

UPLLOOK

APRIL 2001



Thus saith the Lord God; This is

JERUSALEM

I have set it in the midst of the nations and countries that are round about her. —Ezekiel 5:5

NOT A MERE PLACE

What is all the fuss about Jerusalem anyway? Is there a solution for this tortured city?

I'm staying with friends in a very Jewish neighborhood in South Florida. A tabloid, the *Jewish Journal*, was dropped at the door and I took the liberty of glancing at it. Along with ads for kosher catering, fund-raisers for various Jewish charities, and an assessment of safety levels for Americans travelling in Israel, I found an article by Stuart Schoffman which first appeared in the *Jerusalem Report*.

His op-ed piece offers a solution to the so-called "Jewish Problem," a few million Jews surrounded by Muslim states who wish they weren't there, to put it mildly. The solution—for Jews to abandon their claim to Israel—is not a new one, says Schoffman, and quotes an earlier source to prove it.

Israel Zangwell (1864-1926) was a friend of the father of Zionism, Theodor Herzl.

Originally Zionism was a movement to find a home for Jews in any safe country. Options included Australia, Mexico, Uganda, even Mesopotamia! But many Jews hoped for the rebirth of Israel in Palestine. This division in the movement led to the founding by Zangwell of the Jewish Territorial Organization.

The JTO wanted to rescue Jews from the anti-Semitic climate in Europe, but NOT take them to Palestine. Zangwell was afraid that moving back to the historical land of Israel would also take Jews back to the Bible. The following is taken from an essay titled "The Territorial Solution of the Jewish Problem":

[Zionism] takes its vision and ideal from the past; Territorialism places them in the future. Zionism is not safe even from animal sacrifices.

Zangwell continues,

...Zion is not a mere place—and the evasion of all root questions in the interests of a sham unity will one day have to be paid for, and with heavy interest.

What was the payout he had in mind if the Jewish homeland was established in the ancient land promised to the patriarchs? That Jews who had "overthrown the Mosaic code" would "babble about the irreplaceability of Palestine." He spoke of the Zionist's Jerusalem as "a city of dreams...builded on celestial foundations by the

popular imagination yearning for the Messiah."

Zangwell, unlike millions of Jews today, made the obvious connection between the people, the land, Mosaic law, and the hope of a Messiah. He connected the dots and was highly uncomfortable with the picture he saw. No, Zion is not a mere place. And yes, it is a massive disconnect to have unbelieving Jews claim the Land on the basis of the Scriptures which they deny.

The apostle Paul "connected the dots" too in his epistle to the Galatians. What is the relationship between the law with its offerings and God's way of salvation? Paul explains:

Abraham believed God, and it was accounted to him for righteousness...For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that

no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith (Gal. 3:6, 10-11).

And what is the relationship between the covenant promises and the Messiah? The apostle continues:

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ (Gal. 3:16).

Modern Israelis have a law whose demands they cannot righteously meet, a land whose promise they cannot rightfully claim, and a Lord whose claim upon them they do not recognize. Jeremiah asked the question:

"Who shall have pity upon thee, O Jerusalem? or who shall bemoan thee?" (Jer. 15:5). The Lord Jesus did—

O Jerusalem, Jerusalem...how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! (Lk. 13:34).

When you pray for the peace of Jerusalem (and we should, see Psalm 122:6) you are really praying for the return of the Prince of Peace. The City of Peace will find its *shalom* in no other way. *Come, Messiah!*

J. B. Nicholson Jr.



Photo: © Jack Hazut

UPLOOK

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UPLOOK

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- 2) by using the form on our website at:

http://www.uplook.org/magazine_uplook/subscribe/

- 3) by contacting our office at any time, by phone, fax, mail or e-mail.

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FRONT LINES

LADIES' RETREAT

A ladies' retreat is planned for May 4-6, 2001, at Camp Iroquoina, in Hallstead, Pennsylvania.

Tom Freeman
(609) 585-1835
tfreeman3@juno.com

FAMILY RETREAT

Camp Living Water (Bryson City, NC) will host a family retreat May 4-6 with speaker Clayton Davis. To register, send a \$20 deposit to

Camp Living Water
1510 W. Deep Creek Rd.
Bryson City, NC 28713
(828) 488-6012
dclw@juno.com

REFRESHING TIME in FOREST

The annual spring conference at the Forest Gospel Hall (33 Main Street N., Forest, ON) will be held May 4-6. The meetings times are: Friday, 7:30; Saturday, 2:30-5:00 and 6:30-8:00; Sunday 9:30, 11:00, lunch, 2:00-4:00. The expected speakers are J. B. Nicholson (MI) and Brian Gunning (ON).

Alex McIntosh (519) 786-5038
William Brandon (519) 786-5518

WEEKEND in the WORD CONFERENCE and CONCERT

Alan Parks (SC) will be speaking at a conference May 4-6, in the will of the Lord. The location will be the Bird-in-Hand Family Inn—a deluxe conference facility in picturesque Lancaster, PA.

Included in the weekend will be an area-wide gospel dinner concert with Alan on Saturday evening at Lancaster High School. Cost for the weekend is \$130 per person (includes meals, accommodations, and dinner concert).

Day guests are welcome and dinner concert tickets may be purchased separately. Special hotel rates are available for those wanting to extend their stay in Amish country. Contact:

Mark Kolchin
P. O. Box 305
Lanoka Harbor, NJ 08734
mkolchin@juno.com

57th ANNUAL CONFERENCE

The Lake Park Chapel in Belle Chasse, LA will hold its 57th Annual Bible Conference May 5 and 6. Lake Park Chapel has held a Bible Conference for the Deep South on the first weekend in May every year since 1944. This year Bob Brown (LA) and Steve Underwood (PA) will be the speakers, Lord willing. The meetings will begin on Saturday, May 5 at 3:30 PM. For more information, contact:

Ray Cummings
103 Dickson Dr.
Belle Chasse, LA 70037
(504) 394-3087 or 393-7083
ibelievegodslove@juno.com

MEETINGS in RAMSEUR, NC

The saints gathering in the name of the Lord at Ramseur Gospel Chapel (Ramseur, NC) invite you to special meetings May 6-9 with brother Henry Sardinia on the subject of "The Gospel and the New Testament Assembly." The series will begin Sunday at 6:00 PM and continue Monday, Tuesday and Wednesday evening at 7:30 PM.

Ramseur Gospel Chapel will also host a men's open Bible study with Larry Price on Saturday, May 26, Lord willing. The subject will be "Studies in Joshua." There will be three 45-minute sessions from 10:00 AM until 3:00 PM with breaks and lunch between. Contact:

Mike Moody (336) 824-5525
or Jeff Buckles (336) 879-5695

ONTARIO WORKERS' and ELDERS' CONFERENCE

The theme of the 2001 Ontario Workers' and Elders' conference is: "Shepherds of God's Flock," with a burden for the local assembly and its

role in bringing glory to the Lord.

Bernard Osborne (UK) will be the main speaker. Other plenary sessions will be taken by Art Auld, Brian Gunning and Ernie Sarlo. A number of seminars will be offered.

The conference will be held, Lord willing, May 8-10 at Oakwood Bible Chapel in Windsor, ON.

Patrick Long (905) 433-0808
pbl@msc.on.ca

INVITATION to IOWA

All are welcome to join the Christians that meet at Hilltop Chapel (Redfield, IA) May 12-13 for a special weekend of teaching from the Word, fellowship, food and a canoe trip on the beautiful Raccoon River (Lord willing and weather permitting). The invited speaker for the weekend is John Heller (AR).

For more information, contact:
Eric Barker
(515) 833-2636
riverretreat@netzero.net

NW WORKERS' CONFERENCE

Men and women interested in the work of the Lord are invited to the annual conference at Lakeside Bible Camp on Whidbey Island in Washington State, May 15-18 (Tuesday-Friday). This year's speaker will be Harold Summers from Vancouver, BC. The cost of the conference is \$65.

Contact: LeRoy Junker
505 Mackenzie Road SW
Olympia, WA 98512
whitebeard@home.com

SPRING CONF. in CLAREMONT

The 10th Annual Spring Conference will be held May 18-20 at Claremont Bible Chapel, (Claremont, CA). Jim McCarthy and Jamie Hull will be ministering the Word. The conference begins Friday at 7:30 PM. Saturday meetings will be at 10:00 AM and 1:30 PM (lunch provided). Sunday begins with the

Lord's Supper at 9:30 AM, followed by ministry of the Word at 11:00 AM and 1:30 PM (lunch provided).

Contact:

Henry Kamena
1400 W. 13th St., #91
Upland, CA 91786
(909) 985-0437
Ehrkamena@juno.com

WEEKEND in WORCESTER

The saints that meet at Bethany Gospel Chapel (Worcester, MA) look forward to hosting their conference May 25-27, DV, with speakers Jim McKendrick (MI) and Rex Trogdon (NC). A prayer meeting is scheduled for Friday, May 25 at 7:30 and meetings on May 26 will begin at 2:30. On May 27, after the Lord's Supper (10:30-12:00) there will be ministry from the Word beginning at 12:00 until 7:30, with breaks. Tapes of the ministry will be available free of charge. Contact Louis Miller: (508) 853-6300

VESSELS of HONOR 2001

The Vessels of Honor conference will be held, in the will of the Lord, Memorial Day weekend, May 25-28 on the campus of Baker University at Baldwin City, KS. This year's theme will be "Vessels in the World," with an emphasis on evangelism and godly living in the home, the workplace, and on the college campus. The conference is open to singles and couples in the college and career age group (must be 18 to attend).

General Session speakers are Mike Attwood (GA), Art Auld (OH), and John Bjorlie (MI). Seminar speakers: Mike Attwood (GA), Art Auld (OH), Debbie Auld (OH), John Bjorlie (MI), John Heller (AR), Warren Henderson (IL), Jamie Hull (CO), Karen Lindamood (OK), Steve Price (KS). For more info:
Jim Lindamood (918) 663-1121
jimlindamood@juno.com
Dan Moffitt (918) 744-6484

danmoffitt@juno.com
www.vesselsofhonor.org.

The CITY of BROTHERLY LOVE

A Bible conference will be held, in the will of the Lord, May 26-27 at Olney Gospel Hall (314 West Chew St., Philadelphia, PA) with Jim Comte (ON), Wade LeBlanc (NB), Keith Keyser (PA), and Tom Wilson (NJ). The weekend will commence with a prayer meeting on Friday evening at 7:45. Meetings on Saturday and Sunday are scheduled for 2:30 and 7:00.

Meals and accommodations will be provided by the local Christians.
H. W. Wiegand
321 Asbury Ave.
Melrose Park, PA 19027-3415
(215) 635-0822

EUROPEAN BIBLE STUDY

A one-or two-week Bible Study and outreach program is scheduled for July 28-August 11 in Zlenice (a village 40 km from Prague). Approximately 100 believers from all around Europe will attend. It will be helpful to have native English speakers in attendance.

Roger Brind
the.brinds@ouvip.com
www.philadelphia-trust.org/uk

MEN'S BIBLE STUDY

Pine Bush Bible Camp (NY) is planning, Lord willing, a Men's Bible Seminar, August 26-30, for those who are serious about God's Word. Randy Amos will lead an intensive study in Matthew with the theme, "The King and His Kingdom." Contact:
Charles Myers (732) 341-7669
c.speedy@gateway.net

UPWARD BOUND 2001

Upward Bound is a week-long program to be held August 12-25 at Wilfrid Laurier University in Waterloo, ON whose purpose is to

encourage Christians (particularly of college and career age) to get excited about studying the Word of God. The emphasis is on achieving more than a superficial understanding of the Scriptures. In-depth seminars on fundamental Bible doctrines, as well as a detailed "How to Study the Bible" course are presented in several one-hour sessions every day. A Bible study project adds a hands-on component to the week's studies and allows for a practical application of the principles being taught.

The expected speakers are: J. B. Nicholson (MI), Brian Russell (UK), Roy Houghton (ON) and Sandy McEachern (NS).

For those who are able, the following week there will be a canoe trip in Algonquin Park.

Prices are in Canadian funds:
• \$435 for both weeks
• \$235 for the first week only
• \$35 discount for pre-July 1 registration. All who plan to attend must submit an application along with a \$25 deposit.

