

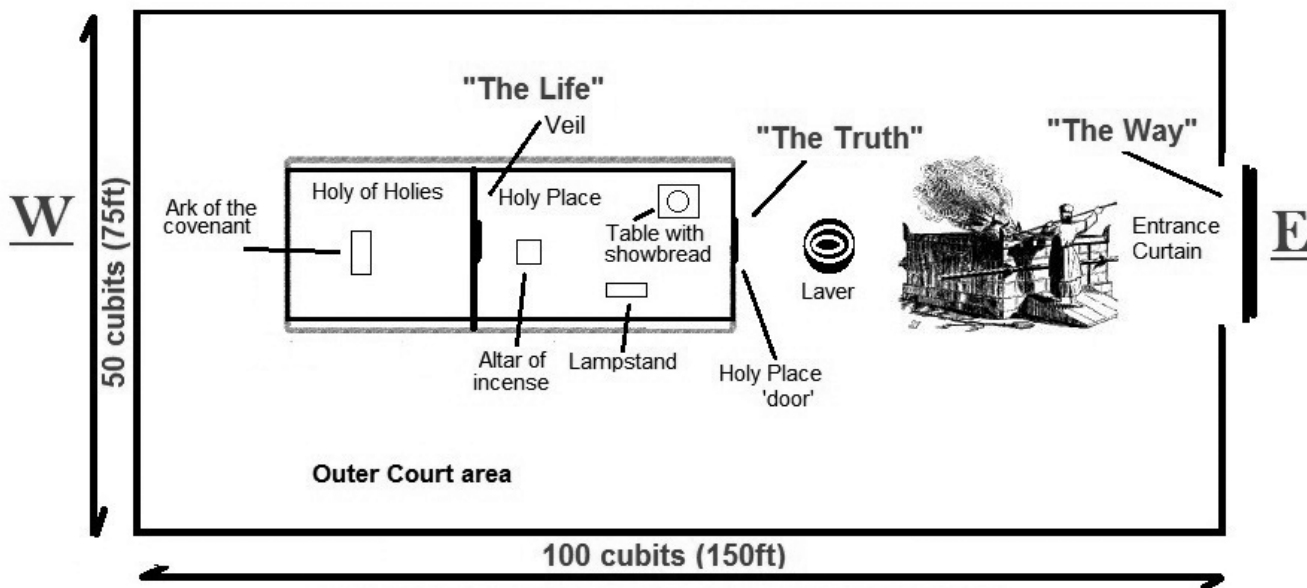
Good News for Israel

your Faith Roots Radio Outfitters!

And the Word became flesh and tabernaced (dwelt) amongst us...
Young's Literal translation - John 1:14

N

YESHUA / JESUS said "I AM THE WAY" & "THE TRUTH" & "THE THE LIFE"
JOHN 14:6



THE WILDERNESS TABERNACLE

And the Word became flesh and tabernaced (dwelt) amongst us ...
Young's Literal translation - John 1:14

Exodus Chs:
25-31, 35-40

S
www.gnfi.org

Hebrews Chs: 8, 9 & 10
John Chs: 1,14

www.gnfi.org



Check out our web site for link to Facebook and have a chance to win a DVD!



My Two Shekels

Dear Friends,

After what's been going on nothing would be more appropriate than this— At that time his voice shook the earth, but now he has promised, "Once more I will shake not only the earth but also the heavens." 27 The words "once more" indicate the removing of what can be shaken—that is, created things—so that what cannot be shaken may remain. 28 Therefore, since we are receiving a kingdom that cannot be shaken, let us be thankful, and so worship God acceptably with reverence and awe, for our "God is a consuming fire." Hebrews 12:26-28 (NIV)



And - And there will be signs in the sun and moon and stars; and upon the earth [there will be] distress (trouble and anguish) of nations in bewilderment and perplexity [[without resources, left wanting, embarrassed, in doubt,

not knowing which way to turn] at the roaring (□ the echo) of the tossing of the sea, (Luke 21:25 (Amplified Bible) I am beside myself with all that is happening in the world and the lack of

biblical discernment and warning given from the pulpits across our land. We are living in a post Christian society where almost anything is acceptable including rampant for-

nication, murder and implied sodomy on primetime mainstream television. I shudder at the Tsunami of judgment coming upon this earth!

Thank you Lord for saving us from our wicked ways!

*Shalom,
Chris Heeb*

Contents

3The Way, the Truth and the Life" John 14:6, what did Jesus mean?
 4Why God Isn't Doing Well These Days
 5.....What does the Bible say about Tsunamis?
 6-9.....Ben-Hur - The Book That Shook the World
 10Ex-Muslim Defends Franklin Graham's Islam Remarks
 11Minister David Wilkerson, dies in car accident
 12Community Page

REMEMBER GNFI IN YOUR WILL

Many set aside a certain dollar amount. Others leave a percentage of their estate. Still others give a car, stock or a paid-up life insurance policy. It begins with an up-to-date will. You don't have to be wealthy to leave something for Jewish outreach.
 Please contact us for more info:
952-926-7369

IN LOVING MEMORY...

Jim Wessman
 Awesome husband, father & brother in the Lord
 From GNFI

We thank God for all of the loved ones who have passed on before us. We also lift up the troops all over the world attempting to keep some sort of peace.
God bless and protect them.

What We Believe...

We are not a church, denomination nor synagogue. We are the oldest evangelical outreach in the nation to the Jewish and Christian communities (133 years!). We come alongside everyone who desires to have a penetrating understanding of their Biblical heritage in our Lord and Savior, Yeshua/Jesus, the Jewish Messiah.

