

3RD QUARTER 2018



JEWISH VOICE TODAY MAGAZINE



JERUSALEM: ISRAEL'S ETERNAL CAPITAL

From Tel Aviv to Jerusalem

Aligning the U.S. with
God's Will and Word

PLUS, How Current Events
Signal Messiah's Return



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SHALOM



Dear Partner in Ministry,

Shalom!

Welcome to this 3rd Quarter 2018 edition of *Jewish Voice Today* – the magazine of Jewish Voice Ministries International.

An important principle on which the ministry of Jewish Voice is built is the belief that God is active in the world today, fulfilling His promises of restoration and redemption. We believe current events – especially related to the Jewish people and the State of Israel – are filled with signs of just how God is at work.

In this issue of *Jewish Voice Today*, you can read about some examples of this great truth.

You'll learn why moving the U.S. Embassy in Israel from Tel Aviv to Jerusalem is much more than a political issue, reflecting an important step in aligning the U.S. with God's will and Word.

We also discuss how other current events point toward fulfillment of God's promises and serve as signs that we are coming ever closer to the return of Yeshua HaMashiach – Jesus the Messiah.

Also in this issue, we share what it's like for a Jewish follower of Yeshua, or Messianic Jew, to live in Israel today – and how and why all of us should be concerned for and pray for Jerusalem and Israel.

Please enjoy these articles. And, as you do, remember to pray for the Jewish people, for the ever-growing Jewish community of Believers and for the work of Jewish Voice as we seek to minister to Jewish people wherever they may be found around the world.

May God richly bless you!

To the Jew first and also to the Nations,


Jonathan Bernis



The U.S. Embassy in Tel Aviv has officially been moved to Jerusalem, Israel's historic and rightful capital.

MOVING THE EMBASSY IS THE RIGHT THING TO DO

BY RABBI JONATHAN BERNIS



FROM THE FIRST ANNOUNCEMENT THAT THE U.S. EMBASSY IN ISRAEL WOULD MOVE TO JERUSALEM, I HAVE COMMENDED DONALD TRUMP FOR DOING WHAT PAST PRESIDENTS PROMISED BUT NEVER DELIVERED: **RECOGNIZING JERUSALEM AS THE CAPITAL OF ISRAEL.**

Moving our embassy from Tel Aviv to Jerusalem is just a natural outgrowth of that recognition. In fact, many Americans initially expressed confusion at this news; they couldn't imagine why anyone would think Jerusalem was not the capital of Israel.

And why should anyone think otherwise? The national Legislature, the Knesset, meets there. A resolution passed by the U.S. Congress last year recognizes Jerusalem as the Israeli capital. And would it surprise you to know that the platforms of both major U.S. political parties – Democrat and Republican – state that Jerusalem is the capital of Israel?

So President Trump's decision to move the U.S. Embassy in Israel from Tel Aviv to Jerusalem is the right thing to do and really shouldn't be controversial at all. We made a decision as a country to recognize Jerusalem as the capital of Israel and to move our embassy there way back in 1995.

So why wasn't the embassy already in Jerusalem? Because each President has signed a delay order every six months stopping the move.

Expect A Blessing

So truly, it wasn't President Trump who decided to move the embassy. That decision was made more than two decades ago. The difference is really what Trump didn't do: He decided not to authorize the delay any longer. So the embassy move is happening, first to a temporary location, which occurred in May,



People gathered outside the U.S Embassy to protest against U.S. President Donald Trump's recognition of Jerusalem as Israel's capital. Photo credit: shutterstock.com

and soon, to a permanent one. And I believe it will result in unprecedented blessing for our nation.

Why would this action bless the United States? Because, in the Bible, God said *"I will bless those that bless Israel"* (Genesis 12:3). History has demonstrated that this decree is just as true today as it was when first promised some 4,000 years ago. The Amelekites, Jebusites, Canaanites – all the "ites" of history who persecuted Israel – have vanished. Only the Israelites remain. America has experienced the unprecedented blessings of God during our nearly quarter-millennia history, in part because of our treatment of the Jewish people. The Lord warns that anyone who touches her will be punished (see Zechariah 2:8-9).

As Believers, we must look at Israel through God's eyes and understand that He gave the Land of Israel to the Jewish people as an "eternal possession." It is not the U.N. but Scripture that determines who the Land belongs to. God in His sovereignty gave this Land to the descendants of Abraham, Isaac and Jacob. Who are we to question His decision? While we don't condone all that Israel does, we must understand that this is an unconditional promise in God's Word.

Moving our embassy is a concrete and irrefutable statement that we support Jerusalem as the capital of Israel. This, by extension, reiterates Israel's right to exist – something her Middle East neighbors will not yet acknowledge – and states loudly that the U.S. stands

with Israel. And standing with Israel and the Jewish people is a central part of our mission at Jewish Voice.

Surprising Opposition

The Jewish State of Israel is celebrating its 70th anniversary this year.

But those seven decades have been a long struggle from day one. Surrounded by enemies dedicated to its destruction, Israel has miraculously survived against all odds. Most recently, the opposition to Israel has come from a place we have sadly grown to expect: the United Nations (U.N.).

While supposedly dedicated to equal treatment of all countries, the U.N. has shown shocking bias against Israel. Time and again, the U.N. has demonstrated outright anti-Semitism, going to ridiculous lengths to pass resolutions that criticize, isolate and punish Israel. In just the past few years, the U.N. has declared Israel to be tantamount to an apartheid state, asserting that it is:

- The world's only violator of women's rights and mental, physical and environmental health
- The cause of Palestinian acts of terror, which, on the other hand, were declared to be a natural response to Israel's presence, and
- The reason Palestinian men beat their wives

Perhaps most ludicrous of all, the U.N. adopted a resolution denying that Israel has any historic claim to Jerusalem's Temple Mount or any other Jewish holy sites in the region. The UNESCO resolution instead defined all sites in the Holy Land strictly in Islamic terms and with only Arabic names, effectively declaring that neither Jews nor Christians have any connection to these holy sites.

And now, in its latest anti-Israel and anti-Semitic move, the U.N. passed a draft resolution just this past December that declares it illegal for Israel to declare Jerusalem as its capital city.

It was President Trump's declaration that the U.S. will move its embassy to Jerusalem that prompted this



Road towards the new U.S. Embassy in Jerusalem, adorned with American and Israeli flags
Photo credit: shutterstock.com

resolution, which in turn, was vetoed in the Security Council by a single vote – that of the United States – but such a veto by any member is all it takes to kill a resolution.