Sandy McEachern
508-1044 Tower Rd.
Halifax, NS B3H 4R1
(902) 420-9489/(902) 443-5849
sandymceachern@hotmail.com

SERVICE OPPORTUNITIES

Immanuel Mission School

We are well into the second semester at Immanuel Mission School in Arizona with 84 beautiful Navajo children. God has richly blessed us with all the resources we need for daily operation of a K-12 school on the reservation. Next year some staff will be leaving, and we expect an increase in the student numbers. There will be a need for a second grade teacher, a high school English/History teacher and a 7/8 grade teacher. A bachelor's degree is required for the high school positions, but an education degree is not necessary. Is there a retired teacher

that would spend a year or two on the mission field? Is there a college senior who would like to serve the Lord in this way? We also need help in the maintenance and mechanical areas. We provide housing and God provides beautiful scenery. Contact

John Bloom
P.O. Box 2000
Teec Nos Pos, AZ 86514
(520) 674-3616

Camp Manager

If you've been looking to serve the Lord, an opportunity now exists for the position of camp manager and also a position in maintenance at Camp Iroquoia. Ideally we are looking for couples, but individuals would be considered. The camp is located on over 200 acres in the Endless Mountain region of Pennsylvania and has been operating for more than 28 years. Its ministry has impacted hundreds of youth and adults over the years and many have been led to the Lord. If you would like to explore the possibility that this is where the Lord would have you serve, please contact:

Harold Neil
(609) 890-0450
hbwneil@gateway.net

Rest Haven Homes

Rest Haven Homes, Grand Rapids, MI, is seeking Christians who will help to serve the elderly in their care.

There are currently openings for a part-time nurse, a dietary manager (certificate required; training provided), and nurse aides. Volunteers from the area are always appreciated.

Brian Wilson, Administrator
(616) 363-6819

ASSEMBLY in SUNBERG, MN

A small assembly that has been meeting for several years in various locations is now meeting in the

Willmar, MN area, at the Sunburg Community Center, Sunburg, MN.

They meet on Sunday mornings to remember the Lord at 10:00 A.M. and for ministry at 11:00 AM Prayer Meeting is on Wednesday nights at 7:30 PM in various homes.

David Van Hal
13660 225th Avenue NW
Sunburg, MN 56289
(320) 366-3541
dvanhal@juno.com

Ken Arends
2176 66th Avenue NE
Willmar, MN 56201
(320) 235-2573
karends@willmar.com

NEW MEETING in CHARLOTTE

A new assembly has been established in Charlotte, NC. The saints at Believers Bible Chapel began meeting on November 12, 2000. They report seeing a good response as they reach out with the gospel to South Charlotte, and there is also a good interest in the teaching of the New Testament Church principles.

They request prayer and extend a hearty invitation to all to visit and fellowship with them.

They presently meet on Sundays at the Hilton Garden Inn (Pineville) for Breaking of Bread at 9:45 AM, Gospel Meeting/Sunday School at 11:00 AM, and Ministry meeting at 6:00 PM. For more information:

Rex Trogon
(704) 542-4882
BCCcharlotte.com

EMERALD COAST BIBLE CHAPEL

A small group of believers now meets together as an assembly in the area of the Panhandle of Florida, known as The Emerald Coast. This includes Fort Walton Beach, Shalimar, the Twin Cities of Niceville and Valparaiso, and the

adjacent Eglin Air Force Base.

Contact the assembly correspondent:
David M. McCulloch
(850) 651-4540
macconsulting@prodigy.net

MEETING LOCATION CHANGE

Grace Bible Chapel of Niceville, FL, is now meeting at 1305 23rd Street in Niceville. The contact person for the assembly is Dr. Paul A. Carmean who may be reached at:
(850) 678-8897
paccat47@home.com

COMMENDATIONS

Dr. Ben Scripture

The saints of Bethany Fellowship (Warsaw, IN) commend to the full-time work of the Lord, Ben Scripture. He has served faithfully within Bethany Fellowship as an elder since 1987. During those years he has been involved in administration, shepherding, teaching and preaching. He also applied himself to rigorous studies and research, earning a Doctorate in Biochemistry with the goal of being equipped for the special ministry of teaching on Creation Science. For the last year he has essentially been involved full-time in ministry to Bethany, and with many assemblies and various groups around the country, as well as overseas and on radio. Therefore, we gladly now commend Dr. Ben Scripture to a ministry involving the preaching of the Word and the presentation of "Scripture on Creation" ministry as the Lord leads. He will also continue to serve as an elder at Bethany Fellowship, working to build up the saints, and reach our community for Christ.

Darrel and Barbara Valdois

Darrel and Barbara Valdois and their family have been in fellowship with the Gospel Chapel in Hutchinson, KS for many years.



RISE UP & WORK *The Lord is Coming!*

**Mark your calendars! Pray for blessing!
December 26-29, 2001 (DV)
Indianapolis, Indiana**

Join like-minded believers from around the world for a few days of heaven on earth: great fellowship; enriching ministry; stimulating electives; excellent accommodations; and more.

Once again preparations are being made for another RISE UP conference. This time the theme links two intertwined motivations for the believer's life: the blessed hope of the Lord's return for His people, and the glorious message of the Saviour's offer in the gospel. The present and the future are linked in the Lord's own words: "OCCUPY...TILL I COME."

Each Keynote Speaker will emphasize a different aspect of the Lord's Return. And some of the Electives planned include:

- Elders & a Balanced Life
- Ordering the Home Life
- The Ministry of Restoration
- Marriage: the Middle Years
- Cure for Troubled Hearts
- Everyday Witnessing
- Visitation Ministry
- Preaching the Gospel
- Christians in Business
- Current Prophetic Issues
- Unlock the Parables
- The Elder's Wife
- Resisting the World
- Training Young Shepherds

There will be Youth, Women, and Elder Tracks for those with specialized interests.
Due to response, some electives may not be held.

Darrel has faithfully served in the capacity of elder and has been active in the ministries of teaching the Word, visitation, and counseling. Their love for the Lord, involvement in the local church, and heart for others has been a wonderful example to us all.

Recently, the Lord led them to move from Hutchinson to Garden City, KS to help with the small assembly located there. Darrel will be employed full time in a local business to support the family. They request your prayer that they would be used by the Lord in His work in Garden City as He wills.

Marge Litchney

The believers at Westlake Bible Fellowship wish to announce that Marge Litchney has resigned from the work of the Lord at the Ezekiel Project in Michigan. Marge found that the work of the project is too strenuous for her health. We still value the work of the Ezekiel Project and will continue to support and pray for it.

HOMECALL


Ena Dellandrea

Ena Dellandrea left her earthly home for heaven January 23, 2001. The beloved wife of Aubrey

Dellandrea, Ena will be sadly missed by her husband, children, grandchildren and other family.

Ena was born in Arnstein, ON, January 1, 1914. She and Aubrey were married in 1940. They lived 18 years in Port Loring, ON, 26 years in North Bay, ON, then 15 years in Gravenhurst, ON.

Her gentleness and thoughtful ways made her loved by all who knew her. She was a faithful partner and an encourager to her husband in the service of the Lord.

The funeral service was a loving tribute from her three sons, her son-in-law, and her husband. 

The city of the Name

And the names of the city

Almost all the great cities of the world share certain characteristics. For example, they often sit astride great waterways. New York has its Hudson; London, the Thames; Paris has the Seine; and Cairo, the Nile. But what of Jerusalem? What did the Psalmist mean when he wrote: *“There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High”* (Ps. 46:4)? Was he thinking prophetically, looking forward to the day when waters will issue *“out from under the threshold of the house”* of the Lord (Ezek. 47:1)? Or was he anticipating the spiritual refreshment enjoyed by those who trust in the Lord (see John 7:38)?

The great cities of earth boast large populations with tens of millions. Not so Jerusalem; her population barely exceeds 500,000.

Most are recognized as political hubs, but the nations refuse to call Jerusalem Israel’s capital.

What, then, makes Jerusalem not only a great city but the greatest city in the history of the world? God Himself explains: *“...Jerusalem, the city which I have chosen...to put My name there”* (1 Ki. 11:36). Nowhere else on the planet did the God of the universe take up residence in a house made by men. Nowhere else did He make a city *“holy”* (Isa. 52:1), placing on it His own Name—*“...the city of God”* (Ps. 46:4).

We first read of the settlement as Salem in the days of Abraham and Salem’s remarkable king, Melchizedek. Two thousand years later, also in Jerusalem, the true

King of Righteousness/King of Peace would also offer bread and wine, not to those returning from a battle but just before He would leave that room to single-handedly face history’s greatest battle at Calvary.

The name *Yerushalayim* is reputed to mean *“founded peaceful”* with its dual form alluding to the hills on which it was originally built. But how little peace has the city known since its founding. As Charles Gulston writes: *“It has been said that if blood were indelible, Old Jerusalem would be red, all red. The words, weighed against the stark facts of history, appall in their degree of accuracy”* (*Jerusalem, the Tragedy and the Triumph*, p. 23).

Later the city would bear the name of its Canaanite inhabitants—Jebus or Jebusi (Josh. 18:28). It would remain a Jebusite stronghold until finally David took it through the artifice of Joab (2 Sam. 5:6-10), becoming Israel’s capital.

A name from Scripture in use today—because it was given to the southwestern hill of the city—is Zion. Isaiah 60:14 declares: *“...they*

shall call thee, The city of the Lord, The Zion of the Holy One of Israel.”

The word comes from a root meaning *“conspicuous.”* It is used to translate the words *“sign”* or *“way-mark.”* So Zion stands out not only on its plateau at a 2,550 foot elevation; it stands out in the spectacular purposes of God.

The other names given to the City of the Name are rarely used now but how they enrich the Sacred Record. Ezekiel calls it Jehovah Shammah: *“...the name of the city from that day shall be, The Lord is there”* (Ezek. 48:35). And so He shall! *“Even so, come, Lord Jesus!”*

Isaiah calls her Ariel (meaning *“Lion of God”*) (29:1), and with her tawny color she looks like a lion crouching in the hills. But she is the home on earth of the *“Lion of the tribe of Judah”* who in the end shall prevail. Then of this city it shall be said: *“Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee”* (Isa. 62:4).



There it is!

This veteran evangelist in the Middle East describes his first impressions.

The time is 9:30 AM. It is just five hours since, rubbing from my eyes the dust of the Sinai desert, I gazed from the carriage window into the gray light of dawn to see for the first time strings of camels, fat-tailed sheep, and squatting patriarchal figures at Ashdod, Gaza, and other places along the great rolling coastal plain.

From the junction at Ludd (ancient Lydda), we have crept painfully up the rocky valley of the Sorek till our train now comes to rest; and on the station I read, with some emotion, the name Jerusalem!

From a bunch of vociferous garmen clamoring eagerly outside the station gates, I select the one who shouts a little louder than the rest.

He seizes my luggage as if in a state of frenzy; then, rising in his seat, he flogs his bony-looking horse into a gallop, till it seems as though the wheels of his antiquated vehicle will collapse in disaster.

Come what may, I am fully resolved not to allow my mind to be distracted from this long-anticipated thrill of entering, for the first time, the most unique and historic city in the world. Even at this moment, the gray walls of Old Jerusalem are distinctly silhouetted against an expanse of spotless blue. Bathed in the rich Palestine sunshine of this lovely spring morning, they appear neither gloomy nor forbidding, but almost genial to the eye.

The cart stops with a flourish, I thank the driver and join the crowd of pedestrians surging in the direction of the Jaffa Gate. There is no mistaking the contour of this well-known pile of masonry. Above the venerable archway, green bunches of hyssop, rooted securely between the joints in the wall, look down with benign indifference on a never-ending stream of human ants, passing and repassing through

the right-angled entrance of the gateway.

Immediately on our right, as we enter the city, we are overshadowed by the massive Citadel of David. One of the towers, known in NT times as Phasael, is said to be among the few landmarks spared by the victorious Titus after his capture of the city in AD 70.

Our eye next alights on the crowd. Never before have we looked upon such a medley of nationalities; inwardly we think of the strange magnetic power of this isolated and non-commercial city, which is still able to draw within its walls such an amazing contrast of humanity.

An Arab porter, dressed in sackcloth, passes us with straddling gait. His thin legs seem as if they might snap beneath his enormous load. With head and shoulders bent low, he cannot see in advance, but cries mechanically, "Oo-aare," to clear the way. If his load be too burdensome, his small assistant will walk beside him, cursing the client who has cruelly allotted him such a burden.

Here is a party of Orthodox Jews returning from the Western Wall. Despite the excessive heat, each is dressed in black, and wears one of those wide furry hats from under which hang the distinguishing side curls as an indication that they have not marred the "corner of their beards." Dignified and sallow of countenance, we read in their dark eyes hidden fires and thoughts of another world and age than ours.

Passing on our right is a group of stately Bedouin from the desert of Transjordan. They are of the better



Photo: © Jack Hazut

class. The picturesque headdress, the flowing robes, the general poise and aquiline features all seem to remind us of the patriarchs. One of the party is outstanding. Evidently a person of rank, he carries a sword in his girdle instead of the usual concealed dagger. He is every inch a man and knows it. He belongs to a race that has never, in its history, bowed before a conqueror.

