

# LEVITT LETTER



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

November 1992

Volume 14, Number 11

## "The Churches' Anti-Israel Crusade"

from *The Jerusalem Post*

*This article appeared on October 4 while we were on tour. We were shocked by it so we contacted the newspaper and interviewed both the author, David Bar-Illan, and the publisher, Yehuda Levi. The interview can be seen by our viewers as part of our upcoming series, "Israel: By Divine Right."*

**I**t is hardly surprising that Jerusalem's Anglican Bishop Samir Katify has decided to cosponsor, with a world Islamic organization, a conference on the situation of Christians in this county. The move is consistent with the local churches' growing involvement in the political drive for a Palestinian state.

Indeed, to expect church leaders in Israel and the administered territories to tend to their flocks and stay out of politics may be unrealistic. They are, after all, as vulnerable as lesser mortals to terrorist pressures. But it is a pity that just as the Vatican seems to be abandoning — albeit timidly and slowly — its fierce refusal to recognize Israel, these church leaders are joining in Yasser Arafat's campaign to form a Moslem-Christian front against Israel.

**The campaign began when the PLO set out to "Palestinize" Jesus.**

The campaign began a decade or so ago, when the PLO embarked on an attempt to "de-Judaize" Jesus

and "Palestinize" him. Palestinian Arab Christians like Hanan Ashrawi have made the absurd claim that they can trace their ancestry to the first Christians, even though there were no Arabs in the area until the Moslem conquest in the seventh century. Yasser Arafat has described the Apostle Peter as "a Palestinian who defied Rome." And a Jordanian TV production earlier this year blamed the Jews for murdering Jesus, "the Palestinian prophet."

Instead of protesting this ludicrous rewriting of history, some in the Christian Arab clergy — including Latin Patriarch Michel Sabah and Riah Assal from Nazareth as well as Kafity and Ateek — appear regularly in the foreign media as PLO propagandists.

It was to Katify's superior, Archbishop of Canterbury George Carey, that Arafat appealed last year to help prevent the "Judaization" of Jerusalem. Otherwise, warned Arafat, Israel would convert the holy places into "museum-type tourist attractions." Soon after, during a trip to Israel, Carey obligingly repeated the

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## “The Churches’ Anti-Israel Crusade”

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warning. “The Christian population of the Holy Land could disappear within 15 years,” he said, “turning Jerusalem and Bethlehem into little more than Walt Disney theme parks for Christian pilgrims.”

Blaming Israel for the Christian exodus, Katify never mentions that the Christian emigration from Jerusalem and the administered territories began when these areas were under Jordanian rule. That it has continued after 1967 is due to Arab terrorism and harassment.

### Islamization of the Christian Quarter

The facts are plain enough. After 1948 the Jordanian administration initiated a process of Islamization of the Christian Quarter in the Old City. This included a ban on Christian purchase of real estate, strict control of charitable and educational institutions, compulsory closure of schools on Moslem holy days, a curriculum of Moslem teachings, and the building of mosques next to churches to prevent Christian expansion.

## Pilgrims Map Of The Holy Land



**A very special map of modern Israel, which also provides sites of biblical importance. Scriptures are given right on the map so that the reader can locate the cities and towns of biblical significance. Hours of spiritual pleasure. Imported from Israel. Available on page 11.**

Since 1967, Christian religious sites and cemeteries have been desecrated by Palestinian Arabs. Slogans like “Islam will win” and “First the Saturday People then the Sunday People” have been painted on walls, and PLO flags draped over crosses. Two years ago a PLO flag was painted on one of the domes of the Church of the Holy Sepulcher.

That the churches have pointed an accusing finger at Israel rather than at the PLO and the Islamic fanatics is another sign of consistency. When dealing with the Arab world the pronouncements of the leading churches are clearly affected more by political considerations than morality. During the Gulf crisis, for example, the Pope spoke out 38 times against the war, calling the anti-Saddam Hussein effort “a threat to humanity,” and offering his prayers for Iraq.

