, whereas the dictatorial regimes of men are not above utterly killing out the less powerful.

Human beings do not tolerate well the reign of the “superior killer.” The antelope understands that the lion dictates the rules of their relationship, but the antelope does not expect to be tyrannized by another antelope. People are basically like that too, for most human beings have a gut-level distaste for dictatorship and control.

The oppression of peoples—Jews, blacks, kulaks—by other peoples is actually beneath the level of animal behavior. But oppression seems justified by evolutionary thinking, or some derivative of it—these persecuted ones are supposedly not the fittest and so they will not ultimately survive. Killing them out becomes “natural.”

John gave me his view of the communist ideology. He believes it originally took off from evolutionary concepts in the age when men learned how to select superior strains of vegetables, swine, cattle and so forth. Some thinkers, such as Nietzsche, assumed that superior human beings could be selected in the same way.

The selecting of certain plants and animals has been very successful, producing for example, high-quality hybrid corn and leaner swine. The system works well, mainly because people in each area of the world usually agree on what they prefer in the way of vegetables and meat.

What a difference when human beings begin selecting other human beings. Human beings aren't ears of corn or swine (Hitler called “inferior” people *Schwein*, meaning “swine”). And breeding men to produce what somebody considers more desirable traits interferes with human emotion, to say the least.

Evolutionists believe natural selection, the process which tends to cause the perpetuation of desirable genetic qualities and the elimination of undesirable qualities, determines the survival of good corn, and for that matter, human beings. But, men tend to select qualities in domestic organisms according to their own tastes, which is artificial selection. The early evolutionists, Darwin particularly, implied that the selection that occurred in the natural environment could be similar to the selection accomplished by man.

Peoples of different nations struggle. That is “the nature of the beast,” we say carelessly. Marx observed this competition among men and assumed that if one class of men could dictate the movements and thoughts of the other classes in their ongoing competition, that controlling class could begin selecting out the fittest men. (Or at least the fittest men in the opinion of that controlling class.)

But this process of central control of human beings by other human beings brought nothing but trouble. We are supposed to get superior men. Instead, we got such men as Hitler and Stalin. Two like them are enough!

Those two set themselves up as selectors of men and they admitted as much. Hitler was especially frank. He said that the Aryan race was superior to all the other races, and especially superior to the Jews.

He conducted breeding experiments with human beings. His *Lebensborn* project, the subject of a 1975 public television documentary, made it a virtue for select unmarried Aryan women to become pregnant by elite Nazi military officers. “Centers of breeding” were set up where men and women were sent to make their contribution to a future superior race. Many of the unfortunate children of these liaisons, the innocent victims of perverted artificial selection, still live and have no illusions of superiority if they are aware of their parentage.

Stalin considered the members of his own political party to be the “fittest” people, and he set about the cruel oppression of hundreds of millions of others. He reigned for an unfortunately long period during which massive numbers of people simply disappeared. Thousand of kulaks, Jews, and other “undesirables” were spirited off to starvation camps and work-to-death prisons in the attempt of one class to dictate to others.

Stalin had no biological excuse for his selecting; his criteria were what men thought rather than how they looked. Those least likely to absorb communism and those who refused to obey its dictates were conveniently wiped out. Somehow Darwin's *The Origin of the Species* led to Solzhenitsyn's *The Gulag Archipelago*, a mind-numbing report of the torture and murder of millions.

Many people are sickened by the tyranny seemingly necessary to the “selection of the fittest.” But, the normal aversion of men to these systems may not matter anymore. The reaction may have come too late. At this writing half the world is in the grip of communism, and, in effect, has no opinion.

I began to see, as John went on (and in the ensuing months when I studied his materials and looked into sources of additional information), that it did make a difference whether one held to the creation account of origins or to evolution. Of course, everyone who believes the evolution model isn't a potential Hitler or Stalin, but I did see clearly that totalitarian regimes, with their ruling “selectors,” did seem to have roots in the evolutionary way of thinking. And if one believes that men are evolved animals, responsible to no Creator, subject to “improvement” by artificial selection, it is only a short step to believing that pure materialism and selective breeding would be good for the human race.

I told John that I agreed that totalitarian systems were bad, but I pointed out that most of the free world does

not subscribe to such excesses.

“Well, evolution is being taught in our schools,” he answered.

I hadn't thought much about it. I was taught evolution as a fact when I went to school, and no alternative was presented. Charts in our schoolbooks showed the classification into various species and their presumed relationship to one another. I had always assumed that I was studying established scientific fact.

Dr. Moore conceded that the plant and animal genetics I had studied were probably valid, but that the classifications were purely arbitrary. The scenarios of man's past—those series of pictures representing a succession of apes growing ever more man-like—were just that: scenarios. The complex interrelationships of fossils were all arbitrary. Even the dates were speculative; nobody really knew how old the fossils were, and apparently they were given very early dates to allow time for evolution. What I studied were the unproved “theories” of men, not scientific facts. Studying “theories” was okay, but no one had *told* me they were “theories.”