The farmers on our left are from Bethlehem or the surrounding villages. They are early birds, these fellaheen, and crowd into the city before most people are awake. Their women are heavily laden with farm produce, while their menfolk drive before them small nimble donkeys, which they direct to the right or left by smart raps on the neck with a stick. Poor little slim-legged, patient animals! They live out their existence merely for the use, or alas, the misuse, of their thoughtless owners.

We enter the narrow stepped Street of David, leading downward from the Citadel area to the Tyropean Valley and heart of the old city. The congestion of pedestrian traffic here is indescribable. A party of docile tourists, led by a voluble guide, partially blocks the stream of traffic. Here come smiling Abyssinians with their frizzy hair and snow-white teeth, their tall spare figures draped in robes of black. To complete the medley, pass Greek, Latin, and Armenian priests, dressed in white, brown, or black, according to their respective orders; sisters from the convents, Russian pilgrims (women stranded in Jerusalem since the First World War, and living on a mere pittance from the Church), Egyptians, Syrians, Greeks, Germans, French, Italians, sleek Arab effendis with their bright red tarbooshes; beggars, mystics, fanatics, veiled Moslem women, hawkers with sweetmeats on their heads, and yelling at the top of their voices; all these and others unnamed rubbing shoulders together as they jostle in this narrow street.

If you stop for a moment to look at some object of interest, you are butted in the ribs by a sack of meal borne by a donkey; and the owner, thinking only of his right of way, cries mechanically, "Oo-are!"

The small shops of the merchants are entirely open to the street. They display an amount of merchandise that is truly amazing, considering the floor space available. They are marvels of compactness and arrangement, their owners sitting or standing amidst the wares, often alone, dealing out produce or handling haggling customers with a calmness born of experience.

Here is a grain shop. We try to escape for a moment from the surging mass of humanity by pressing hard against the shop front. Look at those neat pyramids of peas, beans, vetches, barley, sesame, peanuts, carob

beans, wheat, and what-not. It is really astonishing how so many distinct piles of grain can be arranged in so orderly a manner in such a few square yards. Should you care to buy, you will (if the merchant be but ordinarily honest) receive "*good measure, pressed down, and running over.*" A privileged cat sleeps on a bag of seeds, unperturbed by the noise and din. The merchant himself, fat and with flowing tussore robes, dominates the scene. His shop may be small, but, as he sips with relish his strong cup of Turkish coffee between his acts of salesmanship, it is not unlikely he will be thinking of his two sons studying medicine at the Beirut University. The bank account of some of these merchants, working single-handed, might prove to be surprising.

Reaching the bottom of David Street, we turn sharply to the left, and find ourselves in the suks or markets of the old city. They are narrow and completely arched over, with here and there an aperture admitting shafts of light. The idea, one supposes, in constructing them thus is to ensure shade and coolness in summer, and protection from rain in winter. These human warrens are a never-ending source of interest to the stranger. There is the meat suk (pronounced "sook"), the vegetable suk, the saddlers' suk, the gold suk, and so on. Instead of avoiding each other's competition, those of like occupation seem to club together. Apparently there are no trade secrets. For instance, the most delicate jewellery is made before the eyes of the passers-by. The deafening din of hammers indicates where the coppersmiths are at work. The shops are all small, single-roomed, open to the street, and barred and shuttered at night.

We come upon two men making wooden plows, probably similar to those used in the days of Elisha. We shudder as they bring down their adzes to within a fraction of an inch from their bare toes which hold the wood in position. One man wears a special headdress indicating his direct descent from Mohammed.

Here are the butchers' shops. Carcasses of lamb and mutton are adorned with pink roses and jasmine to catch the eye of the customer. The meat is wholesome, but the older sheep have been too athletic to make good eating. A number of cats crouch a few inches below the meat, waiting for stray fragments to be thrown to them. No one seems to ill treat this favored house pet, except that small kittens not wanted are turned adrift on the streets to be picked up or die of starvation. The dog finds no favor as a pet either with Jew or Gentile.

We now approach the north wall of the city, and soon find ourselves at the famous Damascus Gate, second in importance only to the Jaffa Gate. From this focal point, a road runs due north to Galilee and Damascus. Just



outside the city wall, and to the right of the gate is the little mound known as Gordon's Calvary, believed by many to be the place where the Lord suffered death for the sins of the world. But we will now turn back and traverse the city by another route not so congested as the one through which we have just passed.

The old city is extraordinarily compact. In days when it was not safe to live outside the walls, every foot of space within the city was valuable. In consequence the streets are narrow and the courtyards of the average house are cramped. Many of the streets are partly built over. Everything is of stone. The houses have small, barred windows, narrow stairways and heavy arched doors often thickly studded with iron bolts.

Parts of the old city of Jerusalem form a literal labyrinth of stone, and one wonders how people could ever find their way about. Some of the narrow alleys seem thinly populated, while others teem with life.

Wearied in body, but by no means bored in spirit, we retrace our steps along David Street to our hotel near the Citadel. I fling myself upon a divan, and begin to meditate on the kaleidoscopic events of the day. We have been permitted to see with our own eyes Jerusalem, the so-called Holy City—this city of mixed religious systems, of unreasoning fanaticism and fictitious sites; a city where deceit, trickery, and casual indifference, politeness, hospitality and friendly helpfulness exist side by side; where autocracy, democracy, and priestcraft, seem equally to prosper. We have had a peep at its narrow streets and its restless throng of humanity, a mere glance at the great exterior; the best and the worst we have not yet seen, and, whatever our impressions may have been, we certainly cannot say we have found this either dull or uninteresting.

The time is now 9:30 PM, just twelve hours since we arrived at the railway station outside Jerusalem. Though the day has been strenuous and exciting, one feels, after rest and refreshment, a strong urge to venture from the hotel alone, to view the city from a new perspective, under cover of darkness.

The sun has long since departed amidst a blaze of glory behind the mountains of Judea, and in its place a full moon has climbed from the tops of the Hills of Moab some distance in the eastern sky, flooding the thousand and one flat or domed rooftops, towers and

minarets with that weird light which turns the harshness and glare of day into soft beauty, and divides each object into ghostly paleness or mysterious gloom.

What we have seen hitherto was but a turbulent stream of human restlessness. Now we have made contact, as it were, with the very soul of this ancient city. We gaze in awed silence on the scene around. These domes, these walls, these eternal landmarks—what an immense, immeasurable part they have played in the destinies of men, of armies, and of nations!

But where are the crowds in David Street? They seem to have completely vanished. A death-like stillness has descended where before all was noise and confusion. The shops are bolted and barred. The fat merchant in the tussore robes will long since be ensconced at home with his family, counting out the profits of the day. The city seems to be given over to a few police or watchmen, while an occasional pedestrian, hurrying from a neighboring cafe, turns down a cobbled side street and disappears from view.

Two watchmen squat in the gateway. It is chilly, so they warm their hands over a brazier of glowing coals. Imagination takes flight. Two unwitting actors, oblivious, in all probability, to the priceless setting which surrounds them, and of the presence of the spell-bound, one-man audience, have succeeded in doing what the greatest actor longs to do, to enchant and chain the imagination of his audience.

Instantly one's thoughts leap backward across two millenniums of time to another scene in old Jerusalem, a band of watchmen keeping guard around a fire of coals, before the door of a High Priest's palace. Behind that door, proud and ruthless fanatics, under the guise of religion, are baiting an innocent and unresisting Victim.

Could it be possible that these huge blocks of beveled masonry had been on guard that night of nights in the world's history, when the same full moon flooded with its rays these self-same landmarks, and the sacred hollow of Gethsemane at the foot of Olivet, still wet with tears; that night of nights, too, when the little skull-like knoll outside the north wall was awaiting its wondrous morrow, and the bloodstains from the middle cross—"precious blood," which alone could cancel man's guilt, and free him from the penalty of sin?

Unwilling to risk a challenge by remaining overlong beside the chink in the door, I steal reluctantly from the shadows, and, slipping silently through the streets to my lodgings, fall asleep, thinking of the Lord who once traversed the streets of Old Jerusalem when He came to "seek and to save that which was lost."

—excerpted from *Palestine, Land of My Adoption*, pp. 11-19

Jerusalem's "Ichabod" period

And the return of the glory of Jehovah

*Ruins of
the Great
Synagogue
in Jerusalem*

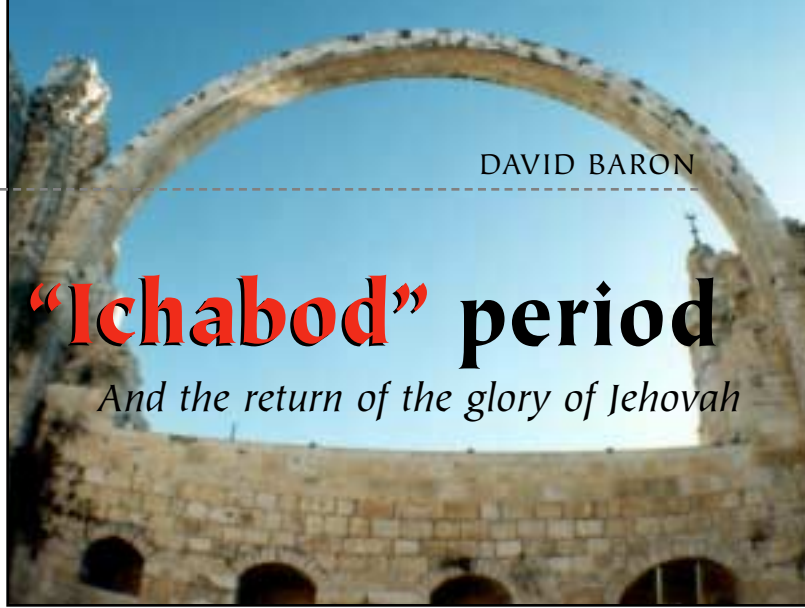


Photo: ©Jack Hazut

In Isaiah 39:5-7, we have a striking announcement to Hezekiah of the seventy years' captivity among the very people whose ambassadors he had tried to impress with the importance of his kingdom and the riches of his treasures. This announcement forms the threshold of the last great prophecy written at a later period of the prophet's life.

In vision the prophet already beholds the land desolate, the temple destroyed, the people pining in Chaldean bondage. And how like God to open up in advance a stream of consolation to accompany the faithful remnant all through the weary wilderness march of the shorter, and of the present much longer captivity.

This comfort is found in 35:2, "They shall see the glory of Jehovah, the excellency of our God." And what is the great theme of the last twenty-seven chapters? It is the same. From this blessed announcement the streams of comfort flow; it is for this glorious culmination that the way is to be prepared, and all twenty-seven chapters unfold the process by which this grand consummation will finally be brought about.

What is meant by the expression, "The glory of Jehovah"? Let me state at the outset that the words *khe-bod Jehovah* (the glory of Jehovah) in the Hebrew Scriptures always mean the glory of the personal presence of Jehovah; the glory attendant on the visible manifestations of Jehovah on earth. To elucidate this important subject, let me draw your attention to several scriptures.

No sooner did God bring Israel

out of Egypt than, in keeping with His purpose of a theocracy, He Himself took His place at the head of that nation. The visible symbol of this was the pillar of cloud or fire. The first mention of this symbolic cloud is in Exodus 13:21,

Jehovah went before them by day in a pillar of a cloud to lead the way; and by night in a pillar of fire to give them light; to go by day and night.

In verse 19 of the following chapter we have this pillar of cloud associated with the Angel of Jehovah:

And the angel of God which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face and stood behind them.

There is only one Being in the Old Testament who bears the name of the "Angel of Jehovah," and that is Messiah, the Son of God.

He is called the "Angel of God's Presence" (or "of His face," Isa. 63:9), because He is the only personal manifestation of God which man has ever seen or can see. After His incarnation, He could therefore say in answer to the yearning of man, "Show us the Father," "He that hath seen Me hath seen the Father."

When the "house" of Israel's true King took the place of the movable tent, we read the same thing in connection with the consecration of the temple as we do of the tabernacle.

...the cloud filled the house of Jehovah so that the priests could not stand to minister because of the cloud; for the glory of Jehovah had filled the house... (1 Ki. 8:10-11).

"So it was always." I would not assert that all through the frequent apostasies the people could always see the symbol of God's presence with them, but so long as the first temple stood, He did not finally withdraw from those He was pleased to call His inheritance. And Israel's high priests on entering each year into the holy of holies were conscious that "between the cherubim" God dwelt as in no other nation, though He fills the universe.

