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# THE BAPTIST HERITAGE

VOLUME XXVI ISSUE 5

MAY 20, 2002

## Preparation for the Coming King

Zechariah 12:1

The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah *and* against Jerusalem. 3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

On June 7, 1967, the Reserve Paratroop Brigade of the Israeli army under the command of Colonel Motta Gur captured the Temple Mount in Jerusalem. Services in Bible-believing churches across America that Wednesday and the sermons that followed on Sunday June 11, were largely focused on this active intervention of the hand of God as "the times of the Gentiles" were

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# this and that

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If the Lord Jesus does not return for a hundred years, He will owe me or you no apology. If He does not come for a hundred years, I owe Him no apology for expecting His coming now. I realize that much disservice has been done to the cause of Christ by the arrogant foolishness of the profiteering "prophets" and their manipulation of Scripture to fit whatever scheme they have devised. False prophets do not negate the truth—Scripture teaches the imminent return of Jesus Christ to catch away His Own. Paul expected to meet the Lord

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in the air as one translated, changed in the twinkling of an eye, during his lifetime, so did John, so did my mother, and so do I. There will be no rebuke when He does come to those found watching.

This article is presented in that context. In obedience to His command and in an expression of my faith, I expect the Lord Jesus Christ to be returning soon.

Scoffers abound—both within professing Christianity and outside among the skeptics

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# this and that

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and unbelievers. Paradise Restored, a book written by David Chilton (A Dominion Theologian), makes the ridiculous proclamation that "We've got 36,600 years to go before this promise is fulfilled."

*What a glorious, blessed hope that is!*

I would advise Mr. Chilton and all of his mis-guided friends and followers that, even if Christians had all of those years with which to work, they still could not "bring in the kingdom" and conquer the world for the King.

The farther from the days of His flesh, the farther from truth Christianity drifts. Apostasy is the byword, not dominion. So, dear reader, look up, we do not have to die without hope, our redemption draweth nigh. —Pastor Manley

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## THE BAPTIST HERITAGE

(428-290)

is published monthly by

THE HERITAGE BAPTIST CHURCH  
of PENSACOLA,

2200 West Michigan Avenue,  
Pensacola, Florida 32526-2379.

PERIODICALS POSTAGE PAID  
AT PENSACOLA, FLORIDA.

THE BAPTIST HERITAGE is sent without charge to the members of the church and, by request, to interested friends of this church. There are no subscription charges and no paid advertisements are accepted.

This is VOLUME XXVI and  
ISSUE NUMBER 5 for MAY 20, 2002.

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America therefore has the promises that God gave to Israel as America's right as a nation and that the Zionists presently claiming the land of Israel are not really the descendents of Abraham. That is foolish wickedness. We may safely say that there are unaccounted tribes—but, we need to remember that there are no lost tribes.

Remember, all humanity is one family—from Adam—with only three branches—from Ham, Shem, and Japheth; but as with Ishmael, the branches intertwine. That intertwining leads to the family quarrel we witness today and that quarrel is drawing the entire world into it—*exactly as the Scriptures said would happen.*

I have, I believe, seen Ezekiel 36-39 begin to fulfill. I have witnessed the re-gathering of Jews from a hundred nations and the four corners of the earth into their own homeland. I have watched as the dry bones have come together, fleshed, and begin to breathe. I am watching the prophetically named nations assembling. I expect to see Gog, leading Magog and the other nations, move against Judah and Jerusalem. (The seven years of 39:9 require at least 3.5 years *before* the Tribulation begins and likely more than 3.5 years) and find defeat on the mountains of Israel.

Thus, I anticipate the sounding of the Trumpet, the shout of the archangel and the "meeting in the air" to be sooner rather than later.

Even so, come quickly, Lord Jesus.

—Pastor Manley

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"fulfilled." Jerusalem, "trodden down by the Gentiles" since 70 AD, was again in Jewish control and Christians rejoiced. Few messages that Sunday did not have Luke 21:24 as the text and those launched elsewhere likely included the verse in the message. Christian pulpits were not the only jubilant voices celebrating the return of Jerusalem's holy hill.