It is unfortunate, Dr. Moore said, that school children are taught evolution as if it were fact. Attached to

scientific fact is a respect for it, or at least behavior to conform to it. Each child apprehending the idea of the survival of the fittest, wishes naturally to become the fittest. It's not that they become bestial, but they begin to compete with one another in the cold and unforgiving manner of animal competition. Animal competition is influenced by restraining rules of instinct and proportion, but the creative human being can be a more cunning competitor. By the time children become teenagers, they have had prolonged exposure to evolution and the implications of it. They begin to see themselves and others as evolved animals rather than the creations of a caring Creator.

Finally, the finished adult emerges as a fierce competitor, covetous and materialistic.

Of course, the sin nature of man—his natural propensity to acquisitiveness and selfishness—operates, but evolutionary thinking hardly relaxes the tendency. In the manner that evolutionary philosophy gave Hitler and Stalin excuses for their systems, the idea that men are improved animals gives materialistic people an excuse for excess.

It's hardly fair to the animals. As Will Rogers once said, “I like a dog. He never does anything political.”

MISSION TO SAN JUAN

We are presently making arrangements to telecast ZOLA LEVITT LIVE to Puerto Rico and 35 small surrounding islands. The folks in this part of America speak good English and we feel they will appreciate our message.

We will particularly be serving the teeming bi-lingual Puerto Rican capital, San Juan, where Communism and the cults have made dangerous inroads. This huge, modern city is up for spiritual

grabs to whoever gets there first and the enemy has been at work for some time. San Juan is equipped to widely broadcast video tape on cable television and to serve enormous amounts of scattered people on the main island and the near-by ones in the Caribbean.

Thank you for those gifts that have allowed us to expand to such needful populations.

This one is sort of a gift of the show

to the viewers because we won't be able to effectively serve them with books and materials due to prohibitive postage rates. We don't expect that they will be able to donate enough to cover expenses in any case, but the broadcaster is being very lenient with the air time. Praise God for those with a true sense of Christian mission.

Israel Is Watching You

In a recent article in the *Jerusalem Post*, Leon Hadar, the New York correspondent of that very good newspaper, presented some plain words on the American Christian community. From the Israeli point of view American Christians fall into two major groups, the “fundamentalists” and the “liberal Protestants”. The Israeli concern is of course directed to American support of the land against the PLO, and in this regard the “fundamentalists” get high marks and the liberal Protestants fail.

This was to be expected from a Biblical perspective. Believers support the Promised Land and pretenders do not. This was true historically and it's true today.

But I don't know how many people are aware of the fact that several of the largest Protestant denominations are supporters of the **other side**. The National Council of Churches has invariably supported the PLO through all of its murderous activities over the years, in a perfect demonstration of the tendency of fake believers to do everything they do in a non-Biblical way. If Jesus says He's coming back, they say He's not. If God wants to re-establish His people in Israel, they say give it to their enemies.

Personally I'm not very patient with the liberals, who I regard as pure unbelievers. They are virgins with no oil in their lamps and they won't be meeting this particular Bridegroom. Regrettably however, they don't tend to adopt a “hands off” policy toward Israel but rather they oppose it. The following article read widely in Israel and America explains the problem perfectly.

Rev. Jerry Falwell is used as an example of the fundamentalist point of view on Israel, and while that may not satisfy everyone, this ministry is supportive of his position in this particular area.

Our outreach takes constant tours to Israel and we believe that support of that land is absolutely necessary in the lives of Biblical believers. I personally think that a kind heart toward Israel is a jewel in our crowns.

The viewer who referred to us the accompanying article also enclosed a thought-provoking poem. It appears in Edith Schaeffer's wonderful book, “Christianity is Jewish.”

How odd of God
To choose the Jew,
But not so odd
As those who choose
The Jewish God
And hate the Jew.

And now, to the article:

The Arab-Israel conflict has overflowed into the American-Christian community as a concerted attempt by the PLO to enlist the support of clergymen has resulted in a nationwide debate. On one side are Liberal Protestant churchmen, tending to adopt a more pro-Arab position; on the other, conservative fundamentalist leaders are emerging as the element most supportive of Israel.

In what is swiftly becoming a PLO test case, the enticement of a group of Seattle clergymen to Lebanon, all expenses paid, has sparked a bitter controversy between the two camps.

The controversy has also created tensions between the Jewish community and the liberal Protestants in Seattle, and weakened the already deteriorating relations between the two groups. But at the same time it has improved the ties with the fundamentalist church groups, whose support for Israel has grown in recent years.

The “Seattle controversy” should not be seen as an isolated phenomenon but as part of the complicated relationship that has been developing between Israel and the American Jewish community and the two major American church groups.

On the left are the liberal Protestant churches, which constitute the backbone of the National Council of Churches of Christ in the U.S. (NCC), a long-time ally of the American Jewish community on most domestic issues but a “Third Worldist” group when it comes to foreign policy matters.