Thus it continued until a particular point in the history of Israel, recorded in Ezekiel. The prophecy of Ezekiel forms a very important link in the progress of Old Testament revelation, especially for the light it throws on two great events. One is the departure of governmental power from Judah, announced in in 21:26-27. But secondly, simultaneous with the removal of governmental power, the prophet saw the departure of the glory of Jehovah from Israel. The connection is significant. The true King of Israel was Jehovah, and the removal of crown and miter therefore really meant the withdrawal of God from them. We remember the touching account of the glory's departure (chs. 9-11).

Have you asked yourself the reason for this slow, deliberate departure of the glory from Israel? Why not depart from them at once? Oh, friends, in symbolic language God the Father thus spoke to His rebellious but beloved people the very words that Jesus spoke to Israel centuries later (Mt. 23:37):

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not!

He did not want to leave them. If they had repented, He would not have taken His presence from them. "For the space of three years and a half, said Rabbi Youchanan, the Shekinah was sitting upon the Mount of Olives thinking peradventure Israel might repent" (quoted by M. Margoliouth in his "Lord's Prayer," from the Preface to the Kabbalistic commentary on the Book of Lamentations, *Aychah Rabatha*. He also points out "that this was just the time that our Saviour labored personally to bring His own to repentance and while on the Mount of Olives wept over the holy city").

Instead of repenting they only grew bolder in their sins, and, as God Himself pathetically complains to the prophet, they literally drove Him from their midst by their wickedness. "Son of man," He says, "seest thou what they do, even the great abominations that the house of Israel committeth here, that I should go far off from My sanctuary?" (Ezek. 8:6). So that the prophet again sees the glory of Jehovah going up from the midst of the city to the Mount of Olives (11:23), and after it stood there for some time, it finally departed.

Since that event there is one word written across Jewish history: "*Ichabod*"—where is the glory? The Lord has withdrawn Himself; the glory of Jehovah has departed from His land and His people.

They then went to Babylon, and when the seventy years were expired the handful who returned commenced to build a temple. While engaged in that task, the first of that great trio of post-exilic prophets, "*Haggai, the messenger of Jehovah*" (1:13), was commissioned to make the following announcement:

Who is left among you that saw this house in her first glory? and how do ye see it now? Is it not in your eyes in comparison of it as nothing? Yet now be strong...and work: for I am with you, saith the Lord of hosts...I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts...The glory of this latter house shall be greater than of the former, saith the Lord of hosts (Hag. 2:3-9).

It is certainly true that in its fullness this, like every

other prophecy in the Old Testament which announces Messiah's advent, looks on to a time yet future.

There are two important questions which naturally suggest themselves. First, *what* is the glory promised in Haggai's prophecy? Second, *where* was the glory?

The expression "*the glory of Jehovah*" when used in connection with Beth Jehovah ("*the House of Jehovah*"), has a technical meaning, and signifies the glory of the manifestation, or personal presence of Jehovah, which filled the temple, His dwellingplace.

But then comes the second question: Where was the glory? When the tabernacle was finished we read of its consecration. "*A cloud covered the tent of meeting, and the glory of Jehovah filled the tabernacle.*" And when Solomon's temple was finished, we again read of its consecration. The symbolic cloud and the glory of Jehovah filled the house, so that the priests could not stand to minister because of the cloud. But when the second temple was built, we never read of any such occurrence in connection with it. As a matter of fact, it never was after this manner formally taken possession of by God, nor was it in this sense ever consecrated. Where was the glory? According to Jewish historians themselves there were five things present in the first temple which were lacking in the second temple:

1. The ark and its contents;
2. The holy fire which descended from heaven to consume the sacrifices in token of God's acceptance;
3. The Urim and Thummim;
4. The spirit of prophecy (the canon of the Old Testament being closed with Malachi, who prophesied soon after the completion of the second temple, the subsequent silent centuries of its existence may well, from their standpoint, be characterized by the absence of "*the spirit of prophecy*");
5. The Shekinah glory.

We know from Jewish as well as from heathen writers that the holy of holies in the second temple, through the nearly five centuries of its existence, was a vacuum—an empty place, waiting for God to take manifest possession of it. Where, we ask again, was the glory? Nearly five centuries elapsed, and in the interval Herod, to gain favor with the Jews, was, at great labor and expense, completing considerable alterations and enlargement of the Temple. But Josephus, who gives us the full account of the alterations carried out by Herod, is careful to emphasize that it was still the same house, and that in the history of the Jews there have been only two temples—the one built by Solomon and destroyed by the Babylonians, and the other built by Zerubbabel

and afterwards enlarged and beautified by Herod.

This is what Josephus says, speaking of the destruction of the second temple:

Now, although anyone would justly lament the destruction of such a work as this was, since it was the most admirable of all the works that we have seen or heard of...yet might such a one comfort himself with this thought, that it was fate that decreed it so to be, which is inevitable, both as to living creatures and as to works and places also. However, one cannot but wonder at the accuracy of this period there-to relating; for the same month and day were now observed, as I said before, wherein the holy house was burnt formerly by the Babylonians. Now the number of years that passed from its first foundation, which was laid by King Solomon, till this its destruction, which happened in the second year of the reign of Vespasian, are collected to be one thousand one hundred and thirty, besides seven months and fifteen days; and from the second building of it, which was done by Haggai, in the second year of Cyrus the king, till its destruction under Vespasian, there were six hundred and thirty-nine years and forty-five days ("Wars," 6:6-8).

One day to "this house" a poor young woman of the House of David brought her first-born child to be presented to the Lord "and to offer a sacrifice according to that which is said in the law of the Lord." At the very same time an aged man, to whom it was revealed by the Holy Ghost that he should not see death before he had seen the Lord's Christ, was led by the Spirit into the temple, and seeing the Child Jesus, he took Him up in his arms and blessed God (Lk. 2:29-32):

Lord, now lettest Thou Thy servant depart in peace according to Thy word, for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a light to lighten the Gentiles and the glory of His people....

The central promise in Haggai's prophecy in relation to "this house" had to wait long for its fulfillment but here at last was the greater glory; here was the real Presence. Later, after His entry on the Messianic office, when Christ, with a scourge of cords, drove before Him out of the temple the money-changers and sellers of doves, saying, "Make not My Fathers house a house of merchandise" that was its consecration (Jn. 2:16).

But there were not many, alas, whose eyes were opened to recognize the divine glory of this holy Child. There was an aged Simeon; there was Anna, a prophetess; there were those "that looked for redemption in Jerusalem," to whom this holy woman probably prophesied the near approach of the Saviour. After His

entrance on His public work there was a Nathaniel, a Peter, a John, and the company of other apostles and disciples to whom it was given to behold "His glory, the glory of the only begotten of the Father, full of grace and truth" but as to the nation, they saw no beauty in Him to desire Him, and what was foretold by Isaiah came to pass: "He was despised and rejected of men; a man of sorrows and acquainted with grief, and there was, as it were, the hiding of the face from Him; He was despised and we esteemed Him not."

After He had for three-and-a-half years with outstretched arms continued to call Israel to Himself, He had little response. That which was symbolized by the departure of the Glory from the Mount of Olives received a second, personal, and more striking fulfillment when Jesus, also slowly and reluctantly, after shedding tears of sorrow for Jerusalem, and from the same spot whence the prophet saw the Glory depart, finally ascended out of sight. He led His disciples out as far as Bethany (on the Mount of Olives) and lifted up His hands and blessed them, "And it came to pass while He blessed them He was parted from them and carried up into heaven." And since that event—since the departure of Jesus from Israel and the world—the word I have already quoted is written more legibly and in letters of fire across the twenty centuries of Jewish history: "Ichabod." Where is the glory? The temple destroyed; the land a continual desolation; the people given over to be tossed to and fro among the nations.

But will the present state of things continue forever? Will man on earth no more behold the visible display of God's glory? For answer we take up the words of Isaiah 40:5 with which we started: "And the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it."

Ezekiel, who saw the departure of the glory of Jehovah, in his visions of the future also beheld its return; and from the same direction from which it departed.

Afterward He brought me to the gate, even the gate that looketh toward the east, and behold the glory of the God of Israel came from the way of the east, and His voice was like the noise of many waters, and the earth shined with His glory...And the glory of Jehovah came into the house by the way of the gate whose prospect is toward the east. So the Spirit took me up and brought me into the inner court; and behold the glory of Jehovah filled the house.

And what is this but the same announcement in symbolic language made to the "men of Galilee" just as the Lord was departing from them, that "this same Jesus

which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven"? As Man in a glorified body He ascended, and "this same Jesus," as the "Son of Man," bodily, He shall return. Visibly, with a cloud He was received out of their sight, and "in like manner," visibly, "with the clouds of heaven," He will descend again. It was from the Mount of Olives they saw Him finally depart; and on the same spot, "upon the Mount of Olives, which is before Jerusalem on the east" His blessed feet "shall stand in that day" (Zech. 14:4).

Then will Isaiah's prophecy be fulfilled. "And the glory of Jehovah shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it."

But let us for a moment touch on the difference between the past and the future.

1. In the past Israel saw the glory of the personal presence of Jehovah only in symbol, and then the glory was always associated with the cloud, which while revealing also concealed; for man was not yet able to bear the full unveiling of His majesty, and even Israel's prophets, who heard His voice, and were borne along by His power, had wonderingly to cry: "Verily Thou art a God that hidest Thyself, O God of Israel the Saviour!"

Even when in the fullness of time He came, in whom all the attributes of Jehovah were embodied, who was "the effulgence of His glory and an exact representation of His very being," we still observe the same principle at work of concealing while revealing Himself; for there was the "emptying" of Himself; there was the veiling of His glory; there was "the hiding of His power." How else could man have approached Him and lived? How else could He have patiently endured the contradiction of sinners, and the dullness and frowardness of His own disciples, during those years of suffering as the Lamb of God? But by and by, "the glory of Jehovah shall be unveiled," and will be no longer in symbol, but in bodily presence. There will be no longer a cloud to hide His glory from our eyes; no longer shall we see as in a glass darkly, but face to face, for He shall be manifested and "we shall see Him as He is."

2. In the past it was only men of Israel who beheld even the symbolic or veiled glory of God, but by and by "all flesh shall see it together," for the mouth of Jehovah has spoken it. "Behold He cometh with clouds; and every eye shall see Him; and they also which pierced Him, and all the kindreds of the earth shall wail because of Him. Even so. Amen."

We shall behold the unveiled glory of that face once so marred for us, and beholding it we shall be finally and conformed to that same image to be forever "like

Him" (1 Jn. 3:2). The escaped of Israel "shall look upon Him whom they pierced," now manifested in His true glory and power, and shall "mourn" and be saved (Zech. 12). And then a Christ-rejecting world will behold Him too, and say to the mountains,

Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb...at the revelation of the Lord Jesus from heaven, with the angels of His power, in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus...when He shall come to be glorified in His saints and to be marvelled at in all them that believe...in that day (Rev. 6:16; 2 Thess. 1:6-10, RV).

This is the hope of Israel and of this sin-burdened earth. Not till then will the world be filled with the knowledge of the glory of Jehovah as the waters cover the sea; not till then will the inhabitants of the earth learn righteousness, or the dream of universal peace be realized. And it is the hope of the Church. "For the grace of God, bringing salvation," says the apostle (Titus 2:11-15), "hath appeared to all men." This is a terse summary of all that is implied in the first Advent. It was a marvellous display of the grace of God to man; a glorious Epiphany (as the word is in the original) on the hopelessness of the world.

But what is our attitude in relation to the future? Here it is: "Looking for" (or "awaiting with expectation") "the blessed hope and the appearing of the glory of our great God and our Saviour Jesus Christ." Here is the same blessed hope of the appearing of the glory of the personal presence of the great God and our Saviour brought over from the Old Testament into the pages of the New. All those who have become subjects of grace are pointed to it as the consummation of their blessedness, and are told eagerly to look for it.

