

LEVITT LETTER

“Brethren, my heart’s desire and prayer to God for Israel is that they might be saved.” – Romans 10:1

This columnist, whom we have published many times, pulls no punches. —Zola

No Peace Without Democracy in the Middle East

A.M. ROSENTHAL



ZOLA LEVITT

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Ehud Barak walked away from Camp David with kind words from President Clinton. Yasser Arafat left after being offered new Israeli concessions that would have given him about 90 percent of the land he is demanding for the moment, plus frontiers that would endanger his major neighbors, Israel and Jordan, and one day make it possible to link the Iraq-Palestine axis physically.



Other concessions would destroy the security value of the remaining West Bank Israeli settlements and—oh, yes—begin dismantling a united Jerusalem, which Mr. Barak and every other Israeli leader has sworn would never ever be divided.

In an acidic demonstration of contempt for current Israeli diplomacy, Mr. Arafat turned down the latest cornucopia of the gifts Mr. Barak came carrying to pay for peace; it was not enough. So the meeting was over, leaving President Clinton and Mr. Barak looking terribly hurt and startled. Mr. Barak carries the responsibility; Mr. Clinton is not his nanny. Mr. Barak and his team fell

into a trap that any embassy second secretary would have avoided—spreading out your final-settlement offerings before the opponent has given an idea of what he might pay for them. That means Mr. Barak made his concessions for free, which turned them into gifts. Of course, he says the Arafat refusal to accept wording of the Jerusalem concessions makes the whole package null and void. But Mr. Arafat won’t let these concessions

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slip away so easily. At the new talks the Palestinians and Israelis are already planning, Mr. Arafat will likely make all these concessions the floor, not the ceiling, of his demands. His top aides say so, I assume concealing their grins. This is something that nearly everyone watching, from outstanding moderate Israeli conservatives like Zalman (former Israeli ambassador in Washington) to American supporters of Mr. Barak and Israeli Labor, seems to have overlooked. However, so it should not seem a total loss to his country, the Israeli spokesman reveals that the tone of

the talks was civilized. That’s nice.

What neither he nor any other Israeli can reveal is whether Mr. Barak has so damaged himself as a caretaker of Israeli interests in negotiation that he will not be able to represent Israel more effectively at a new round, or at all.

There was no great mystery about Palestinian strategy at Camp David. That is the way Palestinians and other national movements operate—building on one retreat by the enemy to create another. What is something of a mystery is that after more than a half-century of struggle with the Palestinians, so many Israelis, and so many of their foreign friends simply refuse to look at Israeli-Palestinian reality.

It has been this way for most of the many years of this struggle; the governments and religious and elite leadership of the Arab states would not even talk of peace with Israel. They preferred war – war with the intention of destroying Israel. The creation of Israel in 1948 could have peacefully created an independent Palestine, which never had existed. The Jews accepted the U.N. partition plan; the Arabs chose to reject

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and chose unending war. From then on, the only way the Israeli nation and people could satisfy Arab rulers and religious chiefs was to die, quickly.

But military war against the Jews by the combined Arab forces failed. In 1967, an attack by combined Arab forces cost their nations the West Bank and the Jordan-occupied parts of Jerusalem, neither of which had been the property of the non-existent Palestine. Decades of world economic boycott also failed, not because the world suddenly loved Israelis, but because they did not live as Arabs did, enchained by medieval monarchs and economies.

The Arabs used the weapon of mind poison. Around the world they spread, and still do, the most concerted anti-Jewish campaign since the Nazis. And to all Muslims they spread the message about Palestinians with which King Hussein of Jordan had blessed Saddam's forces—they are fighting for all Islam.

When all other forms of warfare failed to persuade Israel to go kill itself,

Arab nations tested other techniques—like the suspension of formal warfare for terrorism against Israel and its supporters. Then came the current phase—accepting the concept of peace, kind of, and sometimes even agreeing to a perversion of it: peace in name, continued terrorism and mind poison in practice.

Many Israelis and foreigners believe that, by now, desire for peace will persuade Israelis and Palestinians to cultivate their own rose gardens in peace and harmony. I remember with some sympathy the furious Arab at an international conference shouting the Jews would just grow more roses in the same damned space.

I think real peace will not come until enough democratic governments replace the regimes of the Arab despots and mind poisoners. The U.S. should say so and act so. That will take a long time, but not as long as trying to achieve a sound peace by giving away land, security and principle.



Tom McCall's article on *Armmageddon, Part 5* will continue in our next newsletter.



CNN grants Jerusalem autonomy

(IsraelWire-7/28) If one goes to the weather page of the *Cable News Network*, one will find that officials at CNN have decided to cut off Jerusalem from Israel, apparently due to recent claims to the capital by Yassir Arafat and the PLO Authority.

Unlike other cities, Jerusalem is no longer listed with a state or country, is no longer under the "Israel" listing, and remains isolated under its own listing, not connected to any country.

HEBREW LESSON

חַי יְהוָה וּבְרוּךְ צוּרִי וַיְרֹם אֱלֹהֵי יִשְׁעִי

The LORD liveth; and blessed be my rock; and let the God of my salvation be exalted.
(Psalm 18:46)

רוּם	וַיְ	צוּרִי	וּ	בְ	רוּךְ	יְהוָה	חַי
(3)	(2) (1)	(2) (1)	(3)	(2) (1)	(1)	(1)	(1)
room	yah v'	ree tsoor	rookh	vah oo	Adonai	khai	
and exalted (be)		my rock	and blessed (is)		The LORD	(is) alive	

עִי	יִשְׁ	הֵי	לוֹ	אֵי
(2)	(1)	(3)	(2)	(1)
ee	yeesh'	héy	lo	é
my deliverance		(the) God (of)		

Hebraic Insight

In this Psalm, King David refers to Adonai as his "Rock" (tsoor), a word often employed in Scripture to depict God's constant strength, power, and presence (see Deut. 32:4; cp., 1 Cor. 10:4). Experiencing God as our Rock means being aware that He is the solid foundation—or underlying reality—in every life circumstance and trial we might face. The God of Israel is the "Living God," the One who remains constant and strong even in the midst of the storms of our lives; whoever believes on Him shall not be ashamed (Rom. 9:33).

We had not heard from the presidents of the various seminaries we have recently criticized until Dr. Charles Swindoll of Dallas Theological Seminary contacted us last month. Dr. Tom McCall got his doctor's degree at DTS and is very familiar with the faculty and the doctrines taught there. He answers Dr. Swindoll below.