Monsignor Henry Teisier, president of the North African Conference of Catholic Bishops, said at the time: “We Christians of the Arab nations...rejoiced while listening to the pope. We found in his words confirmation that there is no identification between Christianity and the Western world.”

Not only the Vatican identifies with “non-Western” forces. Some of the churches represented in Jerusalem seem closest to the regions’ darkest forces. None of these churches ever raised its voice to protest the mistreatment of Christians in Egypt, the massacres of Christians in Lebanon or the annihilation of Christians in the Sudan.

Ironically, what has triggered the current effort to convene an anti-Israel conference on the fate of Christians under Israeli rule is the fear that the Vatican will establish diplomatic relations with Israel. Together with the Jerusalem Mufti, the heads of the Catholic, Greek Catholic and Anglican churches have demanded that the Vatican raise “Palestinian rights” and the question of Jerusalem (which they call the State of Palestine’s capital) when the Vatican delegation arrives to discuss recognition with the Israeli government.

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## “Well Done, Thou Good and Faithful Servant...”

*The following letter was received following Zola's recent Three Feasts of Israel Tour.*

Dearest Steve — The Pilgrims' Shepherd:

Gracie and I are so hyped-up about our journey to the Holy Lands that we couldn't let this experience fade away without re-flecting on our pleasure and fortune to have shared it with you.

It was an intense and emotional experience, and we were ready to return home, but no sooner had our welcoming greetings ended, than we began reliving all those wonderful memories. We are thoroughly enjoying the Israel video tape and music CD that we bought from David, our bus driver, and picture postcards. Together with a photo album that we put together from the street vendor's postcards, we have the beginnings of an excellent database for immediate memory recall of most events.

Visiting, seeing, touching (and tasting) the wonderful and eloquent historic remnant reminders of our Jewish roots in Israel was necessary for Gracie and me — but without your insightful teachings, it would not have

been sufficient. You supplied the sufficiency by your in-situ time-warped recall and characterization of Christ's, Paul's and John's ministries. When you taught to us at Mars Hill in Athens, the Bema in Corinth, etc., I closed my eyes and all I heard was St. Paul, praising Jesus and exhorting the Jews to His cause.

We will never forget your friendship, companionship and stewardship — I thoughtfully recall that you wanted to know us each by name. Nor will I ever forget your personal prayers and the power of your healing hands as you baptized me in the River Jordan, as you appealed, on my

behalf, to our Lord Jesus to heal my cancer.

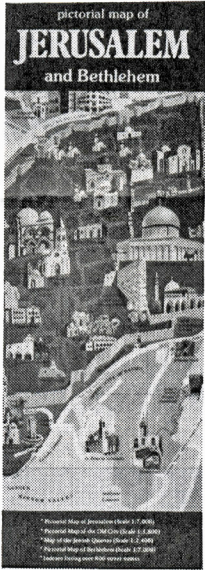
Gracie and I hope that our paths may come together again. Until then we will ask our Lord to continue to be gracious and loving to you, your loved ones, and to your ministry.

God bless You,

Lou and Grace D. D.

### Map of Jerusalem

***The most important city map in the world!  
A marvelous and complete display with over 1,000 names of streets, neighborhoods, etc., with color pictures, churches, biblical sites and all the rest, beautifully presented.  
Imported from Israel.  
See page 11 to order.***







# ZOLA'S BULLETIN BOARD



## A 13-Year Veteran



Bonnie Crysel has been with us since our ministry's infancy. She was processing our incoming mail years before we even thought about buying a computer! Bonnie's mother, husband and son could use your prayers now regarding their health. If you have any questions about our ministry's growth, Bonnie has witnessed it all!

## Tax Deductible Videos to Church!

If you're looking for a way to help your church and earn an extra tax deduction, ask whether your church library would appreciate being able to lend out our videotapes. You can write off the value of teaching materials given to your church and use the savings to add to your personal library.