Two Epiphanies are spoken of in this comprehensive scripture. One is already past—the Epiphany of grace—which shone forth at the incarnation and culminated on Calvary; but the other, to which both apostles and prophets bear witness, is yet future, the Epiphany of the glory, when Christ shall come to claim His own and when our eyes shall behold the King in His beauty. 📖

—from *The Ancient Scriptures and the Modern Jew*, pp. 43-61

**The epiphany
of grace
shone forth
at the
incarnation;
the epiphany
of glory
is yet future.**

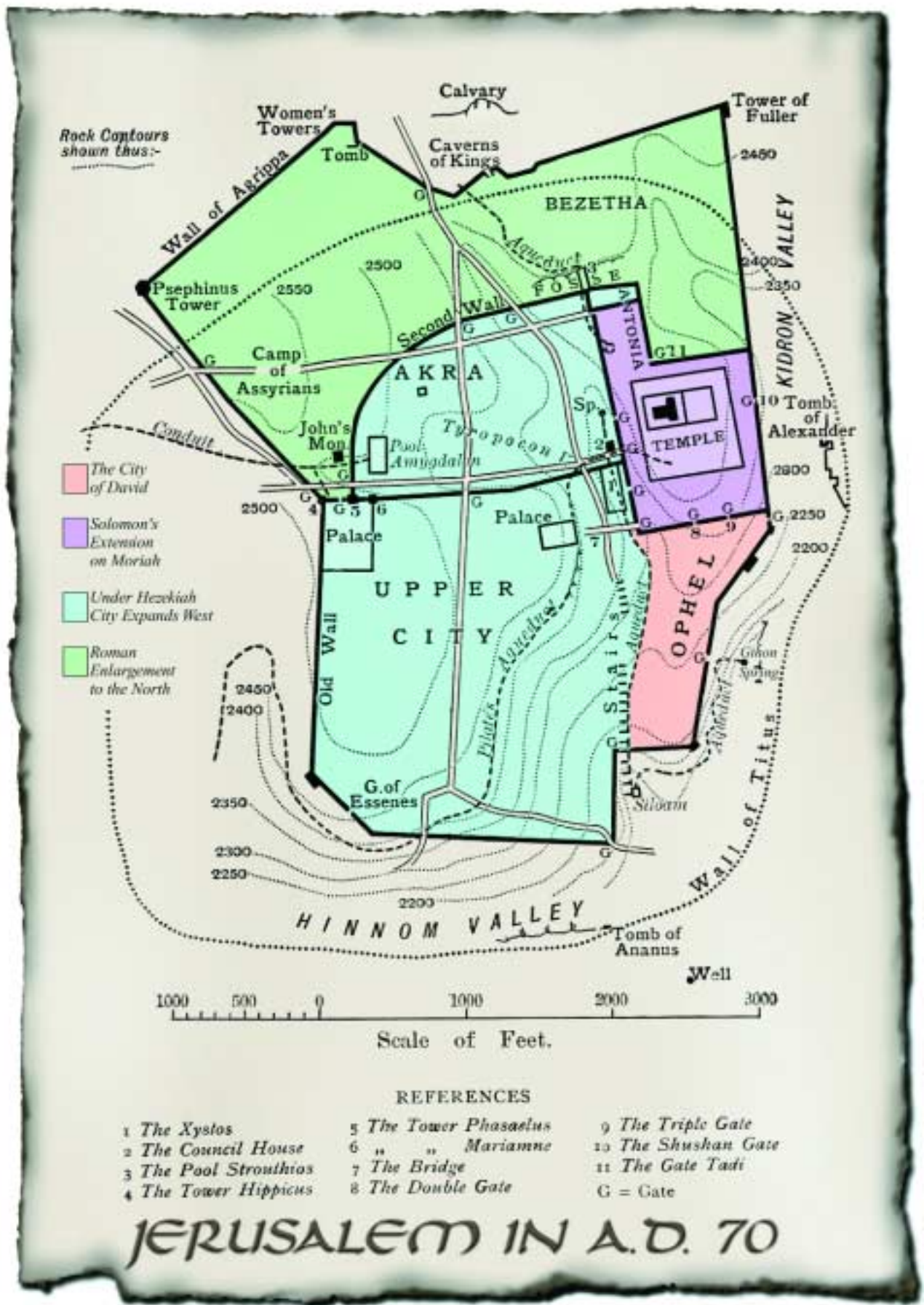
A TIMELINE of JERUSALEM'S PAST and FUTURE

ABRAM blessed by MELCHIZEDEK, king of SALEM (Gen. 14:18)	ABRAM offers ISAAC on MORIAH (Gen. 22)	ADONI-ZEDEK, king of Jerusalem, defeated at GIBEON (Josh. 10)	Name URU-SA-LIM found in cuneiform tablets at Tell-el-Amarna, Egypt	DAVID captures city from JEBUSITES and makes it his capital (2 Sam. 5)	King SOLOMON constructs temple and expands city (1 Ki. 5-6)	Temple plundered by SHISHAK, king of Egypt (1 Ki. 14:25-26)	JEHOASH, king of Israel, breaks n. wall and strips temple (2 Ki. 14:13-14)	SENNACHERIB lays siege in days of HEZEKIAH (2 Chron. 32)	Good king JOSIAH brings partial revival in the city (2 Ki. 22-23)	NEBUCHADNEZZAR, king of Babylon, pillages temple (2 Chron. 36)	NEBUCHADNEZZAR again attacks city, takes JEHOIAKIM (2 Chron. 36)	NEBUCHADNEZZAR razes Jerusalem to the ground (2 Ki. 25)	The PERSIANS take ownership of the city under DARIUS (Dan. 5)	ZERUBBABEL and JESHUA return to rebuild temple (Ezra 1)	NEHEMIAH returns to oversee rebuilding of walls of city (Neh. 2)
c. 2000	1450	c. 1400	1048	c. 959-952	950	826	701	641-610	606	597	587-586	539	c. 536	446-445	
ALEXANDER the GREAT takes ownership of city	After ALEXANDER's death, the Egyptian PTOLEMIES and Syrian SELEUCIDS battle over city (Dan. 11)	ANTIOCHUS IV (Epiphanes) desecrates temple, offers a sow on great altar	Jewish (HASMONEAN or MACCABEAN) revolt against Seleucids	JUDAH Maccabaeus takes temple mount; temple cleansed (Hanukkah)	SIMON Maccabaeus takes Akra fortress from Syrian garrison; city in Jew's hands	Simon succeeded by JOHN HYRCANUS who consolidates nation	Rift in Macabee family; one faction invites ROMANS; POMPEY takes the city	HEROD the Great marries MIRIAMNE (a Macabee); becomes ruler in Jerusalem after 3-month siege	HEROD begins reconstruction and beautifying of Second Temple	Birth of JESUS the MESSIAH in Bethlehem; His presentation in Jerusalem	The matchless life of CHRIST climaxes with His trial and crucifixion outside the city wall	The birth of the CHURCH in Jerusalem "when... Pentecost was fully come" (Acts 2)			
332	320-170	168	167	165	141	137	63	38-37	20	c. 4	BC	AD	c. 29	29	
Start of Jewish REVOLT; martyrdom of PAUL in Rome	TITUS captures city after four-and-a-half month siege	Second Jewish REVOLT under BAR KOCHBA; Jerusalem razed	HADRIAN renames the city AELIA CAPITOLINA; Jews forbidden access	CONSTANTINE declares Christianity the state religion; The name Jerusalem restored	JULIAN the Apostate attempts to rebuild the temple	Roman empire divides; Jerusalem under BYZANTINE rule	CHOSROES II, a Persian king, lays "Christian" Jerusalem waste	Emperor HERACLIUS retakes the city of Jerusalem	Caliph OMAR captures city; the beginning of Arab rule	First DOME of the Rock built by ABD al-MALIK	FATIMID Caliphs of EGYPT take over rule of Jerusalem	SELJUK TURKS capture the "City of Peace"	CRUSADERS enter the city; GODFREY de BOUILLON elected king	OTTOMAN Turks defeat Crusaders at Horns of Hattin; SALADIN enters Jerusalem	FREDERICK II, German emperor, negotiates 10-year treaty to regain control of city
66	70	131-135	312-337	361	395	614	629	638	687	969	1077	1099	1187	1229	
The KHWARIZMIANS, Tatar tribe from central Asia, put the city to the sword	MAMELUKE period begins; extends for 260+ years	Jewish refugees from SPAIN arrive in the land	The Turk, SULEIMAN (the Magnificent), builds present walls of Old City	The French, under NAPOLEON, invade Palestine but are driven back	First Jewish settlements outside ancient wall; JEWS approach majority in city for first time in 1800 years	Palestine Exploration Fund launched to begin archeological exploration of underground Jerusalem	Theodor HERZL, founder of ZIONISM, publishes his book, "The Jewish State," calling for a Homeland	Turkey enters World War I on the side of the Germans; the British make plans to invade	British General Sir Edmund ALLENBY accepts surrender of the city on Dec. 9	Turkey renounces sovereignty over Palestine; Hebrew recognized as official language	Ratification by U.N. of British Mandate for Palestine (July 24, 1922—May 14, 1948)	Arabs call general strike in Jerusalem to protest rising Jewish population			
1244	1250	1492	1537	1799	1860	1865	1895	1914	1917	1920	1922	1933			
The British appoint PEEL Commission; Lord Peel puts forward partition plan	The British issue a WHITE PAPER limiting Jewish immigration to Palestine	On Nov. 29, the U.N. votes to accept Partition Plan for Palestine; Jerusalem comes under siege	Mandate terminates; on May 14, David BEN GURION proclaims the State of Israel; War of Independence begins	Israel admitted to the U.N.; capital moved from Tel Aviv to JERUSALEM	Israeli Knesset passes Law of Return; 48,000 Jews airlifted from Yemen; new immigration from 70 nations	King ABDULLAH of Transjordan is murdered on Temple Mount by a militant Muslim	On Cairo Radio NASSER calls for war against Israel; orders U.N. out; Sinai Campaign	Six-Day War; Israelis take Golan Heights, West Bank, Gaza Strip, Sinai, and Old City	NASSER initiates War of Attrition across Suez Canal	Yom Kippur War; begun on the Jews' most holy day (Day of Atonement), catches Israel by surprise. They win, but with heavy losses	Egyptian President Anwar SADAT gives unprecedented address to Knesset pledging "no more war." Sadat shot dead in Cairo Oct. 6, 1981				
1936	1939	1947	1948	1949	1950	1951	1956	1967	1968	1973	1977				
Jerusalem is "a cup of trembling" still "trodden underfoot of the Gentiles" and will not be the City of Peace until the Prince of Peace arrives	The CHURCH will be raptured, making Jerusalem again the center of God's purposes on earth (1 Thess. 4)	144,000 Jews who await the Messiah's return become God's witnesses during the Tribulation (Rev. 7:4-8; 14:1-5)	Anti-Messiah covenants with the Jews, makes it possible to rebuild the temple in Jerusalem, but then places his image there (2 Thess. 2:3-4)	After 7 long years, when it seems Israel will be annihilated, will "the Sun of righteousness arise with healing in His rays" (Mal. 4:2)	Rescuing this "nation born in a day," Messiah crushes the anti-God forces at Armageddon, then comes up to Jerusalem for His triumphal entry (Ps. 24:7-10)	Following the Sheep & Goats judgment on Olivet (Mt. 25:32-33), the new administration of the world will be established in Jerusalem (Zech. 14:16-17)	For 1000 years of earthly bliss, the Lord once crucified at Jerusalem will be glorified there (Isa. 62:1-12)	The Last Battle is fought after Satan is released; following White Throne judgment, new heavens and earth made "wherein dwell righteousness"							

AT PRESENT

THE CITY OF PEACE HAS HAD VERY BRIGHT DAYS—AND VERY DARK DAYS, BUT JERUSALEM'S DARKEST AND BRIGHTEST DAYS STILL LIE IN THE FUTURE.

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).



Has Messiah already come?

I was born in 1862 at Berezna, a little town in eastern Hungary, where I was brought up in orthodox Judaism. The Jews there looked on Christianity as a phase of heathenism, for the Catholics openly exhibited their idolatrous habits, practices abhorred by the Jews because they were forbidden by Moses. Because of this, I was taught to avoid Gentiles, not even to take a drink of water from their vessels.

The Jews know nothing of Jesus Christ and His claims to the Messiahship. They do not connect the two names, but think of Christ simply as referring to the word "cross." They do not know of His teachings or of the existence of a book called the New Testament.

At the age of seven, my father and mother died in the same year and left me to shift for myself as best I could. Thus I early learned to trust God and often prayed Him to teach me His ways. When thirteen years old, I decided to study to be a rabbi, the most honorable and meritorious life-office for a Jew.

At about eighteen years of age I was proficient in Hebrew literature and Talmudic law. I then received from several rabbis, in whose colleges I had studied, a diploma containing a certificate of my good character and acquirements and also authority to become a rabbi.

In a town nearby lived a wealthy Jew who consulted with one of these rabbis about taking me for his son-in-law, as he desired to marry his youngest daughter Rose to a rabbi. When consent was given, I



The testimony of a Jew's dramatic discovery.

was called, and arrangements were made. Our marriage was consummated in 1880. In the house of my father-in-law I was very happy, and always thanked God for giving me at last, after much hard labor in studying, so delightful a home. Many marks of honor were shown me, and I received tokens of love and kindness. The days I spent under my father-in-law's roof were the brightest in my life. About a year after my marriage, my father-in-law died.

Very soon after my marriage, some people began to ask me questions as a rabbi, for they knew that I had attained to that position, but I refused to deal with them, as I lived near to my teacher in Sziget, and it is not lawful for a disciple to decide religious questions while his rabbi lives in the same district.