—Zola

Response to Dr. Swindoll at DTS

By Dr. Thomas S. McCall, Th.D.



Dr. Swindoll, president of Dallas Theological Seminary, has sent Zola and me a letter expressing concern that our criticism of the doctrinal shift at DTS (along with other previously strong dispensational schools) is unwarranted. Dr. Swindoll wrote the following:

One of our faculty members recently shared with me the June 2000 issue of your publication in which you are critical of our school. I'm concerned that you don't have the full picture, and that you are jumping to wrong conclusions.

Your assistant, Dr. McCall, needs to know that all of us on the seminary faculty sign our doctrinal statement annually. Furthermore, our faculty members are publishing books and articles. He also needs to be aware that even though a few faculty members may teach progressive dispensationalism, that position does not represent a drift in our commitment to premillennialism, nor does it mean that at Dallas Seminary "prophecy is neglected," or that the belief in the rapture has begun "to wane."

I can assure you that we still teach and write on prophecy and certainly that we still believe, teach, and write on the rapture. Our long-standing commitment to dispensational theology and especially our historic position on pretribulation premillennialism remain firmly in place. In fact, we are currently publishing four articles on the rapture in four issues of our *Bibliotheca Sacra Journal*.



Here are some books from our faculty for your review:

- | | |
|---|---|
| The New Testament Explorer
Dr. Mark Bailey and
Dr. Tom Constable | Dr. Darrell Bock, Dr. Elliot Johnson,
Dr. Stanley Toussaint, and Dr. Lanier
Burns |
| A Case for Premillennialism
Dr. Donald K. Campbell | Hope Again
Dr. Charles Swindoll |
| The Rise of Babylon
Dr. Charles H. Dyer | Every Prophecy of the Bible
Dr. John F. Walvoord |
| World News and Bible Prophecy
Dr. Charles H. Dyer | End Times
Dr. John F. Walvoord |
| Three Central Issues in
Contemporary Dispensationalism | Vital Prophetic Issues
Dr. Roy B. Zuck |

I hope this sets the record straight regarding the seminary's theological convictions and that publications continue to come from Dallas Seminary concerning prophecy and the rapture of the church.

The 10 books he lists were published during the last ten years by some 11 current and former faculty members. The problem is that nine of the authors are in what must be considered the old guard of the seminary, who have not changed doctrinally, and only two could be considered in the new crop of professors. That is precisely the problem we were pointing out, that most of the new professors, some of whom have adopted the aberrant view of Progressive Dispensationalism and other problematical doctrines, were not publishing any works which could be evaluated. In one sense, I am glad that they are not publishing their views, but on the other hand, it makes it difficult to evaluate concepts that are not published, but are only taught in the cloistered halls of the classrooms.

Furthermore, Dr. Swindoll responded to one of our faithful readers who wrote to him, stating his concern that the seminary was teaching doctrines that produced a negative attitude toward modern Israel, and Dr. Swindoll laid down the following challenge:

Many of our theological statesmen continue to teach here. This prestigious list includes: Dr. John F. Walvoord, Dr. J. Dwight Pentecost, Dr. Robert P. Lightner, Dr. Howard G. Hendricks, and Dr. Stanley D. Toussaint. This is not a list for a publicity brochure... each of these men are *active in the classrooms*.

Candidly, every one of our professors signs our doctrinal statement when they renew their annual contract.

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ZOLA'S BULLETIN BOARD

Christmas In Bethlehem

December is one of the most comfortable and affordable times of the year to make your Holy Land pilgrimage. We get special savings then, and we pass them on to our passengers. Both of our December tours depart on the 11th. The Deluxe tour returns on the 21st and the Grand on the 25th. Due to unique time differences, you can enjoy CHristmas Eve in Bethlehem and Christmas Day at home. Please call Tony or Becky at (214) 696-9760, during office hours, or 1-800-WONDERS anytime. This will be the 69th tour in our tour department's 17-year history.



Zola's Travels & Talks

Every Friday *Shalom, Shalom* Messianic Congregation (see page 7.)

Oct 15 - Life Spring of Israel at the Life Christian Center in St. Louis, MO. 13001 Gravois, (314) 843-5575

November 19 10:30 a.m. Orchard Hills Baptist Church, 3001 Saturn Road, Garland, TX 75041 972-278-1586

Nov 24-27 - Speaking on Caribbean cruise (see announcement on this page)

New Travel Manager

Tony Derrick has served as this ministry's shipping manager for roughly ten years, and now he has been promoted to Travel Manager in our Israel tour department. He has assisted as Praise & Worship Leader on two of our tours, and he has a Master's of Divinity degree.



"Thou hast been faithful over a few things, I will make thee ruler over many things" (Matt. 25:21).

Caribbean Cruise

Zola and several other speakers have been invited to teach during a Thanksgiving week-end cruise (Nov. 24-27). The topics will include prophecy and the roots of Christianity. After a bon voyage banquet on Friday evening and a Saturday morning buffet meeting at The Holiday Inn Ocean-Front in Cocoa Beach, FL, we'll embark for Grand Bahama Island aboard the luxurious 13,000 ton SS-Dolphin IV. Based on double occupancy, an ocean view cabin is \$395.

For more information, please call Joe Vera at 727-327-0268.

Airing Updates

As you may know, TBN has moved Zola's program to Monday mornings at 8:00 ET, 7:00 CT, 6:00 MT and 5:00 PT. FAM still carries *Zola Levitt Presents* on Friday mornings at 6:30 ET, 5:30 CT, 4:30/7:30 MT and 6:30 PT. That's 6:30 on FAM on both coasts. In Chattanooga, TN, WELF-23 is moving us to 8:00 AM on Mondays. Please let us know if you would like one of our free National TV Airing Schedules, or see it online at

www.levitt.com.

A Note From Zola

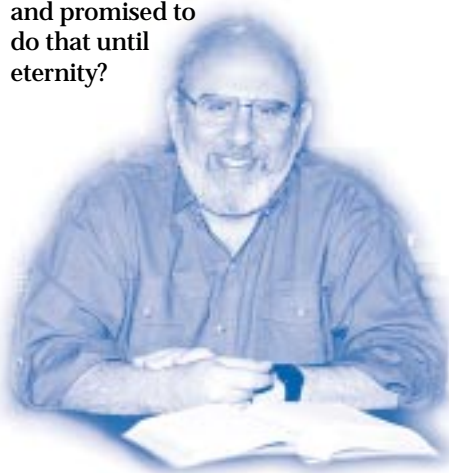
At the time of this writing, Yasser Arafat has completed a trip through Europe, including Russia, looking for support to declare his new state. I don't know if he will do that on September 13, but if he does, it will be another of those Palestinian propaganda initiatives. One has only to spend some time in Israel watching the Israelis and the Palestinians living their daily lives to conclude who really owns the land, who loves the land, who works the land, and who ought to have the land.