We strongly believe in the Scriptural mandate of Romans 1:16, spoken by the apostle Paul, "I am not ashamed of the Gospel of Jesus Christ, for it is the power of God unto salvation, to the Jew first, then the Gentile (everyone else)." That's why, "Good News for Israel means good news for everyone!"

We also believe in the heart of Ruth 1:16, which says, "Your people shall be my people and your God my God." Your people refers to Jesus' physical family of Israel, the Jews and your God refers to the Father God of Abraham, Isaac, Jacob and Jesus. Ruth 1:16 and Romans 1:16 are Scriptural bookends the Author of the Bible, Yeshua wants you to know!

You've Written.....

To our beloved Chris warmest greetings in Jesus precious name, grace and peace.

We've been so profoundly interested in Good News for Israel since our furloughs from Madagascar and 1927-1929 and 1937-1939 and ever since. Anyway you are so precious to Israel's restoration and future in the Lord Jesus. We will see you soon.

[Blessings Oliver and Jean Carlson](#)

Psalms 122:6 "Pray for the peace of Jerusalem they will prosper that love thee."

Thank you so much for your newsletter. Use this where needed and I wish I could send more!

You are in my prayers. God bless.

[Love Barb Pott](#)

God Bless You. Good News for Israel & Chris Heeb!

We love your paper & enjoy reading it. We pray daily for the peace of

Jerusalem- as our Lord commanded. We thank God for several family members in & training for Christian service.

In Christ,

[Roger & Marian Kopperuud](#)

The Way, the Truth and the Life” John 14:6, what did Jesus mean?

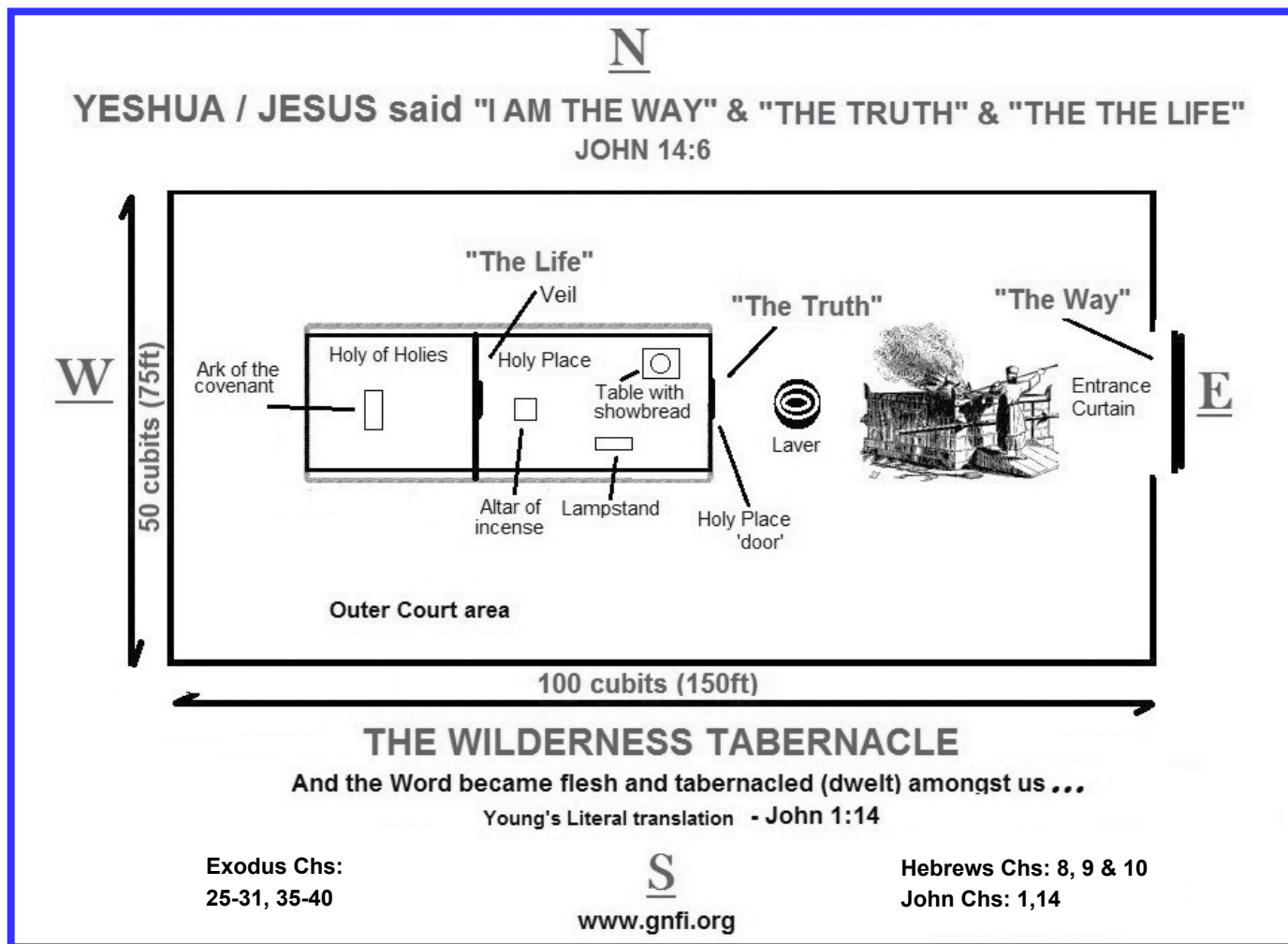
Yeshua/Jesus used parables and symbolic stories and language to get us to ponder on what he was really getting at. In the gospel of John 1:14 it says *-¹⁴And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed His tent of flesh, lived awhile) among us; and we [actually] saw His glory (His honor, His majesty), such glory as an only begotten son receives from his father, full of grace (favor, loving-kindness) and truth.(Amplified)*