Through these days, Jews around the world were first stunned and then stirred at this event. There was indescribable jubilation in Jerusalem. The Temple Mount, where the Holy Place had stood and where it will again stand when Messiah comes, was recovered. The desire of Jewish hearts for long ages was in hand. Pictures of battle-fatigued soldiers as they recited prayers and psalms, leaning into the Wailing Wall, tears streaming down their faces, dominated the news. There was open talk in certain Jewish circles of the coming of the Messiah, "Israel was barely twenty years from its founding and already controlled the Mount. The time is come."

Many who had arrived in Jerusalem from the horrors of the Nazi death camps only to hear Chairman Yasser Arafat's uncle, the Grand Mufti of Jerusalem (who traveled to Hitler's Germany in 1944 to praise Hitler and to call, via Radio Berlin, for the extermination of every Jew in the world), launch the Jihad of 1948. Though the United Nations gave but eighteen percent of the land to Israel and eighty-two percent to the Arabs, the Moslem cry was that the Jews must be driven into the sea. Those who survived that struggle in those first days of battle against the Arab Intifada and who brought an old na-

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tion to new life were now witnessing the great Jewish hope since the Roman armies had razed the Temple in 70 AD—to be back in the land and back on the Temple Mount.

I saw Israel return to the list of living nations. I watched the pictures that June, as did other American believers, with wonder and joy. I preached that following Sunday, as did hundreds of other Baptist pastors, on the return of the Lord Jesus. While I cautioned my hearers, as did many others, not to begin “date-setting,” I did warn that, surely, the rapture must be soon. Prophecy was fulfilled on the pages of our daily newspapers and it was impossible not to “feel” the excitement that generated in believing thoughts. Throughout the world, Christians were in a state of near euphoria. The question of the heart, if not always from the mouth, was “What comes next?” What an astounding time!

While the “excitement” of that day has long faded, the appreciation of what happened on that day has only deepened. The passing of thirty-five years has not dimmed in the least the thrill of seeing the nation of Israel regain access to the Temple Mount through actual possession. Before 1948, Christians and Jews were not prevented from approaching the Temple Mount or of praying at the Western Wall; but with the U.N. partitioning of the land into two states, that had changed. For twenty years, access was denied.

After the Arab aggressors sued for peace in 1949 and the clouds of war cleared, Israel made the first offer to return captured land and to withdraw within the boundaries assigned by the United Nations on the sole

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of which contain the Shema—Hear O Israel, the LORD thy God is one God—they had mezuzot on their doorposts, wrapped themselves in tallitot [prayer shawls], and they light candles on Friday night. Their subtribes have names [apparently derived] remarkably like those of the northern kingdom—Rabbani (Reuben), Shinwari (Simeon), Daftani (Naphtali), Jajani (Gad), Afridi (Ephraim), and the tribe which straddles the border is Yusuf-Zai, which translates as Children of Joseph. The [tribal contention] is that they are ‘Ibn Yaacob,’ the Sons of Jacob.”

Remember that the northern tribes, those so-called Ten Lost Tribes—and I say so-called, because God never lost them—had turned to idolatry, which was a mixture of paganism and biblical truth—much as Christendom has become. Among Mohammed’s converts were Jews—his first wife was a Jewess—some by the sword, some by accommodation, and some by persuasion. When the truth is rejected, error is easily followed.