The liberal Protestant churches, which represent about 32 million constituents and include among others Presbyterians, Episcopalians and United Methodists, were the first to include studies on anti-Semitism in their religious textbooks during the '40s and '50s. They

advocated separation of Church and State and encouraged political justice for minority groups — positions shared by most Jews in America. During the '60s Jews and liberal Protestants found themselves allied in the civil rights struggle in the South and in the anti-Vietnam War movement.

However, even in that period American Jews noticed disturbing signs when it came to the attitude towards the Jewish state. Thus, on the eve of the 1967 war, the NCC refused to issue a statement in support of Israel.

In the late '60s, a “Third Worldist” or “liberationist” ideology began to gain strength among the leadership of some of the liberal Protestant churches. “Liberationist” activists in the American churches and in the World Council of Churches (the Geneva-based international federation of liberal Protestant churches) began to champion the cause of Third World countries and “national liberation movements.” Not surprisingly, they perceived Israel as a “racist” and “imperialist” state.

Another important development was the influence in the NCC of the Arab churches, such as the Antiochian Orthodox Archdiocese of North America and the Syrian Church of Antioch, both controlled by pro-Syrian Arab clergymen.

This reflected the traditional involvement of liberal Protestant churches in philanthropy and missionary activity in the Arab world, which led to the emergence of a large professional group sympathetic to Arab views and occupying central positions in the Middle Eastern departments of several denominations.

The general pro-Arab tilt of the NCC became clear in 1980 when, following a fact-finding trip to the Middle East, the Protestant leaders passed a resolution calling for negotiations between Israel and the PLO.

At the same time, the American Jewish leadership was confronted with a new fundamentalist Christian power propagating a politically right-wing evangelism, which supports Israel unconditionally but whose views on domestic issues are perceived by many Jews as a major threat to their future. Reform Rabbi Alexander Schindler went as far as asserting that "they seek to Christianize America and make this a republic ruled by Christ. They are scarcely democratic and threaten to destroy the freedoms which Jews enjoyed in the last decades with their test of political religious purity."

In the mid-'60s, the Evangelical Church, which today has a membership of more than 50 million was able to open channels to Israel and through it to the American Jewish community. Among the main pro-Israel figures was Rev. Dr. Billy Graham, who had open access to the White house during the Johnson and Nixon administrations. He acted as a pro-Israel lobbyist in many instances and also became a good friend of Golda Meir, who during the Yom Kippur War asked him to use his influence to get the administration to send arms to Israel.

Today, one of the most pro-Israel groups in the Christian right confederation is the Moral Majority, which claims two million members, headed by the Rev. Dr. Jerry Falwell, a staunch supporter of Israel and a close friend of Menachem Begin's. From his church in Lynchburg, Virginia, Falwell advances on the Zionist cause on his weekly programme, "The Old Times Gospel Hour," which is carried by 700 radio and television stations in the U.S. and around the world.

In an interview Falwell explained that "God deals with all nations in relation to how those nations deal with Israel," and that "there is no question, but that Judea and Samaria should be part of Israel." America "should be without hesitation giving total financial and military support for Israel," he stressed.

Christ and the Passover

April 8, 1982



“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.

When John the Baptist saw Jesus Christ approaching, he might well 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” (Jn. 1:29).

As 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 His disciples saying it was His body (Mt. 26:26). He served wine, calling it “my blood of the New Testament shed for many for the remission of sins” (Mt. 26:27). He bade his followers to “Do this in remembrance of me.” 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 that momentous life-giving sacrifice.

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

“Blessed be He who comes in the name of the Lord.”

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 on, and even more so, to remember His promise that each of us will be raised just as He was (1 Cor. 15:22-23).

A Note From Zola . . .

Well, another Passover season has come and gone and it feels like the end of a hard year. I can relax now after umpteen speaking engagements, two Passover television programs and lots and lots of travel. The majority of the Church won't be so desperate to hear from Jewish Christians until next spring and so I can take it easy for awhile.

I certainly do get called to a variety of churches, I must say. I'm one of the few speakers who's allowed to cross every line and teach in every kind of place. I talk to the charismatics and the non-charismatics. I talk to the liberals and the conservatives, to the blacks and the whites, and to every denomination anybody's ever thought of. I'm the exception to every rule because my people have become rare in the Church that we started.

There must have been a day back in the first century when the Church got together and invited a gentile Christian to give his testimony. They must have been fascinated to hear of his unique customs, his holy days and his conversion to Christianity. Well, now the shoe is on the other foot and the Jewish Christian is the exception. I really gather a crowd.

I speak in churches where they know the Passover so well they almost say it along with me. I speak in one particular church where I see the people turn to each other and say, "That's new this year," since they've heard me so many times before. I also speak in churches where if I give a Scripture like, "I go to prepare a place for you," they don't know what I mean or that I'm quoting Scripture. But the truth is, everybody who tries Passover likes it. Many churches have no idea what a knowledge of the feasts of Israel, and especially Passover, would mean in terms of understanding our common faith. As a matter of fact, I had a good friend, brilliant in the

Old Testament, lose his job as a Sunday School teacher for teaching the seven feasts in his church! I exclaimed, "There must be some mistake. I'll write a letter to them for you." But he just said, "No, it won't help. They know you and they think you're mistaken too."