Resolutions aside, the reality is extremely well documented by both the Bible and secular historians:

- Jerusalem was established as the capital of Israel by King David 3,000 years ago, which is clearly affirmed in Scripture
- Modern Israel formally declared Jerusalem its capital in 1980. No other country in the world faces opposition to the location of its own capital city
- Although under Islamic control until 1967, the holy sites in Israel were not accessible to non-Muslims. Under Jewish control during the subsequent 50 years, all sites have been open to all people. The only exception is the Temple Mount, the holiest of all sites to Jewish people. That site is still restricted to Muslims

The Backstory

So, if a law was passed to move our embassy to the true capital of Israel back at the close of the 20th century, why haven't subsequent presidents taken action before this? Here's the background:

The United States Congress in 1995 overwhelmingly passed the Jerusalem Embassy Act, which recognized Jerusalem as the capital of Israel and called for the U.S. to move its embassy there by

May 31, 1999. But presidents from that time until now – Bill Clinton, George W. Bush and Barack Obama – have delayed acting on this law, setting it aside every six months “for security reasons.”

Then in June 2017, the U.S. Senate commemorated the 50th anniversary of the reuniting of Jerusalem by unanimously affirming the Jerusalem Embassy Act and calling on the president to move the embassy.

The bottom line is, we have good reason – and every right as a sovereign nation – to move the American embassy to Jerusalem. Failure to establish the U.S. Embassy in Jerusalem would be to surrender to anti-Semitic, anti-Israel pressure from the U.N. and Israel's many enemies.

Even more important, that failure would go against God's historic and prophetic plans for Israel, for Jerusalem, and for the ultimate return of His Son, Yeshua (Jesus).

But, despite that strong evidence and with all that has happened to move the scenario forward, this matter is not settled. After stating his intention to make the move, President Trump, like his recent predecessors, initially signed a six-month waiver of the Jerusalem Embassy Act to allow time to plan the move. This set in motion a delay until 2019.

As of this writing, the Trump administration has since altered that timeline and moved the embassy into temporary quarters in Jerusalem while construction begins on a structure in the planned permanent location. Guatemala became the first nation to follow suit, with a move of their own to Jerusalem two days later.

This Isn't Over

But, in the interim, expect to see great pressure applied to thwart this permanent move.

The *New York Times* recently asserted that the temporary diplomatic compound – in the former Diplomat Hotel – “is in Jerusalem but may not be in Israel.” Their assertion is based on the building lying partly in a contested zone known as No Man's Land.

No Man's Land encompasses the area between the armistice lines drawn at the end of the 1948-49 war and was claimed by Jordan and Israel. Israel won full control of it in the 1967 war. While the U.N. and many of Israel's enemies consider it occupied territory, the U.S. State Department is comfortable with the location because Israel and Jordan agreed to divide the contested area, and the hotel was in Israel's allotted area.

Beyond the war of words waged by some of the media, stronger opposition will come through the United Nations and, undoubtedly, from some of Israel's enemies choosing less peaceable methods.

How You Can Pray

Please join us at JVMI in praying for the peace of Israel. I close every one of our *Jewish Voice with Jonathan Bernis* television programs with this exhortation found in Psalm 122:6. We must pray for God's plan for Israel and the Jewish people to be fulfilled, for the Messiah to be revealed in the hearts of Jew and Palestinian alike, and for His plan to be brought to completion, culminating in the Lord's return to earth. Only then will true peace be realized.

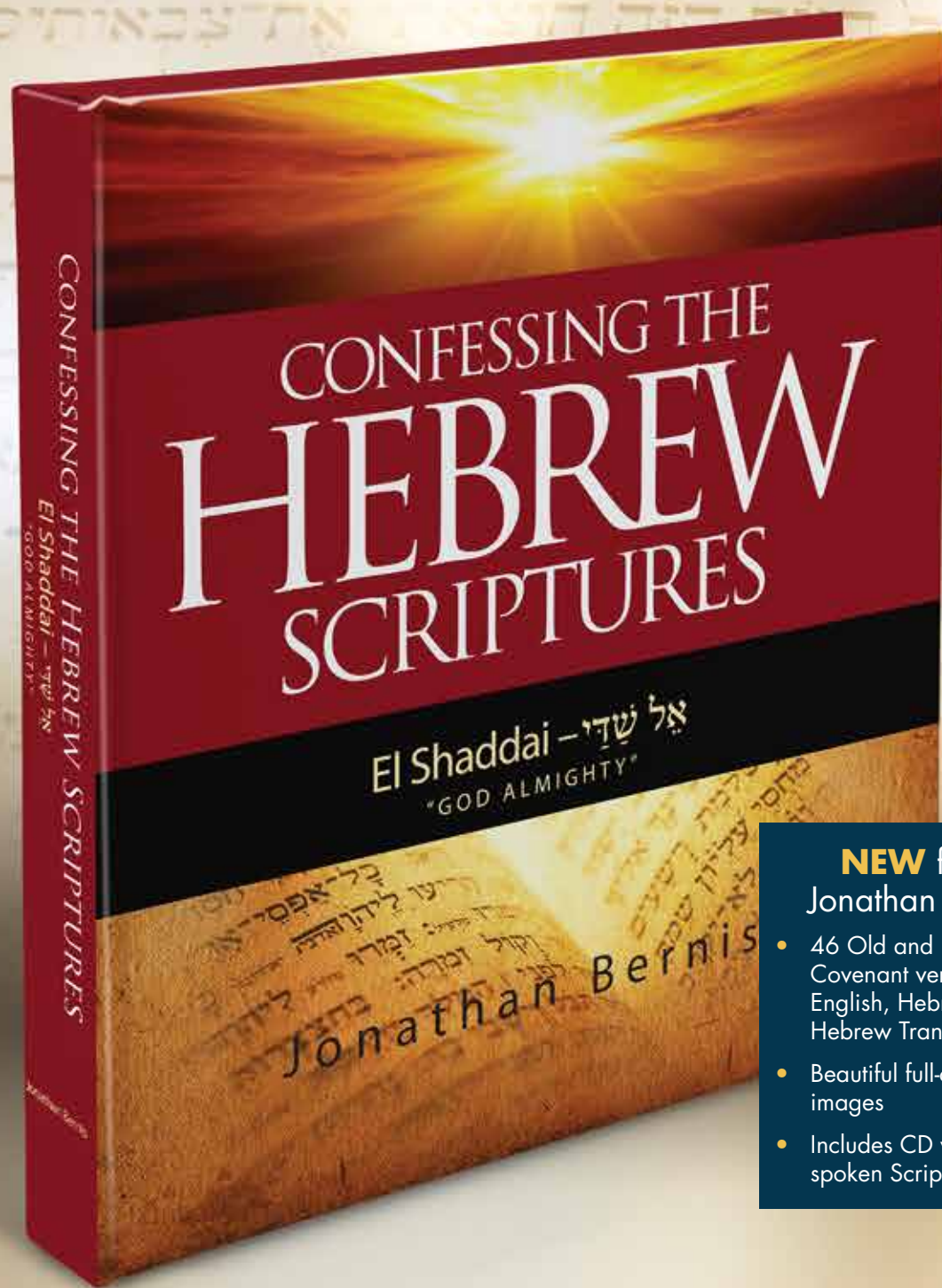
As for the embassy, we must not let this successful first step to temporary quarters in Jerusalem allow us to become complacent. We cannot rest until this embassy move is complete, and other nations of the world follow. Please continue to stand with Israel throughout the process and the likely opposition yet to come.