An unsaved Jewish friend pointed out to me that 25 years ago I told him there would be some unholy alliance against Israel headed up by Russia (the invasion of Gog and Magog in Ezekiel 38 and 39). He reminded me that Arafat meeting Putin, the "president" of Russia, may lead to such excessive anti-Semitism as an actual invasion of the Holy Land.

God's will is clear on that. He gave Israel to Abraham and his seed after him through Isaac, Jacob, etc., down to the modern Jewish people. His promise of restoration of the Jews to Israel does not depend on their behavior or even their faith. It is simply an immutable, everlasting promise He made to His friend, Abraham, and of course, it is still in force. In fact, we are living in the generation that saw the fulfillment of this breathtaking prophecy of some 3,500 years range. Deuteronomy 30, among many other passages, cites God's intention of restoring His Chosen People to the

Promised Land, and that was given during the Exodus! A 3,500-year-old promise is not to be taken lightly.

And who would have guessed that our modern church would be so far out of step as to fail to see this amazing fulfillment, even as it happens before our very eyes. I mean, after all, what are the odds that the Jewish people without God would ever even have survived this long, let alone be restored to their ancient land? How likely is it that God is really working through the American church, or your denomination or mine, or some body of churchmen, however sincere, when He has always worked through Israel and promised to do that until eternity?



And I guess it doesn't stop there, because eternity will create a new heaven, a new earth, and you know what city...a new Jerusalem! When our tourists arrive in the Holy City, I tell them in my first talk that they're looking at a city that will never perish, not ever, not for eternity!

Our seminaries and our churches teach it otherwise. Israel is of little importance in a majority of churches and in the large seminaries, and we have belabored that point, I know. But frankly, this will be a life-long mission of mine because I am a Christian (not because I am a Jew). A Christian is a believer in the Jewish Messiah,

who is on his way to Israel for a 1,000-year stay in the Kingdom to come. A Christian is one who is passionately interested in his future homeland and the land of the patriarchs, the prophets, and the Messiah. A Christian is respectful of the Chosen People, whom God loves, and takes their part when they are embroiled in political discourses, election campaigns, and every other worldly situation, from anti-Semitism to all-out war. A Christian is one who has a ready answer to the Lord's provocative question in the judgment of the sheep and the goats at the beginning of the Kingdom: "How did you treat my (Jewish) brothers?" (see Matt. 25:40). And a Christian is one who is most skeptical of the unbelievers' posturing at "peace conferences" and the like. President Clinton is simply not believable, and Yasser Arafat obviously doesn't want peace. The exasperated Israelis can't seem to give away enough to appease their myriad antagonists, and the whole peace process is at a standstill, and well and good. It would never have led to peace in any case, but I hope we can stop pretending for now. Once Clinton is out of office, I think all of this rushing about and negotiating will die off. It is increasingly clear that the Arabs don't want land for peace, they just want the land—all of it.

I don't mean to sound disheartened about all this since, truly, it is what is to be expected in End Times prophecy. The chapters of Ezekiel discussing the "dry bones" vision and the

Russian invasion read as one continuous story, implying that, once the Jews are back in the land, the trouble starts, and indeed it has. We are rapidly approaching the moment when Jerusalem will become the "burdensome stone" and the "cup of trembling" that Zechariah holds

It is increasingly clear that the Arabs don't want land for peace, they just want the land—all of it.

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Response to Dr. Swindoll at DTS (continued)

All have signed it for this new academic year. **If you know of a teacher here who is teaching outside of that document please name the professor and send it to my attention.** I have included our doctrinal statement for your convenience. (Emphasis ours.)

It is with great sadness that I raise pen in hand to respond to the challenge presented by Dr. Charles Swindoll, the president of my alma mater, Dallas Theological Seminary. Let us first make clear that we have always appreciated the ministry of Dr. Swindoll, especially on his regular radio program, in which his expository sermons in his church are broadcast widely throughout North America. Nevertheless, several years ago he became president of DTS, and has thus presided over the gradual shift of the seminary into the erroneous doctrine, which the adherents call Progressive Dispensationalism.

*In his letter to us, Dr. Swindoll admits that a few of the professors at DTS are teaching Progressive Dispensationalism, but that he thinks this does not violate the doctrinal statement. We are aware of at least **five** of the newer professors who are openly teaching Progressive Dispensationalism at DTS. Furthermore, we have shown repeatedly in this newsletter that Progressive Dispensationalism is in error, and that it contradicts at least one of the articles of the doctrinal statement of the seminary, the one forbidding any confusion in the dispensations of Law, Grace and the Millennium.*

Nevertheless, Dr. Swindoll does not think that Progressive Dispensationalism violates the doctrinal statement or the Scriptures. We vehemently believe it does. Who is right? We appeal to one of the "theological statesmen" at DTS whom Dr. Swindoll mentions above, Dr. Robert P. Lightner, who writes the following statement of concern in an article in The Conservative Theological Journal, Vol. 4, No. 11, March 2000, entitled "Progressive Dispensationalism:"

...I certainly want to make it clear that I don't think anybody at Dallas Seminary has an evil agenda. I don't believe anyone is trying to undermine and destroy the seminary. Neither has anybody there, as far as I know, in his own public statements and proclamations, denied any of the essentials of the faith.

What concerns me, **and a host of others**, are some of the things that have been **tolerated**, and in fact **promoted** by some faculty members. **We are fearful of**

the future. We are afraid of the long, **slippery slope** and of what will happen. We have that fear, not just out of emotionalism, but out of a reflection on his tory. **This is exactly what happened in other organizations and institutions.** There are no sudden landslides in the Christian community, even in a Christian's life. Instead, there is always a **gradual trickling and slipping away of the foundation**, picking at the foundation **until eventually there is nothing worthwhile left. This is our concern.** (Emphasis ours.)

