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Happy New Year
Sept 16-17
Rosh
Hashana



OUR READERS WRITE...

Dear Margie and Marvin,
Our dear Jewish Brother & Sister in Christ. We so enjoy all the testimonies of all the Jews finding our beloved Lord and Saviour as their Messiah. How it thrills our hearts.
God has put a love in our hearts for all of Israel.
My husband Ed has been to Israel once. I have never been there. But you don't have to visit Israel to love it and her people.
We do pray for the peace of Jerusalem. Also for those in authority over us here in the USA. We realize the great need America has to turn with all our hearts to our Lord and seek his guidance and direction in all that we do and say.
Thank you again for all you do to further the Kingdom of God.

Our Love and Prayers,
Brother Ed and
Sister Wanda Jones
Tehachapi, CA



On the cover:
Happy New Year
When the Messiah Yeshua does come and opens the 8th Gate, we will have a time of new beginning. The meaning of the Number 8 is the number for new beginnings. (Photo by Jerry Golden)

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EXCELLENCE

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Dear Margie,
Thank you for having us on the program. I hope and pray that everything came out well. I pray that what I said about President Bush will show his heart. He was humbly on His knees at an 8 AM Church service, seeking and honoring the Lord with all of His heart.
With eternal loving gratitude,
Margaret Ruth Baker
President, Word Ministries
Bulverde, Texas



Margie,
I watched your program. What an interesting guest you had and even more so considering he was brought up Southern Baptist. (I spent 29 years in SBC as pastor and evangelist.)
I can't wait to meet you two personally on the 3rd of September.
Dr. Jay Snell
Livingston, Texas



Margie and Marvin,
Thank you so very much for the Jewish star. We have so enjoyed it. And we thank God for Jews who have found Jesus, as Lord and Saviour. We pray, that many will also find him through your Ministry of The Promised Land.
Love in Christ,
Edward & Wanda Jones
Tehachapi, CA



Greetings Margie and Marvin,
Keep up the good work in His vineyard in these evil days.... Our Lord Reigns! Praying for you and your staff. Thank the Lord God Almighty for the Blood of Jesus Christ shed for us; we are covered!!
Love,
Ruth Brannon
Birmingham, AL



Dear Margie & Marvin,
Greetings and shalom to you in Yahshua's name. We pray you are well and think of you often. We truly appreciate the time we had with you last year and dinner and always keep you in our prayers.
This is our e-mail for the summer we are in the States and traveling to scattered congregations and some TV and radio appearances.
Much blessings to your magazine and show mostly in the far south and mid west.
Don and Petra Esposito
Israel



Margie,
I am impressed that you finally got The Jewish Star on line world wide. It is a major accomplishment.
I will be happy to provide you with an article for publication if you ever have need of one. I am so blessed that you have increased your exposure to the millions and millions of potential readers around the world.
All my love to you and Marvin,
Jeremiah Ginsberg,
Margate, FL



Shabbat Shalom and Blessings,
Thank you so much for having Janie and I on your TV program Sat. We are very grateful to have the opportunity to share this work with CFI and many trips to the Holy Land, which belongs to the Jewish People. Where ever we stand, we stand with Israel and the Jewish people who have right to All the Land of Israel. We love you and stand in prayer with you for this ministry The God of Israel has called you to do in this hour to help your people return HOME to their Land. I'm forwarding infor about Arutz News Brief radio station in Bethel. We were on Tomar Yonah's program one day while visiting her in Israel. Good news info to share with others.
We stand with you for the healing Yeshua will bring and many other Blessings He has for you both. God IS Faithful and true to His Word.
In Yeshua's Name,
Jerry and Janie Ginn
Alabaster, AL



Dear Margie,
We received your paper just a few minutes ago. It is wonderful, such a blessing. Keep us on the mailing list.
Pastor Dick would like to write an article for one of your publications.
We truly love you,
Jo Ann
Chicago, IL



Dear Margie:
May the Lord bless you and your husband and all the work you are doing.
My parents also send their love to you. They ask how you are doing?
Love, Rebekah,
Assistant to Pastors
Colchester, CT

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Rosh HaShana— *The Jewish New Year*

by Linda Catlin—sisterlinda7@hotmail.com

The origin of Rosh HaShana, the Jewish New Year, is Biblical (Lev. 23:23-25): "a sacred occasion commemorated with loud blasts (of the Shofar, the ram's horn)." The Bible refers to the holiday as Yom Teruah (the day of the sounding of the Shofar) and Yom Zikaron Teruah (the day of remembering the sounding of the Shofar).

In Talmudic times, Rosh HaShana became a celebration of the anniversary of the world's creation and a day of self-examination, repentance and judgment. While the day was called Yom HaZikaron (Day of Remembrance) and Yom HaDin (Judgment Day), the name Rosh HaShana (Head of the Year) which was first used in the Mishnah has become the most prevalent.

Rosh HaShana is both a solemn and happy day. It is a time for introspection, asking for forgiveness, giving forgiveness, resolving to do better, remembering God is our King and Judge, and praying for a healthy and happy year to come. We are solemn in our repentance, but happy in our confidence that God is merciful and good.

On Rosh Hashanah, we listen to the Shofar blown during lengthy prayer services, eat holiday meals, and do no work. After repenting for our bad deeds through prayers, we symbolically cast off our sins through the Tashlich ceremony.

One of the most important observances of this holiday is hearing the shofar in synagogue. The shofar is a ram's horn which is blown somewhat like a trumpet. A total of 100 notes are sounded each day. There are four different types of shofar notes: tekiah (3-second sustained note), shevarim (three 1-second notes rising in tone), teruah (series of short, staccato notes extending over a period of about 3 seconds), and tekiah gedolah (the final blast in a set which lasts as long as the shofar



blower can blow). Some believe that the shofar's sound is a call to repentance. The shofar is not blown if the holiday falls on a Sabbath.

The Machzor is the special prayer book we use on Rosh HaShana to lead us through the special Rosh HaShana prayer service. The main themes of the prayer service are repentance by man and judgment by God, Our King.

Two Torah scrolls are taken out of the ark on Rosh HaShana. On the first day, we read Beresheet (Genesis) XXI. This Torah portion tells of the birth of Isaac to Abraham and Sarah. According to the Talmud, Sarah gave birth on Rosh HaShana. The Haftarah for the first day of Rosh HaShana is I Samuel 1:1-2:10. This Haftarah tells the story of Hannah, her prayer for offspring, the subsequent birth of her son Samuel, and her prayer of thanksgiving. According to tradition, Hannah's son was conceived on Rosh HaShana.

On the second day, we read Beresheet (Genesis) XXII. This Torah portion tells of the Aqedah where Abraham almost sacrificed his son Isaac. The sounding

of the Shofar is connected with the ram sacrificed instead of Isaac. The Haftarah for the second day of Rosh HaShana is Jeremiah 31:1-19. This portion mentions God's remembrance of His People. On Rosh HaShana we need to mention God's remembrances, thus this portion fits the day.

On both days, the Maftir is Bamidbar (Numbers) 29:1-6.

"And in the seventh month, on the first of the month (aleph Tishrei or Rosh HaShana), there shall be for you a convocation to the Sanctuary; you must not do any service work."

The portion goes on to describe the offerings which our ancestors were obligated to make as an expression of compliance to God.

Before, during and after prayer services, we say to others "Shana Tova V'Chatima Tova" which means "good year and good seal in the Book of Life."

After the Rosh HaShana prayer service, we say kiddush over wine and eat a festive meal. Special Rosh HaShana food customs have developed over the centuries. We dip a round challah into honey, and say the blessing over the bread. Next we dip a piece of apple into honey and ask for a good and sweet year. On the second day of Rosh HaShana, we eat a new fruit we have not yet eaten that season so we can say the she-hechiyanu blessing.

Tashlich (casting off) is when we walk to flowing water, say the following prayer, and symbolically throw our sins into the water.

Who is like You, God, who removes iniquity and overlooks transgression of the remainder of His inheritance. He does not remain angry forever because He desires kindness. He will return and He will be merciful to us, and He will conquer our iniquities, and He will cast off our sins into the depths of the seas. Give

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This will require you have Acrobat Reader to open. If you have Acrobat Reader, just click and it will open. If not, click the box for Acrobat Reader and go to the site to download the reader (it's free), then go back and open.

We hope you enjoy this new feature from *The Jewish Star* and *The Promised Land*.

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Dear Margie,

Thanks for this precious letter. We often forget those on the front lines to lift them up before our Loving Heavenly Father. The needs are so great and the people so empty, and hurting, they need that love and encouragement constantly. It can be very draining.

We are all reminded to pray for those who share and give out of their calling and anointing flowing constantly to encourage, bringing lost souls to salvation and healing to every area of man's life. God's Word never returns to Him void! I recommit to praying for our spiritual leaders who give and give again and again. The song writer puts it so wonderfully... "When we have exhausted our hoarded resources, Our Father's great mercy has only begun." Let's pray for those who are working constantly to share the Good News!

Seeking Him first!

Anna

Chicago, IL



Shalom Brother & Sister Rudolph,

My name is Aviel; and I'm a fan of your Promised Land broadcasts which I view here in NYC via the Sky Angel Satellite system. I'm taking a moment to write to you regarding a book, entitled "*Thus It Is Written*". As you see, I've enclosed a copy of it for you, as a gift. My interest is in alerting you to this wonderful book; and to encourage you to invite its author, brother Frank Lomuscio, to be a guest on your program. But, he's got no idea that I'm writing this to you.

I myself didn't know of this book nor of its author, until I received a free copy of the book along with Frank's introductory letter, about a year ago. I was busy at the time in which I received it; and so, I set it on a shelf and forgot about it. A few months ago, I picked it up and started reading it... Wow!... what a blessing!!!

Frank Lomuscio is a retired airline pilot; residing in Phoenix, Arizona. He's been a follower of Yeshua since, I believe, 1968. He's done very much research into "the trial" of our Lord, Yeshua min Natseret, and also with respect to the many messianic prophecies which were fulfilled during the final 24 hours of his earthly ministry. This book is the result of all that research.

He currently provides the book at a nominal price of \$1.50 per copy (which includes shipping) to Messianic ministries worldwide with the hope of disseminating this valuable information to non-believing Jews who may find the question of Yeshua's trial intriguing... thereby, opening the door for them to hear the true Gospel. This book—may I suggest—would make for a very effective evangelistic tool in light of the soon to be released DVD of the powerfully moving film, *The Passion of the Christ*.

I hope that after you read this book that you, too, will agree; and therefore, seriously consider inviting brother Lomuscio onto your program to discuss these wonderful insights which he has into the final 24 hours of our Lord's, Yeshua's, earthly ministry.

Shalom u'bracha b'shem Yeshua Moshiaynu,

Aviel E. Rodriguez

College Point, NY



Margie,

God is blessing many through your ministry. Congratulations to you and all of your viewers. Please pray that more will be brought to Christ through the Holy Spirit before the end. I have a wonderful friend that I have been praying will at least hear the "Message of Messiah" before it is too late, she has been denying His existence while celebrating the Passover Feast. It breaks my heart that the truth has not yet been made clear to her, please ask for a breakthrough for my friend Susan. In Jesus name, thank you.

Your friend,
Annie in Florida



Greetings and love in Messiah Yeshua!

Discovering the truth in the Judeo-roots of our Christian faith is wonderful.

(Ruth) Your people my people, your God, my God.

I'm in an area where Christians don't care about Israel or the Jewish people. They teach replacement theology.

Real Christians do *love* Israel and the Jewish people. The division has started. This will be the major division in the church as God calls out the Ruths. The churches that reject Israel and the Jewish people God will reject. The churches that take a stand and bless them, God will bless.

We were born for such a time as this. I'm doing what I can in my area. God bless you as you boldly do the same as God calls out the Ruth churches.

Charla Wright
Honobia, OK

*We would love to
hear from you.*

Please send your letters to:

The Jewish Star
P.O. Box 130603
Birmingham, Al 35213



Greetings and shalom in the wonderful names of Yahweh and Yahshua.

I wanted to update everyone on the outreach programs that we have been blessed to participate in over the last year or so. Although we were not able to accomplish our goal in Kenya of opening up a school and headquarters, since last January we were able to donate to the Kenyan Brethren around 500lbs of clothing and aid. We were also able to donate funds to help to fix a roof on an existing congregational meeting building and also give funds to put a cement floor into another building instead of a dirt one. Because of your help we were also able to donate \$2,700 last summer to send two Pastors to Ethiopian brethren there. The Kenyan Brethren continue to give maize and food aid as best as they can to the brethren in Ethiopia. We also hope to Yah willing send more financial aid to them later this year to help in the crisis there. We also plan to continue to help the Kenyan brethren with their most pressing needs this year. We are still working on how to open up the natural herb program again, and will update when that happens.

We are slowly but surely moving ahead with the program we started called "*My Brothers Keeper*." We are starting to support several congregations in the Philippines who are very poor and have many needs. We are trying to help the Pastors there to do outreach and evangelism to other areas in the Philippines. It has already born much fruit with reports of several coming to faith and even whole families converted to true belief in Yahshua. Yahweh willing we are praying about maybe making a trip there within the next year or so.

Because of pressing needs to the brethren in Israel we are also extending the brothers keeper program to be giving immediate aid to the Israeli brethren. Due to the almost 4 year anti-Fattah, the Israeli brethren are suffering tremendously. Many have lost their jobs and some do not even have food to eat. Due to limitation of funds we are trying to give to their most pressing needs, but we also have been sponsoring several families there who are struggling with financial problems. Remember, that if a Jewish believer in the land is found out to be a believer in Yahshua it is very difficult for him or her to get a regular job again. Also Palestinian believers are heavily persecuted by most in the land and literally have a death sentence put on their head when they convert from Islam to being a true believer in Yahshua.

Brethren in our travels so many brethren have told me that in all their years witnessing about Yahshua they have never brought anyone to faith. But the truth of the matter is you just don't know where the seeds you lay will flourish. We were on The Promised Land TV program last summer and the 2 shows aired this past January and we are still getting letters from people who are coming to faith through my book and our ministry. We are all members of the same body of messiah, but all have different functions. There is one spirit and one body and one ministry, which is Yahshua's, we do not have our own ministry, but are a small part of His. I want to share these stories of people coming to faith because each one of you have blessed us in so many ways and you are just as responsible for those coming to faith as we are. We are all working together for the same goal. One is no more of importance to Yahweh because he is the speaker than the quiet one who is serving the widow. Remember, the last will be first and the first will be last. Yahweh sees all we do and let us do all to the glory of YHWH.

B'Shem Yahshua,
Don Esposito
Israel

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truth to Jacob, kindness to Abraham, like that you swore to our ancestors from long ago.

Tashlich is done on the first afternoon of Rosh HaShana. If Rosh Hashana falls on Shabbat, then Tashlich is done on the second day of Rosh HaShana. If Tashlich was not done on Rosh Hashana, it may be said anytime during the Ten Days of Repentance. The practice of Tashlich is not discussed in the Bible, but it is a long-standing custom.

Hearing the blowing of the Shofar is the special mitzvah of Rosh HaShana. The Shofar, a ram's horn, is the oldest wind instrument. And the sounding of the Shofar is the most ancient rite in the Rosh HaShana observances. The primitive and simple sound of the Shofar spiritually touches us on this day of soul-searching, repentance and judgment.

Sa'adiah Gaon gives ten reasons for sounding the Shofar on Rosh HaShana.