Consider the heresies born in America by those who held the truth and rejected the Bible—Mormonism, Jehovah Witnesses, Christian Science, Nation of Islam, and the list goes on. So, it is not an impossibility that the Pashtuns have a Jewish ancestry—I do not know, would not contend for it, and I mention this today for two specific reasons: (1) it fits perfectly with this pattern of family warfare that I am describing, and (2) there is that fresh surge to which I have already referred of the old and thoroughly discredited British-Israelism—that Britain and certain (only the “white”) of her former colonies (the United States) are the lost ten tribes—that

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Moses the servant of the LORD commanded, and would not hear *them*, nor do *them*. In the ninth year of Hoshea the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

The river Gozan is indisputably in Afghanistan. Not that it is needed, but ancient authorities also record that, indeed, the northern ten tribes were carried captive into Persia and Central Asia. Many anthropologists, Oriental, Jewish and Western, are convinced that the Pashtuns are lineal descendents of Israel. The Ben-Zvi Institute, founded by the second president of Israel, is devoted to the research of the Jews of the Diaspora—the dispersion, the twelve tribes scattered abroad. (Remember the Jews brought out of Ethiopia a few years ago?) The Institute has written that “The tribes of Afghanistan, among whom dwelt the Jews of Afghanistan for many generations, are Moslem tribes which kept, and still keep, the wondrous tradition regarding their origin from the Ten Lost Tribes.” They report among the customs of the Pashtuns: Levitical-type food laws; a marriage canopy, and a marriage contract; Sabbath customs; praying toward Jerusalem not Mecca; and observing the fast of Yom Kippur. Add to this, an article from The Jerusalem Report, October 22, 2001:

They “have shallow skins and dark hair and eyes, are of medium stature, wear Jewish side curls and have a typically Jewish profile. They circumcise their boys on the eighth day; the women observe purification laws prescribed in the Torah; and they wear amulets, some

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condition of Arab acceptance of the right of Israel to exist. Though this idea was rejected immediately, it should not have been a surprise when only days following the 1967 capture of the Temple Mount, that General Moshe Dayan, Commander of all Israeli forces, sitting on a prayer rug in his stocking feet in the Al-Asqa Mosque, returned the Temple Mount to the control of the Moslems. Historians provide differing accounts—but the strongest evidence is that he did this on his own and that no one in the government dared to oppose him. In his thinking, the potential of danger to the nation in holding Moslem holy sites was just too great to justify the risk of not doing so. Dayan was not a religious man; but he was a brilliant military tactician and fiercely zealous for Israel. He genuinely thought the Moslems, grateful and appreciative for the gesture, would reciprocate. It was an attempt to buy peace and it failed. Israel retained “sovereignty” over all Jerusalem, but gave “custody” of the structures on the Temple Mount to the Moslems.

Immediately, all Jewish access was denied to the Mount and, at an Arab summit, the Moslem world called again for the removal of Israel by whatever means possible. After Camp David, with the sanction of the Moslem world, Yasser Arafat, took oversight of the Temple Mount in the name of the Palestinian Liberation Organization. The present conflict in the Middle East is over control of the Temple Mount—as far as the Palestine Liberation Organization and Moslems are concerned. Islam considers itself determined by Allah as the replacement for both Judaism and Christianity. Not only do

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the maps of Saudi Arabian, Palestinian, and Egyptian grade schools show no nation called Israel, the official teaching of Islam is that a Jewish Temple never existed in Jerusalem. Massive destruction to archaeological evidence has been executed to prevent any proof to contradict this assertion.

The Koran teaches that once "a place" has been possessed (whether by conquest or through purchase) by a Moslem, it must forever remain in Moslem hands. The word "Islam" would best translate "submission." Thus, once a land, even a portion of that land, has been brought into submission (by control or ownership) by Moslems, it is unforgivable from any Moslem to allow it to return to a state of being in "non-submission." Islam historically spread by conquest, infiltrating relocation, and population growth. All land thereby gained is important, but none more so than opposing religious sites. Mohammed "purified" the worship site of Mecca and it became Allah's. No place is more important in the current Middle East than the place where the Jewish Temple stood. Possessing that place makes Islam superior to Judaism as far as the Moslem is concerned. Forget the foolishness of the media's vain attempts to explain the reasons for Islam's war with Israel—the Temple Mount is the focal point of Islam, not the plight of the poor Palestinian people. Actually, Jerusalem and the Temple Mount has the attention of the world.