I close with the words of Isaiah 62:6-7 (NIV):

I have posted watchmen on your walls, Jerusalem; they will never be silent day or night. You who call on the Lord, give yourselves no rest, and give him no rest till he establishes Jerusalem and makes her the praise of the earth. 🇺🇸



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WHY WE SHOULD CARE ABOUT ISRAEL TODAY

BY DR. MICHAEL BROWN



Many Believers today, especially in the younger generations, have serious questions about why they should stand with the people of Israel. What connection, they wonder, does the modern State of Israel have with ancient biblical prophecy? After all, didn't Paul state in Romans 9:6 that "not all Israel is Israel"?

And why should Christians stand with Israel when Israel is allegedly guilty of committing atrocities against the Palestinians? What about standing on the side of justice?

Why focus on the salvation of Jewish people as if their salvation were more important than the salvation of any other people group? To give priority to the salvation of Israel would imply favoritism (or even racial discrimination) on the part of God, they assert.

These are serious questions that deserve thoughtful answers, so let's examine them carefully,

following Paul's discussion in Romans 9–11.

When it comes to Romans 9:6, we need to remember that Paul devoted three chapters to the subject of Israel in this letter. He had not yet been to Rome to preach the Gospel, and he wanted to be sure that, before he arrived there, the Believers clearly understood the foundations of the faith.

That's why, right up front, he declared, "*For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek*" (Romans 1:16).

And notice that he put a priority on the Gospel going to the Jewish people. (As many top Bible scholars recognize, when Paul said "to the Jew first," he was speaking of priority and not just history.)

Paul next speaks of the wrath of God on sinful human beings, making plain that all people, both Jews and Gentiles, are guilty in God's sight (Romans 1:18–3:31).

Then, in Romans 4–5, Paul lays out the extraordinary message of justification by faith, continuing with his teaching on victory over sin and life in the Spirit in chapters 6–8. These are not trivial matters.

In Romans 9–11, he focuses on Israel, which was obviously as important to him as the other, foundational subjects he had just covered. As one of my colleagues at FIRE School of Ministry has said, if you don't understand Israel, you don't understand Paul's gospel.

Yet there are pastors who actually skip over Romans 9–11 when preaching through the book, thinking it is not relevant for Believers today. Talk about a serious error!

The big question for Paul was this: Did God's Word fail? After all, the Lord had made many promises to Israel in the Hebrew Bible (the Old Testament), and yet as a nation, they missed the Messiah when He came. What happened?

Paul first reiterates that the covenant promises still belong to Israel, writing, "*to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises*" (Romans 9:4).

But there is a mystery here that Paul unfolds, explaining that there is a believing remnant within the nation, an Israel within Israel. He writes, "*But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, and not all are children of Abraham because they are his offspring, but 'Through Isaac shall your offspring be named.' This means that it is not the children of the flesh who are the children of God, but the children of the promise who are counted as [Abraham's] offspring*" (Romans 9:6–8).

Unfortunately, many of those who are familiar with this passage are not familiar with what comes next, and so they miss the whole point Paul was making. They also misinterpret this verse as if Paul were saying here that Gentile Believers are Israel (something he never says; in fact, in Romans 11, he states the opposite).

Instead, Paul was making a spiritual observation, pointing out that God's faithfulness continued to be manifest in the remnant within Israel – like the 7,000 who didn't bow the knee to Baal, to use imagery that

Paul takes up in Romans 11:1–5.

But here is what so many Bible teachers miss. Paul then speaks of Israel 10 more times, and every single time, he is referring to the nation as a whole, the natural children; not to the Israel within Israel, the spiritual children. (Don't take my word for it; keep reading from Romans 9:8 to the end of Romans 11).

Here is where it gets exciting. Paul explains to the Romans that, while a remnant of the Jewish people embraced Jesus as Messiah, the rest of the Jews fell and were hardened. But that is not the end of the story.

"So I ask, did they stumble in order that they might fall [the NIV says, "fall beyond recovery"]? By no means! Rather through their trespass salvation has come to the Gentiles, so as to make Israel jealous" (Romans 11:11).

Here we have the first part of Paul's major answer to the question, "Why should I care about Israel's salvation?" It is because the Gospel has come to the Gentile world "so as to make Israel jealous."

And there's more: "*Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean!*" (Romans 11:12).

This is glorious beyond words. The "full inclusion" of Israel, which we'll see shortly, speaks of their national turning to the Messiah, which will bring about something that makes the current worldwide harvest of Gentile Believers actually look small. Israel's salvation is mega-important, with massive implications for the entire population of the world.

That's why it is so important for Gentile Believers, whom Paul addresses as Gentiles rather than as spiritual Israel, to provoke the Jewish people to spiritual jealousy.

Tragically, throughout much of Church history, professing Christians have driven Jews away from Jesus, to the point that many religious Jews today associate the Holocaust with Christianity. In fact, Martin Luther, who wrote some of the most ugly, anti-Semitic words in history, has been called the John the Baptist of Adolf Hitler.

As the great Old Testament and Hebrew scholar Franz Delitzsch wrote, "The Church still owes the Jews the actual proof of Christianity's truth.

Tragically, throughout much of Church history, professing Christians have driven Jews away from Jesus, to the point that many religious Jews today associate the Holocaust with Christianity.

Is it surprising that the Jewish people are such an insensitive and barren field for the Gospel? The Church itself has drenched it in blood and then heaped stones upon it.” (For more on this subject, see my book, *Our Hands Are Stained with Blood: The Tragic Story of the “Church” and the Jewish People.*)

Before getting back to Paul’s words, as a Jewish Believer in Jesus, I can say from the heart that this is another reason the Church should show love and solidarity to the people of Israel. It is only tears of love and acts of love that can wipe away the stain of “Christian” anti-Semitism.