## Christmas In Bethlehem

It's not too late to sign up for the Christmas Tour, December 14-22, -29, but you need to call Karen immediately at (214) 690-1876.

## Airing Updates

The New Inspirational Network (INSP) will continue airing our program on Tuesday evenings at 11:00 Eastern Time. On Fridays, however, you can now tune us in at 10:00 PM Eastern.

And ...

In Thornville, OH on WSFJ-51 on Saturdays at 9:30 PM  
 In Chicago, IL on WCFC-38 on Mondays at 8:30 PM and  
 " " " Tuesdays at 10:00 AM

## The Symbol of Anarchy

The bright pink capital "A" spray painted on our ministry station wagon a couple of months ago appears to represent the abolition of all law. Initially, those into "Punk" music used this symbol, but it is now widely used by heavy metal followers. We will probably be able to remove the symbol, but hurry back, Lord!



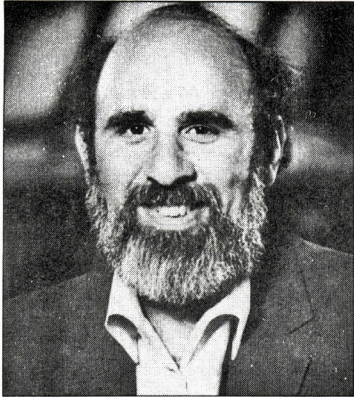
## A Graduation Commencement

Pastor Jay Dennis delivered a most inspirational message at the funeral of one of our employee's parents. He emphasized the joy of a Christian funeral which commemorates the entry of another soul into heaven. He added the bittersweet comment, "Heaven's new arrival certainly misses you, but he's with Jesus and might even say, 'Wish you were here!'"

If you would like a photocopy of Pastor Dennis's message, please send us a self-addressed, stamped envelope with "Pastor Dennis" written on the flap.



## A NOTE FROM ZOLA



Dear Friends:

This is post-production time and I'd like to thank you for your kind support and patience while we were filming. Be sure to view our new television series, "*Israel: By Divine Right*," which will premier on November 14 on CBN, The Family Channel. The programs will begin airing at future dates on the other networks. A line-up of programs follows.

1. "*To Your People, Forever*" — the introduction to the series, taped at Mt. Gerizim overlooking old Shechem. Dr. Tom McCall and I begin the program with a discussion of the everlasting covenant between Abraham and God. We talk with a Rabbi about land grants and covenants.
2. *Isaac, A Favorite Son* — filmed inside a Bedouin tent near the Dead Sea. We answer several questions such as: Who are the Arabs...the Palestinians? Where did they come from?
3. "*Jacob Have I Loved*" — Bethel is the segment location of this familiar account of Jacob's encounter with the angel (Gen. 28:11-22 and 35:9-14). Ambassador Moshe Erell speaks about Israel's historic "right to the land."
4. *Exodus: Then and Now* — From a rooftop in Jerusalem, Dr. McCall and I review the Passover and discuss how God reminded the children of Israel of the Land Covenant. See the ship *Exodus III* arrive in the Haifa harbor from Odessa. Russian and Ethiopian immigrants speak to us about "coming home" to their land.
5. *The Battle for Jericho* — describes the time in history when the children of Israel entered the Promised Land (Deut. 1:8, 3:27-28, 9:3-5.) This program, filmed in Jericho, includes an interview with former United Nations Ambassador, Jeane Kirkpatrick. She expresses her admiration for Israel's ability to protect itself.
6. "*O Jerusalem, Jerusalem*" — The Mount of Olives and the Temple mount provide a wonderful backdrop for our review of the Scriptures. We discuss Jerusalem's importance to the Lord while He was on earth *and* when he returns in triumph. We talk about the future temple and preparations being made for it.
7. *A Nation: Born In A Day* — features the history of the State of Israel. We explain how God has intervened in major wars, expanded borders and made the desert bloom. From Independence Hall, we talk about great Jewish leaders. We include interviews of Benjamin Begin, the son of former Prime Minister Menachem Begin and member of the Likud party and Abraham Berg of the Labor Party in this segment.
8. *The Regathering* — addresses the following questions: What is Zionism and why should Christians support Israel? Where should Palestinians live, if not on the West Bank? What is Israel's future? Filming in a West Bank settlement, we speak with several

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## A NOTE FROM ZOLA

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Palestinians living there and Jan van der Hoeven, Director of the Christian Embassy.