This Tabernacle below was what God directed Moses to build with a prophetic truth of Yeshua/Jesus in mind. With this knowledge we can see that the purpose of the Tabernacle was to guide the Israelites with an aid to point toward the work of the Messiah in a mystery way. The Tabernacle consists of three areas of holiness: the Outer Court, the Holy Place and the Holy of Holies. An Israelite could enter into the Outer Court, but only the Priests could enter into the Holy Place and only the High Priest could enter once a year on the Day of Atonement into the Holy of Holies.:

The 1st door and the only way into the court of the Tabernacle of the LORD. This door is the person of Jesus, the Word of God; He is the Way into the kingdom of God. Jesus said “I am the door” John 10:9)

The 2nd entrance was called the door of truth (Dr. Ian Bond of England has shown the Israelites knew this as such) Jesus told his disciples and Pilate that “HE was the ultimate TRUTH!

The 3rd was the veil/door called the Holy of Holies, the veil separating us from God and Eternal life. When Jesus died the veil of the temple and his body was torn for our sins and God accepted HIS Life as a Ransom, so we could enter the holy place thru HIM! Matt 27:51 & Hebrews 4&9. Study the scriptures and get jazzed in the LORD! Hallelujah!!



Why God Isn't Doing Well These Days

– Dennis Prager

God is not doing very well these days. Here are four reasons:

The first is that increasingly large numbers of men and women attend university, and Western universities have become essentially secular (and leftist) seminaries. Just as the agenda of traditional Christian and Jewish seminaries is to produce religious Christians and religious Jews, the agenda of Western universities is to produce (left-wing) secularists. The difference is that Christian and Jewish seminaries are honest about their agenda, while the universities still claim they have neither secularist nor political agenda.

That is why the more university education a person receives, the more he is likely to hold secular and left-wing views. The secular left argues that this correlation is due to the fact that a college graduate knows more and thinks more clearly and therefore gravitates leftward and toward secularism. But if you believe that the average college graduate is a clear and knowledgeable thinker as a result of his or her time at university, I have more than one bridge to sell you.

A radio talk show host for 29 years, I long ago began asking callers who made foolish comments what graduate school they attended. It takes higher education to learn to believe that America and Israel are villains, that men and women have essentially the same natures, that human nature is good, that ever-larger governments create wealth, etc.

A second reason God is not doing well among Westerners these days is that many members of the Jewish and Christian clergy decided that their primary role was not to advocate their religion's moral and religious standards, but rather (1) to make congregants comfortable ("Don't call me 'Pastor,' Rabbi' or Father"; call me Jerry") and (2) to promulgate the values they learned at their secular left-wing universities.

A third reason God is not doing well is that most of the men and women who are products of this secular left-wing education (meaning a large majority of Western men and women) are theologically, intellectually and emotionally ill prepared to deal with all the unjust suffering in the world. I will never forget a Swedish pastor's reaction to the 1994 capsizing of the Estonia, a ferry that sank in the Baltic between Estonia and Sweden, leaving 852 passengers and crew dead. He said he could not believe in a God who allowed such injustice to take place.



This pastor spoke for vast numbers of modern Western men and women. The existence of so much unjust suffering in the world has strongly contributed to their rejecting belief in God. And undoubtedly, the devastation caused by the Japanese earthquake and tsunami has further reinforced many individuals' rejection of God.

Of course, none of us has a fully coherent solution to the problem of theodicy. But the problem is not exactly new -- every great religion has dealt with it, and most of the brilliant minds in history retained their faith in God despite all the unjust suffering they saw.

The difference today is that life has been so good for most Westerners that suffering is no longer regarded as part of life, but as an aberration that can be done away with. Meanwhile, the liberal wings of Christianity and Judaism are too influenced by secularism to make an effective religious case for God, whom

the religious left has largely rendered a celestial buddy.

The fourth reason is Islamic violence and the tepid response to it by the liberal churches and synagogues. It would seem pretty clear that a major, albeit almost never acknowledged, reason for the huge audiences for recent books advocating atheism has been the massive amount of evil in God's name committed by radical Muslims. Nothing creates atheism as much as evil done in God's name.

That is why the pathetically weak responses from within mainstream, i.e., liberal, Christianity and Judaism have only added to the contempt for God and religion sown by beheadings and suicide bombings in Allah's name. The liberal Christian and Jewish responses have been to attack fellow Christians and Jews who have focused on Islamist terror. Instead of drawing attention to the damage radical Islam does to the name of God, liberal Christians and Jews focus their anger on co-religionists who do speak out on this issue and label them "Islamophobes."

That God is not doing well in the Western world may trouble God. But it is we humans who should be most troubled. The moral, intellectual, artistic and demographic decline in Western Europe (secular countries don't even have the will to reproduce themselves) is only gaining momentum. And the consequences of that decline will be far more devastating than all the tsunamis and all the earthquakes that may come our way.

Dennis Prager

Dennis Prager is a Jewish radio talk show host on KRLA, Los Angeles and author. He has taught the Hebrew Bible for 30 years.

What Does the Bible Say About Tsunamis?

Millions of viewers were stunned by the devastation that took place as the debris laden tsunami rolled across the north-east coast of Japan. This catastrophe is remindful of the earthquake that triggered the Indonesian tsunami of 2004 which killed over 200,000 people.