1. Acknowledges God as Our King
2. Stirs Our Conscience
3. Reminds us of God's revelation at Sinai
4. Reminds us of the Prophets' warnings
5. Reminds us of the destruction of the Temple
6. Reminds us the ram offered by Abraham in place of his son Isaac
7. Reminds us to feel humble before God
8. Reminds us of the Day of Final Judgment
9. Foreshadows proclamation of freedom when exiled will return to Israel
10. Foreshadows inauguration of God's reign of righteousness throughout the world

It is customary to blow the Shofar during the daytime in the same place that the Torah is read. The person blowing the Shofar (Ba'al Teki'ah) and all those listening should be instructed to have intention to fulfill the mitzvah of hearing the Shofar.

Two blessings are recited before the Shofar is blown.

Baruch atah Adonai Eloheinu Melech Ha'Olam, asher kidishanu b'mitzvotav v'tzivanu leshoma kol shofar. Blessed are You, Lord our God, King of the Universe, who has blessed us in his commandments and commanded us to hear the sound of the Shofar. *Baruch atah Adonai Eloheinu Melech Ha'Olam, she-hechyanu v'kiyimanu v'higianu la'zman ha'zeh.* Blessed are You, Lord our God, King of the Universe, who has kept us alive, sustained us, and brought us to this season.

Once the blessings have been made, no one should speak until the end of the Shofar blasts.

There are three distinct types of Shofar blasts (Tekiot):

- Tekiah** - one long, unbroken sound
- Shevarim** - three medium, broken sounds
- Teruah** - short, quick sounds

The Shofar is blown immediately after the Haftarah is read (thirty blasts). During the Cantor's repetition of the Amidah of Musaf, an additional thirty blasts of the Shofar are sounded. At the conclusion of the prayer service, forty extra blasts are sounded to make a total of one hundred Shofar blasts. It is customary for the final blast to be prolonged (Tekia Gedola). When Rosh HaShana falls on Shabbat, the Shofar is not sounded.

All those old enough to be educated regarding the mitzvah of hearing the Shofar are obligated to hear the Shofar on Rosh HaShana. To fulfill the mitzvah, women may sound the Shofar and say the blessing.

The Un'taneh Tokef prayer that we are about to recite challenges us with the stark statement that on Rosh Hashanah it is written who shall live and who

shall die. We then read that t'shuvah may affect which book our name is written in. Taken literally this passage would indicate that we have no control over our fate once the Books of Life and Death are sealed on Yom Kippur. The pessimists among us would likely approach their upcoming year with dread and worry. Why approach life with fervor if your fate is sealed?

I take the prayer more metaphorically. It tells us that we must undergo a deep sense of reflection of how we have lived our lives in the past and to set a higher standard for ourselves. These days of awe remind us of our mortality and our fragility. Although there seems to be a randomness of who will die, we still have a choice of doing good or freezing when confronted with our mortality. The prayer relates to a message of the last week's parsha that we must "choose life." Another words, we must choose to do good.

When I think of 9/11 I remember that many of us stopped in our tracks and in many cases we feared and expected the worst, similarly to our initial fearful reaction to this prayer. The events may have made us think that our collective fate was written and little hope remained. However, when I recently re-read the last acts of some of those who died, I saw the bright light of many who truly chose life when confronted with death. They chose to act with humanity and compassion. Instead of being passive with fear, they acted.

I read about Shimi Biegeleisen who phoned his wife that there had been an explosion in the World Trade Tower, but that he was OK. After the second explosion, he phoned her again to say the tower he was in was just hit four floors below his office. When overcome with emotion, she gave the phone to a friend. He then implored his friend by saying "Take care of Miriam and take care of my children, I am not coming out of this." His words show me that even when facing certain death, he still had the strength to act on his love and commitment to his family.

I read again about Abe Zelmanowicz, an Orthodox Jew who stayed in a burning tower with his Christian friend Edward Vihae, a 42 year old quadriplegic. Vihae who was bound to his wheelchair told Zelmanowicz to get out and save himself. But he refused. He urged the others to go, but insisted that he would be staying behind with his friend. Up to the end of his life, Zelmanowicz epitomized acts of friendship and selflessness.

Then there was the story of Father Michael Judge who immediately went to the World Trade Centers when he found out about the explosions. He rushed off in his fire gear before his beeper went off. As a fire department Chaplain, he went into the building never to return. He died in the collapse, along with hundreds of other firefighters. His actions and the acts of all the other firefighters and police officers reminded me that the survival of our communities depend on the commitment of each other to a sense of duty.

Then there was the heroism of the passengers who fought back on the plane that crashed in Pennsylvania. They showed me that even in the final moments of certain death; they were able to choose life for others.

These days of awe are troubling. Initially, we may think we have little control. But as we read in Pirkei Avot, from a passage by Rabbi Akiba "Everything is foreseen (by God), but freedom of choice is granted." Our actions can help insure that good ultimately triumphs. Rabbi Wayne Dosick offers an alternative translation of the Un'taneh Tokef phrase "How many shall pass on and how many shall come to be?" He translates it instead as "How many in this year will have to pass through troubles such as fire, famine, pestilence. A question for each one of us is then how we will respond to the difficulties that we may face in life. The actions of some of those who died on 9/11 show us that people can choose acts of goodness even when confronted by death. Hopefully, none of us will be confronted with those same types of horrors, but the goodness of their acts must motivate us to choose life when and if we face much smaller hurdles. May each one of us take actions during this next year that show that we too choose life by how we show our love to others, by our sense of duty and how we can see beyond ourselves.

Symbolic Meaning of Traditional Rosh HaShana Food

Round Challah—The round shape symbolizes a perfect year to come. Sometimes raisins or honey are added to make it extra sweet.

Apples and Honey—We dip the apples in honey to symbolize our wish for a sweet year to come.

Head of Fish or Gefilte ("filled") Fish—Fish is an ancient symbol of fertility and abundance. The head of fish symbolizes the head of the New Year. The head also symbolizes our hope that the Jewish people will lead other nations through their righteous acts.

Head of Lamb, Sweet Chicken or Meat Dish—Head of lamb symbolizes our hope that the Jewish people will lead other nations through their righteousness. The sweet entree symbolizes our wish for a sweet year.

Tzimmes—Tzimmes is an eastern European recipe for honey baked carrots. The Yiddish word "meren" means carrots and to increase. Carrots symbolize our hope that we increase our good deeds in the coming year. Some tzimmes recipes add prunes, sweet potatoes or even meat to the sweet carrots.

Spinach—Spinach symbolizes a green year with plenty of produce.

Rice—Rice symbolizes abundance.

Honey Cake or Teiglach (crunchy dough boiled in honey)—"This day is holy to God, your God; do not mourn and do not weep...for the joy of God is your strength." (Nechemiah 8:9-10). It is said that the Prophet Nechemiah introduced to the ancient Israelites the Persian custom of eating sweet foods to celebrate the New Year.

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Jerry Golden

Rosh Ha Shannah

Tishri 1, 5765 or Sept. 17th, 2004

by Jerry Golden

This report is for those who would like to observe God's Holidays. This has absolutely nothing to do with the Law; this has everything to do with the Holidays God has given us to be observed. It is not complete, and if I tried to

make it complete it would be more than most would want to read. So I do hope it wets your appetite.

The Hebrew word Rosh means "head" or "Beginning" Ha means "the" and Shannah means "year". It's only used once in the Tenach "Old Testament" Ezekiel 40:1 says, "in the beginning of the year" in the Hebrew it says Rosh Ha Shannah. The more common Biblical name is "Feast of Trumpets." (SHOFAR) Lev.23:23-25 And the Lord spake unto Moses, saying, In the seventh month in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets (SHOFAR), a holy convocation. Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the Lord.

Rosh Hashannah is considered the Jewish New Year, but it comes on the seventh month on the first day. In the Jewish world it is considered the birthday of the world. If you count from the first day of Elul (the 6th month) until the 1st day of Tishri (7th month) which is Rosh Ha Shannah you will have counted 30 days. Known as the 30 days of preparation ending with Yom Teruah, Yom in Hebrew is "day" Teruah means "Trumpets" so it's the day of sounding the trumpets, or

known today as Rosh Ha Shannah.

If I haven't lost you yet, you are doing well, don't let this get to complicate, because it will come to you in time. Now lets go on.... Rosh Hashannah is the Spiritual New Year, not the regular new year, for it would come on the first day of Nisan, the first month on the Jewish calendar. Much like the 6 days of creation, the 7th day is the Sabbath. The same is true with the first 6 months and the 7th month being a Sabbath, and the 1st day of the 7th month is Rosh Ha Shannah, the spiritual New Year. Recognized in Israel and the Jewish world as the New Year.

Rosh Ha Shannah is the beginning of the ten days called High Holy Days or "Days of Awe" They are also called the Days of Repentance, Days of Admitting, Days of Returning. These ten days end with the Day of Atonement, "Yom Kippur"

It's interesting living in Israel during these ten days of repentance, everyone you know will most likely call you and make sure everything is all right with you and them. They will ask you to forgive them for anything they may have done during the year that may have offended you. There seems to be more nice people in Israel during these ten days.

Traditional Jewish Observance

In the Synagogue the Shofar (Trumpet) is blown daily to be sure that everyone knows that the time of Judgement is near. Most of the orthodox will take a water immersion called in Hebrew (tevilah mikveh) better known to you as baptism. It means that one has cleansed his ways. Or been separated unto a Priestly Ministry. This is what John the Baptist was calling the Jews to do, but with a Messianic meaning.

Because of the meaning of repentance this day takes on a somber character, but with a hint of hope of God's forgiveness there is room for a festive meal. It is the custom to serve a fish cooked with its head. Placed in front of the father. It shows that he has been ordained by God to be the head of the family.

It is also a time to test the first fruits of the new harvest. Find a fruit that gets ripe in your region and do not eat any until this meal. Make it an occasion for the family, they will enjoy it much more than if they have eat it earlier. Make the meal even more interesting by blowing a shofar, or trumpet, you don't have to be a professional to do this. In the Synagogue there are four different notes blown, tekia (blast) shevarim (broken notes), teruah (alarm) and tekia gedolah (the big blast). In Biblical times the Shofar was blown to Hail the King, on this day it's said that all Israel is said to be before the King in anticipation of personal judgement.

It's customary for slices of apple to be dipped into homey, this is in hope that the coming new year will be a sweet one. After the dipping of apple in honey, the Father says a special prayer.

Instead of the regular twisted loaves of bread, the challah, for this meal you have round bread, symbolic of our desire for a full and round year. If you bake your own bread, save a little dough and form a small latter on the top of the loaf. Showing that your prayers are for God Who sets on high, that when we pray we are



not just talking to each other, but to God through the Person of Yeshua our Messiah.

When the meal is over and the grace has been said, (the Jewish way and biblical way is to say grace after you've eaten) then read the story of Abraham and Isaac Gen. 22:1-14. Talk about God's provision of a ram to be sacrificed in Isaac's place. A living picture of what was to come in His greater gift to us "Yeshua" Jesus.

TASHLICH

"Thou shalt cast unto the sea"

Tashlich, on the afternoon of Rosh Ha Shannah it is traditional to go to a river or a body of water. This Hebrew word Tashlich means "thou shalt cast unto the sea". Bring your kids to the lake, river, sea, or any body of water. Make sure they wear cloths with plenty of pockets, and fill them with pebbles or small stones. Throw the rocks into the water each time designate each rock with a sin. Each time asking God to forgive you of that sin in your life. Micah 7:19 and thou shalt cast all their sins into the depths of the sea. And see how far you can throw each stone Ps. 103:12 As far as the east is from the west, so far hath he removed our transgressions from us.

It almost always happens that a child will find a very pretty stone that they want to keep, and it will give you a wonderful opportunity to talk about the sins we seem to like, but must cast off as well. It is a great family experience. For the child it opens the door for the Holy Spirit to do a work. Much like when you introduce another to Yeshua and open the door for the Holy Spirit (Rauch Ha Kodesh) to do a work in their life.

There are many special foods for this day, and I could go on and on, but I will close this article with this. The Holidays that God has given us are real and pure, not pagan like so many celebrated in the Church today, like Christmas, Easter, Good Friday etc, etc. Try this one, you will love it, your kids will be brought closer to God because you did.

Shalom, Jerry Golden



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"And in the seventh month, on the first of the month, you shall have a holy celebration; it shall be a day of blowing the shofar for you." (Numbers 29)

The Jewish New Year (Rosh Hashana) is characterized by one of the most mysterious *mitzvot* in the entire Torah - blowing the shofar. Every other major holiday in the Jewish calendar finds us eating certain symbolic foods (such as *matzot* at Passover) or performing certain actions (such as learning Torah all night on Shavuot), or saying special prayers (the confession of sins on Yom Kippur). Rosh Hashana, ironically, even though it is the first day of the Jewish Year and the birthday of Creation, has none of these. It seems as if when Rosh Hashana's turn came for *mitzvot*, God in His love, teased His people by giving them a *mitzvah* that they could perform literally through their sense of hearing.

What is a Shofar?

The shofar is one of the earliest musical instruments known to man. It is made from the horn of a kosher animal - except for cows, which lost out on the "privilege" following the infamous Sin of the Golden Calf escapade.

Shofars tended to be made from the horns of animal most prevalent in the country Jews lived in: in Ashkenazi Europe, for example, they were usually made from rams' horns, whereas in Ethiopia they were made from the horns of kudu, or African antelope.

The size of a shofar doesn't matter, as long as it is bigger than the width of a man's hand. The largest curlicued kudu horns stretch the length of an entire arm.

Each shofar has its own distinctive sound. According to professional musician and shofar blowing instructor David Lloyd Perkins, the longer the shofar, the easier it is to play and produce harmonics.

"On a short ram's horn I can get three harmonic tones," says Perkins, "but on a long kudu shofar I can produce between nine and 12 harmonics."

Perkins has blown his shofar in such diverse locations as the roof of the Vatican in Rome, and in Seoul, Korea on Israel Independence Day 1995, when he was an official representative of the Israeli government.

According to Perkins, playing the shofar is not difficult at all. "Even the three and four year olds in my classes play the shofar wonderfully," he says. Sometimes, though, he says, "the mouthpiece cut into the shofar is too small, which is very often the case with the factory-produced shofars." What should the correct mouthpiece size be? "Big enough to be comfortable for human lips," says Perkins, who heats the ends of his shofars in order to enlarge the mouthpiece.

The Shofar Calls

Harmonics, note range, and tone are very important when the Rosh Hashana shofar sounds are taken into consideration. There are four distinct shofar sounds for the Rosh Hashana service. The blast (*tekiah*), one long blast with a clear tone, the broken (*shevarim*) sighing sound of three short calls; the alarm (*teruah*), a rapid series of nine or more very short notes; and the great blast (*tekiah gedolah*), a single unbroken blast, held as long as possible.

In fact, no one really knows what a *teruah* sound should be. It could be a *shevarim*, a *teruah* or a combination of both. On Rosh Hashana, several combinations are used to accommodate the various rabbinic opinions. Says Perkins: "The more a shofar's mouthpiece permits the blower a wide-range of harmonic

Opening Locked Hearts: The Sound of the Shofar

by Chana Falik

sounds, the more sincere and profound the shofar experience is for the listener."

Why a Shofar Blast?