*One of the cardinal truths of the Scripture emphasized by mainstream dispensationalists is that the Church Age is a previously unrevealed **parenthesis** the Lord inserted into the previously revealed prophetic program. Later in this same excellent article, Dr. Lightner rebuts the view of the Progressive Dispensationalists, who object to this standard dispensational teaching:*

[The Progressive Dispensationalists teach that]...the Church is not a Parenthesis or Intercalation in God's program. They resent that terminology. I think that's Ironside's or Scofield's terminology, parenthesis; Chafer's is intercalation. I think both are good terms, but progressives don't like them at all. The Dallas Theological Seminary's doctrinal statement is **crystal clear** in stating that there are three absolutely indispensable critical dispensations. It doesn't argue for seven. It says there are **three** musts; three indispensable ones, law, grace or Church, and Kingdom, and it says the three must **never** be intermingled. They remain totally distinct. Do the progressives keep the Church and the Kingdom totally distinct? I should say not; they combine the two. **That's a flagrant violation of the DTS Doctrinal Statement.** (Emphasis ours.)

*Thus we see that one of the theological statesmen of the current professors of Dallas Theological Seminary reports with much sorrow and anguish of soul that the professors at the seminary who are teaching Progressive Dispensationalism are in **flagrant violation** of the DTS Doctrinal Statement, and that this is being **tolerated** by the administration.*

*Our critics may say, so what? Isn't this just theological nitpicking? What concerns us most are the results of this aberrant teaching, especially as it relates to the Christian attitude toward modern Israel. The Progressive Dispensational teaching that the modern nation of Israel has no relation to the fulfillment of Bible prophecy is blinding the eyes of many evangelical Christians to what the Lord is doing **now** in preparation for the Second Coming of Christ. Their erosion of the Scriptural teaching of the distinctiveness of God's program for the Church from God's program for Israel is dulling the anticipation of the blessed hope, the Rapture. These are serious negative results stemming from bad theological teaching. Pray that these schools will return to the anchor of the unadulterated Word of God.*



Muslim's "wife-beating guide" outrages women

—From *Independent Online*

Madrid — Women's organizations in Spain are outraged by a book written by a Muslim cleric that contains advice on how men can beat their wives without leaving marks. The sixth chapter of *Women in Islam* says verbal warnings, followed by a period of sexual inactivity, can be used to discipline a disobedient wife. But in some cases, beating is appropriate—as long as the punches “don't leave cuts or bruises,” the book says, according to the Spanish news agency Europa Press.

The book's Egyptian-born author, Imam Mohamed Kamal Mostafa, is the leader of a mosque in Fuengirola near the southern city of Malaga. He could not be reached for comment.

“This book promotes and gives instructions on abusing women. It is a guide that should not be in circulation,” said Angeles Ruiz, the president of the European Women's Lobby, on Tuesday.



On Friday, the coalition of 30 women's groups filed a lawsuit in a Barcelona court to have the book withdrawn. They invoked a Spanish law designed to protect women from discrimination in the home and the workplace.

On Monday, Mostafa's Barcelona-based editor, Mowafak Kanfatch, defended the book, which he said was published three years ago and has 3,000 copies in print.

“What it says is that there should not be blows to the face or to sensitive parts,” Kanfatch said on Spanish television. “Blows should be done to parts where the woman will not suffer damage.” Sapa-AP

Save Kids from Bloodthirsty Bible

—From *Independent Online*



Munich, Germany — Two lawyers said on Tuesday that they had written to German Family Minister Christine Bergmann asking her to officially class the Bible among books considered dangerous for children because of its violent content.

The Holy Book contains passages of “a gruesomeness difficult to exceed” which are glorified as the will of God, the Bavarian lawyers Christian Sailer and Gert-Joachim Hetzel said in their submission to the minister on behalf of “some parents of minors.”

“It preaches genocide, racism, enmity towards Jews, gruesome executions for adulterers and homosexuals, the murder of one's own children and many other perversities,” Sailer and Hetzel said.

The book should, therefore, be kept on the “not for children” list so long as the “bloodthirsty and human rights-violating passages” were not removed.

A spokesperson for the Roman Catholic Church in Munich, Adelheid Utters-Adam, described the demand as absurd. If the Bible should be put on the index, then so should every history book and practically every newspaper edition, she said.

The Bible described the dark side of human life, too, Utters-Adam said, adding that the authors of the demand had in no way understood the book.



Messianic Congregation Tapes?

There is only one way to be a part of our small worship group that meets 7:30 PM each Friday at the Biblical Arts Center, in North Dallas at Park Lane & Boedeker (214-691-4661). Be there (please). **We don't have the resources to produce tape recordings** of our music, Bible questions, Hebrew lessons and Zola's teaching, but if you are ever in Dallas, you owe it to yourself to witness “church in the round.” We sit in a big circle, often a double circle, and interact casually, much the way first-century Christians did.

Letters to Zola

Dear Zola,

Thanks for the clarion call concerning seminaries and Bible colleges which are detouring from traditional dispensationalism and are increasingly ignoring the strategic role of Israel's future. The writer to the Hebrews certainly would agree with you that eschatology is just as fundamental as the doctrines of salvation and ecclesiology (Heb. 5:12-6:3)!

DTS in the '60s had one basic four-year degree (Th.M.), which was unique in that every student had to be taught all 66 books of Scripture in expository detail; and this was accomplished by men who had been directly under or appreciably influenced by the tutelage of Dr. Chafer and his associates. Back then, many felt that changing that priority was a mega-mistake, and the ensuing years have proved their apprehensions were well-founded. Searching for academic accreditation, enlarged enrollments, and what one professor there terms the "edifice complex" has certainly taken its toll on the excellent institution. My continued prayer for Dallas Seminary is that they will once again return to their taproot which still makes them one of the finest institutions in the world.

My desire for you and your staff is that you, too, will now get back to the basics that have made your ministry such a blessing to so many believers by taking Paul's attitude toward those whom you feel are not properly presenting Biblical truth (Phil. 1:15-18). Just do it, Zola! And just keep on doing it graciously...even if others do not!

Shalom,
R. & T.S.

Dear Zola and Staff,

About a year ago, I ordered your video series, "The First Christians," to present to my Bible study group at church (Calvary Christian Fellowship in Emerado, ND). While the initial response was a little lukewarm (I entitled the class "Jesus was a Jew"—perhaps they weren't ready for that much reality up front!), I am in the middle of an independent small group class consisting mostly of new believers and seekers. What a difference a year can make! We are only on tape 4 and the hunger for more is

"Just do it, Zola!"



incredible. Seeing the mental and spiritual light bulbs go on in their eyes as Scriptures become (some for the first time) REAL to them and the Jewish heritage alive again is so exciting! One of the students likened this new

and important understanding to the relationship between the DOS computer program (the basic operating program) and Windows...without the basic operating program (the Jewish traditions and culture of Jesus) we can never get Windows (our New Testament beliefs and understanding of Scripture) to work right. We were stressing the Scripture in Romans (in your first tape of this series) that as Christians we must not disrespect the original root of our heritage, nor dismiss it as past or replaced. Instead, we said, we must look at the Old Testament truths about the Father and His people as they flow into the New Testament fulfillments, not as two separate, stand-alone books.