When key phrases in the Bible's account of "Noah's Flood" are properly translated they tell how a comet impact caused a tsunami, which in turn caused the Flood! Physical evidence for this event comes from the recent discovery of an 18-mile wide impact crater at the bottom of the Indian Ocean that dates back to the time of the Flood. This crater is called the Burckle Impact Crater.

A 2008 History Channel documentary about the discovery of this crater concludes, "The cause of the Biblical Great Flood may have been a massive three-mile wide comet that crashed into the Indian Ocean 4,800 years ago." An impact this large would have caused an earthquake tens of thousands of times more powerful than the Japanese earthquake and waves about 1000 times higher. A series of towering tsunamis would have gone out in all directions for months due to aftershocks. Tsunamis several miles in height would have raced north toward the land of Noah and up the Tigris-Euphrates Valley in Iraq, before slamming into the "mountains of Ararat" in Turkey and falling back to flood the land. The raging waters of successive mega-tsunami waves could have easily reached high enough to temporarily cover the mountains.

In addition to the impact crater, physical evidence for this event also comes from unique chevron shaped tsunami deposits that have been found far inland in Africa, Australia and India. These tsunami deposits contain deep water shells mixed with unique materials from

the comet's impact. One deposit is over 600 feet high, covering an area twice the size of Manhattan.

The Bible prophesies that another impact triggered tsunami will occur during the end times. The Second Trumpet of the Bible's Book of Revelation (Rev 8:8-9) tells how "a great mountain burning with fire was cast into the sea: and the third part of the sea became blood (the word "blood" is being used as a metaphor for "death") and the third part of the creatures in the sea . . . died, and the third part of the ships were destroyed."



This prophecy seems to describe a comet or comet fragment resembling a mountain hitting the ocean which would set in motion a tsunami, where many creatures in the sea would die, and many ships would be destroyed. Geoscientists calculate that an oceanic impact would heat the sea water near the impact to over 2,000 degrees Fahrenheit. Trillions of gallons of sea water thrown up into the air would produce a rapidly expanding fireball of steam and molten ejects that would destroy ships in its path for a distance of several hundred miles. This conflagration would also drown animals and suffocate fish.

A growing number of astronomers and planetary scientists have begun to write about how the catastrophes of "Revelation" accurately describe different types of cosmic impact, depending on

whether the land, sea or atmosphere is hit. Dr. John S. Lewis, a leading expert on cosmic impacts in his 1997 book (pages 11-13) "Rain of Iron and Ice" asks "Did John (the author of the Book of Revelation) somehow know more about impact phenomena than any scientist before the present decade?"

Dr. Jeffrey Goodman is an archeologist and geologist who has spent years researching the Bible's stories of catastrophe. The author of "The Comets and God," he says few realize that catastrophes brought by tsunamis are written about in the Bible.

Ed.note- Newsweek magazine put a Tsunamis on the cover of their magazine and it says;

Apocalypse Now - Tsunamis, Earthquakes, Nuclear meltdowns, revolutions. Economies on the brink. What the #@% is Next?*

They did not have any biblical perspective at all.

The definition of Apocalypse (Greek: apokálypsis; "lifting of the veil" or "revelation") is a disclosure of something hidden from the majority of mankind in an era dominated by falsehood and misconception, i.e. the veil to be lifted. The Apocalypse of John is the Book of Revelation, the last book of the New Testament.

Have you been hearing anything out of your pulpits about Jesus's dictation of "John's Apocalypse/Revelation?"

Many of you have told me over the years that your church doesn't talk about things that offend people. Write me and tell me the good, the bad and the ugly. Look up... gnfi@gnfi.org

Ben-Hur:

The Book

“Hate keeps a man alive.”

Those famous words do not actually appear in the original 1880 novel *Ben-Hur* by General Lew Wallace. Karl Tunberg, or more likely Christopher Fry or Gore Vidal (there was a dispute over the screenplay credit), gave that line to Roman patrician Quintus Arrius as he confronted the magnificent, nearly-naked galley slave Judah Ben-Hur; played by Charlton Heston, in the 1959 Hollywood blockbuster. The film cost MGM \$15 million to make, won the studio a record eleven Oscars, and was seen by ninety-eight million people in cinemas across the United States. It was the only Hollywood movie to make the Vatican’s official list of approved religious films, and, like clockwork, it is rebroadcast on network television every Easter. And yet the movie’s acclaim still does not compare to the waves of religious ecstasy that followed the publication of the novel, which is the most influential Christian book written in the nineteenth century.



Since its first publication, *Ben-Hur: A Tale of the Christ* has never been out of print. It outsold every book except the Bible until *Gone With the Wind* came out in 1936, and resurged to the top of the list again in the 1960s. By 1900 it had been printed in thirty-six English-language editions and translated into twenty others, including Indonesian and Braille.

The novel intertwines the life of Jesus with that of a fictional protagonist, the young Jewish prince named Judah Ben-Hur, who suffers betrayal, injustice, and brutality, and longs for a Jewish king to vanquish Rome. It has the appeal of a rollicking historical adventure combined with a sincere Christian message of redemption.

Victorians who swore off novels because of their immoral influence eagerly picked up *Ben-Hur*—were even encouraged to by their pastors. It became required reading in grade schools across the United States. For those who considered theater sinful, the spectacle of the Broadway version lured them in for twenty-one years, not to mention the touring show that required four entire trains to transport all the scenery and livestock. More than twenty million people saw *Ben-Hur* on stage between 1899 and 1920, complete with live horses running on hidden treadmills to recreate the chariot race. One reverend from San Francisco, who had never attended a play, was finally tempted into seeing the much-hyped production. He described the experience as both “de-

lightful and disappointing,” noting the clunky stagecraft and stilted acting. Yet he was won over enough to declare that he would return to the theater again.