To add to the irony of the shofar blowing *mitzvah*, the command is given to us in the Torah without explanations. Thankfully, Torah sages throughout history have provided many interpretations to the meaning of blowing the shofar. Maimonides, the medieval Jewish philosopher and physician, likens the reason to a wake-up call to all Jews. In his Laws of Repentance, Maimonides writes: "Awake, sleepers from your sleep! Arise, slumberers from your slumber! Scrutinize your deeds, return to repentance and remember your Creator. Those forgetters of the truth in the vanities of time and those who stray all their year in vanity and emptiness which can neither help nor save, look into your souls, better your ways and deeds! Let each of you abandon your evil way and your thoughts which aren't good."

The famous List of 10 Symbolic Meanings of Rav Sa'adia Gaon (Rabbi Sa'adia the Genius) is still studied today - over 1,000 years after it was first published in the early 900's. Among them are:

- The shofar sounds remind us of the Revelation at Mt. Sinai, where the Children of Israel in perfect faith told the Lord, "We will do and we will understand."
- The shofar sounds remind us of the words of the prophets, which in the Book of Ezekiel (chap. 33) were compare to the sounding of a shofar. *"And whoever hears the sound of the shofar and takes no warning - if the sword comes and takes him away, his blood shall be on his own head; because if he had taken warning, he would have saved his soul."*

—The shofar reminds us that the Day of Atonement (Yom Kippur) is just around the corner, only 10 days away. Time to get down to the eternally important business of repentance!

Rosh Hashana is a return to beginnings - the beginning of Creation, the beginning of the yearly cycle, the



Zvi Bar Sheshet putting the finishing touches to a shofar in his Haifa workshop. (WZPS photo by Joel Fishman.)

beginning of autumn - and the shofar, with its other worldly calls, unlocks our heart to God and to ourselves by allowing up to make a new start. With this comes the knowledge that the *mitzvah* of the shofar, in the end, isn't as mysterious as we thought it to be.

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The Significance of the Shofar

By Hillel ben David (Greg Killian)

In this study I would like to examine the significance of the shofar. I want to examine how it is used, when it is used, and why it is used.

I. Definition

Lets start by seeing what the Encyclopedia Brittanica uses as a definition for the word "shofar":

shofar, also spelled SHOPHAR, plural SHOFROTH, SHOPHROTH, or SHOFROT, a ritual musical instrument, made from the horn of a ram or other animal, used on important Jewish public and religious occasions. In biblical times the shofar sounded the Sabbath, announced the New Moon, and proclaimed the anointing of a new king. This latter custom has been preserved in modern Israel at the swearing in of the president of the state.

The most important modern use of the shofar in religious ceremonies takes place on Rosh Hashana, when it is sounded in the synagogue to call the Jewish people to a spiritual reawakening as the religious New Year begins on Tishri 1. The shofar can be made to produce sobbing, wailing, and sustained sounds in sequences that are varied strictly according to ritual. The shofar is also sounded on Yom Kippur, the Day of Atonement, as a call for repentance and sacrifice and for love of the Torah.

Shofarot (plural of shofar) come in many sizes and shapes:

Now lets look at the Hebrew meaning of the shofar:

Shofar: A sense of incising; a cornet or curved horn; cornet or trumpet.

Shofar is a Hebrew word that comes from a root meaning beauty. The word shofar, however, through tradition came to mean almost solely "ram's horn". The shofar was used in biblical times for various occasions ranging from calling the armies together to signaling death. Which brings up the curious point that shofar is also literally translated as a "sense of incising". Incising means to cut or burn into. Obviously the sound of the shofar was more than a mere horn blast to the ancient Hebrews, to earn a name that signified a cutting or burning into the heart and soul of the people. Strong's confirms this understanding with his definition:

7782 showphar, sho-far'; or shophar, sho-far'; from 8231 in the orig. sense of incising; a cornet (as giving a clear sound) or curved horn:-cornet, shofar.

----- Dictionary Trace -----

8231 shaphar, shaw-far'; a prim. root; to glisten, i.e. (fig.) be (caus. make) fair:-X goodly.

According to the Talmud the shofar can be made of the horns of various animals including the sheep, both domestic and wild goats, the antelope, the gazelle, and of course the ram:

Rosh HaShana 26a MISHNAH. ALL KINDS OF SHOFAR MAY BE USED EXCEPT [ONE MADE FROM THE HORN] OF A COW, BECAUSE IT IS [PROPERLY] KEREN. SAID R. JOSE: ARE NOT ALL SHOFARS CALLED 'KEREN' AS IT SAYS, WHEN THEY MAKE A LONG BLAST WITH THE RAM'S KEREN [HORN]?

GEMARA. R. Jose was surely quite right. What can the Rabbis reply? — That all shofars are called both shofar and keren, whereas that of a cow is called keren but is not called shofar, as it is written, His firstling bullock, majesty is his, and his horns [karnaw] are as the horns of a re'em. What says R. Jose to this? — He can reply that that of a cow is also called shofar as it is written, And it shall please the Lord better than a bullock [shor par] that hath horns and hoofs. Now if 'shor' is mentioned here why 'par', and if 'par' why 'shor'? The fact is that shor par is equivalent to shofar. And the Rabbis? — They adopt the explanation of R. Mattenah; for R. Mattenah said: What is meant by shor par? A shor which is as full-grown as a par.

Of course, the horn of a ram is preferred, as the shofar is strongly linked with the story of Abraham binding Isaac to sacrifice him to HaShem. As we all know, an angel stopped Abraham, and HaShem provided a ram in Isaac's place.

Now, while a ram is preferred, a cow's horn is forbidden. The reason being that the Hakhamim believe that if a cow's horn is used, it will remind the Satan to continue to accuse Israel for the "Golden Calf" incident, and HaShem will then be biased in His dealings with Israel.

A long with the harp, the shofar is the most spoken of musical instrument in the Bible. While the harp is used to calm and soothe the spirit and soul, the shofar is constantly used to grab hold of the attention and spirit of the people. The harp is a consoler while the shofar is a preparer.

The Gemara records an argument that I believe is revealing:

Rosh Hashanah 26b MISHNAH. THE SHOFAR USED ON NEW YEAR WAS OF AN ANTELOPE'S HORN AND STRAIGHT, AND ITS MOUTH WAS OVERLAID WITH GOLD.

THERE WERE TWO TRUMPETS, ONE ON EACH SIDE OF IT. THE SHOFAR GAVE A LONG BLAST AND THE TRUMPETS A SHORT ONE, SINCE THE PROPER CEREMONY OF THE DAY WAS WITH THE SHOFAR. ON [COMMUNAL] FAST DAYS THEY USED [TWO] CURVED SHOFARS OF RAMS, THE MOUTHS OF WHICH WERE OVERLAID WITH SILVER. THERE WERE TWO TRUMPETS BETWEEN THEM; A SHORT BLAST WAS MADE WITH THE SHOFARS AND A LONG ONE WITH THE TRUMPETS, BECAUSE THE RELIGIOUS DUTY OF THE DAY WAS [TO BE PERFORMED] WITH THE TRUMPETS. THE JUBILEE IS ON A PAR WITH NEW YEAR FOR BLOWING THE HORN AND FOR BLESSINGS. R. JUDAH SAYS: ON NEW YEAR THE BLAST IS MADE WITH A SHOFAR OF RAMS AND ON JUBILEES WITH ONE OF ANTELOPES.

GEMARA. R. Levi said: The religious duty of New Year and of the Day of Atonement is performed with a curved shofar, and on other days in the year with a straight shofar. But we learn, THE SHOFAR OF NEW YEAR WAS A STRAIGHT ONE OF ANTELOPE'S HORN? — Levi followed the view of the following Tanna, as it has been taught: 'R. Judah says, On New Year they used to blow with curved shofars of rams' horns and on jubilees with shofars of antelopes' horns'. Why then did not he [Levi] say that the law follows the view of R. Judah? — If you were to say that the law follows R. Judah, I should say that in the case of the Jubilee also he was of the same opinion as R. Judah. Now we know [that this is not so]. What is the ground of the difference [between R. Judah and the First Tanna]? — One authority [R. Judah] holds that on New Year the more a man [so to speak] bends his mind the more effective [is his prayer], while on the Day of Atonement [of the Jubilee] the more a man elevates his mind the better is the effect. The other authority holds that on New Year the more a man elevates his mind the better the effect, and on fast days the more he bends his mind the better the effect.

The Mishneh states that the shofar to be used on Rosh Hashanah should be of an antelope and should be straight. The Gemara states: Rav Levi says that the

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mitzva of Rosh Hashanah is fulfilled with a bent-over shofar. The Gemara then brings a braita in the name of Rav Yehuda who says that on Rosh HaShanah we use a bent rams horn and on Yom Kippur (for the Jubilee) we use a straight horn. After stating that the halacha is like Rav Yehuda, the Gemara explains that the more bent over we are, the more effective is our Rosh Hashanah, while the straighter we are on Yom Kippur the better. Rashi explains that being bent over is the correct posture for the prayers of Yom HaDin (this is another name for Rosh HaShanah).

Thus we see that there is more to this simple musical instrument than meets the eye.

II. The Shofar – a sound that walks

What is it about the sound of the shofar that calls us to return to HaShem?

To answer this question we must return to Gan Eden, that garden wherein we have the beginnings of everything.

After the first sin we find:

Bereshit (Genesis) 3:8 *And they heard the voice (kol) of HaShem God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of HaShem God amongst the trees of the garden.*

Exactly how does a “voice”, a kol, go “walking”?

This particular Hebrew word for sound or voice – kol - resonates with another kol, the sound (kol) of the shofar:

Shemot (Exodus) 19:16 *And it came to pass on the third day in the morning, that there were thunders (kol) and lightnings, and a thick cloud upon the mount, and the voice (kol) of the shofar exceeding loud; so that all the people that [was] in the camp trembled.*

This kol that we hear at Sinai is the same kol that went walking in Gan Eden right after the first sin. The kol that walked had a question:

Bereshit (Genesis) 3:9 *And HaShem God called unto Adam, and said unto him, Where [art] thou?*

This question: “Where are you?” was obviously not concerned with Adam’s physical location. After all, how can one hide from One who is everywhere? This question must be asking a more profound question: ‘Ayekah?’ Where are you, where do you stand morally and spiritually, to what place are you directing your efforts?

The kol of HaShem in Gan Eden looms significant because the shofar blessing on Rosh Hashanah, which reasonably could have stressed the “blowing” of the shofar, stresses the sound or voice, “lishmoah kol hashofar,” to hear (or internalize) the sound of the shofar.

The Rambam is quite explicit in altering the definition of the mitzva. He consistently defines the mitzva as one of HEARING the shofar rather than BLOWING.

This then is the kol that walks. This kol comes seeking the state of the soul of His beloved. This same kol approaches us at this time of judgment. This kol from the shofar “walks” to us, His beloved, and asks: Where are you?

III. Verses with the word "shofar"

The first use of the word "shofar" is found in:

Shemot (Exodus) 19:16-19 *And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the shofar exceeding loud; so that all the people that [was] in the camp trembled. Then Moses led the people out of the camp to meet with God, and they stood at the foot of the mountain. Mount Sinai was covered with smoke, because HaShem descended on it in fire. The smoke billowed up from it like smoke from a furnace, the whole mountain trembled violently, And the sound of the shofar grew louder and louder. Then Moses spoke and the voice of God answered him.*

From this first use of the word "shofar", we find that the shofar is a signal of the presence of HaShem that causes the people to tremble, this is their emotional response. After the emotional

response, we see that there is an action response. The action is the drawing near to Hashem. These two responses should always flow from the sound of the shofar.

Now let's look at the rest of the shofar verses. Take the time to notice the responses:

Shemot (Exodus) 20:18-21 *When the people saw the thunder and lightning and heard the shofar and saw the mountain in smoke, they trembled with fear. They stayed at a distance And said to Moses, "Speak to us yourself and we will listen. But do not have God speak to us or we will die." Moses said to the people, "Do not be afraid. God has come to test you, so that the fear of God will be with you to keep you from sinning." The people remained at a distance, while Moses approached the thick darkness where God was.*

Vayikra (Leviticus) 25:8-10 *"Count off seven sabbaths of years--seven times seven years--so that the seven sabbaths of years amount to a period of forty-nine years. Then have the shofar sounded everywhere on the tenth day of the seventh month; on the Day of Atonement sound the shofar throughout your land. Consecrate the fiftieth year and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; each one of you is to return to his family property and each to his own clan.*

Another use of the shofar is to bring about the will of HaShem. This instrument is capable of breaking down the greatest of barriers:

Yahoshua (Joshua) 6:4-9 *And seven priests shall bear before the ark seven shofarot of rams' horns: and the seventh day ye shall compass the city seven times, and the priests shall blow with the shofarot. And it shall come to pass, that when they make a long [blast] with the ram's horn, [and] when ye hear the sound of the shofar, all the people shall shout with a great shout; and the wall of the city shall fall down flat, and the people shall ascend up every man straight before him. And Yahoshua (Joshua) the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven shofarot of rams' horns before the ark of HaShem. And it came to pass, when Yahoshua (Joshua) had spoken unto the people, that the seven priests bearing the seven shofarot of rams' horns passed on before HaShem, and blew with the shofarot: and the ark of the covenant of HaShem followed them. And the armed men went before the priests that blew with the shofarot, and the reward came after the ark, [the priests] going on, and blowing with the shofarot.*

Yahoshua (Joshua) 6:13 *And seven priests bearing seven shofarot of rams' horns before the ark of HaShem went on continually, and blew with the shofarot: and the armed men went before them; but the reward came after the ark of HaShem, [the priests] going on, and blowing with the shofarot.*

Yahoshua (Joshua) 6:16 *And it came to pass at the*
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seventh time, when the priests blew with the shofarot, Yahoshua (Joshua) said unto the people, Shout; for HaShem hath given you the city.

Yahoshua (Joshua) 6:20 So the people shouted when [the priests] blew with the shofarot: and it came to pass, when the people heard the sound of the shofar, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

The shofar is used to gather the people:

Shoftim (Judges) 3:27 And it came to pass, when he was come, that he blew a shofar in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

Shoftim (Judges) 6:34 But the spirit of HaShem came upon Gideon, and he blew a shofar; and Abiezer was gathered after him.

Shoftim (Judges) 7:8 So the people took victuals in their hand, and their shofarot: and he sent all [the rest of] Israel every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

The shofar is capable of bringing fear to the heart of even the most hardened man:

Shoftim (Judges) 7:16 And he divided the three hundred men [into] three companies, and he put a shofar in every man's hand, with empty pitchers, and lamps within the pitchers.

Shoftim (Judges) 7:18-20 When I blow with a shofar, I and all that [are] with me, then blow ye the shofarot also on every side of all the camp, and say, [The sword] of HaShem, and of Gideon. So Gideon, and the hundred men that [were] with him, came unto the outside of the camp in the beginning of the middle watch; and they had but newly set the watch: and they blew the shofarot, and brake the pitchers that [were] in their hands. And the three companies blew the shofarot, and brake the pitchers, and held the lamps in their left hands, and the shofarot in their right hands to blow [withal]: and they cried, The sword of HaShem, and of Gideon.

Shoftim (Judges) 7:22 And the three hundred blew the shofarot, and HaShem set every man's sword against his fellow, even throughout all the host: and the host fled to Beth-shittah in Zererath, [and] to the border of Abel-meholah, unto Tabbath.

1 Shmuel (Samuel) 13:3 And Jonathan smote the garrison of the Philistines that [was] in Geba, and the Philistines heard [of it]. And Saul blew the shofar throughout all the land, saying, Let the Hebrews hear.