Some people think a knowledge of Judaism would somehow be detrimental to their Christianity. They think knowing the Old Testament harms one's faith. You might as well say that knowing the Constitution makes one a bad American. I've actually had people walk out of churches when I began to speak Hebrew during the demonstration. It seemed that the language of our Lord hurt their ears. I don't mean to belabor the point, but it's something we must face up to that the majority of those called Christians think that the Old Testament is outmoded, or even contradictory to the New Testament, and they think that Passover, the festival Jesus Christ observed on the night before His death, belongs strictly in the Jewish community.

Of course, those really aren't the churches that invite me to speak most of the time. Those are the exceptions in my own travels, and when they do invite me I don't get invited back, so I don't have to deal with them very often. On the contrary, most of the churches I visit are filled with victorious believers and I'm very deeply impressed with the level of Bible study in the good churches. There are many churches in the smaller towns where, in all good faith, I'm the one who gets blessed. I really see the glory of God among the well-studied believers.

In one adventure during the past month, I nearly saw the **face** of God. I went to a very small town which did not enjoy commercial air service, and they sent a single engine airplane for me to "get me to the church on time." I had remarked when they

wanted to set this up, "One of those airplanes with one pilot has my number on it," so they sent two pilots! Everything went along without a hitch until about 6,700 feet. At that point we started burning! There was an unmistakable odor of insulation on fire and the engine began to sputter. I said a quick word to the Father, Who I assumed I would be seeing momentarily, as the chief pilot veered the aircraft around and headed for a landing strip we'd seen a few minutes before.

It was a situation, I can tell you! When the pilot would increase the throttle, the burning smell would get worse. When he would decrease the acceleration, the smell would stop but it was obvious that we were doing more falling than flying. It became a question not of whether we were going to land, but of whether we were going to be able to choose where.

Both pilots were exceedingly calm and talked in terms of altitude (we were running out of it fast) and speed (we were down to 70 m.p.h. and still flying). I must say, however, that the beautiful pastures of Oklahoma stretched out below were a welcome sight. I wouldn't have wanted to be flying over Dallas or Los Angeles or New York at that point. It appeared, at least, that we could pick out a nice soft field at the end of our glide and perhaps help a farmer do some of his plowing.

Verily I say unto you, I would rather have been elsewhere. My worthy crew seemed suspiciously optimistic but I was just a tad uneasy. And then, as faith would have it, the airstrip came into view when we had 700 feet of altitude left. "We've got it made," said our captain, with just a hint of relief in his voice, and we glided right to the end of the runway.

There was no other air traffic and no one at this country field. We had not used the radio, either because the

crew was too busy or they well knew no one was going to answer. In any case, we made a perfect landing and glided to a stop on the empty tarmac, and we didn't lose any time getting out of the airplane. And there we stood, all alone, in a nice little place I'll always remember called Pryor, Oklahoma.

I felt a bit disappointed that no one had come out to see Zola Levitt *live*, or at least Zola Levitt *alive*, but presently we were joined by a flying instructor and a couple of his pupils. We phoned the church and they agreed to send another airplane (which had me wondering if I'd do better to stay in Pryor and just teach the Passover on the airstrip to the crowd I now had. We examined our trusty aircraft and discovered the trouble was minor but we were not airworthy. We then sat down for some good old pilot chatter about successful forced landings each individual had made. There was no one there to report any **unsuccessful** forced landings. The flying instructor, to my surprise, discussed Passover and the seven feasts of Israel very intelligently with us and graciously accepted my book on the subject. It made me think of the Kingdom when any stranger on the street will be willing and able to talk Bible with us (Jer. 31:34).

Presently our rescuer arrived and I now had three good pilots and one good airplane. We took off again and had an uneventful flight to the church, landing this time on a grass runway! Reflecting that I had been better off when I had left the landing to the Lord (at least the runway in Pryor was paved), I got out, after our bumpy taxiing, and was whisked to the church two hours late. Most of the crowd had waited, and frankly it was one of the nicest Passovers of the whole season. They had received all sorts of "forced down in a burning plane" stories and so you can imagine that I was greeted with a round of applause.

Now, I'd like to make a request to our Metroplex viewers concerning

the sort of events described above. I really don't mind going out to the countryside wherever the Lord calls, but I would like to serve more often at home. They say Dallas is the city of churches, but oddly enough, only about half of my speaking engagements are local and I constantly find myself traveling. Frankly there are people everywhere who can teach the sort of subjects I deal with and I wonder if some of you wouldn't consider taking advantage of my residence here in the Metroplex. It is so much easier for me to drive to a church than fly, and when my car starts burning I just park it and get out. Perhaps some of you don't realize that I am certainly available for local speaking engagements and that this ministry can provide other speakers, as you wish, on a great variety of topics. And please know that there are plenty of Biblical topics to share the year around. I teach the New Testament, Israel and prophecy, and all about the Jewish feasts, each in their season. There's no reason for Bible teachers to rush around every Easter season and then sit home through the summer, fall and winter. Please feel free to call or write, especially if you're reasonably close to Dallas.