Several years later, when that rabbi died, I was called to practice my rabbinical duties in three congregations. For years they sought the law at my mouth. I decided among

them all the different religious questions concerning worship, meat and milk, wine of libation, and the laws concerning slaughtering of animals. If two had a quarrel, they came to me and accepted my decision without further appeal, for such is the Jewish rule. I was both the lawyer and the judge. Every controversy was settled by my word.

During my leisure, I had frequent recourse to my Talmud, in which I at one time read the following: "The world is to stand six thousand years, vis., two thousand confusion and void, two thousand with the law, and two thousand the time of Messiah." Rashi, the very first and most authoritative commentator gives as an explanation on the last clause: "Because after the second two thousand years, the Messiah must have come and the wicked kingdom should have been destroyed." This greatly excited my attention. I was accustomed to sit on the ground almost every Thursday night at

twelve o'clock, weeping, crying, and mourning for about an hour, over the destruction of Jerusalem and repeating Psalm 137.

I was very anxiously awaiting the coming of our Messiah, and now I saw that His time was over two thousand years ago, according to the Jewish reckoning. I was surprised, and asked myself, "Is it possible that the time which God had fixed for the appearance of our Messiah has passed away without the promise of our true and living God being fulfilled?" I never had had any doubt of the truthfulness of the Talmud; I believed every part of it to be holy, but now I looked upon this passage as a simple legend. It was then that I decided to search the Prophets concerning the time of the Messiah.

My first thought was to study Daniel, but I soon recollected that the Talmud curses one who studies concerning the end of the age, especially that part of Daniel which refers to the coming of the Messiah and the end of the times. "The bones of him who studies and calculates the ends" (meaning the time of the Messiah) "shall be blown up," says the Talmud.

This sent terror into my heart and I thought that the minute I began to read that part of Daniel a thunderbolt would come down from heaven and strike me dead.

But another thought came, suggesting that those Talmudists who made such statements must themselves have studied Daniel and the other Scriptures concerning the coming of the Messiah, and if they did it, so would I. With fear and trembling, I opened the book, glanced

over it, dwelling particularly on the ninth chapter. My research led me to blame myself for suspecting the holy words of the wise men. I could see only as through a glass, for I was totally ignorant of Jesus the Messiah, who was cut off but not for Himself. Therefore I could not understand thoroughly that the Messiah must have died for our sins. Yet I realized dimly that the Messiah must have come about four hundred years after Daniel was told by the angel about the seventy weeks.

There was gladness in my heart, to find it true that the Messiah should have come about that time, according to Daniel 9:24. But it was a joy mingled with sorrow. "Why has He not come?"

Dear reader, how you could have gladdened my sorrowful heart by giving me a New Testament, a book whose existence was utterly unknown to me at that time. I, therefore, continued to study the Prophets with greater zeal. While doing so, the pure spirit of God's Word took hold of my mind and heart. I then discovered that much of the Talmudic law is contrary to the Word of God. Then what a great struggle within, between light and darkness! I used to go into my large garden, and under an apple tree cry like a little child, entreating, "*Open Thou mine eyes, that I may behold wondrous things out of Thy law.*"

A MEMORABLE FEAST

I could find no rest for my troubled soul. I asked a good many other rabbis about the Messiah and how they

A DESCRIPTION OF THE TALMUD

The main study of one who proposes to become a rabbi is the Talmud. Let me explain: The Talmud comprises sixty books which contain all the Jewish civil canonical laws. The number of these laws is legion. One commandment of the Decalogue, "Six days shalt thou labor...but the seventh day is the Sabbath of the Lord thy God," is explained by the Talmudic doctors in four hundred and sixteen sections, each section containing from eight to twenty divisions, giving the most minute directions for the observance of the Talmudic Sabbath laws.

The Jews believe that all these, as well as the many thousands of rules and precepts appointed by the wise men, are as holy and binding as the ten commandments because they have a tradition that the Pentateuch, which Israel was commanded to put in writing, is only the text, and the Talmud is the

explanation God gave to Moses by word of mouth on Mount Sinai. Moses, when he gave written law, delivered also this oral law to the people, who repeated it until fixed in their memory.

Each generation transmitted it to the next, until about the Fourth Century AD, when the different laws and discourses were collected, compiled, written down, and completed. Ever since that time, the Jews make these books their chief study, day and night, not only for the sake of knowing the different laws, or of becoming rabbis, but because they believe that in studying the Talmud they render the greatest service to God, as the Talmud itself says, "There is no more meritorious study than that of the oral law." So I was a very good boy when I devoted nearly all my time to the Talmud and almost none to the Prophets.

—LEOPOLD COHN

reconciled certain passages of the Talmud with the Word of God, but I received no satisfactory answer.

A little later, I was preaching, at that season, on a subject connected with the "Feast of Dedication." I had not intended to tell anything publicly of what was so deep in my heart because of fear of persecution, but God, who causes the dumb to speak, opened my mouth, and I revealed unto them all my discoveries. Probably they would have believed the discovery about the Messiah, since we were all ignorant of the fact that such a disclosure related to the Crucified One, but when they heard me finding so much fault with the holy Talmud, that was quite enough to make them hiss and wag their heads at me, and finally to leave me alone, preaching to the empty benches. Bitter persecution followed.

START FOR AMERICA

I went to a distant town and consulted a noted rabbi, who looked at me in surprise and seemed to grasp the situation. I think he knew something about the Lord Jesus and His claims and did not want to discuss the matter, saying that if he thought and talked about the subject of the Messiah he would be discharged from his position. "But," said he, "my advice is that you go to America. There you will meet plenty of people who will tell you more about the Messiah."

So intent was I upon relieving my mind of this burden that I at once set sail for America, determined to find the Messiah at any cost. I did not even return to my home to inform my family that I was going.

About the middle of March 1892, I found myself in New York. My countrymen, many of whom knew me personally at home, others by name only, gave me the kindest reception, some even leaving their business to welcome me, when they heard of my arrival. I soon went to a rabbi of my own countrymen, to whom I had a letter of recommendation. He received me very kindly, offering me temporary service in his synagogue and promising to procure a congregation where I could be the rabbi. It was a busy time with the Jews, the time of preparation for the Passover.

DISCOVERIES IN NEW YORK

On the third Saturday after my arrival, I went out for a walk, thinking again about the Messiah. I passed by a church where there was a sign with Hebrew letters saying, "Meetings for Jews." I stopped, became curious and desired to enter. At my first step toward the door, however, I saw a cross at the top of the building. I was puzzled, and began to reason, "If this is a Christian Church, what does that Hebrew writing mean? And what con-

nection have they with the Jews? How can a Jew enter a building on which there is a cross, that object which the so-called Christians in my country worship? And how are the Jew and Christian, between whom there is such great hatred in my country, here united?"

As I stood musing and absorbed in these thoughts one of my friends passed by and said, "Mr. Cohn, you had better come away from there."

"Why?" I asked.

"Just come, please," said he, and was so persistent that I had to follow. We went a few steps when he said, "There are some apostates in that church who mislead our Jewish brethren."

"How?" He made me only more anxious to know.

He told me at last. "They say that the Messiah has already come." When I heard that, I was nearly bewildered with joy and surprise, for this confirmed my discovery. I longed to enter that church to hear their ideas, but how could I get rid of my companion? I had already taken a lesson in my country not to speak about such things, so I freed myself from him by saying, "Goodbye, friend, I have to go somewhere."

Glancing back until convinced of his disappearance, I ran hastily into the church, notwithstanding the cross at the top. But alas! What a scene! The preacher on the platform, as well as the audience, all bareheaded! What a sin, especially for a rabbi to be bareheaded. I turned quickly and went out, but the janitor, noticing all this, gave me the address of the preacher.

MY FIRST NEW TESTAMENT

The following Monday, I called on the preacher and found him a Hebrew-Christian with a most interesting, winning way. He was educated in Talmudic literature and when he told me that he was a descendant of a certain well-known rabbi, he gained my confidence and love at once. Seeing my utter ignorance of the Christian faith, but also my great earnestness, he gave me a Hebrew New Testament, asking me to read it. I opened it at once and read for the first time in my life: "*This is a book of the generation of Yeshua, the Messiah, the Son of David, the Son of Abraham.*"

My feelings could not be described! For many years my thoughts had been occupied almost continually with the coming of the Messiah. For that reason I had suffered and left my wife and children for a strange country, which I never expected to visit. I had inquired of several rabbis, searched the Scriptures, prayed and thought; my whole being was wrapped up in this one subject. And now at last here was a book that would tell me about the Messiah. "Surely," I thought, "this book

has come to me directly from above. God has sent it to me, and it will give all the desired information and lead me to the Messiah." The words, "*Yeshua, the Messiah, the Son of David, the Son of Abraham*" were sweeter to me than angelic music.

I forgot all about my troubles and became very happy. I ran as fast as I could to my private room, the doors of which I locked behind me, and sat down to study that book. I began reading at eleven o'clock in the morning, and continued until after midnight. I could not understand the contents of the whole book, but I could at least realize that the Messiah's name was Yeshua, that He was born in Bethlehem, that He had lived in Jerusalem and talked to my people, and that He came just about the time indicated by the angel's message to Daniel. My joy was unbounded.

TRIALS BEGIN

In the morning, I ran quickly to my rabbi friend, who by that time had already a prospect of securing a rabbinical charge for me, and told him of the book and my discoveries. I had not identified this Yeshua, the Messiah, with the name Jesus; I did not see at that time that this Messiah is the same of whom gross caricatures had been presented in my country, neither could I think of Gentiles believing in the Jewish Messiah. Had that been the case, humanly speaking, I could not have been reconciled to that hated Crucified One. I thought that this Yeshua, the Messiah, must be somewhere ruling as the King, having His people, perhaps the lost ten tribes, as His subjects, and what happiness it would be for me to join them and to be under His rule! Such impossible dreams were in my heart, and when I suggested them to the rabbi, you can imagine what followed.

Vehemently and with terrible curses, he threw the book to the floor, stomped on it, and denounced me and said that that was the book which the Crucified One had made and it was the cause of all Jewish troubles. "And now," he said, "a Jew like you should not handle that book, or talk, or think of it."

I fled from his wrath with new struggles in my heart. "Is it possible that Yeshua, the Messiah, the Son of David, is the very same person whom the Christians worship? Why, that is idolatry! How can I have anything to do with that?" For several days my heart ached with sorrow and depression. Then I renewed my studies and began to see the truth more plainly, as the sufferings of the Messiah were revealed to me.


The fifty-third chapter of Isaiah was a most wonderful revelation, but what of it? How could I love that hated One? How could I take His name upon my lips

since He is the Crucified One and since His followers in every generation and in every country have hated my people, robbed my brothers of all that was good, killed, tortured and degraded them? How could I, a true Jew, join myself to such a band of the enemies of my own flesh and blood? But a small voice seemed to whisper in my heart, "If He is the One of whom the Scriptures write, then you must love Him. No matter what others do in His name, you must do as He teaches."

THE LIGHT DAWNS

Halting between two opinions, I decided to fast a day and pray to God to show me what to do. At noon time, when instead of eating I began to pray, I held in my hands the Hebrew Old Testament and as I cried to God my body shook and the book dropped to the floor and opened by itself. Opening my eyes, I looked down and to my great consternation, read from the open page in the Hebrew, Malachi 3:1, which says literally, "*I am sending my messenger and he shall prepare the way before me and the Lord whom you seek shall suddenly come to His temple, even the angel of the covenant*" (that word is identical with the word "testament") "*whom ye delight in: behold, He has already come, says the Lord of Hosts.*"

I began to shiver; like an electric shock the words went through my whole system, and I felt as if the Crucified One stood beside me, pointing to that verse and particularly to the expression, "*Behold, He has come already.*" I was awe-stricken and fell on my face exclaiming with all my heart, "My Lord, my Messiah, Yeshua, Thou art the One in whom Israel is to be glorified. Thou art surely the One who has reconciled Thy people unto God. From this day, I will serve Thee."

At that moment, a flood of light came into my mind and a stream of love to the Lord Jesus into my heart, and immediately I went and took a meal, breaking my fast and feeling altogether a new creature. 

Due to extreme persecution, Leopold Cohn fled to Scotland. After a long delay, he was reunited with his wife and family. Within two years, they too had trusted the Lord. They were instrumental in starting several missions to Jews back in New York. Mrs. Cohn died in 1908, her husband in 1937.



This article was excerpted from his autobiography, To an Ancient People, pp. 3-15.

The temple site

This once was holy ground—and will be again.

We know from what we are told in the New Testament that the temple that Solomon reared on Moriah was a type of the Lord's present dwelling-place, a temple that He has been building through the energy of the Holy Spirit during the last 2000 years, that great temple composed of living stones made up of all in every place who know the Lord Jesus Christ as their Saviour.