Returning to Romans 11, Paul wrote, “Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry in order somehow to make my fellow Jews jealous, and thus save some of them” (Romans 11:13-14).

And once again, he wants the Gentile Believers in Rome to understand the implications of Israel’s salvation, writing, “For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?” (Romans 11:15).

Did you catch that? Paul speaks of life from the dead, also known as resurrection.

He is saying that Israel’s salvation is intimately tied to the return of the Messiah, and when He returns, the righteous dead are resurrected, and living Believers receive their glorified bodies. You’d better believe that Israel’s salvation matters!

Peter emphasized this as well, preaching to his Jewish people in Acts 3 and saying, “Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that He may send the [Messiah] appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago” (Acts 3:19-21).

Jesus taught this as well, ending His denunciation of the hypocritical leaders in Matthew 23 with a warning and a promise: “Your house [speaking of Jerusalem] is left to you desolate. For I tell you, you will not see me again, until you say, ‘Blessed is He who comes in the name of the Lord’” (Matthew 23:38-39). In other words, Yeshua will not return until the Jewish leadership in Jerusalem recognizes Him as Messiah and says, “Blessed is he who comes in the name of

the Lord” (see the Messianic usage of this phrase in Matthew 21:9).

It is not that God shows favoritism. It is not that God is guilty of ethnic discrimination. It is that He keeps His promises, and He has promised to save the people of Israel, a people that has suffered greatly for many centuries because of being specially chosen and specially judged (see Amos 3:1; Romans 2:9-11).

Since the Law and the prophets and the Messiah and the apostles are all from Israel, and since the Gentile Believers have been grafted into the commonwealth of Israel—into Israel’s olive tree (see also Ephesians 2:11-22)—they should be humble rather than prideful. And so Paul warns, “Do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you” (Romans 11:18). In Romans 15:27, Paul goes so far as to urge the Believers in Rome to help support Jewish Believers living in Israel, since they are spiritually indebted to them.

Paul explains that the great bulk of the nation remains hardened and outside of the Messiah (and therefore lost), but that hardening is only “in part,” meaning, it is not for all the people (there is always a remnant that believes), and it is not for all time. As he writes, “Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in” (Romans 11:25).

Paul was concerned that the Gentile Believers would think that they were the new Israel and that they had replaced the old Israel. (Sadly, this had been taught through much of Church history, resulting in much suffering for the Jewish people, not to mention much spiritual darkness in the Church.) He emphasized that Israel’s hardening was only partial, waiting until the full harvest of the Gentiles would come in. This clearly speaks of the climax of the Great Commission.

Paul then writes, “And in this way [meaning, on the heels of the fullness of the Gentiles coming in or provoked by that fullness], all Israel will be saved, as it is written, ‘The Deliverer will come from Zion, he will banish ungodliness from Jacob. And this will be My covenant with them when I take away their sins’” (Romans 11:26-27).

This is what God declared through Jeremiah more

than 2,500 years ago: “At that time, declares the LORD, I will be the God of all the clans of Israel, and they shall be My people” (Jeremiah 31:1). And this is why the Lord called for prayer for Jerusalem in Isaiah 62, urging His people to give Him no rest until Jerusalem became the praise of all the earth (see Isaiah 62:1-7).

To repeat: This is not a matter of divine favoritism; it is a matter of the faithfulness of God. He always keeps His promises! And so Paul concludes, “As regards the Gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. For the gifts and the calling of God are irrevocable” (Romans 11:28-29).

How strange it is that we understand grace when it comes to God’s dealing with the Church – and with us as individuals – but we don’t understand when it comes to His dealings with Israel.

You might be wondering, “But how do I know if the modern State of Israel is the fulfillment of prophecy?”

The answer: When God blesses, no one can curse, and when He curses, no one can bless. When He opens a door, no one can shut it, and when He closes a door, no one can open it. In the same way, when He scatters, no one can gather, and when He gathers, no one can scatter.

It is He who scattered the Jewish people in His wrath, preserving us under His discipline as He promised (see Jeremiah 31:35-37), and therefore it is only He who can regather us. The fact that we have been regathered to the Land, especially in the aftermath of the horrors of the Holocaust, can only be explained as a glorious act of God.

As for Israel’s alleged atrocities against the

Palestinians, the reality is actually quite the opposite, and the fact remains that if the Palestinians put down their weapons, there would be no more war. But if the Israelis put down their weapons, there would be no more Israel.

Israel is the only true democracy in the Middle East and is America’s most significant ally there, and so standing with justice means standing with Israel, which includes calling them to account when there is injustice against the Palestinians, a people loved by God as well.

But most important are the larger implications.

The Church should stand with Israel because of its spiritual, historic debt, since salvation is from the Jews (John 4:22). The Church should stand with Israel to help eradicate the horrible history of “Christian” anti-Semitism.

And, the Church should stand with Israel and share the Gospel with the Jewish people because Israel’s salvation means life from the dead and the return of the King.

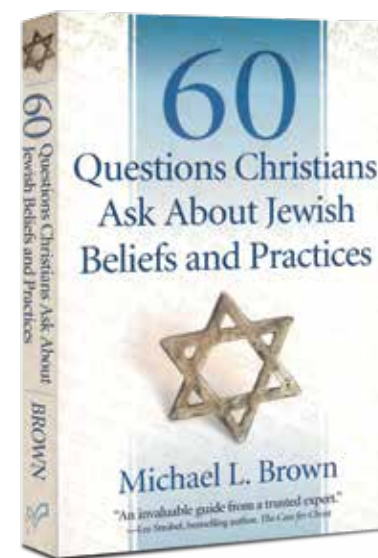
I’d say that’s pretty important. 🇺🇸

Reprinted from askdrbrown.org
All Scriptures from English Standard Version (ESV).

Dr. Michael Brown

Michael L. Brown is the founder and president of FIRE School of Ministry in Concord, North Carolina, Director of the Coalition of Conscience and host of the daily, nationally syndicated talk radio show, *The Line of Fire*, as well as the host of the apologetics TV show, *Answering Your Toughest Questions*, which airs on the NRB TV network. Since becoming a Believer in 1971, he has preached throughout America and around the world, bringing a message of repentance, revival, reformation and cultural revolution.

Israel’s salvation means life from the dead and the return of the King.



Filled with interesting stories and background information, **Dr. Michael Brown’s comprehensive guide** answers the 60 most common questions Christians ask about Jewish people and culture. As a Messianic Believer, Dr. Brown provides articulate answers to questions about modern and historical Jewish practices and beliefs.