So much for the speaking ministry. Our television program is the concern here and please know that we are grateful and thankful, etc., etc., to get out of debt. We have finally paid up our bills on The Holy Places series and our heads are above water. As to the upcoming programming, we are going to run a few of the best of our shows from last fall (three from the Wax Museum) and one new Holy Places program which we couldn't afford to complete until now. By all means, don't miss this very special show made at the Western Wall on the subject of Bar Mitzvah. It will show in the Metroplex and Channel 39 cable areas Sunday, May 9 at 9:00 PM, and on the CBN areas two weeks later. The rest of you will get it

as it comes through the nation, but this is one you won't want to miss. Then follows a new program on the Messianic prophecies, designed to show the dramatic fulfillments in our Lord's earthly ministry. After that we will rerun The Holy Places series through the summer and you can pick up on any programs you may have missed. During this time of reruns we will be saving up for support toward our new fall shows, and our goal is for another Holy Places series. If we can work it out, we'd like to go back to Israel, Egypt and the islands with our cameras again. Please reflect on this opportunity as you watch this series run again. If we can get the support there's no reason why we can't make new programs the year around from the precious sites of the Promised Land.

I really appreciate all the support you've given us recently and the tremendous vote of confidence that it represents. If I could, I would visit each and every one of you to thank you personally, but frankly, I'm a little bit down on flying at the moment.

Your messenger,

A handwritten signature in black ink that reads "Zola". The signature is written in a cursive, flowing style with a long, sweeping underline that extends to the left.

"JUDGE NOT"

On my local radio talk show there have been several lively discussions of the situation in Lebanon. The audience is vastly pro-Israel, as are almost all of the American believers and the majority of the American unbelievers. As a matter of fact, despite the unrelenting anti-Israel stance of virtually all of our news media, the only Americans presently standing against Israel are a few congressmen and the liberal churches.

Be that as it may, I want to try to give a balanced perspective of how we got to the present state of conflict in the Middle East. Some callers to the radio show weren't quite aware of the background of the combatants. Many have confused the PLO with the Palestinian people in general, and some suppose the Israelis are a part of some legendary Jewish movement to overthrow the world, or whatever. I'm going to try an experiment below, explaining this difficult situation from both the perspective of a Palestinian Arab and an Israeli Jew.

First of all, as a Palestinian Arab, my goal is to re-occupy what I regard to be my homeland. My father lived in Israel and his father before him. We had property, schools, shops, etc. We were not part of the Holocaust or of World War II at all and we owe nothing to the Jewish people. When the Israeli Jew tells me that Israel is really his land because his Holy Book says so, then I must tell him that I don't believe in his Holy Book. I have a Holy Book of my own that tells me the Jew is an infidel. In 1948 when the United Nations partitioned Israel and gave a big part of it to the Jewish people, they gave away my fields, my roads, my towns and all the rest that I had made. The Jewish people who came to occupy the land under that U.N. mandate, told me that I could stay on but I preferred to fight them. After all, it was my land and I didn't want to become a citizen of some strange foreign state. I lost that war and the Israeli Jews occupied even more of my land. I then had to live under their rule for many years. I cannot say that they were difficult to live with; in all fairness, they improved the land, made it productive, and defended it against superior Arab forces. But they were immigrating in greater and greater numbers and I still yearned for my independence.

Then certain factions among my people formed an army. It was called the Palestinian Liberation Organization, or PLO for short. That army sought to free us from occupation and get our land back. It was definite in its aims and it condemned the Jewish State of Israel. It wanted to wipe them out. But my army proved no match for the Israeli Jews and its only effective weapon was terrorism. Yet I think it was justified because they were occupying my land. I'm sorry for all the killing and all the sneak attacks, but what else could I do? My army at first operated out of Jordan and then when we were put out of there, from Lebanon. Recently the Israelis assaulted my army in Lebanon and pushed it back to Beirut, taking half of it prisoner in the process. As things now stand, the Israelis have declared that my army must leave Lebanon and be scattered among the Arab nations or they will finish them off in Beirut. And that is my case as a Palestinian Arab.

The above case, as I said, might be the view of an average Palestinian Arab. Naturally there are more radical and more conservative opinions of this complex situation. It would be easy to come up with a Palestinian Arab who would say, "Kill them all," and it would be just as easy to come up with one who would say, "Leave them alone, I never had it so good." I have only attempted to characterize a middle-ground point of view. Below I will try to characterize a middle-ground Israeli Jewish point of view.