The shofar can be used to halt actions that are not helpful:

2 Shmuel (Samuel) 2:28 So Joab blew a shofar,

and all the people stood still, and pursued after Israel no more, neither fought they any more.

In this next verse we see, again, that the shofar is used to indicate the presence of HaShem:

2 Shmuel (Samuel) 6:15 So David and all the house of Israel brought up the ark of HaShem with shouting, and with the sound of the shofar.

2 Shmuel (Samuel) 15:10 But Absalom sent spies throughout all the tribes of Israel, saying, As soon as ye hear the sound of the shofar, then ye shall say, Absalom reigneth in Hebron.

2 Shmuel (Samuel) 18:16 And Joab blew the shofar, and the people returned from pursuing after Israel: for Joab held back the people.

2 Shmuel (Samuel) 20:1 And there happened to be there a man of Belial, whose name [was] Sheba, the son of Bichri, a Benjamite: and he blew a shofar, and said, We have no part in David, neither have we inheritance in the son of Jesse: every man to his tents, O Israel.

2 Shmuel (Samuel) 20:22 Then the woman went unto all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast [it] out to Joab. And he blew a shofar, and they retired from the city, every man to his tent. And Joab returned to Jerusalem unto the king.

1 Melakim (Kings) 1:34 And let Zadok the priest and Nathan the prophet anoint him there king over Israel: and blow ye with the shofar, and say, God save king Solomon.

1 Melakim (Kings) 1:39 And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon. And they blew the shofar; and all the people said, God save king Solomon.

1 Melakim (Kings) 1:41 And Adonijah and all the guests that [were] with him heard [it] as they had made an end of eating. And when Joab heard the sound of the shofar, he said, Wherefore [is this] noise of the city being in an uproar?

1 Divrei HaYamim (Chronicles) 15:28 Thus all Israel brought up the ark of the covenant of HaShem with shouting, and with sound of the cornet, and with shofarot, and with cymbals, making a noise with psalteries and harps.

2 Divrei HaYamim (Chronicles) 15:14 And

they sware unto HaShem with a loud voice, and with shouting, and with shofarot, and with cornets.

2 Melakim (Kings) 9:13 Then they hasted, and took every man his garment, and put [it] under him on the top of the stairs, and blew with shofarot, saying, Jehu is king.

The shofar is also used to alert us and to call us to battle against our enemies:

Ezra-Nechemiah 4:18 For the builders, every one had his sword girded by his side, and [so] builded. And he that sounded the shofar [was] by me.

Ezra-Nechemiah 4:20 In what place [therefore] ye hear the sound of the shofar, resort ye thither unto us: our God shall fight for us.

Iyov (Job) 39:24-25 He swalloweth the ground with fierceness and rage: neither believeth he that [it is] the sound of the shofar. He saith among the shofarot, Ha, ha; and he smelleth the battle afar off, the thunder of the captains, and the shouting.

Psalms 47:5 God is gone up with a shout, HaShem with the sound of a shofar.

The shofar is used to call all of HaShem's people to repentance on Yom Teruah (Rosh HaShanah)

Psalms 81:3 Blow the shofar in the new moon, in the time appointed, on our solemn feast day.

Psalms 98:6 With shofarot and sound of cornet make a joyful noise before HaShem, the King.

Psalms 150:3 Praise him with the sound of the shofar: praise him with the psaltery and harp.

Yeshayah (Isaiah) 18:3 All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a shofar, hear ye.

Yeshayah (Isaiah) 27:13 And it shall come to pass continued on page 12

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About the Shofar—

SHOFAR - The ceremonial ram's horn trumpet of ancient Israel.

by Bill Yount

The Shofar is usually made from the horn of a ram but sometimes from that of a sheep, mountain goat, or antelope. The Shofar holds a prominent role in the history of Israel. The ram's horn is identified with the ram that became the substitute sacrifice for Isaac in Genesis 22:1-19. The ram typified the future sacrifice that Jesus would be for us as His blood was shed in our place, loosing us from the bondage of sin.

The Jewish New Year, Rosh Hashanah was instituted by God in Leviticus 23:24 as the day of the blowing of the Shofar. This festival is a time of self-examination and repentance, and is still celebrated with the blowing of the Shofar today.

In the Bible the Shofar was used to:

- Gather God's people at Mt. Sinai. (Exo. 9:16-17)
- Proclaim liberty-year of Jubilee. (Lev. 25:9)
- Rally the people for war. (1 Sam. 13:3)
- Declare victory in war. (1 Sam. 13:3)
- Announce the Ark of the Lord. (2 Sam. 6:15)

- Warn of judgement for sin. (Isa. 58:1; Eze. 33:3-4)
- Announce kings. (1 Kings 1:34; 2 Kings 11:12,14)
- Rejoice and give thanks. (Num. 10:10; Neh. 12:35)
- Halt fighting. (2 Sam. 2:28)
- Bring the song of the Lord. (2 Chron. 29:26-27)
- Gather people to worship. (Isa. 7:13)
- Overcome the enemy. (Amos 2:2; Jug. 7:19)
- Herald the Lord's return. (Zach. 9:14-16)

Is the Shofar still effective?

Yes! Our battles today are with principalities and powers of darkness, but they are still battles. The Shofar is an annointed instrument and God is using it in spiritual ways in the church even as He used it in physical ways with Israel. There has been a renewal of interest and use of the Shofar. The church is experiencing new things as the Holy Spirit prompts us to sound the Shofar.



A Yemenite blowing the shofar at Jerusalem's Western Wall. (WZPS photo by Richard Now)

continued from page 11

in that day, [that] the great shofar shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship HaShem in the holy mount at Jerusalem. As a call to return in repentance before HaShem, the shofar has no equal:

Yeshayah (Isaiah) 58:1 Cry aloud, spare not, lift up thy voice like a shofar, and shew my people their transgression, and the house of Jacob their sins. The shofar was used to call the people to assemble before HaShem. This call to assemble is required before we can understand the rest of the message: **Yirimiyah (Jeremiah) 4:5** Declare ye in Judah, and publish in Jerusalem; and say, Blow ye the shofar in the land: cry, gather together, and say, Assemble yourselves, and let us go into the defenced cities. **Yirimiyah (Jeremiah) 4:19** My bowels, my bowels! I am pained at my very heart; my heart maketh a noise in me; I cannot hold my peace, because thou hast heard, O my soul, the sound of the shofar, the alarm of war. **Yirimiyah (Jeremiah) 4:21** How long shall I see the standard, [and] hear the sound of the shofar?

Yirimiyah (Jeremiah) 6:1 O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the shofar in Tekoa, and set up a sign of fire in Beth-haccerem: for evil appeareth out of the north, and great destruction. **Yirimiyah (Jeremiah) 6:17** Also I set watchmen over you, [saying], Harken to the sound of the shofar. But they said, We will not hearken. **Yirimiyah (Jeremiah) 42:14** Saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the shofar, nor have hunger of bread; and there will we dwell: **Yirimiyah (Jeremiah) 51:27** Set ye up a standard in the land, blow the shofar among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. **Yechezkel (Ezekiel) 33:3** If when he seeth the sword come upon the land, he blow the shofar, and warn the people; **Yechezkel (Ezekiel) 33:4** Then whosoever heareth the sound of the shofar, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

Yechezkel (Ezekiel) 33:5 He heard the sound of the shofar, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. **Yechezkel (Ezekiel) 33:6** But if the watchman see the sword come, and blow not the shofar, and the people be not warned; if the sword come, and take [any] person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. **Hoshea (Hosea) 5:8** Blow ye the cornet in Gibeah, [and] the shofar in Ramah: cry aloud [at] Beth-aven, after thee, O Benjamin. **Hoshea (Hosea) 8:1** [Set] the shofar to thy mouth. [He shall come] as an eagle against the house of HaShem, because they have transgressed my covenant, and trespassed against my law. **Joel (Joel) 2:1** Blow ye the shofar in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of HaShem cometh, for [it is] nigh at hand; **Joel (Joel) 2:15** Blow the shofar in Zion, sanctify a fast, call a solemn assembly:

Amos 2:2 But I will send a fire upon Moab, and it shall devour the palaces of Kirioth: and Moab shall die with tumult, with shouting, [and] with the sound of the shofar: **Amos 3:6** Shall a shofar be blown in the city, and the people not be afraid? shall there be evil in a city, and HaShem hath not done [it]? **Tzefaniah (Zephaniah) 1:16** A day of the shofar and alarm against the fenced cities, and against the high towers. **Zechariah 9:14** And HaShem shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the shofar, and shall go with whirlwinds of the south.

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Dr. Randy Weiss

Yom Kippur: *Holiday in Flux?*

by Dr. Randy Weiss

Yom Kippur has been exalted to a place of extreme significance in later Judaism. Sadly, little is known with any certainty of the specific circumstances surrounding the transformation.

We cannot be certain when all these change and reforms in the Jewish calendar took place. For all this happened in a period of Jewish history, regarding which there is little documentation—the four hundred years between the first destruction of Jerusalem and the rise of the Hasmoneans. In these four hundred years there evolved a practically new Jewish spiritual life with new forms and institutions... It is, therefore, not surprising that we know so little of the greatest holiday that arose in that period: Yom Kippur.

According to one of the leading rabbis of this century, Adin Steinsaltz declares:

Yom Kippur, though classified among the usual run of festivals, differs from them in that, like the Sabbath, it is a "day of rest" on which work is forbidden... and it is clear from the Torah and even from tradition that the Sabbath interdicts are even more stringent than those pertaining to Yom Kippur—there are no great practical implications.

Beyond fasting (which is the most noteworthy distinction of the festival), *Yom Kippur* is treated as a Sabbath with comparable work prohibitions. It is called a *shabbat shabbaton*—a sabbath of complete rest.

It is a day of atonement, to make atonement for you before the LORD your God. For whatsoever soul it be that shall be afflicted in that same day, he shall be cut off from his people. And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. Ye shall do no manner of work; it is a statute for ever throughout your generations in all your dwellings. It shall be a sabbath of solemn rest, and ye shall afflict your souls (Leviticus 23:28b-32).

One primary difference that can be readily identified between the Sabbath and the Day of Atonement relates to the punishment for disobeying the biblical injunctions.

The violation of the Sabbath laws is punishable by execution by an earthly court, while the violation of the Yom Kippur laws is punishable by excision.

Yom Kippur "Afflictions"

The rabbis traditionally teach that in addition to the regular Sabbath prohibitions, observant Jews must follow five basic restrictions to avoid profaning the Day of Atonement. These added regulations are intended to fulfill the biblical injunction, "And you shall afflict your souls" (Numbers 29:7). The "afflictions" are as follows:

1. It is a fast day, therefore, no eating or drinking is allowed from sundown on the night prior to the festival—*Erev Yom Kippur* until sundown the following evening. This is to be adhered to by all healthy folk. Various exceptions exist for the sick and small children.

(Samaritans, who reject the Oral Law, extend the fasting requirement to "babes in arms as well.")

2. There is to be no bathing on *Yom Kippur*.

3. No one should anoint their bodies with oil on *Yom Kippur*.

4. Sexual relations are forbidden on *Yom Kippur*.

5. It is forbidden to wear leather shoes and some suggest observance requires going barefoot on *Yom Kippur*.

All of these activities were considered physically pleasurable. To go barefoot or wear nonleather shoes was believed by the rabbis to be much less comfortable than wearing leather shoes.

Services in Yom Kippur Liturgy

The fast is typically endured while involved in a lengthy time of prayer, worship, and fellowship in the synagogue. One finds himself surrounded by family, friends, and members of the Jewish community. The spirit of repentance often dwells in the sweetness of the synagogue. *Repentance is first horizontal and only then can it be vertical.* In essence, we must first make peace with our fellow man before we can satisfy God's requirements and then find peace with Him. We must seek forgiveness from those whom we have wronged if we are to find forgiveness from God.

Yom Kippur represents the time when God is closing the account books for the year. We focus on God during this precious season of prayer.

1. *Kol Nidre*—named for the prayer chanted on the evening prior—*Erev Yom Kippur* (see below).

2. *Shaharit*—the morning service. This service is similar to the morning service of other festivals. The Scriptures are read (*haftarah*) from Isaiah 57:14-58:16. The *Torah* reading details the Temple service.

3. *Musaf*—the additional service. This holiday has several interesting alterations to a standard *musaf* service. It is in this section that the scapegoat—*Azazel* and the martyrology are discussed. Both sections convey a notion of atonement for sins via the sacrifice of another. The martyrology describes the various talmudic sages who were killed. (See below).

4. *Minhah*—the afternoon service is the shortest of the day.

5. *Neilah*—this unique concluding services symbolically closes the gates of heaven. It reminds all hearers that the time is short. There is a clear sense of urgency associated with *Neilah* and some people stand throughout the entire service. The Ark is often left open. Observant Jews want God to hear their prayers as the service draws to a climactic conclusion and ended with the powerful final blast of the *shofar*—ram's horn.

The shofar, which is the central symbol of the High Holidays, marks the definitive end to the day and to the whole period. It evokes the feeling of a successful passage from sin to repentance, from death to life. some commentators say it is blown as a reminder of the great shofar blast of the Jubilee year.

continued on page 16

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Margaret Ruth Baker and Lisa Baker



Left to right: Marvin and Margie Rudolph had the pleasure of interviewing these three women. On the far right seated is Margaret Ruth Baker, standing is Lisa Baker, both from near San Antonio, Texas, and in the center is Isabella from Paris, France.

Founder and president of WORD Ministries, Margaret Ruth Baker has devoted her life to distributing Bibles in the United States and around the world. After being awakened one night Margaret felt God speak to her, "I have a very big job for you to do. You are going to carry My Word to the four corners of the earth." Since then, she has taken Bibles into many nations and has made twenty-nine trips to Israel where WORD Ministries has printed and distributed Bibles. A native of the Lone Star State, Margaret bases her home and ministry in Bulverde, Texas and lives a stone's throw from where she was born in San Antonio, Texas 73 years ago.



Margaret Ruth Baker

Margaret, a single lady with no children had an abundance of freedom and time to give to the Lord. She said, "Here I am Lord use me!" and He has done just that. He put her to work sending her on a trip around the world leaving from Florida and coming back into Alaska. On that trip Margaret smuggled Bibles into China and carried and distributed Bibles all over India and literally all around the world. After that trip around the world the Lord led Margaret to establish Word Ministries, a non-profit, inter-denominational Christian organization. All funds donated to Word Ministries go entirely for Bibles that are quickly put into the hands of those who want them. Bibles are dispersed through churches, ministries and individuals.

Margaret's first book, "His Words Heal Body, Mind and Soul" was written to generate funds for Word Ministries. This book was written to be a vital tool to teach the Body of Christ to hear the Lord's voice. The book is a tool of deliverance, an implement of war, a manual of healing and health and wholeness. This book will deliver from distress and disease and torment. This book will be a vital tool to set a multitude of captives free.

Margaret's second book, "A Long Love Letter" has just been published. She feels the Lord has led her to write this love letter to His Beloved Bride to help her to understand the depth, height, length and breath of His unconditional eternal love for each one of us. We have all heard the bible is God's love letter to us. You may remember reading these passages before, but they have never spoken to you like this - assurance of provision, protection, new life, affection, and covenant with the Living God of the Universe. Using every English translation of the bible at her disposal Margaret has carefully chosen the most vivid and inspiring words and phrases and expanded them into a poetic tapestry of Biblical Promises personalizing God's promises to fill the holes in your heart and unfolding the destiny He has for those who draw close to Him. You will hear your name whispered in the pages of "A Long Love Letter," and you will learn to seek the treasures that can only be found in knowing the Father. Whether you long for healing, renewal, or increased vitality in your walk with Christ, this book will motivate you to enter into an intimate, conversational relationship with the Lover of your soul.