The book made Lew Wallace a celebrity, sought out for speaking engagements, political endorsements, and newspaper interviews. “I would not give a tuppence for the American who has not at least tried to do one of three things,” Wallace told a *New York Times* reporter in 1893. “That person lacks the true American spirit who has not tried to paint a picture, write a book, or get out a patent on something.” Or, he added, “tried to play some musical instrument. There you have the genius of the true American in those four—art, literature, invention, music.”

Not coincidentally, Lew Wallace himself excelled at all four. Besides being a Civil War hero, the governor of New Mexico, and later the ambassador to Turkey, the Indiana native made and played his own violins, sketched and painted with skill, and held eight patents for various inventions, including a retractable reel hidden inside a fishing rod handle. But it was in literature that Wallace truly made his mark. He is the only novelist honored in the National Statuary Hall of the U.S. Capitol. With a life full of distinctions, none of Wallace’s accomplishments made such an impression as his novel *Ben-Hur*. In its writing, Wallace’s life was transformed.

Born in 1827 in Brookville, Indiana, Wallace’s childhood was shaped by the death of his mother when he was seven, his father’s service as governor beginning when he was nine, and an aptitude to ignore his studies. “My rating at school was the worst; yet, strange to say, education went on with me, for I was acquiring a habit of reading,” he wrote in his autobiography. “Looking back to the thrashings I took stoically and without a whimper, I console myself thinking of the successful lives there have been with not a jot of algebra in them.” He did have interests, even if they weren’t academic; young Wallace was known to steal household supplies to outfit his secret art studio, and his tutor encouraged his early efforts at story writing.



That Shook the World!

At sixteen, Wallace's father kicked him out of the house and sent him off to earn a living, hoping to steer him away from art and other delinquent tendencies. And it seemed to work. At nineteen, Wallace went to fight in the Mexican War. He returned a veteran, a respectable member of society, and as a young lawyer strove to win the favor of his future wife, Susan Elston, sister-in-law of U.S. Senator Henry S. Lane of Crawfordsville, the "Athens of Indiana." The town acquired the nickname because of its prominent citizens, such as Lane, who helped found the Republican party, and the intellectual community of Wabash College, founded in 1832. Susan would prove to be an invaluable partner to Wallace as a sounding board and editor. She was a writer in her own right, publishing six books (two were illustrated by Wallace), including much poetry. She gave to American literature the phrase "the patter of little feet."

As the Civil War commenced, Wallace was again called to duty. He rose through the ranks quickly and at thirty-four became the youngest man in the Union Army to achieve the rank of Major General. But he was scapegoated for the huge losses at Shiloh, where thirteen thousand Union soldiers died in 1862, the largest toll then seen in the war. On Grant's orders, Wallace had marched the Third Division of the Army of the Tennessee and its artillery through six miles of mud, only to arrive a day late to the battle. Soon after, Wallace was relieved of his command. Later, he redeemed himself at the Battle of Monocacy, where he was able to hold off the Confederate army long enough to prevent the capture of Washington, D.C.



Coming home, he found himself dissatisfied with his early careers as a soldier, politician, and lawyer (the last he described as "that most detestable of occupations") and began writing in earnest again. He had his first novel, *The Fair God*, published in 1873. A tale about the conquest of the Aztec Empire by the Spanish, its inspiration came from Wallace's reading of William Prescott's *Conquest of Mexico* and from his own experiences there.

Inspiration for Wallace's next project, what would become *Ben-Hur*, came from an unlikely source: his own ignorance. Wallace often told the story of how in 1875 he met on a train the well-known agnostic Colonel Robert Ingersoll. After hours of conversation in which Ingersoll questioned the evidence for God, heaven, Christ, and other theological concepts, Wallace came away realizing how little he knew about his own religion. "I was ashamed of myself, and make haste now to declare that the mortification of pride I then endured . . . ended in a resolution to study the whole matter, if only for the gratification there might be in having convictions of one kind or another."



So began Wallace's journey into the world of first-century Judea. In true lawyer style, he hit the books: First the Bible, and then every reference book about the ancient Middle East he could find. He suspected that a novel about Jesus Christ would be scrutinized by experts, so the plants, birds, clothes, food, buildings, names, places—everything had to be exact. "I examined catalogues of books and maps, and sent for everything likely to be useful. I wrote with a chart always before my eyes—a German publication showing the towns and villages, all sacred places, the heights, the depressions, the passes, trails, and distances." He traveled to multiple libraries across the country to ensure he had the exact measurements for the workings of a Roman trireme. He provided detail after detail on the design of Persian versus Greek versus Roman chariots. He did everything short of going to Jerusalem himself. Years later, when he actually visited the Holy Land, he tested his research and proudly said, "I find no reason for making a single change in the text of the book."

continued on page 8

Wallace's meticulous descriptions of the ancient world gave the story an immediacy often lacking in typical-toga novels. He broke with myth and opted toward accuracy. There is no manger in a barn in this nativity scene. Instead, Wallace put it correctly in a cave, the last shelter available at the khan for Bethlehem's stragglers. He goes to great length describing the khan, an inn of sorts named for its Persian origins, which was mostly an enclosed area chosen for shade and water. "Lodging the traveler was the least of their uses; they were markets, factories, forts; places of assemblage and residence for merchants and artisans quite as much as places of shelter for belated and wandering wayfarers."