As an Israeli Jew I have returned to the land of my fathers and it hasn't been easy. During the time I've been away, various pretenders to the land have conquered and destroyed it and laid it waste. I'm the one who loves it, I'm the one who plants the trees, builds the modern cities, and conducts the 20th century civilization in this land. It was given to my forefathers by God and to me that is indisputable. If my enemies don't believe the Scriptures, then they can refer to the archeologists. The land is filled with Jewish artifacts going back 3000 years and more. My forefather Abraham was buried at Hebron 2,500 years before Mohammed's birth. King Solomon built the Western Wall of The Temple millenia before anyone on earth ever used the term "Arab". When the United Nations gave me back a part of my original homeland in 1948, I realized the people who had squatted on that land would not welcome me. As a matter of fact, the day after I declared my independence, no less than six nations attacked me on all borders. I defended my land with pistols and hunting rifles and I held on to what was rightfully given me by vote of the nations of the world. When they attacked again and again, I occupied more of the land for purposes of defense. I did not want the extra land, and in the case of the Sinai, I gave it back in exchange for peace. My position is to give almost anything for peace, just so I can live on my land. The people who call themselves "Palestinians" simply because they moved into my land while I was away, formed a terrorist group called the PLO. This mob of young and uneducated "tough guys" shot down my athletes at the Olympic games in Munich. They raided defenseless



Teddy Kollek, the Mayor of Jerusalem, and friend.

villages and machine-gunned women and children. They attacked beachfront hotels with explosives from small boats. I don't regard them as representing the Palestinian people at all, but rather as a disorganized band of gangsters armed by the Russians and willing to kill almost anybody anywhere for any cause. More recently they received sophisticated long-range rockets from their Soviet masters, and they began shelling the villagers of northern Galilee. This was finally too much for me and I went after them. At the moment I have them trapped in Beirut, and if it's absolutely necessary, I will give them what they bargained for right there. I would prefer that they would disband and move to other Arab nations and give up their illegitimate aims to destroy my country.

That is probably the view of an average Israeli Jew, although again, I could find the radical who would say, "Annihilate them," and the conservative who would say, "Bring the soldiers home and let it be." I hope the above two cases give some idea of the background and the issues of the present conflict so that concerned readers can more intelligently appreciate this explosive situation.

As to the current events in Beirut, a few points given steadily on the media need some straightening out. We are being bombarded hourly with stories of the supposed cruelty of the Israelis in harming civilians, as though a war could be conducted without that tragedy. I watched an ABC Nightline News program last week where the theme seemed to be that U.S. support of Israel is declining because of the presumed atrocities. Even though within the same program, congressmen gave the view repeatedly that this is not the case—American support of Israel is not declining—Ted Coppel and the rest went desperately on, trying to win their point. In reality, American citizens at

large either don't care about the situation or are supportive of Israel.

A shocking issue that emerged out of the news last week was that 30% of the captured PLO soldiers were not Palestinians, or even Arabs, at all! In other words, they're simply nondescript mercenaries, willing to help out in any terrorist cause. Here and there it is whispered in the media that Israel is really doing the world a favor by standing up to and defeating this kind of universally dangerous mentality.

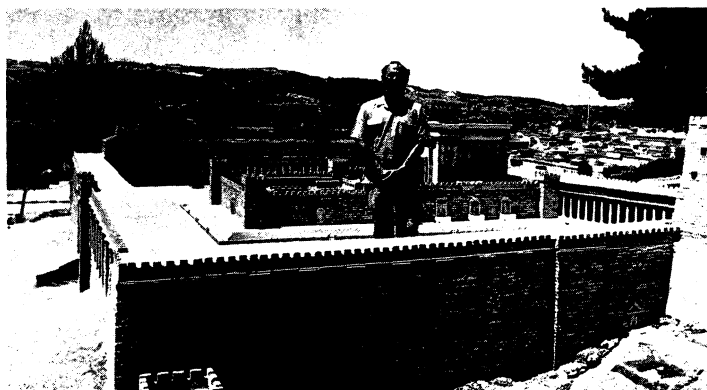
As to civilian casualties in Lebanon, we Americans should be the last people in all history to throw stones. I happen to be writing this article on the anniversary of our bombing of Hiroshima in 1945. On that momentous day, the United States of America chose to utterly obliterate a great city, teeming with civilians. We didn't worry about hospitals, schools, orphanages, etc., but simply leveled that enormous population center in the most awesome destructive blow ever dealt by men at war. The incomparable atomic bomb should have put to rest forever all our moralizing about civilian casualties. The surest thing we knew about Hiroshima on the day we vaporized it was that there were no soldiers there.

But now, a generation later, we relax in armchairs and hear John Chancellor, our NBC news correspondent, pontificate about the Israelis' "horrifying the world with their brutal siege." How innocent we are, and how clean are our hands.