There is hardly a person in the entire civilized world who will not sometime today give a conscious thought about Jerusalem. All the peoples of the communicative world are concerned with the Middle East and especially

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try of the peoples of the Middle East—from Israel to Syria, to Jordan, to Arabia, to Iraq, to Iran—and even farther to the east.

The conflict over Jerusalem is (from the human standpoint) a family feud. Traceable as the direct result of sin—sins overtly committed as with Lot, sins of the heart as the jealousy of Laban, or sins of unbelief as in the case of Abraham with Hagar. The results of sin always linger long after the act and always affect more than the participants.

In passing and in this context of family, I note that along the "porous border" between Afghanistan and Pakistan, which is giving our troops so much trouble, lives the Pashtun tribe possessing both sides of the border. When the British divided the land, they ignored natural tribal boundaries and drew an arbitrary line that created, there as everywhere the British and other colonial powers withdrew after World War II, far more problems than were solved. The intellectual arrogance that led to the destruction of the empires is a story in itself. Back to our area along the Pakistan-Afghanistan border—that area is interesting in several ways—2 Kings 17: 6; 2 Kings 18:9-12

And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: 12 Because they obeyed not the voice of the LORD their God, but transgressed his covenant, and all that

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all that dwell therein (Psalm 24:1); but in a most particular sense, He has claimed Israel as His land and His people.

It is interesting that the terms are Judah and Jerusalem. I have not expected Israel to reclaim the land promised to Abraham, to Isaac, and to Jacob [Scripture traces the land in a precise order from Abraham to Jacob—which is very important in the current debate.] until Messiah, the King of Israel, the Lord Jesus Christ, establishes His kingdom. Until then, it is “Judah” and “Jerusalem.” Intriguing, is it not that Israel is the land of the Jew—which word comes from “Judah”—all blood kin of David and of the lineage of the Son of David.

During the days of the Old Testament, Israel and Judah, brothers by blood, fought many bitter and bloody wars—so none should be surprised that today the cousins also fight. The cousins in this quarrel include—the descendents of the sons of Ishmael—Abraham’s son by Hagar; and the descendents of those six sons of Keturah—Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah—1 Chronicles also makes special note of particular grandsons of Keturah—the sons of Jokshan: Sheba, and Dedan; and the sons of Midian: Ephah, and Ephraim, and Heman, and Abida, and Eldaah; the descendents of the sons of Jacob, the remnants of the twelve tribes, largely composed of Judah; and the descendents of Esau; and the descendents of Lot, Moab and Benammi: the same is the father of the children of Ammon; and the descendents of Bethuel the Syrian of Padanaram, and Laban the Syrian; and the other descendents of Shem. In these names, we find the ances-

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have their eyes focused on Jerusalem. Hardly twelve miles in length and at its widest barely half that—not even three times the population of Pensacola, Jerusalem is the worry of the world. Conquered at least twenty-six times, utterly destroyed at least five times, Jerusalem is the most important city in the world.

Mentioned by name 811 times and directly referred to hundreds more times through its seventy names in the Scriptures, it is impossible to separate Jerusalem, the geographical Jerusalem—not some ethereal, mystical, or spiritual concept or entity, but the very city you see on your television every day—from the Bible and have any comprehension of God’s transactions and connections with humanity.

No editorial writer in any of the newspapers carrying today’s date will describe Jerusalem in more fitting terms than does the prophet Zechariah in these words chosen by the Holy Spirit some twenty-five centuries ago. No politician of any nation would deny the terminology to be both accurate and literal. Jerusalem is a cup of trembling to the politicians. Jerusalem is a burdensome stone to the nations. This was not true in any literal sense until November 29, 1947 when the United Nations General Assembly—not the Security Council but the General Assembly—by a vote of 33 to 13 with 10 abstentions adopted Resolution 181 decreeing that the British Mandate over Palestine was to be ended in May of 1948 with a division into Arab and Jewish states. Two states were to be formed, not one: a Jewish state and an Arab state. The Arabs rejected the possibility of the existence of a Jewish state and declared war the very hour

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the mandate ended. Modern Israel was born in blood, through great travail.