In another familiar Biblical scene, on the banks of the Jordan, where John the Baptist blesses Jesus, we see the scene through the eyes of Ben-Hur, who is suspicious of the unwashed, unkempt John and also of a supposed king dressed as a modest rabbi and covered in dust. "Despite his familiarity with the ascetic colonists in En-Gedi—their dress, their indifference to all worldly opinion, their constancy to vows which gave them over to every imaginable suffering of body . . . still Ben-Hur's dream of the King who was to be so great and do so much had colored all his thought of him." Like many, he expected to see heralds and courtiers like those in Rome and was confused by what was actually in front of him.

Wallace placed the chariot race in the circus in Antioch (the 1959 film located the race in Jerusalem, a city that never actually held a stadium). He devoted four pages to the arena's description, and explained how, like a scoreboard for everyone to see, the officials marked the progression symbolically,



by removing large wooden balls and dolphins from each end of the course after each turn of the race. Sometimes Wallace spoke directly to the reader: "Let the reader try to fancy it; let him first look down on the arena, and see it glistening in its frame of dull-gray granite walls; let him then, in this perfect field, see the chariots, light of

wheel, very graceful, and ornate. . . . let the reader see the accompanying shadows fly; and, with such distinctness as the picture comes, he may share the satisfaction and deeper pleasure of those to whom it was a thrilling fact, not a feeble fancy."

The chaos erupting in Jerusalem during the last three days of Jesus' life is palpable in the novel. Ben-Hur frantically catches bits of information and gossip, and not knowing how it will end or what to make of it. He sees his army of Galileans disillusioned and dispersed, while his fiancée turns on him, denouncing his lack of ambition and abandoning him for his enemy. He wrestles with his heart over a man who can cure lepers but won't protect himself. As Ben-Hur guided readers through the scenes of the Passion, so did he lead the way for Lew Wallace to believe in Jesus Christ. "I have seen the Nazarene," Wallace told an audience in San Francisco. "I saw him perform works which no mere man could perform. I have heard him speak. I was at the crucifixion. With Ben-Hur I watched and studied him for years, and at last I, too, took the word that Balthasar gave him—'God.'"



There were so many rumors about Wallace's faith—that he was an atheist or that he had gone to the Holy Land to disprove the existence of Christ—he felt it necessary to introduce his autobiography by dispelling them. "In the very beginning, before distractions overtake me, I wish to say that I believe absolutely in the Christian conception of God. As far as it goes, this confession is broad and unqualified, and it ought and would be sufficient were it not that books of mine—*Ben-Hur* and *The Prince of India*—have led many persons to speculate concerning my creed. . . . I am not a member of any church or denomination, nor have I ever been. Not that churches are objectionable to me, but simply because my freedom is enjoyable, and I do not think myself good enough to be a communicant."

Despite Wallace's irreverence toward organized religion, *Ben-Hur* maintains a respect for the underlying principles of Judaism and Christianity. In the novel it is clear that hate had nothing to do with Ben-Hur's survival, contrary to Arrius' assertion. Instead, Wallace intended to show God's benevolence through the compassion of

strangers—one of the strangers being Christ, who gives Ben-Hur water and hope on his march to become a Roman galley slave. Wallace prided himself on scrupulously following the Bible in depicting the words and acts of Christ, except for this one scene. “The Christian world would not tolerate a novel with Jesus Christ its hero, and I knew it,” explained Wallace. “He should not be present as an actor in any scene of my creation. The giving a cup of water to Ben-Hur at the well near Nazareth is the only violation of this rule. . . . I would be religiously careful that every word He uttered should be a literal quotation from one of His sainted biographers.” Since that left a considerable gap of knowledge of about twenty years of Jesus’ life, Wallace centered the plot on a fictional contemporary’s struggles and had Jesus play a cameo role.

Wallace wrote and wrote and wrote, one day from 10 a.m. to 10 p.m., but more often catching moments between his professional commitments—on the train or after work in Crawfordsville under an enormous beech tree. When he was appointed governor of New Mexico—a place detested by his wife who borrowed General Sherman’s quip, “We should have another war with Old Mexico to make her take back New Mexico”—Wallace had to postpone his writing until late at night after fulfilling his executive obligations. “I am trying to do four things: First, manage a legislature of most jealous elements; second, take care of an Indian War; third, finish a book; fourth, sell some mines,” he complained to his wife. Following the Lincoln County War, Wallace granted amnesty to the outlaw Billy the Kid in return for his testimony in court. The deal turned sour when the district attorney refused to set Billy free. He escaped from jail and swore he would “ride into the plaza at Sante Fé, hitch my horse in front of the palace, and put a bullet through Lew Wallace.” Though gangs would shoot out the candles in the ballroom where he wrote, Wallace continued. Finally, he hand-delivered the finished manuscript to Harper and Brothers in New York; it was written in purple ink and praised by Joseph Harper as “the most beautiful manuscript that has ever come into this house. A bold experiment to make Christ a hero that has been often tried and always failed.”

The book was not an immediate success, but within two years it had gained momentum. The same morning President Garfield finished reading it, he wrote a thank-you note to Wallace, and within the month offered him the ambassadorship to Turkey. Ulysses S. Grant confessed he was so absorbed with the story, he read it for thirty hours straight. Fans from around the world wrote to Wallace, recounting their own conversions with Ben Hur—this one became a missionary, that one claimed the book saved his life. Wallace became so closely linked with Ben-Hur that he no longer went by General, but was referred to as Lew Wallace, author of Ben-Hur. In newspaper articles and at speaking engagements, he was sometimes just called Ben-Hur.