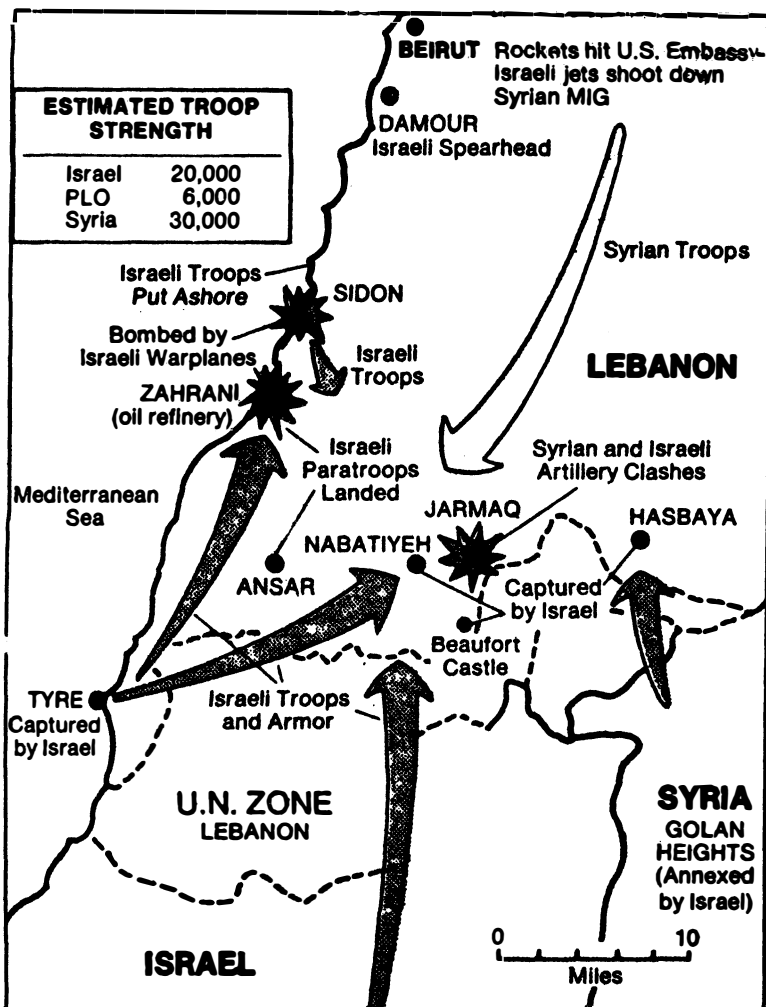
And we weren't defending our land. And even if we were, it wasn't our land anyhow. It's land we took from a weaker people.

Let's get off our high horses. The siege of Beirut would have to go on for a hundred years to tote up the civilian casualties we chose to inflict in five minutes.

"Judge not, that ye be not judged."



Model city of Jerusalem.



June 8, 1982 — The Dallas Morning News: Mark Smith

A Note From Zola...

This is a very confusing day. I'm in the midst of packing for Israel and also trying to finish up some last minute ministry affairs, like this newsletter. At the same time I keep hearing reports of bitter fighting in Lebanon and the fact that Israeli and Syrian troops have engaged on the battlefield.

There's always a time lag between my writing and your reading of this newsletter and so you will know much more about the present Middle East conflict when you read this. As matters now stand, it appears that there is quite a flare-up over the attempted assassination of an Israeli Ambassador in London. The PLO this time denies responsibility, although the attempted murder has all the characteristics of one of their projects: the victim was a civilian, unarmed, outnumbered and defenseless.

Many will say, I'm sure, that the Israeli retaliation with bombing raids and deep penetration into PLO staging areas in Lebanon was out of proportion. Israel will be censured as usual by the world press and by the United Nations, but as a practical matter I suppose things will simmer down again shortly. I really don't think the Arabs want a war with Israel as yet since they really can't win it. The great invasion of Israel as seen by Ezekiel in his Gog and Magog prophecy (Ezekiel 38 and 39) is

not quite ready if we're reading it right. The primary antagonist must be Russia and I'm not so sure she's prepared. Her allies in the invasion aren't quite in line--Persia is not yet friendly enough to communism to participate or allow safe passage in a Russian adventure in the Middle East. Since Persia includes and consists mainly of the nations of Iran and Iraq, and since those two are at war, it doesn't look like a good time to consolidate an aggressive force toward Israel from Persia.

But on the other hand, Russia has been selling gold and buying food. She's in big trouble and just may need some outside cause to rally the common people toward communism again. The Russian version of communism hasn't been working out very well for the man on the street in Russia and something needs to be done. The 260 million people trapped in the yoke of this repressive philosophy would like it a little better if food and supplies for daily living wouldn't always run so short. Perhaps the Kremlin could persuade the Russian people and their satellite nations that Israel is worth the taking and would somehow decrease their burdens. It would certainly be a more profitable nation to conquer than Afghanistan or Poland, both of which require far too much maintenance.

"American imperialism" could be stopped, the Russian leaders may tell their people, if only the U.S. bases in Israel could be neutralized. Perhaps they would be frank enough to say that if Russia conquered Israel she would be in a better position to cut off the western oil supply from the Persian Gulf fields. In any case, such an invasion is logical and reasonable for Russia and the whole world now sees it that way. It's been some 25 centuries since Ezekiel clearly delineated the details of the coming invasion but we are now close enough that non-Biblical people believe in it completely.