Lisa Baker shares the vision and dream for WORD Ministries. The Lord gave her the vision of the family home on a ranch in Rocksprings, Texas turned into a retreat center for Christian activities. WORD Retreat is a place for Believers to go and seek the Lord in fasting and prayer and just enjoying the rest and peace and quiet of the country. WORD Retreat is also a place for Christians to gather and learn of and seek the Lord. Lisa lives there and manages WORD Retreat with the privilege of "washing the saints' feet" and ministering to them peace, joy and love.



Lisa Baker

Lisa testifies. "Being able to give Jesus to others through giving the Word is pure joy. We can rest, knowing that He will reap the harvest. Seeing their faces light up and knowing that person will never be the same again—now that's rewarding! WORD Ministries meets needs by giving the True Bread of Life to those who hunger after it."



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From dead philosophers to the living God

Testimony of Ben Volman

The sunlight of early spring poured into the professor's office. As we sat around her desk discussing the meaning of philosophy, I grew more dissatisfied with her every answer.

"How did I make this mistake?" I thought. "What made me think that philosophy would lead to understanding or give my life meaning?"

The face of my teacher was lined with her own troubles. I tried to explain my dilemma.

"I always thought that studying philosophy would lead to truth, to wisdom for life."

"No, Ben," she began. "Those things are not the purpose of our study. We are examining the history of ideas..."

As she spoke I knew I was at a dead end. In my mind's eye I could see all my teachers and the students turning a great wheel in a clockwork machine; producing ideas without a reason. They circled the truth, whatever that meant, and never reached it. No one could tell me if life had a real purpose or if there was a larger-than-life reason for living.

The professor had stopped speaking. I agreed politely with her and promised to work harder on my essays.

Nagging Questions

Outside in the reviving March air, I felt the freedom that comes from giving up false illusions. It was mixed with disappointment. What would I do now?

From my route I viewed the emerging skyline of the city center.

My parents had come to Toronto from Israel in the early 1950's, and I was born while they still lived in the teeming Kensington Market when it was full of postwar Jewish immigrants.

I was always very conscious of my Jewishness. Not that my parents were very religious. We celebrated all the holidays, but our identity did not revolve around Passover or Yom Kippur.

We were stirred instead by my mother's stories of growing up in Israel in the 1930s and 1940s. My mother's family had fled to Israel from Germany in 1933. My father was a Holocaust survivor and had been in the War of Independence. Hebrew was the second language in my home. Then, as now, I called myself a Zionist.

Despite personal success in school, I was always aware of a deep-rooted difference. I could trace that, too, back to my Jewish heritage. It seemed as though we were almost reliving a part of the Holocaust in the daily talk around the kitchen table or at family gatherings. Whenever the stories were told of aunts, uncles, grandparents or young cousins, they all ended in tragedy. They died in the camps, in the streets, or in a way too horrible for my parents to talk about.

Unresolved Anger

The thought of those who died was like a weight, and the memory of those crimes against the innocent burned inside me like unresolved anger.

If there was a God, the Holocaust proved that He didn't matter.

In the fall of 1974 I entered the University of Toronto. My college, Innis, was the smallest and most "radical" of the undergraduate colleges in Canada. I was planning a career as a writer by taking courses in English and philosophy.

My first philosophy class was particularly disarming, when the distinguished lecturer closed his class this way: "Ladies and gentlemen, I hope you will study many philosophers in the years ahead, but I hope that you will also discover that the greatest philosopher who ever lived is Jesus Christ."

Almost Convincing

Despite that unexpected beginning, philosophy did attract me. (The Philosophy Department at the university was one of the largest in North America.) Strangely, enough, the philosophers were always talking about God. In fact, their reasons for believing that there was a God seemed, well, almost convincing. Descartes, Spinoza, Kant, even the modern philosophers continued the discussion. Some of them even believed.

I became fascinated by the book, "Pensées," a collection of thoughts by Blaise Pascal, the seventeenth-century French mathematical and scientific genius. Pascal actually recounted a moment of meeting Jesus personally.

He was the author of a brilliant little essay called "The Wager." He offered two alternatives: "Either God is or God is not... and you must wager." I had never seen it put that way before.

Let us weigh up the gain and the loss involved in calling heads that God exists: ...if you win you win everything; if you lose you lose nothing.

Slowly I was being drawn into a God consciousness of some kind. It weaved through readings in the occult and mysticism. How was I going to put it all together?

One weekend my elder brother brought home a Bible he was reading. My interest was aroused. I went to one of the campus bookstores and rummaged through every Bible in stock.

The Bible was the most powerful literature I had ever encountered.

The writing was wonderful. I even asked myself if I might ever live by Jesus' teaching. I decided I might want to, but I never would. I'm not saint material.



Ben Volman, Director and Publisher of the Messianic Times flew down from Canada to join Marvin and Margie Rudolph on The Promised Land T.V. Program.

Jesus Is God

The one summer day I stumbled onto a reference to John 14:6. Jesus says there, "I am the way and the truth and the life. No one come to the Father except through me." I studied the passage for long minutes. Yes, I concluded, Jesus is actually saying here that He is God.

"I'm Jewish," I thought. "I can't believe this."

I closed the Bible and put it away. And that, I assumed, closed the book on Jesus.

I entered my second year at the university. As months went by I found that I could not shake the conviction that God exists. This time, though, I was not looking at Him, but at myself. Beide the wonderful promise of hope spoken of by Pascal, my life seemed like an empty routine without joy or reason.

One night I lay in bed, painfully aware of the void inside.

"Dear God," I began. I really did want to pray, but stopped. My heart was not in it. Tears came. My heart had lapsed into a long, bitter winter. For the first time I knew how deep the gulf was between God and man.

It was for this very reason-one last attempt at finding truth and meaning-that I had gone to my professor's office, only to have her say, "No, Ben, those things are not the purpose of our study."

As I walked through the wintry streets from the professor's office, I looked forward to lunch with my friends. I was only steps way from the college when a yellow poster caught my eye. In bold red letters it announced: Arthur Katz. For some reason I stopped to look. Underneath was a biography. I began to read about his spiritual journey from Marxism to that which led him to "expound on the Person of Jesus Christ."

I looked again at the name. With a name like that, he must be Jewish.

Skipped Lunch

The meeting started at 1 o'clock. It was now 1:15. The auditorium was on the other side of the campus. I would have to skip lunch.

I arrived quietly and slipped into a back seat of the hall. As I sat there, I heard the speaker's dramatic and intelligent voice repeat things that had been going through my mind for over a year.

Katz spoke of living moment by moment with the Lord, and I knew that this was how I wanted to live.

After the stirring address, I went forward to talk to him in person.

I asked the one question that held me back. "What about the Holocaust?" To be honest, I don't remember his answer. All I remember thinking was that here was another Jew ready to speak about his faith in Jesus.

I realize now that the only answer to the Holocaust, to evil in any and every form, is to end the will to do evil that lives in our own hearts. To receive inner healing we must receive the Prince of Peace. We can't change history, but we can change, with God's help. Art looked at me closely. "You're ready to come, aren't you?"

"Yes, I said.

He took me aside, and there in front of my Jewish friends I let God have His way in my life. I felt like a brick had fallen off my chest. A few minutes later I felt flooded with the joy of peace beyond understanding.

I had received the God of Israel as my God, and Jesus as my personal Messiah. And I felt inside that they had received me.

For the next six months I woke up amazed at my decision, and I needed to let God prove it again and again until it wasn't a matter of proof, but daily faith.

My life has long since become absorbed with other pursuits than philosophy, but I am still aware that believers are called in faith to love God with all their minds.

In my well-thumbed copy of Pascal's *Pensées*, I discovered these words underlined: "It is good to be tired and weary from fruitlessly seeking true good, so that one can stretch out one's arms to the Redeemer."

Jesus had promised that peace: "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls." (Mt. 11:28, 29)

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Kol Nidrei—All Oaths (Revoked)

On *Erev Yom Kippur* we hear *Kol Nidrei* chanted. It is from this prayer that the *Kol Nidre* service gets its name. It is intoned with a solemn melody and the intensity of the moment echoes in the soul. This famous prayer is actually an Aramaic legal formula that annuls all unresolved vows that were made during the year. It is a protection against rash or coerced oaths that cannot or should not be fulfilled.

Several explanations for the prayer exist. The most compelling reminds us of when the Visigoths forced Jews to convert to Christianity during the persecutions of the Byzantine empire (700-850). Again, during the later Spanish Inquisition (1391-1492) we were also violently forced to convert. As a result of these atrocities, the *Kol Nidre* prayer was added to bring forgiveness to those Jews who had been compelled to make oaths that violated Jewish Law.

Horribly, this resulted in more anti-Semitic attacks. Instead of showing compassion for Jews in their attempt to make peace with God and man, more hatred was manufactured. The *Kol Nidre* prayer brought more accusations against Jews. We were accused of using the prayer to cheat non-Jews. The claims indicted us of intentionally violating agreements on the skirts of this prayer. The prayer was their "evidence that the oath of a Jew is worthless."

It seems that throughout history our enemies have looked for excuses to despise us. We have been maligned, misunderstood, and treated as society's "scapegoat."

Azazel—Our Scapegoat

First, a definition is required for this rather obscure Hebrew term.

Azazel (ah-zay'zel), a demonic figure to whom the sin-laden scapegoat was sent on the Day of Atonement (Lev. 16:8, 10, 26). The Hebrew word has been traditionally understood as a phrase meaning "the goat that escapes," giving us the word "scapegoat." But in light of modern research, both this interpretation and those that understand it as a place name are incorrect. The word is a proper name and means something like "angry god." Yet, though Azazel is a demon, he does not play an active role in the rite as corresponding figures do in similar rituals of the ancient Near East.

Leviticus 16 informs us that two goats were chosen by Aaron. After casting lots, one goat was presented to the Lord and sacrificed as a sin-offering. The other goat, *Azazel*, was released into the wilderness as an atonement. In essence, our sins were placed on another. As referenced earlier,

For early Judaism, the atonement base was broadened to include the sacrifice of martyrs whose achievements were calculated and deemed meritorious for others."

Martyrology & Human Sacrifice?

Modern Jews tend to reject the idea of sacrifice. Human sacrifice is particularly offensive. Nevertheless, there is a view toward the death of Jewish martyrs as serving in an atoning manner for the rest of our people. This has been shown in a previous text where Eleazar was reported to have said,

Be merciful unto thy people, and let our punishment be a satisfaction in their behalf. Make my blood their purification, and take my soul to ransom their souls (4th Maccabees 3:17)

One section of the *Yom Kippur* liturgy presents another illustration. Consider the words of Jewish scholar Michael Strassfeld:

Martyrology...describes how many famous talmudic sages were cruelly martyred by the Romans during the reign of Hadrian. (While the text tells their fate as though they were all killed at the same time, in fact the killings took place over a

period of time.) It is speculated that this section is recited on Yom Kippur to ask God to have mercy on Israel because of the ultimate sacrifice in God's honor made by these sages. One midrash states that God allowed the sages to be killed as a punishment for the sin of Joseph's ten brothers... Recently, some congregations and prayer books have revised the martyrology by adding to it material related to the Holocaust.

The flaw in these arguments do not relate to the concept of sacrifice—even human sacrifice. If a goat or bull could be effective in taking away sins, why not a Jewish martyr? Some Jews still have hope in the blood of the martyrs. The argument that I would rise opposing this view is not related to the **concept** of the sacrifice. Rather, it relates to the **condition** of the sacrifice.

Human sacrifice is certainly not a pleasant consideration. Though distasteful, it has been shown that it is not, altogether, foreign to a Jewish frame of reference. The issue lies within the acceptability of the sacrifice. If there was a blemish on the subject, then the sacrifice was rejected. The atonement would not have been effective. The subject was carefully inspected by qualified priests prior to ritual slaughter.

What Sacrifice is Effective?

I am pleased to report that dialogue between Jews and Christians has drawn closer and more intimate. Presumably, the issue that I will raise does not lend itself to this dialogue. The question must still be addressed. Within the Christian belief system, Jesus The Messiah is seen as God's own provision of a perfect sacrifice to make atonement for the sins of Jews and Gentiles. Therein, Jesus is seen as the one given to be "Light of the nations, that My salvation may be unto the end of the earth" (Isa. 49:6). Therefore, the Christian view proposes that God intended to draw near to the Jews, but additionally, He also wanted to reach out to other people. His love has been shown through Jesus—the Lamb of God—the perfect sacrifice. No basis exists to presume that God would accept the unclean sacrifice of a blemished subject—even if that subject was a human being—even if that subject was a group of medieval Jewish sages—even if the subjects equated to 6,000,000 Jewish victims of rage, hatred and insanity. The issue is not quantity but quality. Scripture demands a perfect sacrifice. No rabbi, no concentration camp victim, no man is perfect unless the claims of Christianity are believed which profess that the perfect man was Jesus and our redemption is found in "the precious blood of Christ, as of a lamb without blemish and without spot" (1Pet. 1:19).

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Sukkoth "The Birthday of Yeshua"

The Feast of Tabernacles. "Booths"

The birth of Yeshua?

September 30 - October 5, Tishrei 15th 5765

by Jerry Golden

Leviticus 23: 33-44 tells us the story of the Israelites and their journey out of Egypt and the following 40 years of wondering. We can find the name Sukkoth in Gen. 33:17 "And Jacob journeyed to Succoth; and built for himself a house, and made booths for the livestock, therefore the place is named Sukkoth." The Hebrew word Sukkoth means "hut"

The Biblical name for Sukkoth is "The Feast of Tabernacles". There are three times the Lord commanded the Jews to assemble in the Temple in Jerusalem. On these three Holidays they were to present offerings to the Lord. Those three are Passover, Shavuoth, (Pentecost) and Sukkoth. Sukkoth is the third and last of the three.

But in the month of Tishri, there are three major Holidays of the Feast of the Tabernacle of the Lord, which is God's perfect timetable. The month of Tishri falls in September or October on the Christian Calendar. They are Rosh HaShannah, Yom Kippur, and Sukkoth. These three are often called the Second Advent. The First Advent we have the Feast of Unleavened Bread, Passover and First Fruits. Yeshua died on Unleavened Bread, He was buried on Passover, and He rose on First Fruits, 50 days later he sent the Holy Spirit on the Following Feast of Shavuoth (Pentecost). So we see here that God is setting up a pattern for us to look for. So we need to look at the remainder of the three Feasts to see the rest of the story, (sounds like Paul Harvey) something as important as the Birth of the Messiah would surely fit into this pattern.

You can purchase books everywhere that tell you about how to celebrate this Holiday so I will stay on subject, and only touch on a couple of things you may not find in some of your books. In general there is a

two-fold meaning to this celebration in Israel and throughout the world. The first being the Fall Harvest Lev. 23: that teaches it is a time of bringing in the fall harvest and thanksgiving. Many believe as I do, that the Puritan Colonists who landed in America who were great students of the Hebrew Scriptures based the first American Thanksgiving on Sukkoth.