Because the study of Judaism has always been a passion of mine, I guess I was surprised at how little the modern Christian church is aware of their heritage. I even heard offended remarks directed at the assertion that yes, Jesus WAS a Jew. My naivete, I suppose. Anyway, thank you, thank you, THANK YOU for following the Lord's leading and presenting this ministry to all who will hear. Every member of my group now wants to order a set of these tapes for their own home, to go out and start studies on their own (we're all active duty military families and many of us are moving soon to new assignments). And although my financial resources prevent me from contributing on a regular basis to support your ministry, I can certainly promise my prayers and the occasional purchase along the way.

Keep teaching the truth! We all need to hear it!

In fellowship,
A.L.

Zola and Staff,

"I guess I was surprised at how little the modern Christian church is aware of their heritage."

I am a pastor and student at Grace Theological Seminary, and I, too, am sickened by the inroads of Progressive Dispensationalism, especially since some of them are appearing at the seminary, and especially since the integrity of the prophetic word is greatly compromised. I was reading part of the Olivet discourse the other day and noticed that Matt. 25:31 says that only after Jesus returns to earth will He "then" (*tote*, in Greek—here-after, at that time) sit on the throne of His glory, obviously referring to the Davidic throne.

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Also, Rev. 3:21 plainly distinguishes between the two thrones. I originally thought it would take some skill to debunk PD's errors, but even the simple student can see it if he'll take the Scripture for what it says. Hang in there with the Biblical nonsense that's going on. How could anyone possibly say that Adam's pre-fall stewardship is the same as his post-fall stewardship? Only by mis-defining and misusing the term "dispensation" (*oikonomia*) in the first place. PD is neither dispensational nor progressive. It is a regression to another form of covenant theology.

J.H.

MR. ZOLA LEVITT,

"Hang in there with the Biblical nonsense that's going on."

OVER A YEAR AGO, YOU SAID ON TV THAT CATHOLICS IGNORE THE OLD TESTAMENT IN THE BIBLE. I SENT YOU DOCUMENTATION TO PROVE THE USE OF THE O.T. IN DAILY CATHOLIC SERVICES.

YOU DID NOT ACKNOWLEDGE MY LETTER!

TODAY IN YOUR PROGRAM IN WHICH YOU TALKED ABOUT HOW SAFE IT IS IN JERUSALEM, YOU LIED AND SAID THE POPE DOES NOT EVEN READ THE BIBLE.

THE POPE SAYS DAILY MASS IN WHICH AT LEAST THREE READINGS ARE USED, INCLUDING THE PSALMS, PLUS THE OLD AND NEW TESTAMENT.

THIS DOES NOT INCLUDE HIS DAILY PRAYER TIME IN WHICH THE BIBLE COULD ALSO BE USED DURING MEDITATION.

I CAN ONLY CONCLUDE FROM YOUR ACTIONS THAT TRUTH IS NOT IMPORTANT TO YOU WHEN IT IS IN CONFLICT WITH YOUR PERSONAL PREJUDICE TOWARD CATHOLICS. SHAME ON YOU. GOD IS WATCHING.

I USED LARGE TYPE SO YOU CAN'T USE THE EXCUSE THAT YOU COULD NOT SEE TO READ THIS.

E.M.

To: Zola Levitt
Re: For your information

Dear Zola and Staff:

It is almost 1:00 a.m., and I am so angry I cannot go to sleep. You are the second person I am writing to, the first being the source from where this came. I thought of you

since my family has been on your tour, and we have been personal friends.

I watched "Nightline," which is now last evening (July 26). It was on the Israeli/Palestinian peace talk. "Nightline" featured Saeb Erekat, the Palestinian negotiator. First of all, several minutes of very biased film footage showing the Jews praying at a section of the Western Wall, which is technically in the Muslim quarter, was shown. The Palestinians said they could hear the prayers, etc., and that the Jews were trying to drive them out of their homes so that the Jews could take over. They showed the filth of the Muslim section of town, and the Palestinians blamed it on the Israeli government not helping them and not allowing them to have their own government. Then, what really got me, Erekat said that he was not only negotiating for the Palestinians but also for the Christians. As a Christian, I am furious. He is not speaking for me or any other Christian that I know. This was the only side "Nightline" featured. There was no representative for the Israeli side. No real footage of what Jerusalem is really like. No footage of the destroying of the Temple Mount by the digging of the Palestinians. Again, the Palestinians were portrayed as victims of the harsh Israeli government. I have spent the last hour writing to "Nightline."

"As a Christian, I am furious."

I have just returned from spending several weeks in Israel, and this story makes me especially ill. I felt I needed to tell someone. If you are interested in reviewing the story, it is on www.abcnews.com. Check on the "Nightline" page.

Thank you for listening. We enjoy your show. Tell Sandra hello.

Regards,
L.G.

Dear Zola,

... Last week my daughter, son-in-law and I were invited to attend the Passover Seder at the Zion's Hope's Shofar Auditorium in Orlando, Florida. I am so excited and feel the Lord has blessed me to be able to do this with my family. When I told this to some of my co-workers, I was shocked at their reactions. They didn't really show any emotion and looked at me like I fell out of the sky. I work for an insurance agency owned by true believers in Jesus Christ the Messiah. It is a wonderful place to work, and we have prayer and fellowship once a week at lunchtime. Discussing Israel isn't the topic of conversation.

CONTINUED ON PAGE 10

However, your *Levitt Letters* mean more to me than ever now that I have personally had this experience.

One co-worker said her mother had always told her that the Jews were special people, and she couldn't understand why they were better than "us." None of the people I told even had a glimmer of what I was talking about. I tried to explain how this tied into our lives today, but I could see they had no insight. The Lord surely has a reason for this to be the time for me to attend a Seder. These people all attend various denominations regularly and love the Lord. I guess I have never experienced this personally. My spirit was grieved, not because they didn't get as excited as me, but that they had so little knowledge of what it means. I will have to go before the Lord and ask Him how I can be a better witness for Him among the "Gentiles."

Thanks again for the programs and letters.

S.C.