There is therefore some reason to suppose that the present conflict could escalate into the entire international calamity foreseen by the prophet. We have watched Israel's northern border being softened up for quite some time now, and all that brings Russia closer to temptation. I think if she had reliable Middle Eastern allies now, Russia would invade. But the fact is, Israel's Arab enemies have proved simply incompetent. They will never get the job done without Russia and I personally don't feel that Russia is ready to undertake the project.

At least I hope not. But if the coming Russian invasion is next week, the cameras of ZOLA LEVITT LIVE will be there to record it, for what that's worth. You asked us to get timely and effective programs about Israel for you; the invasion of Gog and Magog would certainly fill the bill.

But more realistically, I'd like to say something about the relative security of the Holy Land. It is clear from the Scriptures that God will not move His people out of the land again:

And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God (Amos 9:15).

Once the restoration of Israel to the Chosen People has taken place in prophecy, there's no going back. The entire fulfillment involves the Tribulation Period. The Temple, the Antichrist, Armageddon and the return of the King. And once started, it simply cannot be stopped. There is no prophecy to suggest the downfall of a re-established Hebrew nation in

Israel. And that's why I never fear to go there. I went to Israel just weeks before the 1973 war and a few months after it. I could just as well have been there during the war since it appears that God will not allow any army to cross the borders. I have always felt perfectly safe and secure in an area that God Almighty has guaranteed. I frankly don't feel as secure in Dallas as I do in Jerusalem, and I have the statistics to back that up.

But news about violence in Israel has a very damaging effect on the "image" of the Israeli people and on their economy. Tourism suffers, of course, as would-be pilgrims forego their trip in favor of the relative peace of the United States. I have a feeling that our tour groups would be twice as large without the reports of violence from the West Bank villages. I think the enemies of Israel rather delight in stirring up some newsworthy event (although there's some question as to whether these very local and ineffective demonstrations are really newsworthy). The Arabs have lately lost a lot of their self-serving publicity to the Falkland Islands crisis and something was bound to happen to get them more newspaper space. Now people fear going to Israel again and the economy, the chief product of which is tourism, turns down a little.

Well, I for one am still going. The Israelis know a good deal about their enemies and their land, and they know how to guide tourists through the Biblical sites without any problems, no matter what the political difficulties of the moment.

The tours don't really go anywhere near the action, and in fact they spend most of their time very far away from it. Back in the days when we had American hostages in Tehran some people didn't want to go to Israel, not realizing that the trouble was a thousand miles away. The situation would be similar to Americans avoiding Texas because of trouble somewhere in South America. On the present occasion the trouble is well out of our way. I think we'll be safe and sound and we'll come back with an awful lot of good television to show you in the upcoming season.

On that point, you voted for us to go. By an overwhelming majority the viewers of ZLL preferred the Holy Land programs to local shows, although you made very interesting points along with your responses. People asked us to be sure to film at sites that could only be found over there and not set up in a local studio. I believe in that. Some folks commented that the Sea of Galilee shows in our Holy Places series might have been shot at any lake in America and that programs which showed one-of-a-kind sites like the Western Walls or the Pyramids were better. By all means that's true, and this time we're going to show you things you can't see anywhere else. We plan to take you back to 1st century Jerusalem by means of a unique scale model of the city, painstakingly built with every temple, palace and public building that stood in the time of King Herod. We'll make two shows there. We also plan to do filming at the Upper Room, King David's tomb, the Dome of the Rock, the sheep and goats marketplace and other absolutely indigenous settings. We'll be going back to the Temple archeology again and tapping the services of another Israeli expert on the subject to tell us about the most recent finds in the diggings. If we can get all of that on film we still have more ideas and we'll make every program we possibly can. One show I'm personally eager to get to is our

"man on the street" interviews. We plan to set up our cameras at places where interesting people with interesting opinions happen by--the Arab bazaar in Old Jerusalem, Zion Square in New Jerusalem, and the like. We hope to interview an Israeli arm officer and a Palestinian spokesman as well. Unlike the network news programs we will bring you both sides of the story just as they are told to us.

Anyway those are the plans. Frequently our main Supervisor has some different ideas which He issues to us from His throne in heaven. Very often we are practically on location when we feel an urge to film something else instead. So stay in your seats and I promise you we'll be back with something fine. If it's not all of the above then it will be something just as good, but whatever we do will be arrived at with sincere consideration of the will of God and of your edification.

I don't want to go into a long fund-raising thing for you since I'm sure you realize what happens to us when we undertake these larger projects. The emergency isn't now but later on when we produce this film into individual programs. Please know that we're going to be needing your help down the line just as we did last year and I do hope that we won't almost run aground getting these programs to you this time. We had a very difficult Christmas due to our bills last year and I hope you will send us your presents early.

Until we return with more new programs from Israel, we'll be showing the Holy Places series in most of your areas. Please stay tuned, rejoice with us in our pilgrimage, and send up a prayer that the Russians will hold on until we get these things finished.

Praise God for all of you. Next week in Jerusalem!

Your messenger,