The second is found in the command to dwell in Booths as a memory to Israel's 40 years of wondering in the wilderness. Another translation of the word Sukkoth is "habitation" as we camp in booths today we need to remember that the same God is watching over us today. That He inhabits our lives with a care beyond our imagination. Sukkoth is known also as "Zman Simkhatenu" (The Time of Rejoicing) the knowledge that God provided His habitation and lives with us, is certainly a time for rejoicing.

There are blessings said over the "Lulav" (palm branch), "Etrog" (citron, a fruit from Israel that looks like a large lemon) also the "Hadas" (Myrtle) and "Arava" (the youngest branch of the willow before it opens) These are called the four spices. The only reason I am spending some time on this is there is something very special here in Biblical teaching. First the Etrog, which taste sweet and has a delightful aroma, represents a person with knowledge or Torah and good deeds. The Lulav which comes from a Date Palm, a fruit that taste sweet but has no fragrance, meaning that some people have knowledge but no good deeds. The Hadas is just opposite, having a nice fragrance yet no taste (good deeds without true knowledge) Arava has neither taste nor smell and speaks of the persons without knowledge or good deeds. James 2:17 sums this up by saying "Faith without works is dead."

Now lets move on to the birth of the Messiah. With the celebration of Sukkoth having so many wonderful teaching in it for the Church today. You would think that the New Testament would have reference in it of

Sukkoth. We read in John 1:1 "In the beginning was the Word, and the Word was with God, and the Word was God." It says, the Word not only was with God, but the Word was the very manifestation of God Himself.

Then we read in John 1:14 "And the Word was made flesh, and dwelt among us, and we beheld his glory, and glory as of the only begotten of the Father, full of grace and truth". What the Word of God says is, "The Word became a human being and lived with us, and we saw His Sh'kinah, The Sh'kinah glory of the Father' only Son full of grace and Glory. But did you notice the word John used to described this event. He said "dwelt" among His people. This word dwelt come from a Greek word "skene" and the Greeks translated that from the Hebrew word "Tabernacle". What I am trying to get you to see is, John was describing the Holy Day of Sukkoth, the Holy Day that celebrates the indwelling of God Himself. So the Word says: And the Word was made flesh and Tabernacled among us,"

The celebration of December 25th as the birth of the Messiah is pagan, and comes from the Roman Empire.

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The early Church often "christianized" pagan days of celebration to accommodate the new converts. And December shows this very clearly. This date was an ancient feast that celebrated the return of the sun after the winter solstice. It has absolutely nothing to do with the birth of Yeshua. Believers began to say there was no real proof of the Messiah's birth date so this would do. What they didn't consider was John's description using the term "Tabernacle" or Booths or Sukkoth. It is right there before us and so clear I can't understand how it has been so missed by so many who calls themselves Biblical scholars.

If the first Advent showed Yeshua's death on the cross on Unleavened Bread, buried on Passover, and resurrection of First Fruits, and the pouring out of His Holy Spirit on Shavout (Pentacost). Do you think that God would let such an important event as the birth of His only begotten Son go unheralded?

Sukkoth shows that God would dwell "Tabernacle" in the midst of His people, through the presence of the Messiah, Yeshua. There is much more evidence as well, since we know that Yeshua died on Passover and we also know His ministry lasted 3 1/2 years we can backtrack and that puts us right at Sukkoth as well.

Nearly every serious Bible Theologian calculates that His birth was in the fall, that also is Sukkoth.

One of the ceremonies of Sukkoth is the pouring of water, and a time of prayer for water and rain in Israel. During the second Temple period a Priest would take a water pitcher down to the pool of shiloach (today called Siloam in the city of David) he would bring it back to the Temple. Crowds of people would follow him dancing and singing the Hallel, (Psalms 113-118) The highlight of this ceremony was when the Priest would pour this water at the altar of the Temple. It became known as "Simcha Bet-Ha-sho-evah" (The rejoicing of the House of Drawing Water)

The question is, why would there be so much rejoicing at this pouring of water? It has to be more than rejoicing of the future rain on Israel, as important as that might be. Because we read in Isaiah 12:3 "Therefore with joy shall ye draw water out of the wells of salvation". (Salvation in Hebrew is Yeshua, the name of the Messiah) GLORY TO GOD.

It was much more than the pouring out of water at the Temple, or even for the rain. The Simcha Bet Ha-sho-evah pointed directly to the coming of the Messiah and the days of redemption when the water of the Holy Spirit would be poured out upon all Israel.

Now we can appreciate the Scripture that was recorded on one day in the Messiah's life and that day was on a Sukkoth. John 7:37-39 "In the last day, that great day of the feast, Yeshua stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spoke he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given: because Yeshua was not yet glorified.) Think for a moment of the time and place of these words being proclaimed by Yeshua. It was Sukkoth and it was the time of the pouring of the water. The crowds were filled with those who had expectation of the Messiah and the Holy Spirit He would bring. At the moment of the time of the pouring of the water the Messiah stood and made this bold proclamation. He was saying, I am the Messiah, do you truly want the living water of the spirit of God? If you truly want the Bet Ha-sho-evah, believe in me. I am the Messiah who will pour out the Holy Spirit on Israel.

After eight days of Sukkoth we will end this celebration, and on the 8th day our Messiah was circumcised. And from here volumes can be written over that event.

Shalom, Jerry Golden

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There is a bottom line to *torah* adherence. The precise language of the punishments associated with disobeying God's Sabbath and *Yom Kippur* commands are sobering. Reconsider the words of Rabbi Steinsaltz: "The violation of the Sabbath laws is punishable by execution by an earthly court, while the violation of the Yom Kippur laws is punishable by excision." Rabbinic Judaism has sought its own method of circumventing the punishment. Their method is creative, but is it effective? Every Jew has broken the law. Every Jew should be concerned about

the result. It is unthinkable that anyone would violate God's edict and fail to seek a scapegoat. Fasting removes pounds—not sins. We need a sacrifice!

Rabbinic Judaism suggests that fasting and praying will suffice. Although Scripture does not make a convincing case, I was convinced of that practice as a youth. Today, I cannot attribute much confidence to that theory. I love the tradition, but I cannot base my eternal destiny on the decisions of the rabbis. Some rabbis have agendas to protect, while others are well-meaning but unsure.

In Conclusion:

As a Jew, I look forward to the sacred season of these festivals. Unfortunately, some would deny me this joy. As suggested in my introduction, some would seek to rob me of my Jewish identity. I thank God that my rabbi has sufficient grace and compassion to receive me. I thank God for our friendship and stimulating dialogue. Incredibly, some would rob *both* of us of our Jewishness.

In Israel, "a senior Chief rabbinat official has proposed that the Reform movement be considered a separate religion from Judaism." Rabbi Yisrael Rosen bluntly declared that "the Reform religion is not our religion." Incredibly, the same Associated Press article also said that Israel's....

...religious institutions do not recognize the other streams of Judaism, including the Conservative and the Reform movements that predominate in the United States."

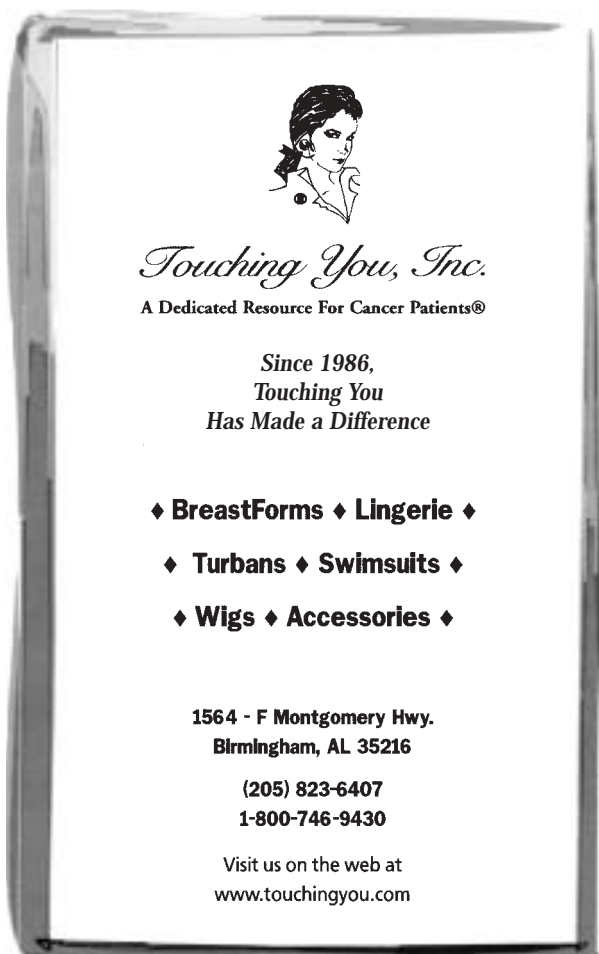
I am a Jew. Some among my people would reject me for not living up to their standards. As shown, I am in good company, for they would reject millions of other Jews who do not accept their standards. Sadly, Jewish skeptics, Jewish eastern mystics, and even Jewish atheists are welcomed as citizens of Israel. I am not welcome. With my people, I confess my sins during the High Holiday season but I differ with their understanding of how forgiveness is obtained. I admit that I adhere to a different standard than Reform, Conservative, or Orthodox Jews. My faith links me to ancient Jews who followed the Messiah since He

walked the streets of Jerusalem. The sect to which I belong is more ancient than Orthodox Judaism. I believe that Jesus is the Jewish Messiah. I view my failures with remorse but that knowledge of sin is accompanied by a calm sense that presumes my atonement is secure because of the sacrifice of another. According to my faith, Jesus "paid the price" for the sins of faithful followers. Although I have not performed the required sacrifice, the Scriptures teach me that the sacrifice was nevertheless performed. I believe that Jesus is the spotless lamb that was slain for the sins of those who know Him. Jesus is Lord and He is my Messiah—the Jewish Messiah.

About the author:

Dr. Randy Weiss is a Jewish believer in Jesus. He and his wife Adrienne, along with their four sons and two daughters, are members of Temple Israel in Miller, Indiana. Dr. Weiss is Dean of Jewish Studies at Faraston Theological Seminary and an adjunct faculty member of ICI University. He is also a businessman, a writer, and he has been active in various facets of Christian ministry since 1973, including acting as a smuggler of Christian materials behind the Iron Curtain during the oppressive reign of Communism. He has traveled (usually with his family) carrying the simple message of the Gospel across the U.S., Canada, as well as into Hungary, Czechoslovakia, Yugoslavia, Re China, Greece, Italy and many areas around the world.

*Randy hosts a weekly half-hour TV program called **Crosstalk** which airs nationally via satellite, as well as on many broadcast TV and cable stations. **Crosstalk** is committed to addressing Jewish issues and the Jewish origins of Christianity. The program also covers many difficult topics from "suffering" to "Christian racism" and "excesses in Christendom." Additionally, Randy is a musician who has often performed on Grand Ole Gospel at Nashville's Grand Ole Opry. His lifelong commitment to music has led to composing over 200 songs with many record and video projects. He has also been on the **Promised Land** with Margie and Marvin Rudolph.*



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Nosh Box

Recipes for Shabbat — Cucumbers

By Eileen Goltz

Cucumbers seem to have originated in India over 3000 years ago. They are a member of the gourd family (like melons, squash and pumpkins) and are probably one of the easiest vegetables in the world to prepare. Usually eaten raw in salads or pickled, they can keep for up to a week in a refrigerator and give a great crunch to any salad or side dish they are added to.

There are two kinds of cucumbers you can buy, those grown for pickling and those grown for eating fresh (slicers). They are the same species but slicers are longer, smoother, more uniformly green and have a tougher, glossier skin than fruit of picklers.

The flavor and texture of both types of cucumbers are similar. Pickling cucumbers are sometimes sold in supermarkets as 'Kirby' or 'Liberty' cucumbers. The English cucumber (AKA greenhouse cucumber) is just another variety or slicers. English cucumbers are longer than slicing cucumbers but smaller in diameter.

Peeling cucumbers is a matter of choice. English cucumbers skin contains much of the flavor and a substance which help the body to digest the cucumber flesh. Regular cucumbers generally have a tougher skin and most people prefer to peel them.

SALMON CUCUMBER PATE (dairy)

A Note about Dill:

1. Soak herbs in cold water.
2. Add several drops of concentrated non-scented liquid detergent or vegetable wash.
3. Agitate the herbs in the soapy water, in order to loosen the sticking excretion of the bugs.
4. Using a heavy stream of water, thoroughly wash off

the soap and other foreign matter from the herbs.

5. Check both sides of each leaf under direct light.
6. If one or two insects are found, rewash the herbs.
7. If any insects are found after repeating the agitation process twice, the entire bunch must be discarded.

Please note: To prepare herbs for use in soups, such as dill or parsley, wash them thoroughly and place them in a cooking bag.

Cucumber Layer:

- 1 package (8 oz) cream cheese
- 1/2 cup sour cream
- 1 teaspoon salt
- 6 to 8 drops hot sauce
- 1 medium-sized cucumber, pared, seeded, and shredded
- 1 small onion, finely chopped
- 2 Tablespoon snipped fresh dill

Salmon Layer:

- 1 can (16 oz) salmon, drained and skin and bones removed
- 3/4 cup mayonnaise
- 1/4 cup onion, finely chopped
- 2 Tablespoon lemon juice
- 2 Tablespoon horseradish
- 2 Tablespoon parsley, chopped
- 1 teaspoon salt
- 1/2 teaspoon paprika
- 2 envelopes kosher unflavored gelatin
- 1/2 cup cold water
- 1 cup heavy cream, whipped

To prepare the cucumber layer: Beat the cream cheese in a medium-sized bowl until softened and

smooth. Beat in the sour cream, salt, and hot sauce. Stir in the cucumber, onion, and dill. Set the mixture aside. Prepare the salmon layer: Flake or mash the salmon with a fork in a large bowl. Combine the mayonnaise, onion, lemon juice, horseradish, parsley, salt, and paprika. Set the mixture aside. Sprinkle the gelatin over cold water in a 1-cup glass measure, let soften for 5 minutes. Set the cup in simmering water, stir to dissolve the gelatin. Remove from the heat.

Stir 3 tablespoon of the gelatin liquid into the cucumber mixture. Wet a 9x5x3 inch loaf pan, or 7 to 8 cup mold, with cool water, and pour the cucumber mixture in. Chill while finishing salmon layer. Stir the remaining gelatin liquid into the salmon mixture. Fold in the whipped cream. Carefully spoon salmon mixture over the cucumber layer in pan. Cover pan and chill 6 hours or overnight.

To serve, run the tip of a thin-bladed knife around the top edge of the mold. Dip the mold quickly in and out of hot water. Cover with a chilled serving platter, invert, shake gently to remove. Garnish with caviar, cucumber slices, lemon, and dill. Serve with party rye bread and crackers.

HUNGARIAN PAPRIKA CUCUMBER SALAD (pareve)

- 3 cucumbers
- 1/2 teaspoon salt
- Freshly ground pepper to taste

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1 medium onion
1 teaspoon granulated white sugar.
2 tablespoons white vinegar.
2 tablespoons water
1/2 teaspoon pepper (or more to taste)
3 teaspoons minced garlic
Hungarian paprika.
Sour cream for garnish, optional

Peel the cucumbers. Carefully slice them, paper thin and place them in a bowl. Sprinkle them with salt and let stand for 15 minutes. Squeeze out the liquid from the cucumbers and set them aside. Peel and slice the onion very thin and mix them with the cucumbers. Add the pepper, white vinegar, and water to cover the vegetables. You may adjust the vinegar, salt or sugar to a sweet – sour taste. Sprinkle the crushed garlic on top of the sliced cucumbers and onion. Sprinkle Hungarian paprika generously on top and toss to combine. Chill for 1/2 hour. The salad improves in taste as it marinates. You can place a dollop of sour cream on top of the salad just before you serve it if you like. Serves 4 to 6.