The boundaries of the two states were determined in that resolution, which also provided for the establishment of "a corpus separatum"—a separate entity—for the city of Jerusalem which was to be governed by a special international administration under the authority and supervision of the United Nations. The resolution envisaged that the City of Jerusalem "shall include the present [1947] municipality of Jerusalem plus the surrounding villages and towns, the most eastern of which shall be Abu Dis; the most southern, Bethlehem; the most western, Ein Karem (including also the built-up area of Motsa); and the most northern, Shufat."

Before this action by the United Nations, Jerusalem was not an international problem. The impetus for the division was largely because of the guilt felt by the victors in World War II. With the ending of the war, the problem of the European Jew—those who had survived the Holocaust, the Final Solution of Hitler—came center stage. The unspeakable truth is that no European nation had any real desire to keep the Jew among its population. The animosity of Europe for the Jew has a long history—at one time or another nearly every European nation has made life difficult for the Jew or has legislatively expelled the Jew—Spain, England, Russia, France, and the list goes on.

The Roman Empire could not come to terms with the Jew, because the Jew, even as the Christian, would not accept Caesar as a god to be worshipped alongside the God of the Jew or the Christian. All that was re-

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Judah and Jerusalem have been a cup of trembling for the Arab League on four occasions—the war of independence 1948, the Sinai Campaign of 1956, the Six-Day War of 1967, the Yom Kippur War of 1973—each time, those against Israel staggered back as if they had drunk from a cup which caused trembling and as if they were intoxicated or poisoned.

The burden of Jerusalem is growing greater—the city has not yet "cut in pieces" all who have burdened themselves with it—but that day is rapidly approaching. The world is clamoring for a solution to the problem of Jerusalem. European powers chafing in their inabilities to run the world, the Russian bear grieving over her lost empire, the Moslem peoples bitter with hatred, the Chinese dragon casting her covetous eyes on Hindu India, Siberia, and Australia—the Chinese premier just left Iran after a lengthy state visit to solidify the Iranian-Chinese alliance—and materialistic, sensual Americans fearful of rising oil prices—all are crying for a full and final "fix" for Jerusalem. The world is about "to burden themselves with Jerusalem" and find it is a burdensome stone the world cannot shoulder.

In the plan of God, Judah and Jerusalem will never be treated ill without severe penalty—even unbelieving Judah and Jerusalem—not all who came in with Joshua, not all who returned with Ezra and Nehemiah, not all who lived there during the days of Christ Jesus, and not all who returned in 1947 or who are there now are believers. God is Sovereign: His claim on the Land of Israel is not conditional upon the faithfulness of Judah and Jerusalem. In a general sense, the whole earth is His and

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be in the siege both against Judah and against Jerusalem. 3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

Notice that the descriptions, "a cup of trembling," and "a burdensome stone," are in the context of a war involving "all the people of the earth." The Sovereign God of Creation is not unaware of present events in the Middle East. He is not taken by surprise by happenings. It is not within my ability to explain—but He knew the ending before anyone knew there was a beginning. The type for today's newspapers was set in Heaven, not on earth, and it was set long ago.

Particularly notice that the descriptions—"a cup of trembling," "a burdensome stone"—are connected with a time or with times of conflict involving (1) all the people round about Judah and Jerusalem, and (2) all the people of the earth. There may indeed be two battles in view—one for control of the land and one for the destruction, even annihilation, of Judah and Jerusalem. For my purposes in this article, it really does not matter if there is one or if there are two events in the text. This passage never was fully applicable *until this present hour*. Judah and Jerusalem were not a cup of trembling for the Assyrians, though the Assyrians did not conquer Jerusalem. Judah and Jerusalem were not a cup of trembling for the Babylonians, Medes, Persians, or the Romans. Jerusalem was not a burdensome stone for Antiochus Epiphanies or any of the Caesars.