The temple of old was a type of this. It is a remarkable fact that it was erected as no other building of which we have record. Enormous stones were used, and it covered a great deal of ground, yet there was not a sound of a hammer heard as it was under construction. This was because all the stones were prepared in the quarries before they were brought up to the top of Mount Moriah. They fitted perfectly, slipping into place, without the necessity of any further preparation after they were brought to the site.

It was our privilege to go through at least part of the great quarry underneath the city of Jerusalem. It had been known in past centuries that such quarries existed, and that when Titus conquered the city of Jerusalem the Jews hid many of their treasures in great caverns beneath the city which the Romans were unable to locate. It was even rumored that the Ark of the Covenant was hidden there. But if vessels of the Tabernacle were hidden there, no discovery of them has ever been made public.

Near the Damascus Gate we had the privilege of going into this quarry, and of all the things that we saw I



Temple mount area from Olivet (looking west)

Photo: © Jack Hazut

think this was one of the most interesting. As we approached the mouth of it we could see several Arabs sitting at a little table on which they had spread out a great many curios made out of the limestone from the quarry. It is very soft and can easily be cut into various shapes, but if exposed to the air for a little while it becomes exceedingly hard. We bought a little stone hammer to bring home as a souvenir.

After paying a few piasters we were each handed a long taper, and a guide escorted us through a part of the quarry. We walked about a half-mile, taking a round-about passage, and were astounded at what we saw. Above our heads were blocks of stone partially cut out, and on the ground were piles of chips just as they had lain for thousands of years, since 900 BC, when King Solomon's servants, and others sent by Hiram, king of Tyre, undertook to prepare the stone of which the great temple

was to be constructed.

The guide drew our attention to the Phoenician markings on the stones. There they were just as they had been 2900 years ago. There is a well-known secret society which sets great store by Solomon's quarries and so we found a great many Masonic signs on the walls as well.

We entered a room large enough to contain a congregation of several thousand people, from which the stone had all been cut out. In it the Masons frequently hold their secret meetings. We could see on the walls the places where the old workmen fastened their little lamps. The smoke had discolored the limestone.

Hanging to the domed ceiling were what looked like a cluster of dark spider webs but we found they were bats, thousands of which make their home there.

On the floor of the quarry were many great blocks of stone. Some are about fifteen feet long, and five

or six feet wide, and as many feet in height. How they transported such immense blocks and raised them up on to Mount Moriah and built them into the temple I do not know.

I asked the guide how they quarried out these stones. He said that they simply chisled along the sides and then drove in wooden wedges which they soaked in water from a stream running through the quarry. As the wedges swelled they cracked the stones apart. I think that we now have a better understanding of what actually took place when this temple was built. What a marvelous picture it is of what God is doing now.

BUILT ON THE PLACE OF SACRIFICE

The temple stood on the place of sacrifice, the place where Isaac was to be offered up, where God provided the ram in his stead. It was also where David offered the sacrifice when the plague was stayed in Israel. So too it is on the place of sacrifice that God builds His spiritual temple today. We stand on redemption ground.

ON THE SOLID ROCK

On no other ground could God meet with sinful men and make them His own. This great rock, Mount Moriah, was the base foundation on which the temple was built. That reminds us of our Lord Jesus Christ for we are told that *“that rock was Christ.”* He is the One upon whom the Church is built. *“Upon this Rock I will build My Church; and the gates of hell shall not prevail against it”* (Mt. 16:18).

Built up along the side of Mount Moriah, the ancient foundation of the old temple may be seen. The Jews today come there to mourn over the desolation of Jerusalem and the scattering of their people throughout the world. On one Sabbath evening we walked down and stood by that so-called “wailing” wall, and there looked at great stones taken out of the quarry and built on the foundation of Moriah.

THE LIGHT TO THOSE IN THE DARK

Today the temple is gone; in its place is the Dome of the Rock. But even though the old temple has disappeared, thank God, He is building on Christ Jesus today a temple that shall never be destroyed. The stones which are being builded in have been brought out of the quarry of sin by the power of God. Enter into those quarries of Solomon without a light and all is darkness. Is not that the condition in which men are found in their sins—in darkness and in the shadow of death?

One of the first things that the Spirit of God does when a living stone is about to be quarried out of the

great caverns of sin is to bring in the light. The Lord Jesus said to Saul of Tarsus that He was going to make him, *“A minister and a witness...to open their eyes and deliver them from darkness to light, and from the power of Satan unto God”* (Acts 26:16-18).

In the beginning, when God was about to bring this world out of its chaotic condition and make it fit for the habitation of man, He said, *“Let there be light: and there was light”* (Gen. 1:3). So He does with the gospel: *“The entrance of Thy words,”* the Psalmist says, *“giveth light; it giveth understanding unto the simple”* (Ps. 119:130). And so light today is shining in the caverns of sin. And then God sends His workmen in to blast out living stones by the power of the gospel.

THE ROLE OF WATER IN THE PROCESS

The servants of Hiram worked those quarries where it was their business to break these great stones from the bedrock and shape them, in order to be fitted into the temple. I was struck by the fact that they used water in order to do that. That is what God is doing today, blasting living stones out of the quarry of sin by the water of His Word. The message is preached in power, and people are delivered out of their natural condition and lifted up and built into the temple of God.

BUILT TOGETHER INTO A TEMPLE

Paul says, *“Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God...in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit”* (Eph. 2:19-22).

The Apostle Peter tells us the same thing when in his first letter he says, *“To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ”* (1 Pet. 2:4-5).

I wonder how many of you know what it is to be living stones in this great temple. It is a wonderful privilege. By nature, you know, we had no interest in the things of God, but the Lord in His grace saw us in our

The southwest corner of the Temple mount area



lost condition, dealt with us, showed us our need and the Lord Jesus Christ as our personal Saviour.

Now we find ourselves builded together. I like that word, “together”—we are not saved to be alone. You might take stones out of that quarry and not have a building. But we were taken out in order that we might be built into a holy temple for the Lord. And so today God is not merely saving us as so many individuals, but is building us together. That speaks of a wonderful, holy, happy fellowship.

IT WAS A COSTLY PROJECT

It cost Solomon a great deal to build that temple. All the work of preparing these stones could not be done without cost; it meant much toil. We are told, “*The king commanded, and they brought great stones, costly stones, and hewed stones, to lay the foundation of the house. And Solomon’s builders and Hiram’s builders did hew them, and the stonesquarers: so they prepared timber and stones to build the house*” (2 Ki. 5:17-18).

THE WORK WAS DONE IN SILENCE

And then see the house going up so silently, so beautifully, when it is in building. “*And the house, when it was in building, was built of stone made ready before it was brought thither*” (1 Ki. 6:7). It was made ready in those dark quarries. Today God is sending His servants through the world. They are searching and finding out men and women dead in sin, and through the power of the Word of God they are being blasted out of their natural condition, and by the Spirit made ready to be built up “*a habitation*” for God. You cannot hear a sound when a soul is built into this temple. Often when preaching the Word, as the message is going forth, God by the Spirit is doing His work and building a living stone into the temple. No one hears the sound. There is something going on between that soul and God, and the moment that any poor sinner trusts Jesus he is built into that temple. It is the work of the Holy Spirit.

We are inclined to think that we cannot accomplish anything without a great deal of fuss and noise, but after all it is, “*Not by might, nor by power, but by My Spirit, saith the Lord of hosts*” (Zech. 4:6).

THERE IS STILL ROOM FOR MORE


Even now you may realize your lost condition. If you are saying within your heart, “I would like to be a Christian; I have tried to be better but have failed,” let me say this: If you look away from yourself, giving up all self-effort and look in faith to the Lord Jesus Christ, trust Him now as your own personal Saviour, the

moment you do this, the Holy Spirit builds you into the temple of the Lord. It can all be done silently, without anyone else knowing anything about it—for the moment. “*The wind bloweth where it listeth,*” said Jesus to Nicodemus, “*and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit*” (Jn. 3:8).

On the other hand, when they dedicated that great temple there was a great deal of noise. They were singing and rejoicing and sacrificing, and the praise of the Lord was on every tongue. And so, if now you trust the Lord Jesus, if you will receive Him as your Saviour, let Him have the praise, the honor, the thanksgiving that is His due. He Himself has said, “*Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven*” (Mt. 10:32).

2000 YEARS UNDER CONSTRUCTION

This building has been in construction since the first century. Solomon’s temple was seven years in building. They took an enormous number of stones out of that quarry. You can go through passages for miles, and they tell us that enough stone has been taken from that quarry to build two great cities like the city of Jerusalem. Not only Solomon’s temple, you know, was built of those stones, but the buildings in that great city and other cities around about, and yet there is enough to build even greater cities. So God in grace has already quarried untold millions of souls out of the dark caves of sin, but there are millions more to whom He is ready to extend His grace if they will trust in Him.

You may still be in your sins, in the darkness, in hardness of heart, in the gall of bitterness, and in the bond of iniquity. Will you turn to the Lord Jesus Christ? “*Today if ye will hear His voice, harden not your heart*” (Ps. 95:7-8). Won’t you trust Him? Will you not be built into this house of God and become a living stone in His temple to the praise of His glory? 

—excerpted from *Things Seen and Heard in Bible Lands*, pp. 120-131

**Will you
not be
built into
this house
of God
and
become
a living
stone
in His
temple?**

The new Jerusalem

*Jerusalem, my happy home, name ever dear to me!
When shall my labors have an end in joy and peace, and thee?
O when, thou city of my God, shall I thy courts ascend,
Where evermore the angels sing, where sabbaths have no end?*

*Apostles, martyrs, prophets there around my Saviour stand;
And soon my friends in Christ below will join the glorious band.
Jerusalem, my happy home! My soul still longs for thee;
When shall my labors have an end, when I thy joys shall see.*
—James Montgomery

*Now all for me has lost its charm by which the world is prized,
Since on the cross, through faith, I saw my Saviour Jesus raised.
My goal is fixed, one thing I ask, whate'er the cost may be,
Jerusalem, Jerusalem, soon to arrive in thee.*
—Carolina Vilhelmina Berg

There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. Revelation 22:3-5

*We've no abiding city here, but seek a city out of sight;
Thither our steady course we steer, aspiring to the plains of light—
Jerusalem, the saints' abode, whose founder is the living God.*

*Patient the appointed race to run, this weary world we cast behind;
From strength to strength we travel on, the New Jerusalem to find:
Our labor this, our only aim, to find the New Jerusalem.*

I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful. Revelation 21:2-5

There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the most High. God is in the midst of her; she shall not be moved... Psalm 46:4-5

The City of God

*Away with our sorrow and fear,
We soon shall recover our home;
The city of saints shall appear—
The day of eternity come.
From earth we shall quickly remove,
And mount to our native abode;
The house of our Father above,
The palace of angels and God.*

*Our mourning is all at an end,
When, raised by the life-giving Word,
We see the new city descend,
Adorn'd as a bride for her Lord:
The city so holy and clean,
No sorrow can breathe in the air:
No gloom of affliction or sin;
No shadow of evil is there.*

*By faith we already behold
That lovely Jerusalem here:
Her walls are of jasper and gold;
As crystal, her buildings are clear;
Immovably founded in grace,
She stands as she ever hath stood,
And brightly her Builder displays
And flames with the glory of God.*

North by northeast

Scopus, Olivet, Gethsemane, Calvary

We pass over the Kidron Valley at the north end, where it begins, and are soon on mount Scopus, the eminence directly north-east of Jerusalem which gives perhaps the best view of the city. To this point of view Psalm 48:2 refers, *“Beautiful for situation...on the sides of the north.”*

Titus with his Roman army encamped just behind the Mount in AD 70; from this point he laid the plans which proved so successful for him and so disastrous for the city.

We next turn east from Mount Scopus and ascend the Mount of Olives, which is higher than Scopus but a continuation of the same ridge. Here we climb to the top of the tower and from this magnificent vantage point we have a view of the whole country for miles around. The city itself lies before us like a beautiful tapestry, and surrounded as it is by hills on every side, it reminds us of the words: *“As the mountains are round about Jerusalem, so the Lord is round about His people”* (Ps. 125:2).

Farther west, beyond the hills and mountains and the plains of Sharon in the distance, can be seen the Mediterranean Sea.

Turning south, directly before us at the south end of the Olivet ridge lies “the hill of offense,” or “mount of corruption” as it is named in 2 Kings 23:13, and beyond this we can see Bethlehem, distinct and clear on her beautiful elevation, while Hebron lies in the distance.

To the east, Bethany lies below at our feet, with the road to Jericho winding among the bare and rugged hills. Beyond that we see the plains of Jordan and the Dead Sea, with the hills of Moab in the far background, including Nebo and Pisgah from which Moses viewed the whole land. All these distant scenes are here brought clearly before the eye by the powerful light of the Eastern sun.