"I am considering taking an Old Testament survey course at Moody this fall and have concerns with the text they are using."

Dear Zola:

I am a part-time [Master of Divinity] student at the Moody Bible Institute and am in the process of evaluating whether to continue or transfer to Tyndale. I was especially edified with Dr. Couch's letter to you as presented in the *Levitt Letter* several weeks ago.

Right now, though, I am considering taking an Old Testament survey course at Moody this fall and have concerns with the text they are using. The text is *A Survey of the Old Testament* by Andrew E. Hill and John H. Walton, published by Zondervan.

Here is my concern with this text. The authors state in the preface on page xiv that this text is intended to complement *A Survey of the New Testament* by Robert H. Gundry. I have read your letters regarding the Gundry material, and I agree with you.

Are you aware of this text and, if so, what is your opinion of it and/or that of Dr. McCall? I am not interested in wasting my time on course material that I will reject when I could be pursuing a more realistic presentation of the Old Testament. I have left a phone voice mail for the professor to ask him about this text, and he has not returned my call for several weeks. He may be on vacation.

Your early reply will enable me to decide prior to the close of registration at the end of August.

Thank you for your vigilance of this subject. Keep up the good work. You will be rewarded by Him.

In Christ, D.E.W.

Dear D.E.W.,

From what you say, I would advise you to transfer out of Moody Bible Institute. If the textbook you are made to use complements Gundry material, it would probably waste your time. Tyndale Seminary in Arlington, Texas, is one we recommend, along with Philadelphia College of the Bible, Southeast Baptist Seminary, and a number of others. Godspeed!

—Zola

Dear Zola,

I wanted to thank you so much for your ministry. I am enclosing a gift to your ministry. I listen to your program here in Milwaukee, on WWCY, TV 30. Being a former Roman Catholic and now a born-again, Bible-believing Christian, I just want to continue supporting your ministry.

I am currently compiling notes for a possible book titled *Defending Dispensational Premillennialism in the 21st Century*. We are under attack on several fronts, one being Covenant Theology, the others are Ultra- or Hyper-Dispensationalism, and now the new kid on the block, Progressive Dispensationalism. I hope to compile resources for us who need to defend Normative or Classical Dispensationalism. I was looking for reprints on your articles on the dangers of Progressive Dispensationalism for my resources....

...[I pray] that I could continue to support your ministry in these last days. It is getting harder to take a stand on the Word of God and rightly dividing it!

Sincerely yours in Christ,
B.R.

Dear B.R.,

You are one of those called to the ministry of rebuke, just as we sometimes are. Please know that our upcoming book, Battles with Seminaries, is almost finished and will be available shortly.

—Zola



You are one of those called to the ministry of rebuke...

CONTINUED ON PAGE 13

Muslim interest is political, not religious. It peaks only when the city falls out of Islamic control.

By DANIEL PIPES, LOS ANGELES TIMES

At its base, the debate over Jerusalem consists of an argument between Jews and Muslims over who has the older, better documented and deeper ties to the Holy City.

A cursory review of the facts shows that there is not much of a contest.

Jerusalem has a unique importance to Jews. It has a unique place in Jewish law and a pervasive presence in the Jewish religion. Jews pray toward Jerusalem, mourn the destruction of their Temple there and wishfully repeat the phrase, "Next year in Jerusalem." It is the only capital of the Jewish state, ancient or modern.

In contrast, Jerusalem has a distinctly secondary place for Muslims. It is not once mentioned in the Koran or in the liturgy. The Prophet Muhammad never went to the city, nor did he have ties to it. Jerusalem never has served as the capital of any Muslim polity, and has never been an Islamic cultural center.

Rather, Mecca is the "Jerusalem" of Islam. That is where Muslims believe that Abraham nearly sacrificed Ishmael, where Muhammad lived most of his life, and where the key events of Islam took place. Muslims pray in its direction five times each day, and it is where non-Muslims are forbidden to set foot.

Jerusalem being of minor importance to Islam, why do Muslims nowadays insist that the city is more important to them than to Jews? The answer has to do with politics. Muslims take religious interest in Jerusalem when it serves practical interests. When those concerns lapse, so does the standing of Jerusalem. This pattern has recurred at least five times over 14 centuries:

The time of the Prophet. When Muhammad sought to convert the Jews in the 620s, he adopted several Jewish-style practices—a Yom Kippur-like fast, a synagogue-like place of worship, kosher-style food restrictions and also Tachanun-like prayers rendered while facing Jerusalem.

But when most Jews rejected Muhammad's overtures, the Koran changed the prayer direction to Mecca, and Jerusalem lost importance for Muslims.

The Umayyad dynasty. Jerusalem regained stature a few decades later when rulers of the Umayyad dynasty sought ways to enhance the importance of its territories. One way was by building two monumental religious structures in Jerusalem—the Dome of the Rock in 691 and Al Aqsa Mosque in 715.

The Umayyads also did something tricky: The Koran states that God took Muhammad "by night from the sacred mosque in Mecca to the furthest (in Arabic, *al aqsa*) place of worship." When this passage was revealed (about 621), "furthest place of worship" was a turn of phrase, not a specific place. But decades later, after the

Umayyads built a mosque that they called Al Aqsa in Jerusalem, Muslims interpreted the passage about the "furthest place of worship" as a reference to Jerusalem. When the Umayyads fell in 750, however, Jerusalem lapsed into near obscurity.

The Crusades. The Crusader conquest of Jerusalem in 1099 evinced little Muslim reaction at first. Then, as a Muslim counter-Crusade developed, so did a whole literature extolling the virtues of Jerusalem. As a result, at about this time Jerusalem came to be seen as Islam's third-most holy city.

Then, safely back in Muslim hands in 1187, the city lapsed into its usual obscurity. The population declined; even the defensive walls fell.

The British conquest. Only when British troops reached Jerusalem in 1917 did Muslims reawaken to the city's importance. Palestinian leaders made Jerusalem a centerpiece of their campaign against Zionism.

When the Jordanians won the Old City in 1948, Muslims predictably lost interest again in Jerusalem. It reverted to a provincial backwater, deliberately degraded by the Jordanians in favor of Amman, their capital.

Jerusalem Means More to Jews Than to Muslims



CONTINUED ON PAGE 14

No Free Lunch at Moody



BY DR. THOMAS S. MCCALL, TH.D.

One of our contacts close to Moody Bible Institute has been carefully following developments there during the course of our series of articles about doctrinal problems at the school. Below are excerpts from his recent report.