9. *The Reverend Speaks* — Jan van der Hoeven speaks of God's gift of Israel to the Jews and the present injustices. The segment was filmed in Jerusalem.
10. *Music from Israel: By Divine Right!* — From the powerful opening theme to the plaintive Song of Abraham, this music perfectly accompanies an inspiring series of programs. Beautiful scenes of Israel provide stirring backdrops to these fully orchestrated spiritual songs.

Please know that I very much appreciate your reliable support. This series has been particularly costly, but I think you will see that the extra expenses are justified. Truly we will be bringing you some very fine programming. May I ask that you continue your generosity at this time as we post-produce this series of programs. God bless.

Your messenger,

## Zola's Tours To the Holy Land

**Let Zola show you the wonders of the Holy Land as no one else can. Tours are usually planned for the early Spring and Summer and for the Fall Feast of Tabernacles. Call Travel Experience International at (214) 690-1876 or 1-800-WONDERS to receive your free tour brochure.**

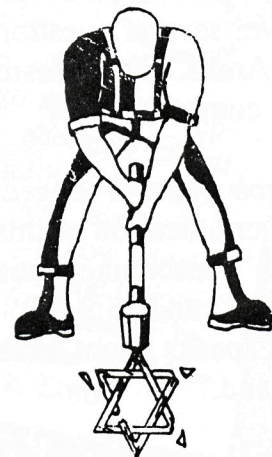
### “The Churches’ Anti-Israel Crusade”

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This blatantly political intervention in Israel's affairs elicited a sharp rebuke from Uri Mor, director of the Christian Communities department in the Religious Affairs Ministry. But rebuke is not enough. The government must prepare for yet another blitz of slanders. The hostility of these church leaders for Israel seems matched by their pro-PLO zeal and their ability to find gullible listeners abroad.

## “And ye shall be hated of all nations...”

One of our viewers from Tennessee reported that this picture was stuck onto the driver's side window of her car. She believes the man sledge-hammering a Star of David was a reaction to her *Pray for the Peace of Jerusalem* bumper sticker but writes, “I could care less — my savior who died for me was a Jew... my bumper sticker stays on!” (Matt. 5:11.)





# A Look at The Book

By Steve Ger

## THE VIEW FROM MARS HILL

I have just returned from our latest tour to Greece. Our group followed in the footsteps of the Apostle Paul, and I had the exciting privilege of teaching Paul's words in the locations he chose to speak them. This was a profound spiritual and educational experience for me, for in preparing each day's lesson — whether in Athens, Corinth or Ephesus — I was able to focus on dynamic patterns in Paul's ministry. Upon examination, Paul's exploits in Greece and Asia Minor as recorded in Acts 9-20 yield a wealth of information about his particular missionary strategies. Paul's example provides a paradigm against which all missionary and evangelistic ministries, including Zola Levitt Ministries, must eventually be compared.

One major quality which characterizes Paul throughout the book of Acts is his boldness in proclaiming the gospel. Wherever Paul was and in whatever environment, he preached the good news, "speaking boldly in the name of the Lord" (Acts 13:46; 14:3; 15:26; 16:37; 19:8).

On one occasion, at Lystra, Paul was so bold that even after he had been stoned, dragged outside the city and left for dead, he was still undeterred in proclaiming his message. Following a brief respite to collect himself, Paul marched straight back to the people who, hours earlier, had come so close to ending his life. Like the Terminator or the Energizer bunny, Paul kept going! Luke doesn't elaborate in the text, but one must marvel at the sheer audacity of the apostle. He knew well the danger but also knew the psychological effect that seeing his very-much-alive body would have on the superstitious pagans who believed him dead. Then, like a master showman who leaves the crowd wanting more, Paul left town the very next day (Acts 14:20).