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quired was for an annual salute, a trivial action styled as an offering—a pinch of salt thrown into the fire, to acknowledge Caesar as god. No one had to cease worshipping whatever god he or she might choose—but acknowledge Caesar all must do.

Then, with the rise of a tainted form of Christianity as the recognized religion of the Empire just over three hundred years after Christ, came a new form of Caesar demanding the pinch of salt. The error was introduced that the Jew has been disowned and disinherited by God and that, as a result, all the promises given to Abraham, to Isaac, to Jacob, to Moses, to David, to Solomon, to the chosen people of God have been transferred by God to the capital "C" Church. This capital "C" "Church" is alleged to take the place of the Jew in the heart and plans of God. The Jew was considered "Christ-killers," "the murderers of God," and the haters of Christians; therefore, whatever happened to the Jew was well deserved and, in fact, a favor to God. This is a wicked, perverted, twisted, sick distortion of the Bible. Today, among the terms used by these mistaken or misled teachers to identify their false doctrine involved are "replacement theology," "dominion theology," postmillennialism, amillennialism, preterist, and other scholarly sounding terms—of such beware.

This wickedness tainted much of Christendom; for instance, the Crusaders killed Jews in Europe on the way to the Holy Land and slaughtered more in Palestine, thinking that both Jew and Moslem were unfit to live; the one because they were infidels and the other because they had killed Christ. The "reformer" Martin Lu-

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ther was unsurpassed in his vicious, brutal bitterness toward the Jew. Adolph Hitler actually reprinted anti-Semitic sermons of Luther and distributed them throughout Germany during his Third Reich to validate his "Final Solution" of exterminating Jews. As horrible as it is to write, many of the official European state churches and their counterparts in America would not speak against the yellow stars, the concentration camps, the gas chambers, the starvation, and all the other atrocities *because it fit their corrupted, twisted concept of biblical doctrine.*

America was at the time of World War II, mostly populated with people of European descent, who drank of this same polluted well and simply could not get too worked up if God chose to use Hitler to punish the "Christ-killers." For too many, the Jews were receiving what they deserved. Even today, in the free-thinking, politically correct America, there are millions of Americans who despise the Jew and willingly blame all evil on "the Jew." The Neo-Nazis, the Aryan Nation, the White Supremacists are those who vocalize fully what too many others quietly believe. How many times have you heard someone say something against the Klu Klux Klan or the White Supremacists only to qualify the condemnation with, "but there is some truth in what they say?"

I wrote of this wickedness of stealing the promises to the nation of Israel and giving them to the capital "C" Church last fall (2001) in the article "A Stolen Election." The article had nothing to do with American politics, as some accused who never read more than the ti-

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that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

The God of Heaven has claimed Jerusalem as His city. Of all the places on the earth, Jehovah selected Jerusalem. The Bible calls the city "Jerusalem" from the very first mention after Israel enters the promised land. Genesis 14 describes Melchizedek as the King of Salem. This Salem is considered to be Jerusalem by many Bible scholars. Jerusalem, however, was built much later near the place where Abraham brought Isaac to offer him as a sacrifice, because at the time of their trip to Moriah, there is no mention of a city or a settlement of any kind being there. It was then known only as the land of Moriah, which means "seen of Jehovah" or "the place where Jehovah watches." When the settlement is mentioned in Joshua and Judges in relationship to the residents, it is called Jebusi and Jebus (Joshua 18:28, Judges 19:10).

It may be, therefore, that Jerusalem is the name God Himself gave the city and not a name given by any residents. It is intriguing that the city that Abraham looked for, which had foundations, whose Builder and Maker is Jehovah, is called the New "Jerusalem" (Revelation 3:12, Revelation 21:2).

So when the nations of the earth take it upon themselves to determine the ownership of Jerusalem, the Creator of Heaven and Earth takes the action very personally.