The detailed information given in the May *Levitt Letter* prompted some of our readers to write to key Trustees of Moody whose names and addresses were listed in the June issue. The responses received by the readers indicate that the Trustees are stating that the objections raised in our newsletter are not true. To support this, the Trustees are distributing a copy of Moody's recent doctrinal clarification document that was finalized and released to its undergraduate faculty in May 2000. This document is being mailed out in an effort both to discredit our claims of doctrinal drift, and also to reassure supporters of the school.

Maintaining the financial base is probably of utmost concern to the Trustees. There have been recent disclosures of unexpected monetary shortfalls in Moody's annuities and trust arrangements, which led to the sudden dismissal of the school's chief financial officer earlier this year. This has resulted in austerity measures and belt tightening in a number of areas in the undergraduate division, including faculty privileges in the undergraduate dining room. The Trustees are apparently using the doctrinal clarification document to quash unsettling rumors about changes in doctrine that might further threaten cash flow.

However, there are many questions about the doctrinal clarification document itself. We have known of its existence, are aware of its history and the process behind it and are fully conversant with its content. The publication of this document, however, does not change the fact that, as reported in our May 2000 newsletter, there is a serious theological deterioration in the undergraduate division of Moody Bible Institute. Here are some of the questions that must be asked of the leaders of Moody.

FIRST, why was there a need for a clarification document at all? Moody Bible Institute's 1928 statement and the two policy statements on the modern tongues movement and feminism would appear to be all that was needed. The original statement emphasized the fundamentals of

Christianity and made specific emphasis on premillennial/pretribulational eschatology. When the professors were interviewed for their positions, weren't these issues discussed with them prior to their being hired?

SECOND, why did it take four years, from 1996 to 2000, of committee work to clarify the five original articles and two policy statements?

THIRD, why did President Stowell and his chief administrators allow the faculty to remove "Here We Stand" (printed in 1986 with Stowell's imprimatur in it explaining where Moody stands) from the school's publications? Actually, we know why. The faculty minutes show that one professor complained that he knew of at least half a dozen professors who would have to leave if "Here We Stand" was kept. Recently retired Dean of Education, Dr. Howard Whaley, then subsequently stated that the booklet was not official, and it was removed. Some now call the booklet, "Here We Stood."

FOURTH, why did Dean Whaley drastically reduce the initial 1999 clarification document from eight pages to eight short footnotes, a reduction in material of some 83%?! Again, we know why. When the faculty received its copy in March of 1999 and discussed its content in faculty meetings, the minutes reflect such a strong, negative reaction to the material that another year was needed to rework it. Appeal was even made from within the faculty to stop the process completely. The initial document from the subcommittees was too specific, reflected material found in "Here We Stand," was incompatible with the new doctrine of Progressive Dispensationalism and was thereby unacceptable to faculty members.

"Here We Stood."

FIFTH, why has Moody's administration allowed its faculty members to advocate egalitarianism/feminism in the classroom, in open forums, in written documents, and in the student newspaper, *Moody Student*? Our first-hand documentation since 1993 fully shows this to be a divisive problem. It violates the 1979 statement indicating that women should not have church pastoral roles.

SIXTH, a study done by the Faculty Concerns Committee (1996-1997) reported to faculty a number of theological views in faculty that troubled a "large number" of professors: anti-Messianic treatment of O.T. material, Progressive Dispensationalism, egalitarianism, charismatic issues, etc.

CONTINUED ON PAGE 14

Dear Brother Zola Levitt,

...Of course, it is a grave mistake that so many teachers at Christian institutions are unaware of the great significance of the happenings in Israel as they relate to the fulfillment of end-time prophecy! But it is to their own great loss! God will have His way, and He will contend for Israel and protect His people, no matter whether the United States, Great Britain, or any other or all countries withdraw their support from Israel or actively array themselves against her. Again, it is to their own destruction that they would fight God's clearly delineated will for His people. Pray that this blindness to the truth will be removed, by God's mercy! Bible prophecy makes it plain that, as with salvation, some will refuse, even though God has been stretching out His hand continually for many centuries to a disobedient and gainsaying people—not only the unfaithful Israelites of old, but many of all the peoples of the earth, from ages past and in our own time. How this must grieve our blessed Lord!

It disturbs me that you say there are three reasons for your ministry: "Israel, Israel, and Israel." Surely you know that the three reasons for any faith ministry are: the Father, the Son, and the Holy Spirit!

"Pray that this blindness to the truth will be removed..."

It is an honor to meet or to know (or to hear of) Jews today who have received the revelation that Jesus of Nazareth is their Messiah! I call you folks the "Twice Chosen." Please be encouraged, continue to sound the alarm, but rest in hope!

Your sister in Christ,
A.N.



Dear A.N.,

Sorry about the over-emphasis on Israel, but in a world where so few care about so crucial an issue, I might have overdone it.

—Zola

it to be at the end. It does seem like the whole world is burdening itself with the problem of Jerusalem (as if there really were a problem), and nobody can seem to solve the dilemma (whatever the dilemma is).

Come to Israel and see for yourself what I have been illustrating here.

As some of our pilgrims have said, "One trip over there is worth a lifetime of studying in church!" Our winter tour of Israel (**December 11-21**) will take you to Megiddo (where you can see the future battlefield of Armageddon), Mt. Carmel, Nazareth, the Western Wall, the Mt. of Olives, the Garden of Gethsemane, the Upper Room of the Last Supper, the Garden Tomb, Masada, and the Dead Sea. You will also see the beauty of the Golan Heights, see the original Dead Sea Scrolls, as well as the caves of Qumran where they were found. You will walk through the Old City of Jerusalem, learning the fascinating history of her various inhabitants through the ages, her conquerors and her true owners, God's Chosen People. You will visit the Holocaust museum, Yad Vashem, paying tribute to the more than six million Jews who lost their lives to the Nazis. Shop the marketplaces of Israel, eat hearty Israeli meals of the fruits and vegetables grown in the Holy Land where God promised He would "multiply the fruit of the tree, and the increase of the field" (Ez. 36:30). See the lush fields, groves, and flowers that are like jewels in the midst of the desert, and know that God's promise has been fulfilled.

You can choose to add an extension to Petra, the ancient city carved directly out of the red mountains of Jordan, on our **Grand Tour (December 11-25)**. Enjoy the best of both worlds—a pilgrimage to God's Chosen Land, worshipping our Lord in the Shepherds' Fields of Bethlehem on Christmas Eve, and Christmas Day at home with your family. Call Tony or Becky at 214-696-9760 during office hours for more information, or call 1-800-WONDERS any time for a full-color brochure.