Paul's example — a paradigm against which all ministries must be compared.

Certainly there is much to be admired and imitated in Paul's bold example. However, with boldness like that of Paul's comes hasty escapes, and he had his fair share (Acts 9:25,30; 13:51; 14:6). Whether it was fleeing by night via basket or other mode, Paul often had to escape quickly or change his plans. He was usually running from his fellow Jews who were offended at his unashamed proclamation of the Jewish Messiah. This resulted in the mobilization of the gospel throughout the Gentile world because every time Paul got "run out of" one town he delivered his message to the next. His first stop upon arrival in a new town, however, invariably was the local synagogue.

Time and again, Luke records Paul's normal habit of first taking the gospel to the Jewish communities of whatever cities he visited. Although Paul was the "Apostle to the Gentiles" he showed a clear priority to visit the synagogue and spend time first witnessing to his own people (Rom.1:16). It was only after preaching and presenting the word to the Jews and the God-fearing Gentiles who worshipped with them that Paul would take his message to the marketplace (13:14,46; 14:1; 17:2; 18:5).

I had an opportunity to employ this technique firsthand on the Greek island of Rhodes. Our group was visiting the one remaining synagogue and its elderly caretaker, Lucia. A survivor of Aushwitz, Lucia and a few others are all who are left of a once thriving Jewish community of 6,000 people. While we were learning the history of the synagogue and the Jews of Rhodes, an Australian couple wandered in to listen. As we were leaving, the Australian tourists approached me, identified themselves as Jews and asked me why our group (obviously Gentiles) was interested in Jewish history and worship. I told them it was because they served the Jewish Messiah, and explained to the couple why I, a Jew, believed in



Jesus. The couple did not come to the Lord that day but I praised God for the opportunity to really follow in Paul's footsteps. Who knows how many centuries it may have been since a Jewish believer shared the good news with other Jews in a Rhodes synagogue? Perhaps not since the days of the early church!

With the decimation the Nazis wrought in Greece even upon the peaceful island of Rhodes, it is sometimes hard to remember there were once large, thriving Jewish communities throughout the country. Yet the book of Acts records Paul's visits to the major Jewish outposts in each city in which he ministered. By using this technique of going to the Jewish people first, he was not only obeying the Lord's strategic directive (Acts 1:8) but was establishing a base of operation for the spreading of the gospel among people who were already educated in the basics of that message.

Christianity was not a new or novel idea to these people. It was only an expansion of their Jewish belief system. Most of them had been expecting the Messiah; Paul merely delivered to these people the latest news from Jerusalem concerning Him.

This missionary strategy meant that no matter where Paul traveled, he had only to build upon a preexistent knowledge and expectation. Thus, even before Paul witnessed to the Gentile population he had already established a core of Jewish believers who were well educated in all but the crucial new revelation of Messiah's advent. That this enhanced Paul's undertaking is crystal clear.

Unlike Paul, today's missionaries must often take the good news to people who hold no expectation of the Messiah and have no education concerning the Lord at all. Unfortunately, missionaries in many parts of the world have to start from "square one", i.e., the general revelation of God through His creation (Rom. 1:20). However, in so much as there is a community of people who are "culturally near" to Christianity in any given mission field, they should be given priority. By adopting this strategy of first reaching and establishing a core group of "those who are near," we have an enabling

base from which to reach "those who are far away" (Eph. 2:13).

One related key pattern in Paul's mission strategy should not be overlooked — he was a master at adapting his message to his particular audience. Almost two thousand years ago, this Judean rabbi evidenced an excellent grasp of modern communication theory (which is really no surprise — the principles of communication have changed little since the days of the great Greek rhetoricians.) By "becoming all things to all men" (1 Cor. 9:22), Paul was able to fashion dynamic messages specifically suited for particular audiences. This "audience analysis" allowed Paul to speak to the people on a level which they could comprehend, by starting at a point of common ground between him and the people.