PERSIAN CUCUMBER SALAD (pareve)

6 large Roma tomatoes
1/2 large Vidalia onion
3 large cucumbers
2 lemons, juiced
salt/pepper to taste

Dice the Roma tomatoes and onion, and peel, seed, and dice cucumbers. Place all the vegetables into a glass bowl and pour the lemon juice over the vegetables. Salt and pepper to taste. Stir gently and refrigerate for an hour or so for the flavors to combine. Serves 6 to 8. This recipe can be doubled or tripled.

CUCUMBER AND PINEAPPLE SALAD (pareve)

3/4 cup sugar

2/3 cup white vinegar
2 tablespoon water
1 teaspoon salt
1 cup peeled, cored fresh pineapple cut into 1/3 inch pieces
1 cucumber, peeled, sliced thinly
1 carrot, peeled and julienned
1/3 cup red onion, thinly sliced
4 cups torn salad greens
2 tablespoon toasted sesame seeds
salad greens

In a large sauce pan combine the sugar, rice wine vinegar and water. Bring the mixture to a boil, stirring constantly until mixture is reduced to about 1/2 cup, about 5 minutes. Transfer the mixture to a large bowl and place into refrigerator. Add the pineapple pieces after mixture is chilled. Cover and return to refrigerator for one hour. After the pineapple has marinated for an hour add the cucumber, carrot and red onion. Mix to combine. To serve, top individual salad plates with salad greens and then spoon the salad on top. Sprinkle the salad with the toasted sesame seeds and serve. Serves 6 to 8.

PEANUT CUCUMBER SALAD (pareve)

1 cucumber, peeled, seeded and diced
1 small green pepper, seeded and diced
2 oz diced peanuts
1 tablespoon shredded coconut
2 tablespoon chopped mint
Juice of 1/2 lemon
1 teaspoon sugar
Salt
2 tablespoon oil
1/2 teaspoon dried mustard
1/2 teaspoon cumin
Pinch of cayenne
Salt and freshly ground pepper

Place the cucumber and green pepper in a bowl. Add

the peanuts, coconut and mint and set the mixture aside. In another bowl combine the lemon juice and sugar; add salt to taste and then pour the dressing over the vegetables. In a small bowl combine the oil, mustard, cumin and cayenne. Stir well. When spices are combined pour the mixture over the salad. Mix to combine and serve. Serves 4.

CUCUMBER AND WILD RICE SALAD (pareve)

A variety of seasonal flavors, textures and colors make this main dish salad an excellent choice for that special luncheon or light dinner. Add cooked and diced chicken to the salad for a great main course.

1 1/2 cups water
1/3 cup wild rice, uncooked
1 cucumber, diced
1 large tomato, diced
2 green onions, chopped
1/2 cup sliced radish
2 tablespoon red wine vinegar
1/2 teaspoon salt,
1/2 teaspoon dried oregano
1/4 tsp freshly ground pepper
2 drops hot pepper sauce
2 cloves garlic, chopped
1/4 cup vegetable oil
1/2 cup parsley sprigs

In small saucepan, bring water to a boil. Add the wild rice, cover, reduce heat and simmer for 25 to 30 minutes or until rice is tender; drain. In large bowl, combine the cucumber, tomato, onions, radish and wild rice. Mix to combine and set it aside. In small bowl, blend together the vinegar, salt, oregano, pepper, hot pepper sauce and garlic. Slowly whisk in the oil. Pour the dressing over salad and toss. Server at room temperature or cover and refrigerate until ready to serve. Garnish with parsley.



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Holland America

Why Jews Don't Accept Jesus: A Look at History

By Louis Lapidès
A Messianic Jew

CBN.com - When you look at Jesus and His relationship with the Jewish people in the first century, the Jewish leaders didn't accept Him because of His claims to deity. They did not believe the Messiah would be divine. They balked at His interpretation of the law, that He was weaving through the lines saying, 'Hey, you are into all the rituals, but you are forgetting some of the weightier things, the love, the compassion, the justice. So what if you have clean cups. What about the heart? That needs to be clean.' He was saying some pretty rebuking things to the Jewish community in the first century in telling them that they needed to repent, they needed a Savior, they needed a Messiah. In the first century it was pretty clear cut why they wouldn't accept Him.

On the other hand, I've got to say, all of His followers initially were Jewish. He had thousands of people by the time the apostles came along. Peter preached on the Day of Pentecost. He had all of these Jewish people who were accepting Jesus.

Today people ask me the same question, 'Why aren't Jewish people accepting Jesus?' My initial response is history, because in the name of Jesus, Jews have been persecuted. In the name of Jesus, we've seen the Inquisition, we've seen the Crusades, we have read from church fathers anti-Jewish, anti-Semitic statements in the name of Jesus. So, the response today is why would I want to believe in Jesus? In the name of Jesus there has been so much persecution. And, of

course, there's recognition today, especially on the part of some of the popes of Vatican II, there have been a lot of changes in relation to the Jewish people.

Christianity has done a tremendous amount of outreach telling Jewish people that we love them, that the things that have happened in the past were not representative of Jesus. He did not teach people to go out and slaughter and massacre in His name. Those are people who twisted and distorted Christianity.

I think when the Gospel went out to Greece, went out to Rome and into the gentile world, according to God's plan -- according to Acts 1:8, the Gospel goes to Jerusalem and Judea and Samaria and to the uttermost parts of the earth -- you had a great influx of gentiles into the Church, so the Jewish part of it started diminishing.

In 325 A.D., Constantine, who was the emperor of Rome, he made some very deliberate decisions at the Council of Nicea to get rid of all Jewish elements within Christianity. Gentile Christians were actually celebrating what we know today as Easter, the death, burial, and Resurrection. They were celebrating it by partaking of the Passover. Constantine got rid of that. He said, 'No Christians shall keep the Passover.' In fact, he made sure that Passover and Easter didn't ever fall on the same day so they wouldn't get confused.

The church kept taking this anti-Jewish perspective. We actually have documents where a Jewish person accepting Jesus, this was in the Middle Ages, he or she would have to sign a document saying, 'Upon my acceptance of Jesus, I disavow all Jewish songs, all Jewish customs, foods, anything that has to do with

my Jewish heritage.' That was the requirement. If you accept Jesus, you completely sever yourself from the Jewish roots and background.

Some Roman Catholic writers would say that the Greek culture and the Roman culture already had a lot of anti-Jewish sentiment inherent in them, and they brought it into the church.

Also, a lot of the gentile Christian theolo-

gians and church leaders couldn't face the fact that Jewish people weren't coming in droves accepting the Lord. It bothered them. If Jesus is the Messiah and the New Testament is the truth, why aren't God's chosen people responding? So, they started coming up with theories that Jewish people were demonic, that they were in cahoots with Satan, they signed a covenant with Satan and Satan had blinded them. It started getting bigger and bigger. We have representations of medieval woodcuts of Jewish people with horns, shown as demonic, Satan with a Jewish star or the Antichrist with a Jewish Star. The Jewish people were painted as demonic.

In the Middle Ages, the morality plays, where they would reenact the last week in the life of Jesus, the Jewish leaders, the Pharisees didn't look good at all being involved in arresting Jesus and handing Him over to the Romans. The common people would look at this and say, 'Look how terrible the Jewish people are.' The Bible was kept out of the hands of people, so they couldn't read it for themselves. They only heard what was said to them from the pulpit in the Middle Age church. This was handed down to the people.

If a Jewish person accepted Jesus, he or she would be asked to sign a covenant saying everything that was Jewish, you have nothing to do with. You are now Christian. They would give them a Christian name. If it was Jacob, it is now going to be Tom. That's where the Christian name came from. They said, 'You will change your culture, you will change the food that you will eat.'

In the late '60s and into the 1970s Jewish people were accepting Jesus in droves. It was the Jesus Movement. Now you have all these Jewish people, a lot of them are young, they are hippies, and professionals, who are accepting Jesus who are saying, 'I'm not going to buy this. I am still Jewish. Jesus is Jewish, the apostles are Jewish, the New Testament is Jewish. How do you understand the book of Hebrews unless you have some Jewish background?' A revolution started happening among young Jewish people who were saying, 'We still want to maintain our Jewishness, and we love Jesus as Lord, as our Savior, as our Redeemer, as our Messiah. We want the whole thing. We want Christianity and we want our Jewish identity.'

I was brought up to believe that, as a Jew, stay away from Jesus. Jesus and people who follow Him are responsible for anti-Semitism. My parents never went

as far as saying that Hitler was a Christian, but there were undertones that this is what Christianity has come to, this is what Martin Luther started by some of his negative statements about Jewish people. And it all just kept growing and growing. Finally, the top blew during the Holocaust. My parents were well meaning, but I was taught to stay away from Christians, that we have had enough trouble, so keep the boundaries, keep the distance.

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by Karen Davis

PIERCING THE DARKNESS WITH PROPHETIC PRAISE

In my earliest days as a Jewish believer in Jesus, the unspeakable joy of knowing God's love swept over my life. New songs flooded my heart and I was consumed with singing about my love affair with Jesus. Alongside these wonderful, exhilarating feelings, I was awakened as never before to the deep pain and comfortless grief of my own Jewish people. Centuries of anti-semitism perpetrated by so-called "Christians" in the name of Christ created thick walls of resistance in Jewish people to even hearing the name of Jesus. Most Jews today remain blind to their own Jewish Messiah and stand outside the gates of His healing love, unable to enter into His goodness. After the atrocities of the Holocaust, many Jews arrived in Israel with their essential belief in God shattered.

As the Lord began to lead me into the depths of His heart in intercession and travail, I cried out to Him as Paul did in Romans 9: "I have great sorrow and continual grief in my heart, for I could wish that I myself was accursed from Christ for my brethren... who are Israelites." During that time He placed in my heart His promise that one day I would live in the land of my inheritance and would share His gift of love with my people, Jesus's brethren according to the flesh.

That day came in the summer of 1989 when my husband David and I immigrated to Israel, leaving behind the world of theater and the arts that had once drawn us both to New York City. I knew from my own experience as a Jew coming to know Jesus that it was not with "persuasive words of wisdom but in a demonstration of the Spirit and of power" (1 Corinthians 2:4) that my eyes had been opened to the truth of who He is. Just like Peter, truly flesh and blood did not reveal it to me. I knew as we settled into a neighborhood of Holocaust survivors on Mount Carmel that in ourselves we had no power that could possibly convince one of these precious ones that Jesus was the way to their salvation and healing. The multi-layered walls of misunderstanding and resistance to His name appeared before us as an immovable mountain, but the word of the Lord came to us as it did to Zechariah, "not by might, nor by power, but by My Spirit."

We began by reaching out to the drug addicts of Haifa, Jews and Arabs, those who had already lost hope in themselves, and were more willing than most in Israel to open their hearts to Yeshua ("Jesus" in Hebrew). We saw the resurrection power of the Lord set these men free from addictions. We soon realized

the Lord was calling us to plant a congregation that would serve as a community for these men and also be a place other Israelis could experience Jesus for the first time. As we began to search for an appropriate meeting place for our new congregation which became known as "Kehilat HaCarmel" (Carmel assembly) the Lord opened a door for us at the very top of Mount Carmel, in the area where Elijah defeated the prophets of Baal (see 1 Kings 18).

As the worship leader of the congregation, I was keenly aware that the Lord had given us a strategic assignment on this high place. His word came to me from Isaiah 42:11-13: "Shout from the top of the mountains, let them give glory to the Lord...the Lord will go forth like a warrior, like a man of war, He will prevail against his enemies." He was clearly calling us to take an offensive stand, as Elijah did, to declare triumphantly the victory of the Lord Yeshua (Jesus), Adonai Tzevaot (the Lord of armies) over the powers of darkness. We were learning that our city of Haifa, built all across the slopes of Mount Carmel, had the highest concentration of Satanism and New Age cults in Israel. Many were deceived by the modern-day prophets of Baal and the spirit of Jezebel was clearly still entrenched here.

I understand from these verses in Isaiah that the role of worship would be central to the battle set before us, that as we would stand in faith, giving glory to the Lord, immovable in the face of the enemy. He Himself would fight the battle and prevail. Our part was to "position ourselves, stand still, and see the salvation of the Lord" (2 Chronicles 20:17). Our worship was to be characterized by a prophetic "shout of victory," seeing and proclaiming that victory by faith, not by sight — just as the singers went out before the army in the time

of Jehosaphat saying, "'Praise the Lord, for His mercy endures forever!' Now when they began to sing and to praise, the Lord set ambushes" (2 Chronicles 20:21-22).

While many beautiful praise and worship song had been written in Hebrew by the believers

who preceded us, most of the worship music in the Israeli Messianic congregations was written in minor keys and tended to have a mournful sound. We were having difficulty with this limited repertoire of songs in Hebrew "breaking through" into the presence of God, beyond the heavy clouds of resistance to Yeshua over this land. We also noticed when we first arrived in Israel that many in the struggling body of Messiah seemed defeated and discouraged, beaten down by the difficult spiritual atmosphere. With a sense of urgency, we tried importing and translating into Hebrew some of our favorite worship songs in English, but discovered that the anointing that was on those songs back in our congregation in the U.S. was often missing when we sang them at Kehilat HaCarmel.

So we began fervently seeking the Lord to release to us the songs that would equip us to "shout unto God with a voice of triumph" (Psalm 47:1). We prayed for the Lord to open our spirits to hear the "sound of heaven" over Mount Carmel — the rhythms, the melodies, and the textures that would launch the mighty weapons of the Word of God into the heaven lies, "to the intent that... the manifold wisdom of God might be made known by the church to the principalities and powers in the heavenly places" (Ephesians 3:10). We were being called to pierce the darkness with the light of

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Hundreds more North American Jews immigrate to Israel

By The Associated Press

Hundreds of North American Jews immigrated to Israel on Wednesday, the second such single-day mass immigration in the past month.

The recent arrivals mark what Israel hopes will be a revival of immigration from the West, which dropped sharply after Israeli-Palestinian violence escalated four years ago and the Israeli economy plummeted.

The group was brought to Israel by the Nefesh B'Nefesh, "Jewish Souls United Group," working with the Jewish Agency and the Israeli government. Offering financial support and planning, the program set a target of bringing 1,500 U.S. and Canadian Jews to Israel before the end of the summer.

The newcomers were greeted by Trade and Industry Minister and Deputy Prime Minister Ehud Olmert at a welcoming ceremony in a decorated airplane hangar.

Daniel Farahan, a 22-year-old political science graduate from Indiana blew a shofar and kissed the tarmac as he disembarked from the El Al flight from New York.

"The security situation worries us," said Mark Rothenstein, a stockbroker from New Jersey who arrived with his wife and three daughters. But he said he was encouraged that the frequency of Palestinian attacks inside Israel had fallen.

"Worldwide it seems like the lines have been drawn," said David Miller, a lawyer from Denver, who arrived with his family and small dog. "Islamic funda-

mentalism is on the rise, and I think Israel needs new blood and new faces.

"Three weeks ago, the same organization brought 500 immigrants from North America. It expects another planeload of immigrants next week.

Separately, 200 French Jews immigrated to Israel last week, many of them complaining of rising anti-Semitism in France. American Jews have not been similarly threatened.