As we turn to the north and

this same mount, and He sets aside all the obstacles to the blessing of the land and people, and hallows the city and land with their bright millennial glory, the whole place will be a pleasant land, an ornament in the midst of the nations.

We look down now on the city and Temple area. The view of Jerusalem is charming still.

Eventually, after a tiresome walk under a hot sun, we reach

Gethsemane. Here we sit down to rest somewhere near the place of our Lord’s deep sorrow, and meditate on the many lessons the mount affords. It was the favored spot to which, after days of toil in the city, the Saviour resorted for prayer and meditation; and somewhere here He spent whole nights in prayer to God (Jn. 18:2; Lk. 21:37; 22:39). On

the night of His betrayal this garden was the place of His intense agony.

Then, again, before He returned to heaven, He took the disciples out to this mount, perhaps close to the spot where we stand. There His *“beautiful feet”* last stood when, in the act of blessing them He was parted from them and carried up to heaven. At that same place where His feet last rested, while the loved objects of His heart were still gazing up into heaven, there appeared two angels, who said: *“This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven”* (Acts 1:11). When this prophecy is fulfilled the same feet that once



The Olivet range, from the southwest

northwest, the view embraces the hills at Bethel. Beyond them is Tabor, and still further north is the ridge of the snowcapped Hermon. On the northwest side is the Carmel range, which continues to Haifa.

As we gaze around us from the Mount of Olives, the most striking and wonderful sight that we have ever seen lies before our eyes. What must this view have been when Moses saw it from Pisgah, and later, when David and Solomon reigned in the land! The trees were then so abundant, the rains so plentiful, the hills and valleys beautiful and green, and the whole land flowing with milk and honey. Again, when the Saviour’s feet once more stand on

stood at this place will again stand here:

His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley (Zech. 14:4).

This prophecy also is unfulfilled, and when the time arrives for its fulfillment there will be not only vast changes in and around Jerusalem and Olivet, but it will also be the dawn of a new day for the land and its true and proper subjects, the twelve tribes of Israel.

Whether this is the exact spot of Gethsemane or not, we are near to the place where the Lord entered that dark night: *“Jesus...went forth with His disciples over the brook Kidron, where was a garden, into the which He entered, and His disciples”* (Jn. 18:1).

The present garden is encircled by a stone wall. In the garden are eight gnarled olive trees of great age and enormous size. They are said to be over one thousand years old, and to have sprung from the roots of those here in the time of our Lord. The olive trees and all others in these places were cut down by order of Titus when the city was destroyed, but as the olive tree grows again from the roots, these may be from the same source. There are also some neatly kept flowerbeds, and a reservoir to supply moisture for trees and flowers.

We cross the Kidron again, the brook which David crossed at the time of his rejection (2 Sam. 15:23); the same also over which our Lord passed when He left the *“upper room”* and went out to the garden. In the garden the band of officers *“took Jesus and bound Him, and led Him away to Annas”* (Jn. 18:12-13).

Our reflections now are concerning the closing hours of His passion, from the upper room to Gethsemane. From the garden He was led bound to Annas, and from him to Caiaphas, the high priest (Jn. 18:24). At this place the whole council of the elders gathered (Mt. 26:57), and took *“counsel together against the Lord, and against His Anointed”* (Ps. 2:2). They continued their deliberations all night, and early next morning He was led before Pilate, the Roman governor (Mt. 27:13; Jn. 18:28-40). Pilate sent Him to Herod of Galilee, who was then at Jerusalem, *“and Herod with his men of war set Him at nought, and mocked Him, and arrayed Him in a gorgeous robe, and sent Him again to Pilate”* (Lk. 23:7-11). *“And Pilate gave sentence that it should be as they required,”* and the demand, *“Crucify Him, crucify Him!”* was obeyed. *“And He, bearing His cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha”* (Jn. 19:17).

At this point in our meditations we go from the Kidron along the public thoroughfare, past the place called Jeremiah's Grotto on the north side of the city, and close to the Damascus Gate, and so reach the brow of the hill now called Gordon's site of Calvary.

Four things impress us greatly as corresponding to the description given in the Bible:

1) The fact that the hill itself resembles the shape of a skull, and is even now called the skull hill in Jerusalem (Jn. 19:17).

2) The place is *“without the gate”* (Heb.13:12), and near to the city, *“For the place where Jesus was crucified was nigh to the city”* (Jn. 19:20); and here the walls impress one as being near the ancient wall, close to the public road from Jericho and the east.

3) *“Now in the place where He was crucified there was a garden”* (Jn. 19:41), and just below the brow of the hill there is a little plot of fertile ground still used for the same purpose. The garden close to Calvary is neatly kept by a group of evangelical Christians, to prevent the simplicity and natural beauty of its surroundings from being spoiled.

4) As we enter the garden and walk to the end, on the west side we are side by side with a sepulcher hewn out of the rock, thought by some to be perhaps the one of which we read: *“And in the garden a new sepulcher, wherein was never man yet laid.”*

This sepulcher may or may not be the one in which our Lord's body lay, but it certainly answers to every point in the Gospel narrative. And if this is the place, it would be here that Peter and John ran when they heard He was no longer in the sepulcher. And it was beside this place that Mary Magdalene stood and wept.

The hill is only one hundred yards from us; here is a sepulcher, and the garden fills in the space between. The site with its naturalness so well suits the Bible description, and its surroundings are so different from what we saw at the traditional site, that here we meditate on the lessons to be learned from the death of our Lord.

We enter, and walk softly through the inner chamber of the tomb. The passage comes to us, *“Come, see the place where the Lord lay.”* But it is empty, and as we leave the chamber the other part of the verse comes to mind: *“He is not here, for He is risen.”* While it is a great privilege to see the brow of the hill, walk through the little garden, and enter the empty tomb, yet to know Him now is a blessing to which nothing can compare.

The place is close to a public thoroughfare generally believed to be the ancient road into which those from the east, west, and north converged, and now very near the busy Damascus Gate. It is evident that the place



where the Lord was crucified was close to the main road so that He could easily hear the taunts of the passersby, and they could readily read the inscription over the cross (Jn. 19:20; Mt. 27:39-43; Mk. 15:29-32).

The Jews to this day hold this place to be the “hill of execution,” the place where criminals were put to death. As a writer says: “It is to them an accursed place, and as they pass it they spit and throw stones in its direction, uttering, ‘Cursed be he that destroyed our nation by aspiring to be the king.’”

We have seen both Gethsemane and Calvary, and now will pen a few lines on the difference between what our Lord passed through in those two places; for of all the sites in or around Jerusalem, these two have, for the devoted believer, the most intense interest.

It was during the encroaching night that the Lord entered Gethsemane, but it was during the day that He was led out to Calvary that all Jerusalem might see. The sufferings of these places have not always been rightly distinguished. But a theme so sacred and so solemn needs to be examined in the spirit of thoughtfulness and holy worship. Beneath the shadow of Calvary and Gethsemane we can well afford to bow down and learn, scenes from which we shall learn for all eternity.

1) If we trace the Saviour’s life on earth for the whole thirty-three years, we learn that He was the “*Man of sorrows.*” He suffered from the hands of man on account of His righteousness, and those sufferings grew more intense until the shadows of the cross fell upon Him. There was no thought of atonement for our sins in those sufferings, but rather by them an example is set before us to follow His steps (1 Pet. 2:20-21). Our Lord suffered from men on earth; now those who follow Him will suffer also (Phil. 1:19, 30).

2) He suffered as well in sympathy with the needy:

...and He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses (Mt. 8:16-17).

In this scripture we learn the deep and tender feelings of the Lord as He beheld the sick and suffering and saw the sorrows of the people. To these tender feelings, to that deep and perfect sympathy, does the passage quoted from the prophet refer (Isa. 53:4; Mt. 8:17). The whole weight of their infirmities and sicknesses fell upon His soul, and in His love and pity He suffered as though He had the sickness Himself, yet He never had disease or sickness. We can in measure enter into this as we behold the same, though His sympathy was perfect.

This was not upon the cross, but in His lifetime, as this chapter clearly shows.

3) In following the Lord to Gethsemane, we learn of sufferings different to those just mentioned. All His public ministry and works of grace have come to an end. In the upper room He eats the Passover with His disciples for the last time, and, rising up, He goes to this memorable place called “the oilpress,” a faint figure of the great press our Lord passed through when in His agony His sweat was as it were “*great drops of blood.*” The cross lay before Him; the requirements of God’s throne, if sinners were to be saved; the bearing of sins, the heavy judgment—all lay heavy upon Him. A sacrifice had to be offered for sin, and none in the universe but He could offer that to God.

In the garden the anticipation of all this lay upon Him; and He withdrew from the disciples “*about a stone’s cast, and kneeled down and prayed...and there appeared an angel unto Him from heaven, strengthening Him...and His sweat was as it were great drops of blood falling down to the around*” (Lk. 22:39-46). But these sufferings in the garden were not in atonement; the dread of the bitter cup was there, He anticipated all the sufferings of the cross, but in the garden He could say, “*Father.*” Communion was yet His, which He had always enjoyed with the Father, but when He suffered on the cross in that darkness, it was not “*Father,*” but “*My God, My God, Why hast Thou forsaken Me?*”

At Gethsemane we see the storm approaching; on Calvary the dark cloud of judgment burst upon Him with all its fury. In the garden He anticipated the bitter cup, but on the cross He drank it to the dregs.

We must not confuse His sufferings from men in His lifetime for righteousness with what He passed through in the garden. Neither must we confound the sorrows of the garden with Golgotha. All were deep and keen, and each grew deeper and more intense until at the cross all the previous sufferings which He passed through in His lifetime and in the garden were superseded by what He endured in making atonement for us.

What sacred themes for reflection! We pluck a flower from the garden to carry away with us as a memento of our visit to the most touching and heart-felt scene, not only in Jerusalem, but in the whole universe—the place where the Saviour in His great love suffered and died, where also He was buried, where He arose the third day, and where the angel announced to the women: “*He is not here: for He is risen, as He said. Come, see the place where the Lord lay.*”



—excerpted from *The Land Far Off*, pp. 178-193

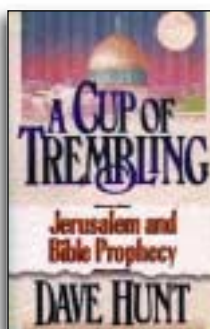
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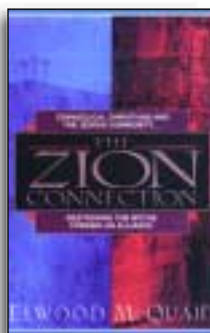
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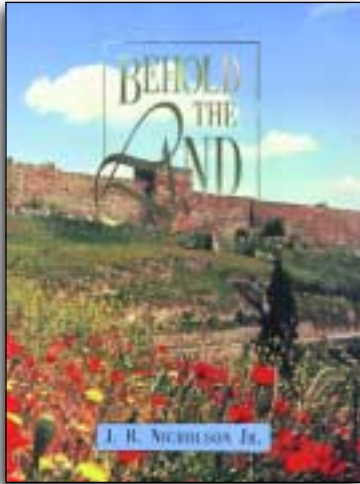
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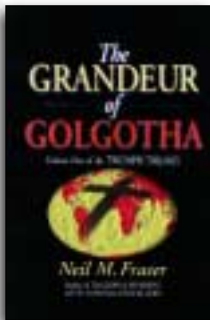
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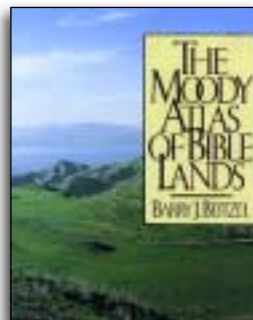
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Stretch Out Your Right Hand



Leon Tucker tells of traveling on a train in the western US and of speaking to a Jewish man about the homeland of his people in Israel. The Jew went on to say that he was perfectly satisfied in the United States. His home was there, his business was there, his family had been born there. He was not interested in Jerusalem. Tucker said to him: “Stretch out your right hand, will you please?”

The Jewish man stuck out his right hand. Tucker looked at it

and then said: “Would you stick out your tongue, please?”

“Are you trying to make a fool out of me?”

“No,” Tucker replied, “but, I would like to see your tongue.” Reluctantly the man stuck out his tongue.

Tucker looked at it, and then quoted from Psalm 137:5-6: *“If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy.”*

That Jew bowed his head and, with tears on his cheek, said: “My God, I was never so rebuked in my life.”

Yet even if they forget, there is Someone who does not: *“But Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me”* (Isa. 49:14-16).

—incident from *The Prophetic News and Israel's Watchman*