Although the focus of the apostle's preaching was always "Jesus Christ and Him crucified", Paul often needed to build a bridge of understanding between himself and his listeners. There was a large cultural gap between Paul and the Greeks that had to be bridged before the message of the cross could be preached. In the case of the Jewish audiences Paul addressed, common ground was already established through culture and religious upbringing. Those in the synagogues knew very well what Paul preached and either accepted or rejected it. Paul reasoned with them from their mutual authoritative text, the Old Testament, and challenged them to see if his message could be substantiated from the law and the prophets. Many, like the Bereans, accepted that challenge (Acts 17:11).

There is no clearer example of Paul's cultural bridge building than is found in Acts 17:16-31 when the ambassador of the Jewish Messiah came face to face with the philosophers of Athens. Paul entered Athens following another narrow escape, this time from Berea. While he waited for his companions, Timothy and Silas, to meet him, Paul toured the city. Having just returned from this magnificent city, I can personally attest that even two thousand years later, there is a great deal for the traveler to see — the glory of the Acropolis, the gleaming marble everywhere, the towering monuments, the university.



Although Athens had long since reached its zenith of power, it was still the center of intellectual thought in Paul's day, the quintessential "center of culture".

As Paul wandered the marble streets, one thing that most certainly disturbed him was the abundance of temples dedicated to the Greek gods. Just as in Dallas, where there's a church on every street corner, there were temples everywhere in Athens. The streets were lined with statues of the gods — at that time, Greek sculpture was typically nude. One can imagine the culture shock this devout rabbi experienced as he made his way about the city. The Athenians even had an altar dedicated "to an *unknown* god", just in case they left out a god! Even a cosmopolitan world traveler like Paul might have had his senses overwhelmed by this "religious" culture. After all, the prohibitions against idolatry and creating images were ingrained on every Jew's mind from childhood. How could the citizens of this most idolatrous city understand the good news of the Jewish Messiah?

As a matter of fact, at first the Athenians did misunderstand the good news. After preaching to the Jews and the God-fearing Gentiles in the synagogue, Paul took his message to the Gentiles in the marketplace, a forum for new ideas and philosophies. However, the Athenians initially believed that Paul was preaching about two new gods, "Jesus" and "resurrection"! Wanting to hear more of these "novel gods," the Athenians invited Paul to further explain on Mars Hill. This craggy hill of solid rock in the shadow of the Acropolis and the Temple of Athena was the central platform for the discussion of religion and morals in Athens. How did Paul build a cultural bridge of understanding between himself and the Athenians to make his message clear?

First, Paul began with the understanding of God as held by his audience. He knew that even without knowledge of God through the Bible, many have knowledge of Him through creation. Step one was to recognize that the Athenians were a very "religious" people (Acts 17:22). Step two was to

connect their altar "to an unknown god." Step three, with the Temple of Athena looming high above, was to teach that God does not live in temples made of hands (17:24). Step four was to quote their own Greek philosophers who taught that people are the children of God (17:28). Step five was to explain that since people are God's creation, God can't be a statue or idol created by a man (17:29). His conclusion was that the one God now demands worship from all men and has appointed a man whom He has resurrected from the dead to judge the earth (17:31).

Paul adapted his message on Mars Hill to his listeners and made the gospel, which was previously incomprehensible to the Greeks, culturally relevant. He did this in each situation to whomever he was addressing, without compromising either the integrity of the particular culture or the integrity of the gospel. In other words, he did not cram the whole of Judaism down Greek throats nor distort the gospel to accommodate their paganism. This is an excellent strategy for us to follow in different cultures today — we must not dilute the gospel message, yet we have the freedom to present it in other ways than in a white, middle-class American package.