The most vivid scenes in the book are also the spectacular ones from the movie—the Roman fleet’s battle at sea, the chariot race between Ben-Hur and his enemy Messala, and the crucifixion. But Wallace’s favorite scene wasn’t one of thrilling action, or even one where Christ appeared. It is a quiet scene where Ben-Hur tells his friends about the miracles he’s seen Christ perform—from turning water into wine to raising a man from the dead—and asks them what they make of it. Balthasar, one of the original three wise men, replies, “God only is so great.”

“When I had finished that,” Wallace confessed, “I said to myself with Balthasar, ‘God only is so great.’ I had become a believer.”



Writer, Amy Lifson is assistant editor for HUMANITIES magazine

DON'T MISS OUT ON THE NEXT ISSUE

We've heard from many of you after we've dropped you from our mailing list.

We need to hear from more of you if you haven't contacted us within the last two years.

If you do not contact us, we may delete your name from our mailing list out of financial necessity.

Ex-Muslim Defends Franklin Graham's Islam Remarks

The granddaughter of a mullah weighed in on the Franklin Graham controversy this week, contending that there is a difference between criticizing Islam and Muslims.



Graham and others like him who criticize Islam are not saying they hate Muslims, said Sabatina James, a well-known Pakistani convert to Christianity who lives in Europe, in an interview with The Christian Post on Wednesday.

[“Make the difference between sin and sinner,”](#) said James, [“between Islam and Muslims. Don’t say that every Muslim is a terrorist and every Muslim is bad because that is just not true. But there are definitely things that need to be changed in Islam or else you can’t live in a democracy.”](#)

James, who is living under police protection and constantly on the move because of death threats against her, said Islamic rights do not fit in a country like the United States.

[“Nobody is allowed to beat up his wife just because she’s not obedient but that is written in the Quran,”](#) she said. [“You know you have to think about it.”](#)

[“Is there a different Quran? No they are teaching the same Quran where it is written ‘beat your wife if she is not obedient.’ They are teaching the same Quran where it is written ‘the Christians and Jewish people are evil.’ It is written in the Surah Al-Maidah. It is written there ‘don’t take Jewish and Christian people as your friend.’ That is what you are taught in the Quran schools.”](#)

James’ paternal grandfather was a mullah in Pakistan and she was brought up to read the Quran in Arabic every day and pray five times a day. She pointed to the fourth Surah (chapter), verse 34 in the Quran that said if your wife is not obedient then you are allowed to beat her.

The former devout Muslim, who even prayed as a child for the courage to die for Allah one day, said if someone like Franklin Graham reads or hears these passages she “can’t imagine him not getting upset by that.”

[“We are living in a democracy and everybody can say his opinion,”](#) James stated.

Franklin Graham was disinvited by the army last week from an upcoming Pentagon prayer event over past criticisms he made about Islam. The army said the comments were inappropriate and went against the army’s message of tolerance.

Also, on Monday, the Council on American-Islamic Relations, a group widely accused of having ties to terrorists, urged congressional sponsors of the National Day of Prayer event on Capitol Hill to rescind their invitation to Graham as a featured speaker at the May 6 gathering. CAIR denounced Graham as an “anti-Islam preacher” who sends a message of “religious intolerance.”

[“Franklin Graham has the right to be an Islamophobe, but he does not have the right to a taxpayer-funded public platform,”](#) said Corey Saylor, CAIR national legislative director, in a statement.

After the September 11, 2001, terrorist attacks, Graham called Islam a “very evil and wicked religion.” Then in an interview with CNN’s Campbell Brown in December 2009 he said: “True Islam cannot be practiced in this country. You can’t beat your wife. You cannot murder your children if

you think they’ve committed adultery or something like that, which they do practice in these other countries.”

Graham has not retracted his earlier remarks but said he has Muslim friends and loves the people of Islam. The humanitarian group he heads, Samaritan’s Purse, works in several predominantly Muslim countries.

[“It’s \(Muslim world\) a part of the world I love very much,”](#) Graham said, according to CNN. [“And I understand it. But I certainly disagree with their teaching.”](#)

Rep. Robert Aderholt (R-Ala.), who has sponsored the Congressional National Day of Prayer event at the Capitol for the past four years, defended Graham’s attendance at next week’s prayer event.



[“Franklin Graham and his father have been spiritual leaders in our nation for many years. They are great men of faith and Franklin is an appropriate speaker for a National Day of Prayer observance in Washington,”](#) said Aderholt, in a statement Wednesday. [“President Obama, Franklin & Billy Graham prayed for each other on Sunday in North Carolina and I’m honored that Franklin will come to Congress to speak and pray for the legislative branch of government on May 6th.”](#)

Michelle A. Vu
Christian Post Reporter

Minister David Wilkerson, lover of Israel, dies in car accident

Israel lost a dear Christian friend and supporter on Wednesday when David Wilkerson, founding pastor of 8,000 member Times Square Church in New York City, was killed in a tragic car accident near Dallas, Texas.

Wilkerson is perhaps best known abroad for his 1963 book "The Cross and the Switchblade," which chronicled his earlier years ministering to drug addicts and gang members in New York. The book was eventually made into a hit movie starring Pat Boone, another staunch Christian supporter of Israel.

In 2003, Israel Today editor Aviel Schneider had the privilege of interviewing Wilkerson during a visit to the UK. That interview is reproduced below.

Israel today: As an American Christian, how did you feel about the war in Iraq?