2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall

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LORD shall name. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God. 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, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ye that make mention of the LORD, keep not silence. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth.

Matthew 5:35 Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

Jehovah God declares that Jerusalem is His city. This brings an astonishing understanding to why the Holy Spirit records:

Zechariah 12:1 The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. 2 Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. 3 And in that day will I make Jerusalem a burdensome stone for all people: all

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tle; even so, it sorely "offended" more than a dozen Baptist pastors. I know it was more, because I received well over a dozen demanding immediate removal of their names from such a mailing list. The children of Abraham, Isaac, and Jacob are still God's chosen people—that election is indeed unconditional, irresistible, and eternal. The purpose of God with Israel is not yet finished. Romans 11 is a stern rebuke to those who would usurp the promises of God to Israel and spiritualize them so as to apply those promises in some fashion to present believers. Yet, some Baptist preachers are stealing the election of Israel—I know because I found more than a dozen with one article.

Many Americans, believers and unbelievers alike, who criticize the President (any President, because every President since Harry Truman, who was president when the two states were formed, has defended Israel against Arab attacks, even while defending the rights of the Palestinians—it has always been a dual track in our government's planning), are quick to cite the pressure of the "powerful Jewish lobby." This is simply a codeword for "Jewish bankers." There is a rising tide in America, as remains in Europe, who are tired of "the problem" and want it to just go away. "Make the Jew give the Palestinian what they deserve and solve this." The "Peace Process" must move forward at whatever cost. What is called "the peace process" is but, in the best of people, a hope for a cold war between Jew and Palestinian—with only an occasional sacrificial soldier death's—just as existed between the Soviet Union and the West for nearly fifty years.

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The move, begun in 1947, to make Jerusalem an international city is pressed with an even greater urgency today. The majority of the Western world believes internationalization is the only answer to give stability to the region. Israel rejects this possibility. The Moslems reject this suggestion. Christendom (not Christianity), which until the last generation was a generally accepted equivalent for western civilization, alone wants the city ruled by international forces. "Jerusalem is home," it is claimed to the "three great monotheistic faiths." While Christendom and Israel will each concede that the other *and the Moslem* should have a right to be in the respective "holy" sites in the city, Islam rejects the right of all but Islam to be in Jerusalem. In particular, Israel, on the one side, and the Palestinian Authority and the Arab nations, on the other, will not concede that one inch of the Temple Mount belongs to anyone else.

Yet, in Israel, there are many residents who do not want a Temple built even if "G-d should send an earthquake" to destroy the Moslem structures now in place. The ultra-orthodox contend that only Messiah can build that Temple and they want no part of any rebuilding. The cultural Jew, the non-religious Jew, has no interest in a Temple, and they are the overwhelming majority of the nation. Even so, the Temple Mount is such a part of the heritage of Israel that only a relative handful will speak openly in favor of giving away the Temple Mount.

Among the Moslems—wherever they are in the world, the Dome of the Rock is territory of Islam and cannot be yielded to any non-Moslem for any reason. It must be defended to the death. Any apparent concession on the

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part of Arafat or any other Moslem leader is for the sole purpose of strategy. Any "peace" is temporary, awaiting a fresh start in the war "to drive the Jew into the sea"—a war declared by Yasser Arafat's uncle in 1948 and which has never ended.

*However-----*there is an Unseen Hand involved in this struggle. It is the hand of the God of Heaven—whose name is not Allah. We cannot trace all of the 764 verses with the 811 mentions of Jerusalem; but, we can look at some—the Bible provides an insight into the struggle we are witnessing today in the terms Jehovah uses to speak of Jerusalem.

2 Chronicles 32:19 And they spake against the God of Jerusalem, as against the gods of the people of the earth, *which were* the work of the hands of man.

Lamentations 2:15 All that pass by clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, Is this the city that *men* call The perfection of beauty, The joy of the whole earth?

Isaiah 62:1-6 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the

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