So, how was Paul's view from Mars Hill? I got to find out for myself. An interesting thing happened as I taught this passage on that rocky Athenian hill. I was standing a little way up on the hill in the shadow of the Acropolis addressing our group. As I preached Paul's sermon, I looked down and I saw our group growing. Little by little, other tourists coming to see this historic spot were stopping to hear a message first proclaimed there almost two thousand years ago. As more people joined the group, I grew more excited at the privilege of preaching the good news to the crowd below. I realized that today the Acropolis, the Temple of Athena and Mars Hill visited by tourists are in ruins; the ancient gods are barely remembered. Instead, the "unknown God" is known throughout the Western world as is His appointed Judge. I know what the view from Mars Hill is like — praise God; it's awesome.



## *"Mine Eyes Have Seen — Zola's After Christmas Musical"*

*And, behold, there was a man in Jerusalem, whose name was Simeon ... and it was revealed unto him by the Holy Spirit that he should not see death before he had seen the Lord's Messiah (Luke 2:25-26).*



In this musical presentation, Zola, our narrator, tells the story of Simeon, the first of all believers in the Messiah to wait to see Him face to face. This longsuffering servant finally did see Him when He was brought to the Temple in Jerusalem, hence, "*Zola's After Christmas Musical.*"

It had been a long wait for the faithful Simeon, but finally he can sing, *Mine Eyes Have Seen*. Simeon and Anna had heard stories of the coming event. Imagine! Mary had actually been visited by an angel, and she questions the Lord with the moving entreaty *Is It So?*

Joseph, her husband, is given heavenly advice by an angel in a dream, who sings the spirited *Joseph! Joseph!* Mary praises the Lord in a magnificent poem known as the *Magnificat*.

In Bethlehem, everyone wants to know about the miraculous heavenly light that led the Wise Men to the Messiah. They ask, *Did You See A Star?* And Anna and Simeon rave all over Jerusalem about the *Mechiah*, that wonderful happening, that blessed event.

The Hebrew prophets told of the Messiah to come, the Holy One of Israel who would be born of a virgin. A chorus of townspeople sing *Bethlehem*, a stirring tribute to the little town in which He was born.

Simeon's prayer to live to see the appearance of the Messiah had finally been answered. The entire company joins in singing the *Finale*, celebrating with Simeon and Anna the arrival of the King of Kings.

\* \* \* \* \*

This beautifully staged half-hour oratorio will have you singing along with Simeon and Anna about the arrival of the King of Kings, the Holy One of Israel. Don't be fooled by the title! This is magnificent music to be enjoyed throughout the year. **Starring Zola's first grandson as the infant Jesus!** Please see page 11 to order the audio and video tapes.



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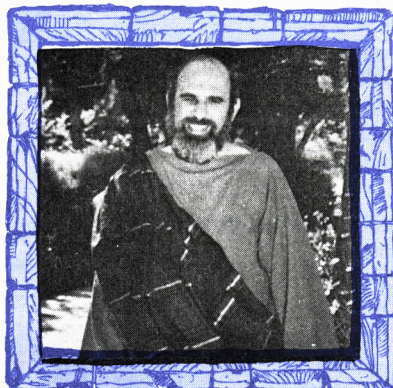
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November 1992

## HEBREW LESSON

It is a *mitzvah* to recite *Hamotsi* at every meal. The Hebrew text is:

בָּרַךְ אֱתָהּ אֲתָהּ אֱתָהּ אֱתָהּ אֱתָהּ  
עֲלֵה לֶחֶם מִן הָאָרֶץ

Ba-ruch' a-ta', A-do-nai' E-lo-hei'-nu,  
me'-lech ha-o-lam', ha-mo'-tsi le-chem'  
min ba-a'-rets.

Blessed is the Lord our God, Ruler of the  
universe, Who causes bread to come forth  
from the earth.

## A Child Is Born

Zola discovered, quite by accident, an amazing series of biblical "coincidences." It seems that every one of us, as we develop in the womb, follows the schedule of the seven feasts of Israel that God gave to Moses on Mount Sinai. This half-hour program illustrates the surprising similarities of these two chains of events, each established by God according to His purpose. Please order from page 11.