Israeli government statistics show the number of new immigrants dropped by nearly two-thirds between the years 2000 and 2003, to less than 25,000 compared with 61,000.

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truth, knowing that our struggle was "not against flesh and blood but against the spiritual hosts of wickedness" (Ephesians 6:12).

One after another, new songs were released to us, songs with a fresh sound, carrying powerful prophetic scriptures that the Lord was speaking to us. From week to week the living word of God, the Lord of Hosts, was leading us forward in His triumphal procession (2 Corinthians 2:14).

In Chapter 6 of Ephesians on the subject of spiritual warfare, we are told "having done all, to stand." All of us in the body of Messiah have been called as worshippers to take this stand in the face of the enemy, in this fundamental fight of faith. "This is the victory

that has overcome the world - our faith" (1 John 5:4). The primary battle in which we are engaged is a battle over faith. Worship is an act of faith that becomes an act of warfare. We must be a prophetic people who "see" the Lord high and lifted up (Isaiah 6:1), who "see" Him going before us, with the chariots of God thousands upon thousands (Psalm 68:7-12). Asaph, the Levitical choir director, was described as a "seer" (2 Chronicles 29:30). We must be able to say "I know in Whom I have believed." It is a powerful prophetic statement to say in the face of the horrors of suicide bombings faced almost daily in Israel. "Give thanks to the Lord for He is good and His mercy endure forever."

In addition to being a weapon of spiritual warfare to change the atmosphere over our cities, corporate worship can lead us into deep times of intercession and travail for the people of our land. Many times as we enter the throne room of God in the midst of high praises we suddenly find ourselves touching the very burdens of His heart. We begin to cry out for the Lord to save His people, to have mercy, to remove the hindrances. "Go through, go through the gates, take out the stones, prepare the way for the people" (Isaiah 62:10). These times of corporate intercessory worship led by the Spirit of God clear the way for the lost to

find their way to salvation.

Over the past several years we have seen a new openness in Israelis to the name of Yeshua, as the centuries-old reproach to His name is beginning to fall away. Last summer, as the terror attacks were increasing all over Israel, the Lord directed us to move our intercessory worship meetings outdoors to a public promenade with a spectacular view of Haifa. Every Monday evening we stood boldly lifting up the name of Yeshua in worship and praying for protection over our city. As the Spirit of the Lord descended on our gatherings, many Israelis were drawn to stop and listen. Several were deeply touched by His presence and later began attending our meetings. One by one we see them being drawn up to the top of the mountain thirsting for living waters.

As we in the body of Messiah fulfill our role as a "royal priesthood, proclaiming the praises of Him who called us out of darkness into His marvelous light" (1 Peter 2:9), the Lord intends that we will become His dwelling place (Ephesians 2:21). Psalm 22:3 says "God is enthroned [dwells] in the praises of His people." Where God's presence is there is healing, salvation, and deliverance. When the King of Glory comes in, He does what no man can do, to touch hearts and bring a true revelation of Himself.


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Jewish people near zero growth

by Tovah Lazaroff

The Jewish population is approaching zero growth, warned a new study on the global state of Jews which will be presented to the cabinet this Sunday by the Jewish People Policy Institute (JPPI).

According to the study, "the survival of the Jewish people is not assured, though there are great opportunities for a thriving future."

Among the dangers listed in the report, entitled "The Jewish People 2004: Between Thinking and Decline," are assimilation, anti-Semitism, and the proliferation of weapons of mass killing in the hands of anti-Jewish and anti-Israeli elements.

To understand anti-Semitism one has to look

at the connection people are making between the Middle East conflict, terrorism, and Jews, said demographer Sergio DellaPergola, a senior researcher for the institute.

The study warned that the global campaign to undermine the legitimacy of Israel was alienating left-liberal Jews from Israel: "This could weaken links between Israel and Diaspora Jews. The new anti-Semitism demoralizes Diaspora Jews, while the continuation of terrorist attacks may have similar effects in Israel."

The comprehensive study showed that Jews are well off physically. Some 92 percent of the Jewish population lives in countries that are in the top 20 percentiles of standards of living.

While this allows them many advantages, it also increases the likelihood that they will assimilate into those countries and lose their Jewish identity, the study said.

The challenge for world Jewry, according to the JPPI, is "how to maximize the benefits of external influences and participation in the global context, while minimizing the erosion of Jewish identity and commitment."

The problem is particularly acute in America, where the community "is experiencing an alarming erosion of communal identity, with much of its population doubting the need to maintain its distinctiveness."

The study's statistics show that in 1970 the number of American Jews stood at 5,686,000,

while in 2003 there was a slight drop to 5,671,000. In 2020, according to the study, it is expected that the US Jewish population will have dropped to 5,581,000.

In Canada, though, Jews have maintained their Jewish identity while participating in an open Western society. Their population has grown from 286,000 to 371,000. In 2020 the number will rise to 381,000.

But overall, the JPPI said, the future for Jewish growth looks bleak: "Trends clearly move in the direction of decline."

"Jewish population growth approached zero, at 13 million people in 2004. Between 1970 and 2003 the world's total

population grew by nearly 2.5 billion, an increase of over 70 percent. In contrast, the total Jewish population increased by only 250,000, or 2 percent," said the study.

The JPPI said it is worried about the demographic future of Jews in Israel as well, even though the population has grown from 2,582,000 in 1970 to 5,094,000 in 2003, and is expected to reach 6,228,000 in 2020.

Equally worrying is the significant threat to the Jewish character of Israel because of demographic, social and ideological trends, said the study.

On the positive side it noted that committed Diaspora Jews are better educated than ever and that more Jewish parents

are choosing to send their children to Jewish day schools.

The JPPI also asked Israel to look at the implications on world Jewry of its decisions with respect to the Israeli-Palestinian conflict: "Innovative measures are required to ensure the involvement of the Jewish people in this critical decision-making process while maintaining Israel's right to make its own decisions."

The institute, chaired by former Middle East envoy Dennis Ross, hopes this is the first in a series of annual reports in which it will update the Israeli government on the state of Jews in Israel and around the world.

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Why I Know Yeshua is the Jewish Messiah

by Rabbi Robert M. Cohen

Yeshua said to them "This is what I meant when I was still with you and told you that everything written about me in the Torah of Moshe, the Prophets and the Psalms had to be fulfilled"...."Here is what it says: the Messiah is to suffer and to rise from the dead on the third day; and in His name repentance leading to forgiveness of sins is to be proclaimed to people from all nations, starting with Yerushalayim " (Luke 24:44, 46 & 47 Complete Jewish Bible)

Believers in Yeshua compare the above scripture with the basic Jewish concept of Messiah: He would be a descendent of King David, He would come and restore Israel and gather Israel back to its land from the four corners of the earth, defeat her enemies, bring her people to full observance of Torah, and bring world peace. The traditional Jewish response to Yeshua as Messiah is that He did not do these things; therefore, He is not the Messiah. Is there a way to resolve these conflicting positions? The answer lies in the belief that the New Covenant does not contradict, but completes and confirms the Tenach.

As a Jew, one of the reasons that I had a difficult time accepting Yeshua as my Messiah because I was told that if you believed in Jesus, you were no longer Jewish, but a Christian. I did not understand or accept the Messiahship of Yeshua until I met Messianic Jewish believers who explained that Jesus was Jewish, and He was the Promised One throughout the Tenach, who came to atone for my sins and restore me to a right relationship with the God of my fathers. However, for years the question remained: how can I reconcile the traditional Jewish view of Messiah and Yeshua's words in Luke 24:44, 46-48? I now understand that there is an overarching bridge that connects Yeshua's words as Messiah and the traditional Jewish view. They are not mutually exclusive (as the rabbis believe) but are part of the promise that God gave to

our forefathers beginning in the Torah and throughout the Tenach, and are continued and expanded upon in the New Covenant.

In the Tenach, we read such words as oath, word, and blessing to convey God's promise. In the New Covenant the word-promise or to promise is used over 67 times. This promised plan of God's is at the heart of Scripture. Beginning with Adam and Eve, God's blessing is the promised seed (Genesis 3:15) which then came through the individual, Abraham, and through his family to Isaac and then Jacob. Through Jacob, God's people would become Israel. His twelve sons would become the twelve tribes. Israel would be God's instrument through which He would reveal Himself. Also through them the promised Messiah would come and the world would be blessed. In Genesis 49:8-12 Jacob on his deathbed passes the promise to one of his sons, Judah. Several blessings are given to Judah: he would rule over Israel, he would defeat his enemies, he would be like a lion. Also, the kingship and rulership would reside in Judah until it is given to "the one whom it belongs". With this prophecy given to Judah in Genesis 49:8-12, the promised seed first transmitted through the tribe of Judah will be ones who will rule as kings over Israel.

Although there were many prophets in Israel, there was only one Moses. Moses said that God would raise up a prophet like him (Deuteronomy 18:15-19). Moses is called God's servant (Numbers 12:6-8). This prophet whom God would raise up would have a ministry similar to Moses: he would have to be a mediator between God and the people, a lawgiver, a miracle worker, and an Israelite. He would enjoy an unusual intimate fellowship with God as Moses did.

There is one other unconditional promise that God makes with King David (2 Samuel 7:12-16). God speaks to David about a particular descendent of his. In Psalm 110 we learn God invites the one whom David calls "my Lord" to "sit at my right hand until I make your enemies a footstool for your feet." And, "you are a priest forever in the order of Melchizedek." This same person is addressed, first as a king and then as a priest. As king, this person is invited to sit at the right hand of God (vs.1). He is appointed by God and will hold an eternal office.

In Psalm 2 King Messiah is depicted as a son to whom God gives the nations as an inheritance. God tells the people to rejoice in who Messiah is and what He will do. They should do homage (worship) to the Son before it is too late, and He judges them.

The Prophets also speak of the Messiah, as future King David (Hosea 3:1-5; 9:11-15) whom the people

of Israel will come to; and that David's house and kingdom will be restored in the future. This future king will not only be from David's physical lineage; he will also be born in the same town. David was from Bethlehem (Micah 5:1-4). Therefore the Messiah could not be born anywhere except Bethlehem.

The next promise given in scripture is about the Servant of the Lord. We find this Servant of the Lord mentioned 20 times in Isaiah 40-53. Twelve of those times the nation of Israel is mentioned as the servant (Isaiah 41:8-10; 44:1-3, 21; 45:4). Even though Israel is collectively called the Servant, there is a singular servant – an individual who has a mission from God to Israel and to the nations. We will see that it is God, Himself, who is behind this servant, and God will make sure that the mission of His servant will be accomplished. God calls him My Servant and My Chosen who is to carry out God's purposes and plan. This servant will be humble and gentle. He will come to the weak, the humble and the hurting. He will bring justice to the nations and establish Torah (Law). God will give the servant as a covenant to the people and a light to the nations. The "light to the nations" refers to Isaiah 9:1-6, where a great light shone out of darkness. What was this light? Nothing less than the birth of the son of a servant who had the names of God, and who was born of the virgin (Isaiah 7:14) to bring righteousness and God's kingdom to earth.

Isaiah 50:4-11 speaks about the suffering of the servant and his rejection. But God will intervene on the servant's behalf and vindicate him, and all that do not listen to the servant will perish. In Isaiah 53:4-6 we see that the Servant died for us. He made atonement for our sins through His sufferings, God laid on him the sin of us all. In this whole passage the words God laid upon him sin offering, remind us of our iniquities for which He is cut off or killed (v.8-9). Then (v: 10-12) we see His offspring and prolong His days, as was said in Psalm 16:10, that God would resurrect him from the dead. People will come to know Him (the servant) because of what the servant has done for them. He will save them and make them righteous, and justify them before God. Why? Because the servant bore their iniquities.

The rabbis saw that scripture portrayed two different pictures of King Messiah. One would conquer and reign and bring Israel back to the land by world peace and bring the fullness of obedience to the Torah. They called him Messiah ben David. The other picture is of a servant who would die and bear Israel's sin that they refer to as the "leprous one" based on Isaiah 53. They called him Messiah ben Joseph. In Daniel 9:24-26 the

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Messiah would be cut off before the destruction of the second Temple. There is, in rabbinical thought, the belief that Messiah ben Joseph will carry and bear Israel's sins and that he would be killed in the battle of Gog and Magog by the evil king, Armilus (a lie created by Satan himself). Then Messiah Ben David will come and kill Armilus and resurrect Messiah ben Joseph from the dead. An excellent source for further study on this is Raphael Patai's book *the Messiah Texts: Jewish Legends of Three Thousand Years*. I now understand that the king and the servant are one and the same in Yeshua

Once, when I brought up the idea of a suffering servant to a class in a conservative Jewish synagogue, the teacher said this can not be true because there is no such concept in Judaism. Later, the rabbi of the synagogue told the teacher that what I had said about the suffering servant as Messiah ben Joseph was true. I wonder why the suffering servant concept is not part of modern Jewish theology of Messiah?

I believe Yeshua is the Messiah is because He is the suffering servant of God who died. No other historical figure in Jewish history has had such an impact upon the world. God spoke to the patriarchs and King David that through their seed (the nation of Israel) would

come, the one who would bring blessings to the nations and be a light to the nations and they would see God's salvation. As a famous Messianic Jew of the 19th century said:

"Perhaps, too, in this enlightened age, as his mind expands, and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as that prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has He not vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Caesars? What success did they anticipate from their Messiah? The wildest dreams of their Rabbis have been far exceeded. Has not Jesus conquered Europe and changed its name into Christendom

... The whole of the new world is devoted to the Semitic principle and its most glorious offspring, the Jewish faith, and the time will come when the vast communities and countless myriad of America and Australia, looking upon Greece, and wondering how

so small a space could have achieved such great deeds, will still find music in the songs of Zion and still seek solace in the parables of Galilee."

These may be dreams, but there is one fact which none can contest. Christians may continue to persecute Jews, and Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race?" (Benjamin Disraeli – "Lord George Bentinck: A Political Biography)

I believe that the oath that God spoke to Abraham is fulfilled in Yeshua, the child of the promise. He is the promise that is prophesied in the Tenach and fulfilled in the New Covenant. Yeshua has brought redemption to the whole world and every year, as I light the Shamesh candle of the Hanukkah menorah, I celebrate that he is the light and glory of Israel.

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Gerry Ginn

Gerry Ginn grew up in the Woodland area of Birmingham in a family of six. He graduated from Woodland High in 1965 and attended the University of Alabama in Tuscaloosa until May 1967. That same year Gerry joined the Navy. He gave his life to Jesus at the Kesswick Convention in Birmingham. In 1971 he left the Navy. He was married and had one son, Johann. Johann and his wife live in California. Both love the Lord and serve Him there.

Gerry worked for BellSouth for 30 years and retired in June 2003.

Gerry was divorced for 10 years until the Lord brought Janie into his life.

In the early 90's, Gerry met Janie at a small fellowship church in Irondale. He had begun his trips to Israel in 1992. Janie and Gerry were married in February of 1996. Gerry had already signed up for the Shavuot tour in May of that year, but Janie was unable to go. That was hard on her not to be with him on that trip, just being married 4 months. Their trips together began in May of 1997. Janie has been on 6 trips with Gerry and the Lord has blessed our work with the Jewish people thru CFI.

Gerry met Ron Marko in the late '80s and began singing in Nursing Home Ministry for about 15 years.

Gerry says, "We are very thankful for the many doors the Lord has opened to travel to His Land and stand in solidarity with the Jewish people, especially in these troubled times for Israel."

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