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OUTREACH REPORT

JEWISH VOICE STAFF WRITER

HOPE *for the* FORGOTTEN



It was unimaginable for them. Today's Holocaust survivors witnessed countless atrocities when they were children. They had parents, siblings and other family members wrenched from them to be executed as part of Hitler's plan to exterminate God's chosen people. Holocaust survivors lived through one of the darkest times in modern history, making it all the more tragic that for some of them currently living in Israel, their final years are filled with loneliness, poverty, disease and pain. Their suffering should have ended, but for many, it has not.

Today's Holocaust Survivor

There are approximately 180,000 Holocaust survivors living in Israel, and that number is dwindling every day. Their average age is 87.

Survivors are typically in worse physical, emotional and financial shape than other people their age. The effects of starvation, frostbite, torture, medical experimentation and lack of medical and dental care when they were children have only served to exacerbate the normal problems of aging.

Many lost their entire family to the Holocaust and now have no one to care for them in their old age.

Tens of thousands of them in Israel live below the poverty line, and as a result, these people – who suffered more intensely in their lives than we can imagine – find themselves once again enduring hardship, with incomes so meager they must often choose between the medications they need to survive and adequate food.

Their meager incomes provide for the bare necessities, but don't allow for a properly prescribed pair of glasses or extensive dental treatments that will help ease pain and bring comfort to their final years.

Israel does provide special rights for Holocaust survivors, but Israel's welfare minister has reported that more than 20,000 survivors in Israel have never received the government assistance owed to them.

Accessing that assistance is an often-overwhelming bureaucratic maze for these survivors to go through – especially since so much of it is online, and many of these people have no one to advocate for them.

No wonder so many of them feel forgotten and alone.

Changing the Outcome

That's why Jewish Voice Ministries is committed to serving them with vision and dental care.

After all they've endured in their lives, it's a joy to do what we can to bridge the gap of unmet needs for these fragile Jewish people in Israel, specifically in the

areas of vision and dental care.

When eyeglasses and dental care are beyond the reach of national aid and monthly income, Jewish Voice is providing free examinations, custom prescription eyeglasses and extensive dental work.

Proper eye care will enhance their quality of life immeasurably, allowing them to read and write more easily, watch television, or even navigate safely through their daily lives. If dental problems are left untreated, the pain can lead to malnutrition, and the infections stemming from poor oral hygiene can lead to heart disease.

Our JVMI staff is currently working with four dental clinics in Israel to provide much-needed dental work to Holocaust survivors.

But our outreach isn't going to stop at that. It's been estimated that by 2025, all of the



remaining survivors will have passed away. That's why we've set an aggressive goal to add three more dental clinics this year, as well as expand our vision care program. We want to help every Holocaust survivor within our reach while there is still time.

The reason for our work is simple: to help Holocaust survivors live out their final years with the dignity and comfort they deserve and to share the love of Yeshua (Jesus).

The average cost for Jewish Voice Ministries to provide dental care for one Holocaust survivor is \$800, but it can often be higher if a lack of dental care over time has led to other health issues, like malnutrition or heart disease.

This is where we need your help today! More funds are needed. We want to continue to grow our healthcare work with survivors, and additionally begin

to expand our program work to help survivors in other practical ways, such as food vouchers and heating in their homes.

The need is great. The more funds we receive for this program, the more Holocaust survivors we can help!

Please give now to bless these people through the work of Jewish Voice Ministries in Israel and around the world.

Use the enclosed response form to send your gift of support today. To thank you for your wonderful partnership, we'd like to send you a gift of appreciation. Your support means so much to us, but it means even more to the Holocaust survivors we're able to help because of your generosity.

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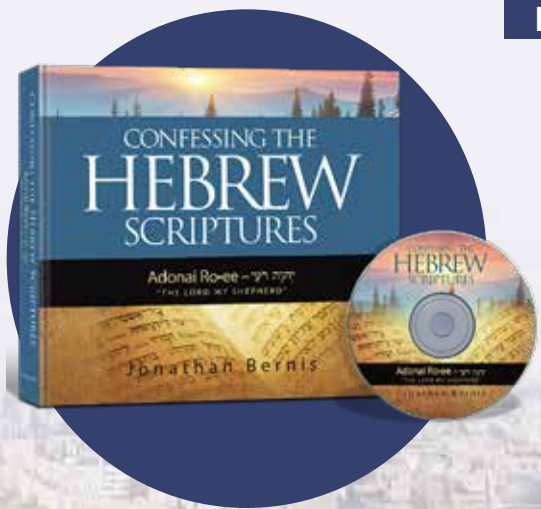
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Designed exclusively for Jewish Voice Ministries by one of our partners, this beautiful wall piece is cut in the shape of the State of Israel. The plaque is etched with the words, "Pray for the peace of Jerusalem" and the Scripture reference of Psalm 122:6. Each piece is one of a kind with unique wood grain and colorations. Measures 17" tall and will hang easily, even in narrow, difficult-to-decorate wall spaces.

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JERUSALEM— GOD'S TIMECLOCK

BY WILLIAM KOENIG

“Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.” —Zechariah 12:2-3 KJV

President Donald J. Trump is arguably the most pro-Israel president in history. He has proven this continuously.

He has shown his courage by fulfilling a campaign promise of calling for the U.S. Embassy to be moved to Jerusalem in a December 6, 2017, speech at the White House. He further declared that Jerusalem was the capital of Israel.

A majority of the U.S. State Department and Sunni Arab allies in the Middle East were in strong opposition.

Top-level representatives, including leaders from the 57-member Organization of Islamic Cooperation (OIC), came on December 13 to Istanbul to agree on a joint stance against the United States’ recognition of Jerusalem as the capital of Israel. Turkish President Recep Tayyip Erdoğan presided over the OIC meeting in Istanbul and addressed the opening and closing ceremonies of the summit.

Palestinian President Mahmoud Abbas, Jordanian King Abdullah II, Azerbaijan President Ilham Aliyev, Bangladeshi President Abdul Hamid and Iranian President Hassan Rouhani are among 22 heads of state and government who were present at the summit.

Some 25 foreign ministers

were represented, including Egypt, the United Arab Emirates, Morocco and Kazakhstan. Saudi Arabia was represented by Islamic Affairs Minister Saleh bin Abdul-Aziz Al ash-Sheikh.

The United Nations General Assembly (UNGA) voted 128 to 9, with 35 abstentions on Thursday, December 21, 2017, for a resolution demanding that the United States rescind its declaration on Israel.