Wilkerson: I preached about Saddam Hussein's fall and warned our President that everything revolves around Israel. Oil is not the main concern. Saddam planned to destroy Israel, with the help of other Arab nations. Saddam Hussein is a stubborn person, and I'm thankful that God gave our President this strong conviction to save Israel from him.

Israel today: Do you really believe that President Bush will choose to be biblically driven instead of politically correct concerning Israel?

Wilkerson: That's why I call on American Christians to pray for our President daily and also to pray against the anti-Semitism that still exists in the Church. God warned me when I first established Times Square Church that we must always remain faithful to Israel. And I always have.

Israel today: You are here in Europe, where many Christians have no understanding of the US-led war in Iraq.

Wilkerson: Many Christians in Europe simply don't understand God's Word. Saddam's rockets were only aimed at Israel, not at neighboring Arab states. Beyond that, rising anti-Semitism in the churches can be felt here, particularly in Great Britain.



Israel today: Would you describe Islam as a peaceful religion, as your President did?

Wilkerson: I read the Koran and I am sure that this book is false teaching. Islam is a religion of destruction. I find it so strange that Gospel preachers don't understand that God didn't break His covenant with Israel. God gave the Land to Israel, and every nation that wants to destroy Israel will be punished.

Israel today: You have great courage to take such a strong pro-Israel stand.

Wilkerson: I'm often criticized in the Christian world for this. But I feel God's rich blessing for it, which is much more valuable to me.

Israel today: After the war in Iraq, Israel is once again at the top of the world's agenda. Do you think the 'roadmap' has a chance to bring peace between Israelis and Palestinians?

Wilkerson: No! How can Bush, who knows the Bible, have no fear of God and pressure Israel into territorial compromise for the sake of the roadmap? God will punish him for it. The dollar will fall, Bush will sink into depression and he could very well lose the next election. I pray daily that the President's believing advisors will influence him more than his political advisors.

Israel today: In other words, you're saying there's no human solution to the conflict between Israel and the Arabs?

Wilkerson: God has promised to protect His people. He's made a covenant and given them the Promised Land. He set the nation's borders and He will safeguard them. I don't see a realistic hope for peace because I can't imagine that Israel will relinquish the Jewish settlements, as the Arabs are demanding. The Arabs also say there won't be peace unless East Jerusalem becomes the capital of a Palestinian state. But that's strictly against God's will. My friend, if the world forces Jerusalem to be divided, it will come to chaos.

Israel today: We in Israel can thank God that He is our secret weapon.

Wilkerson: Please publish my warning to the nations that take a stand against God's people and His city Jerusalem. God said this and He will fulfill it. Shalom and God's blessings.

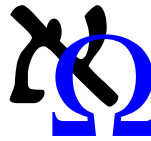
Ed.note- He was one of the Great spiritual voices of the 20th century. Well done brother David! A man of vast, life-altering influence for decades for thousands of people has died but many who talk about influence today in the *Time 100 list* & social media don't know him -Rev. David Wilkerson.
USA TODAY

GNFI Fellowship Hours

M-F 10:00 - 4:00

Weather and/or schedule permitting

952-926-7369



Good News for Israel

PO Box 26067
St. Louis Park, Minnesota 55426
952-926-7369
www.gnfi.org

Presorted
First-Class Mail
U S Postage
PAID
Twin Cities MN
Permit #1146

Many Americans expect Jesus' return by 2050

Poll finds 41% of Americans expect Jesus' Second Coming in next 40 years; most fear nuclear terrorism.

Associated Press

A new survey finds that Americans are divided over whether they believe Jesus Christ will return by the year 2050.

Among respondents to the survey by the Pew Research Center for the People and the Press and Smithsonian Magazine, 41% said they expect Jesus' Second Coming in the next 40 years, while 46 percent said it probably or definitely won't happen.

The poll suggests that 58 percent of white evangelicals believe Jesus will return by 2050 compared to only 32 percent of Catholics, and respondents with no college education were three times as likely as those with college degrees to expect Christ's Second Coming in the next 40 years.

A majority of all respondents, meanwhile, say they expect there to be nuclear terrorism against the US or another world war by 2050.

Sixty-eight percent of respondents under the age of 30 predict a world war by 2050, 72% believe that there will be an energy crisis worldwide by 2050 and 31% expect an asteroid will strike the planet.

According to the poll, 53% expect a terrorist attack against the United States using a nuclear weapon.

The poll also shows a sharp dip in overall optimism from 1999, when 81% expected a good life for themselves and their families.

Director Chris Heeb
BOARD OF DIRECTORS

Bob Schoenbaum - Chairman
Tim Weiss - Treasurer
Thom Berkowitz
Don Bullene
Pastor Tom Gilman
Rich Pogin

Advisors

Radio/Video Production Larry Kutzler
CitySites Media 612-860-0258

Greek & Hebrew Chuck Gustafson
Messianic Rabbi Ed Rothman
General Paul Carlyon

Smart-Phone Friendly



Scan - Now!



October 13-15th 2011

Online Registration is Recommended



Marty Goetz, Don Finto,
Keith Johnson, and Lois Tverberg

Reconnecting the Branches to the Roots

*Want to Sponsor our Newsletter,
like Minikahda Mini Storage?*

**6 Metro
Locations**

**MINIKAHDA MINI
STORAGE**



**Secure Convenient
Quality Storage
Various Sizes
Competitive Rates
Month to Month Rentals**

**Multiple Payment Options
Residential and Commercial
Digitally Recorded Surveillance**

Call 952-929-0929



Online @ www.minikahda.com