We'll be filming our new series, "*The Rabbi's Friends*," during this tour. We'll reacquaint you with the folks our Messiah loved and taught: the common man and the professional man, children, His friends of Bethany, and yes, Judas Iscariot. I hope you'll join us.

And, *Sha'alu Shalom Yerushalayim*. Pray for the peace of Jerusalem.

Your messenger,

Taking out a bank loan, subscribing to telephone service, or registering a postal package required a trip to Amman. Jordanian radio transmitted the Friday sermon not from Al Aqsa but from a minor mosque in Amman. Jerusalem also fell off the Arab diplomatic map: The PLO covenant of 1964 did not mention it. No Arab leader (other than King Hussein, and he rarely visited there.

The Israeli conquest. When Israel captured the city in June 1967, Muslim interest in Jerusalem again surged. The 1968 PLO covenant mentioned Jerusalem by name. Revolutionary Iran created a Jerusalem Day and placed the city on bank notes. Money flooded into the city to build it up.

Thus have politics, more than religious sentiments, driven Muslim interest in Jerusalem through history.



NO FREE LUNCH... CONT. FROM PG. 12

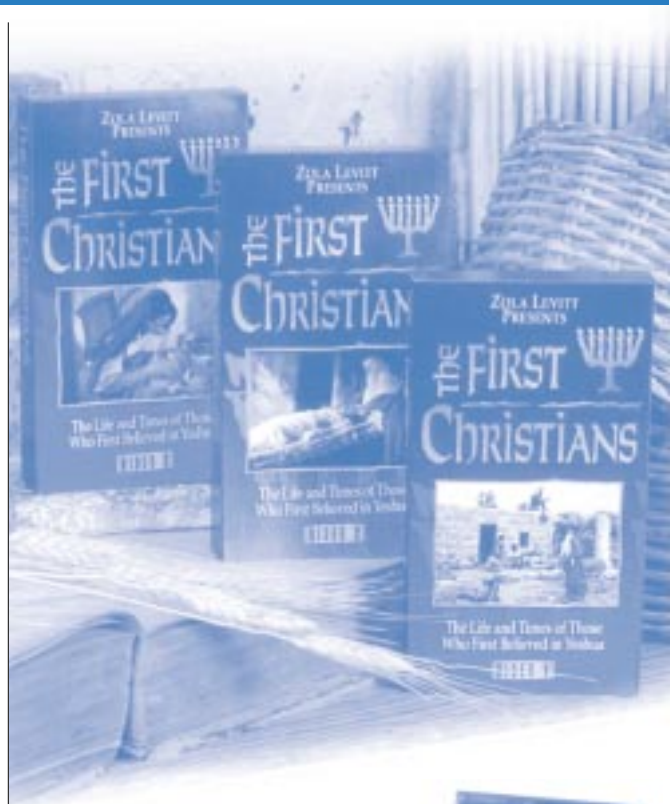
Question: Why did the Academic Dean dismiss these reports and downplay them as non-policy items? A recent twist is the presence of professors who prefer to use the word "myth" to discuss O.T. material, especially early Genesis data. This confusion recently manifested itself in students in a senior colloquium. When asked what they thought about the Creation material, they responded that they had been taught that it was myth: non-verifiable, non-historical, non-factual. Amazing!

SEVENTH, and finally, why has the administration allowed the faculty to change an important requirement for graduation? Prior to 1998, students had to "sign off" on the 1928 doctrinal statement. In 1998, faculty debated and moved to a blander "historic Christian faith," thereby eliminating some of Moody's unique dispensational elements as a requirement for seniors to graduate. In March 1999, Dean Whaley stated in a faculty meeting that there is coming a time when the Institute may have to graduate students who do not conform to the doctrinal statement. Why? What has changed?

Despite the protestations of Moody's Trustees, our claims in our newsletters about Moody are true. They can be supported by detailed documentation. Continue to pray that God would open the eyes of their leadership.

We had stated previously that God's hand will be withdrawn from schools that teach bad doctrine. I was not surprised to hear of Moody's problems, financial and otherwise.

—Zola



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The Life and Times of Those Who First Believed in Jesus

Produced on location in Israel, this ten-program series explores the background of the customs and manners of Jesus' day, unearthing the Jewish roots of Christianity. God chose this one people to speak to all humanity for all time. This series seeks to better understand the people with whom He chose to reside on earth. (Please see second letter on page 8.)

The programs' topics range from Birth, The Home, Livelihood, The Family, Agriculture, Government, the Messiah, Religion and Death. There is no way to describe how the realities of this historical account are tied, in inspired, anointed ways, with the covenants, redemption, the Biblical feasts and the Lord's parables. You will never be able to become one of the first Christians, but nothing will prepare you for so intimately experiencing vital parts of lives of those who first believed in Yeshua, in the era of His victory over death. The tenth program is an unparalleled music video. Please see page 15 to order the video, music tape and transcript.



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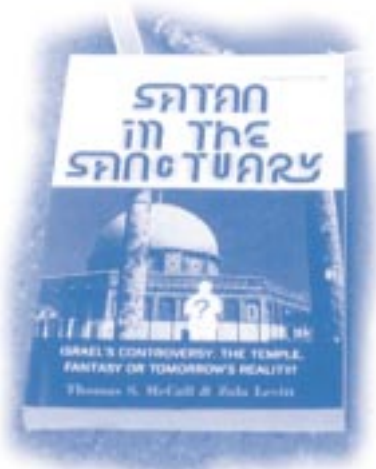
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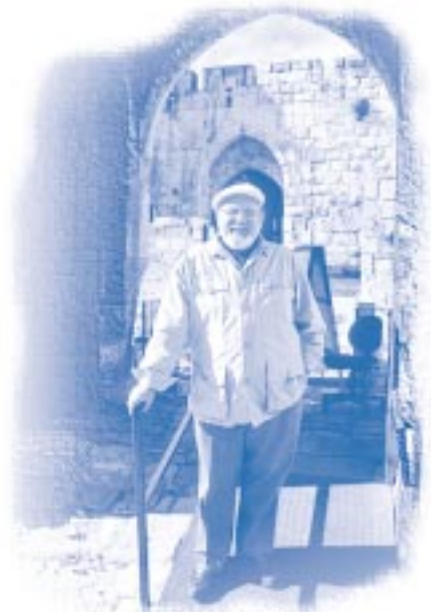
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