None of these actions had any influence on President Trump’s and Vice President Mike Pence’s deep commitment to Jerusalem.

The Arab League may be concerned as well, but they need the United States’ and Israel’s help against Iran. Their survival is a priority. Iran has developed advanced missiles that put every Sunni country that borders the Persian Gulf at risk. Israel has become an ally with Saudi Arabia, Egypt, Jordan and the United Arab Emirates to contend with their mutual enemy Iran.

President Trump stated at the U.S. Holocaust Memorial Museum’s National Commemoration of the Days of Remembrance event at the U.S. Capitol on Tuesday, April 25, 2017:

“This is my pledge to you: We will confront anti-Semitism. We

will stamp out prejudice. We will condemn hatred. We will bear witness, and we will act. As president of the United States, I will always stand with the Jewish people, and I will always stand with our great friend and partner, the state of Israel.”

Trump’s Strong Support of Israel

Trump’s Ambassador to Israel, David Friedman, and his son-in-law Jared Kushner, both orthodox Jews, have contributed millions of dollars to the West Bank and are deeply committed to Judea and Samaria.

President Trump has said he favors a two-state plan, but that it is ultimately up to the Israelis and Palestinians.

- He has an excellent relationship with Israel’s PM, Benjamin Netanyahu
- He threatened to stop funding the UNHRC (U.N. Human Rights Council) over calling

U.S. President Donald Trump meets with Israeli Prime Minister Benjamin Netanyahu in New York, U.S.
Photo credit: REUTERS/Kevin Lamarque

- Israel an apartheid state
- His U.N. Ambassador, Nikki Haley, is bold and deeply committed to the state of Israel
- Ambassador Haley condemned the U.N. for their obsession with Israel
- His U.S. Ambassador to Israel, David Friedman, is a staunch supporter of Israel's biblical right to her land
- His chief international envoy, Jason Greenblatt, is also a staunch Zionist
- Son-in-law Jared Kushner's family financially supported settlement communities
- He is committed to honoring the \$3.1 billion in annual aid to Israel, despite deep cuts at the State Department, and has interest in providing even more
- His strong security and defense teams fully understand that Iran is the main problem in the Middle East, and that they must be held accountable
- Trump's Negotiation Strategy
- He wants Israel to live in peace and security but, at the

- same time, is fully aware of the history of the talks and of the Palestinians non-deal actions
- Bill Clinton and his team spent thousands of hours with Arafat, and Bush and Obama and their teams invested thousands of hours with Abbas. During that time, neither Arafat nor Abbas ever countered or accepted very generous deals offered or took responsibility for failed talks
- If Abbas is still in power, he will continue to try to hide behind and/or align with the Arab League, which has their own domestic problems with which to contend. Trump will have more influence with the Arab League via supporting them against their greatest fear, which is Iran
- Abbas' statement this past year that an Israeli-Palestinian peace deal is critical to the end of world terror was an absurd and false statement
- Abbas has been in the thirteenth year of a four-year term as PA President; his Fatah party is in the minority,

with the terror group Hamas leading the Palestinians and fully controlling Gaza, which they secured in their brutal Gaza War with Fatah in 2007

Trump's Possible Regional Deal

It appears that Israeli PM Netanyahu and Trump may be looking forward to a comprehensive regional deal with security cooperation that would also require a demilitarized Palestinian Authority and their acknowledgment of Israel as a Jewish state. The Palestinians have never been willing to accept the latter two contingencies and probably won't again. But that very well might stop Israel from making peace with the Sunni Arab countries sponsored by President Trump to confront the region's number one threat, Iran.

Trump is a dealmaker, but he is also pragmatic. He may have been initially enamored by the elusive dream of being the world leader who brings peace, but reality usually sets in.

There is no doubt that President Trump supports Israel and her right to live in peace and security, but the Bible says God gave the land of Israel to Abraham, Isaac, Jacob and their descendants. The biblical heartland of Judea and Samaria is not to be an Arab State, and East Jerusalem is not to be the capital of such a state.

Ambassador David Friedman visits Hesder Yeshiva of Sderot, October 2017. Photo credit U.S. Embassy Tel Aviv



Will Russia's refusal to join President Trump's coalition lead to the fulfillment of biblical prophecies in Ezekiel 38-39, Jeremiah 49, Isaiah 17 and others?

Additionally, the Obama administration's empowerment of Iran, misguided decisions in Iraq and Afghanistan, and noncommittal stance on the Israeli concerns in the Middle East have given Russia the opportunity to fill the void. The Trump administration gave Russia a chance to be part of their U.S., Israel and Sunni Arab coalition last year rather than being aligned with Iran and Syria. Russia wasn't interested and wants to maintain their independence

and agenda, which could lead to the fulfillment of prophecies in Ezekiel 38-39, Jeremiah 49:35-39, Isaiah 17:1 and many others.

We are living in the final days prior to the Messiah Yeshua coming to Jerusalem to reign for a thousand years, of which the Jewish prophets Isaiah, Jeremiah, Joel, Daniel, Ezekiel and Zechariah spoke. Furthermore, very few people understand the significance of these biblical times.

Or maybe the Daniel 9:27 final-day covenant is in the works through a regional deal, setting the stage for the anti-Christ to come forward with the eventual final solution to be followed by Armageddon, the final battle for Jerusalem, followed by Yeshua's return to Jerusalem.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

—Revelation 22:20 KJV

William Koenig

William Koenig is the director of "Koenig-World Watch Daily." He has been a White House correspondent for 17 years. He authored *Eye to Eye – Facing the Consequences of Dividing Israel*. His website is watch.org.



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STANDING WITH GOD FOR THE SALVATION OF ISRAEL



BY SCOTT VOLK

I recently received a phone call from a friend who informed me that he was standing with me in prayer for my family and our ministry. He expressed that he was daily praying for my wife, my children and me by name. He proceeded to ask about all of my children, deliberately asking how each of them were doing so that he could be more targeted in his prayers.

Immediately, this man was endeared to me as I realized that the purpose for his call was not based on a desire to get something from me, but rather because he had a desire to see my entire family strengthened and encouraged in our daily life.

If I, as an earthly father, could be so blessed by a man who told me he was praying for my children by name, how much more does our heavenly Father delight in knowing that we pray for and stand with the children of Israel, those whom He calls His “firstborn son” (Exodus 4:22)?

When the Church cares about God’s firstborn son as He does, we can actually be hastening the day of the Lord’s return. The truth of the matter is this: Yeshua can’t return until Israel welcomes Him back.

It’s my desire in this short article to give you four practical ways that you can bless the heart of Israel’s Father – which, in turn, will prove to be a blessing to you. To make it easier to remember, each suggested activity begins with the letters “PR.”

1. Pray –

“Pray for the peace of Jerusalem: may they prosper who love you.”
—Psalm 122:6 NKJV

The one city in Scripture for which we’re exhorted to pray is often the city that is entirely overlooked during our times of prayer. Isaiah 62:6–7 exhorts us to “give God no rest until He establishes Jerusalem and makes it a praise in the earth.” I challenge everyone reading this article to take a few

minutes each day to pray for the peace of Jerusalem. This verse clearly states that true prosperity is granted to those who demonstrate their love for Jerusalem through prayer.

2. Proclaim –

“... proclaim, give praise, and say, ‘O Lord, save Your people, the remnant of Israel!’”
—Jeremiah 31:7 NKJV

Proclamation is a powerful tool that the Lord has given us to speak His truth into the atmosphere. In the same way that Yeshua (Jesus) came to “proclaim liberty to the captives,” God’s Word exhorts us to make proclamations of truth that line up with His Word.

One such example would be the proclamation of Jeremiah 31:7: “O Lord, save Your people, the remnant of Israel!” When our voice aligns with the Word of God, something not only happens in the heavenly place, but our hearts become ignited with the

truth of God’s Word. It’s time for Believers to proclaim the truth of God’s Word where Israel is concerned.

3. Provoke –

“... salvation is come unto the Gentiles, for to provoke [Israel] to jealousy.”
—Romans 11:11 KJV

Do you realize that the Gentiles [nations] are called to provoke Israel to jealousy? Unfortunately, throughout the centuries, rather than provoking Israel to jealousy, the nations have provoked Israel to anger at the hands of people who have called themselves Christians.

The hallways of Church history are littered with the dust of anti-Semitism, and it’s time for the Church to reclaim her ancient call to love and bless Israel.

4. Provide –

“For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem... For if the Gentiles have shared in [Israel’s] spiritual blessings, they owe it to [Israel] to share with them their material blessings.” —Romans 15:26-27

I am deeply grieved that many of the funds raised for Israel never find their way into the hands of Believers. A major Christian magazine recently devoted an entire article to this tragic oversight. It’s time that trend turns around, and we start lining up with the biblical mandate of Romans 15:27. It blesses my heart to hear that there are churches receiving regular offerings for the saints in Israel and funneling them through

organizations that give directly to the Believers in the Land.

When the people of God pray for the peace of Jerusalem, proclaim with their voices what the Word says about God’s heart for Israel, provoke Israel to jealousy by living holy lives and showing them God’s unconditional love, and provide for the saints in Israel, we become a threat to the principalities and powers because we will be hastening the day of the Lord’s return. 🇮🇱

Scott Volk

Scott Volk is a Messianic Jew who came to faith in 1975. A graduate of North Central University in Minneapolis in 1988, Volk has served in various pastoral capacities in Arizona, Florida and North Carolina. After more than 20 years in pastoral ministry, Scott founded Together For Israel, a non-profit ministry that exists to partner with the Church for the salvation of Israel (Romans 11:26).

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JERUSALEM — IMPRESSIONS OF A BELIEVING YOUNG ADULT ISRAELI

JEWISH VOICE STAFF WRITER



Visiting the city of Jerusalem for the first time is, without a doubt, an exciting and unique experience — unforgettable, actually. Ancient times come alive as you approach the walls of the Old City at the bottom of Jaffa Street. You might ask yourself, “How did they get those big stones one on top of the other?” The same question arises as you overlook the remnant of the Temple outer wall — known as the Western Wall.

A loose translation of Psalm 122:3–4 describes this city as something that is “crammed together.” Yes, there is a sense of coziness at best — some would say crowding — as you walk through the Old City where Jews, Arabs, Orthodox Christians and Christian Armenians all share life within the walls.

Because of possible conflicts or dangers of hostility, IDF soldiers are also a common sight. Outside, life has sprawled in all directions, with many kinds of people groups living in close quarters.

But experiencing Jerusalem for a few days on a tour or even a week or two as a visitor doesn’t come close to revealing what it is to live in the city as an Israeli. The novelty of the ancient environment soon slips into the background of your life as you go about your daily business.

Buses, the light rail, taxis and walking are the main forms of inner-city transportation. Yes, there are plenty of cars, but that is an expensive venture — not just the cost of the car but also paying for parking, not to mention gas (or *delek*).

It’s a rare convenience to have a car to drive out of the city or down the hills to the beach in Tel Aviv. That trip takes about an hour, if there’s no traffic. In another direction, the Dead Sea is only about an hour

away. But in the city, it’s best to keep it simple and easy on the wallet by using public transport.

Jerusalem is, to be sure, a crowded — and often tense — city. You must become accustomed to constant crowds, stares and even pushing. Public transportation is an opportunity to meet the diverse population of Jerusalem.

Although there are many Israelis who do not announce their religious choice through their dress, many do. On the bus or light rail, you’re likely to see men of many ages dressed identically in long black robes, wearing hats and sporting curls on each side of their faces — where you might have seen trendy sideburns in the 1960s.

Anywhere you go, you’ll notice various “*kippahs*,” which you might know better as *yarmulkes* (pronounced yah’-muk-ahs), each designating a specific denomination or sect of Judaism. There are women with head coverings — scarves and shiny wigs. Arab Muslim women are covered head to toe, usually with a synthetic fabric, likely to leave you wondering how they survive the summer temperatures.

Some Jewish women wear more fashionable head wraps. The current style is to wear a larger doughnut-shaped structure under the head-covering that adds height, with an abundance of fabric, resulting in a sort of high-rise balanced on the top of the head.

You’ll see priests dressed all in black and some nuns in a more modern outfit, while others still wear the traditional habits. And everywhere there are beards and more beards. Trendy young men, priests, Orthodox Jews and Muslims all sport beards.

As a Messianic Jew or a Christian, you probably will be looking for a place of worship. Unlike in the

U.S., you’re not going to find a “church on every corner.” There are no presentation boards telling the passing public when the next meeting is and the name of the upcoming sermon. There are places of worship (*kehillot* as they are called in Hebrew), but you find them by looking on the internet or learn of them by word of mouth.

Jerusalem is known as a magnet for people who feel strongly that their religion defines them. People who have grown up in the city feel they need to be differentiated from the other religions surrounding them. For about 90 percent of those living in Jerusalem, personal identity is rooted in religion.

By contrast, in Tel Aviv, the atmosphere is very different. This city by the beach is notable for having more of a give-and-take attitude. Religion is not so dominant. There is more of a sense of acceptance for who you are. A taxi driver who lives in Jerusalem but prefers to work in Tel Aviv described this by saying that Jerusalemites are more “violent” about who they are and to what group they belong. Nevertheless, there is much interaction between Israeli Arabs and Jews, with the obvious political conflicts taking a back seat to the business at hand.

So, in this context, it is a challenge for Believers to come to the “Holy Land” and not understand why they can’t be as openly evangelistic as they want to be. It doesn’t really work well to open with, “Hey, come here; let me tell you about Yeshua!” It is a slow and steady process to explain the Gospel to a stubborn population.

So how does a city like Jerusalem with such a varied population carry on its day-to-day activities in relative peace and goodwill? Despite their own fierce adherence to their religions and identities, people here are, at the same time, tolerant and even sensitive to others around them.

But it’s important to remember that Israel is *not* a Christian country. You have to be Jewish to have Israeli citizenship. That means you can’t simply buy a plot of land and build a church building. And sometimes when Messianic Israelis want to rent a space for worship, they — as well as the landlord — will be threatened by ultra religious Orthodox groups. The result is often that the property is not available to them for rent.

Street evangelism is not really recommended. It can easily result in a big fight with the ultra-Orthodox not holding back in their demonstrative objections. You see, Israel is seen by Jewish people, at large, as the one place

they can live and have a right to their religion without a threat from the outside world. Indeed, some have come *just to get away* from Christianity.

No description of life in Jerusalem is complete without mentioning the constant economic pressure that faces all people groups. To put it simply, Jerusalem is a city with the salaries of Detroit and the expenses of Manhattan! A simple falafel (a non-meat street food) costs about \$5-6 — and that is before buying a drink. There is no free parking, and city fines are levied frequently and efficiently.

People really struggle here, as elsewhere in Israel, with the high cost of apartment rents. With all the crowdedness in the city, outer neighborhoods have been built, but they, also, are very expensive.

If you are single and living in Jerusalem, be prepared to have a roommate until your dying day! And you’ll probably not live in the main part of town. The days of buying an apartment in central Jerusalem are just about over. The result of these struggles is often exhaustion, but a true Israeli knows how to handle all this and still laugh.

Until the move of the American Embassy to Jerusalem became a major news story, many around the world did not realize that Jerusalem is the capital of Israel. Tel Aviv was never the capital! Israeli government is centered in Jerusalem, which is also home to the Dead Sea Scrolls, as well as the address of the Holocaust Museum and the large Israel Museum with its many exhibitions.

A most beautiful and interesting event in Jerusalem is the summer light show, which takes participants through the Old City to view compositions, sculptures and performances. It’s one event that brings all residents together. As people chatter and parents call to their children, you will hear an abundance of languages. While there are many mother tongues in the city, Jerusalem is also a city where English is very commonly spoken, which visitors enjoy. Children start learning English by third grade, so many young Israelis speak English fairly well.

Jerusalem is its own world, full of tension, religions, work, and of course, the Israeli/Palestinian situation. That topic alone could fill an entire book. But it is definitely a city with a spiritual presence, as anyone spending time there seems to notice; it is woven together into a sturdy fabric that only God may fully understand. 🇮🇱



Hebrew School

WITH KEVIN GEOFFREY

JERUSALEM — Teaching of Peace

With Jerusalem once again a contemporary topic of controversy, a brief look at both the history and the name of Israel's capital city are appropriate subject matter for this issue's Hebrew lesson!

While nearly all biblical occurrences of Jerusalem appear as **ירושלם**, *Y'rushalaim* (Yeh-roo-sha-la-eem), the modern Hebrew spelling adds a second **י**, *yud* (yood) before the final **ם**, *mem*, rendering it

ירושלַיִם

which is transliterated as *Y'rushalayim* (Yeh-roo-sha-la-yeem). It is interesting to note that, while the Scriptures refer to the city of Jerusalem as early as Joshua 10:1, it seems that as a city pre-existing the possession of the Land by the people of Israel, it actually also went by the name of Jebus or **יבוס**, *Y'vus* (Yeh-voos), since Israel failed for quite some time to drive out the Jebusites (see Joshua 15:63, Judges 1:21, 19:10–11). While the city saw its share of conquests over the years, it appears that it was finally taken (see 1 Chronicles 11:4–5) and made the capital city of Israel under King David.

While Jerusalem as Israel's capital is not explicitly commanded by Moses, the Torah does speak of “the place He [ADONAI] will choose as a dwelling for His Name” (Deuteronomy 14:23, cf. Deuteronomy 12:5, 12:11, 12:21, 14:24, 16:2, 16:11, 26:2). The place where God would dwell among His people, Jerusalem, would therefore be set apart for sacred purposes. For instance, it was the only city on the face of the earth where it is permitted to make the Passover sacrifice. The “dwelling,” of course, would eventually become Solomon's Temple, and Jerusalem was explicitly named as the permanent home for God's House in 2 Kings 23:27, “the city of Jerusalem which I chose and

the House where I said My Name would abide.”

Jerusalem is also referred to by several other names in the Scriptures, namely, **עיר דָּוִד**, *Iyr David* (Ear Da-veed) – that is, “City of David” – **צִיּוֹן**, *Tziyon* (Tzee-own) – that is, “Zion” (see 1 Chronicles 11:4-5) – and **שָׁלֵם**, *Shalem*, that is, “Salem” (Psalm 76:2).

While several options have been put forth as to the meaning of the name Jerusalem, its definition can be derived from its two root words: **יָרָה**, *jarah*, which means “to throw or shoot,” and **שָׁלֵם**, *shalem*, from which we get the word **שָׁלוֹם**, *shalom* or “peace.” Interestingly, **יָרָה**, *jarah*, is most often translated in the Hebrew Scriptures as “teach,” such as in the famous passage from Isaiah 2:3 about the future *Y'rushalayim* in the end of days. Perhaps, then, we should take a cue from this important passage and consider that Jerusalem most likely means “teaching of peace.” What a wonderful message for such a historically contentious city!

And many peoples will go and say, “Come, and let us go up to the mountain of ADONAI, to the House of the God of Ya'aqov, And He will **teach** (**יָרָה**, *jarah*) us of His ways, and we may walk in His paths,” for from Tziyon goes forth a Torah, and a word of ADONAI from Y'rushalayim.

—Isaiah 2:3

Kevin Geoffrey

For more Messianic Jewish and discipleship teachings from Kevin, visit Perfect Word Ministries at perfectword.org



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