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Award-winning journalist Caroline Glick examines a surprising Muslim-Nazi connection. — Page 14

How serious is the anti-Semitism sweeping through Europe? Very. — Page 26

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ABOUT THE ISSUE
With the resurgence of anti-Semitism and its accompanying distortions and lies, we decided to take an in-depth look at the history and facts surrounding this terrible evil and its dangers. Our cover photo of Jewish gravestones in London, England, that were desecrated last summer, tells why we should awaken to the peril lying in wait for us. Our outstanding articles paint a vivid portrait of how anti-Semitism has been satanically nurtured and preserved and is now being linked to the Arab-Israeli conflict. Couple this with the fact that revisionists are rewriting history for the biblically illiterate and you’ll get the picture. If you want to know what’s happening in the world, this issue will tell you (Graeme Robertson/Getty Images).

Elwood McQuaid
Editor-in-Chief

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When swastikas were spray painted on our Friends of Israel signs last summer, this hateful action was not a random occurrence. When anti-Semitic slogans and vulgar images were plastered on the Jewish Community Center building and on a synagogue in a nearby community in the dead of night months earlier, these threats were not merely isolated incidents.

Hostility toward the Jewish people is part of a pattern of anti-Semitism that represents the oldest, most continuous form of hatred known to mankind. Biblical history; ancient history; and, sadly, even church history are replete with accounts of hatred for God’s ancient people.

And the hate keeps rearing its ugly head. Today global anti-Semitism is rampant. In the Muslim world, clerics issue religious edicts known as fatwas that target Jews for violence, even death; the media spews forth daily doses of hatred; and children are raised on a steady diet of vehemently anti-Jewish propaganda.

In Europe violent attacks on Jewish cemeteries, synagogues, schools, and community centers have become all too commonplace. France is a worst-case scenario, as the fires of anti-Semitism are driving many within the Jewish community to consider following others who have already emigrated.

In the United States and Canada, a host of liberal college and university campuses—previously deemed friendly to Jewish students—have become hotbeds of anti-Israel, anti-Jewish outbursts. And at the United Nations, member states regularly rail against Israel. They spend huge amounts of time scrutinizing every action of this tiny country for new and creative pretexts to condemn the Jewish state. Law Professor Anne Bayefsky got it right in a speech she delivered at the UN on June 21, 2004. She declared, “The UN has become the leading global purveyor of anti-Semitism, intolerance, and inequality against the Jewish people and its State.”

How shall we, as Christians, respond to this world of anti-Semitism, a world that our Jewish friends and neighbors know and experience firsthand?

We must understand that anti-Semitism is anti-God. Psalm 83:2-4 makes it abundantly clear: Those who plot against God’s chosen ones and seek to cut Israel off from being a nation are enemies of God Himself. Further, Zechariah 2:8 emphasizes God’s sensitivity on behalf of His people: “For he who touches you [Israel] touches the apple of His eye.”

As Christians, we must fight anti-Semitism wherever we find it—in our communities, in our churches, and in the political arena.

We can respond to incidents in our communities by writing letters and making phone calls expressing our concern and support for the Jewish people and the leaders of Jewish organizations that have been subjected to the horrors of anti-Semitism. When a Jewish family moved into a neighborhood not far from FOI and their property was defaced in an act of anti-Semitism, Christians visited them to express their concern and love. When Jewish students at Rutgers University in New Jersey were subjected to anti-Semitic scrawlings in their dormitories and Hillel House Jewish Student Center, Christians joined the on-campus rally organized by the Jewish community. Jewish participants were profoundly grateful for this support from Christian friends.

Christian leaders in churches and other organizations must speak out publicly. And as churches and denominations themselves become agents of anti-Semitism, such as when several Protestant denominations issued outrageous calls for economic boycotts of Israel, we must counter their voices with ours.

Shortly after the Arab Voice newspaper in Patterson, New Jersey, began serializing the infamous anti-Semitic forgery known as The Protocols of the Elders of Zion, The Friends of Israel participated with Jewish leaders in a press conference called to condemn this vicious and evil publication.

When anti-Semitism rears its ugly head in politics, we must express ourselves by contacting our elected representatives.

By responding to acts of anti-Semitism, we share in God’s love for the Jewish people, a love He expressed in Jeremiah 31:3: “Yes, I have loved you with an everlasting love; therefore with lovingkindness I have drawn you.”

Let’s demonstrate God’s love by making our homes friendly places for our Jewish friends and neighbors, by encouraging our churches to be sensitive to the needs of Jewish people, and by shaping our communities into warmly accepting environments for those who are objects of hatred.

William E. Sutter is the executive director of The Friends of Israel.
The smashing defeat of the Egyptian army no doubt convinced Egypt’s President Anwar Sadat that further attempts to wipe Israel off the face of the Middle East were futile and led to the stunning sight of Sadat standing at the podium in Israel’s Knesset in Jerusalem in November 1977, declaring his desire to end the bloodshed and seek peace. Although it would eventually cost him his life, Sadat’s courage and understanding that waging war with Israel was a pointless enterprise began the process for peace. Ariel Sharon played a significant role in Sadat’s decision.

Although he has been portrayed as a hard-bitten, uncompromising child of the right, his biography and personal relationships tell quite another story. In many respects, he embodied the “new Jew” on which the state of Israel was founded. He was born in what is now Israel; therefore, he qualified as a Sabra: hard and prickly on the outside but soft on the inside, like the fruit of the Sabra cactus that symbolizes Israel’s national identity.

Our personal encounters with Mr. Sharon always fell on the side of affability. He had an acute awareness of the friendship of evangelical Christians and their vital importance to the Zionist mission to secure the unalterable rights of the Jewish people to a national homeland in the Middle East. When a group of Christian leaders met with him in Washington last fall, he was personable, humorous, and every bit a leader and friend who was approachable and eager to hear our opinions. Unlike many politicians who put in an appearance with an obvious eye toward a quick getaway, the prime minister never seemed hurried or impatient.

More than a few Zionist Christian friends were uncomfortable with the Sharon disengagement plan that, it was feared, would sacrifice too much of Israel’s God-given land without procuring peace. Now those hard decisions will be left to others.

But whatever one may think about Ariel Sharon’s politics, this great man will always hold an irretrievable place in Israel’s history, one not likely to be held by anyone else.

When Israel’s prime minister, Ariel Sharon, was stricken with a devastating, career-ending stroke in January, an era came to an end. Sharon was the last of the giants who have fallen to the ravages of time and the stress of living perpetually on the edge of personal and national survival. Although some will disagree, Sharon was an inspirational national hero who was willing to risk it all for what he perceived to be the good of his beloved homeland.

Born in 1928, Sharon grew up in the maelstrom of war and terrorism. At 14 he joined David Ben Gurion’s Haganah force and served with distinction in the 1948 War of Independence. He later became the architect of Israel’s settlement policies, urging Israelis to possess as much of the land as possible before international pressure and intervention drew the map of the new Middle East.

Among the great milestones in his illustrious military career was his contribution to Israel’s overwhelming victory during the 1973 Yom Kippur War. Staring at Israel’s possible demise after Syria and Egypt launched a devastating surprise attack, Ariel Sharon led the counterattack in the Sinai, which ended the Egyptian dream of destroying Israel. Sharon’s forces encircled the Egyptian third army, crossed the Suez Canal, and were outside Cairo when the world demanded a ceasefire.
The Day Rose-Colored Glasses Turned Green

On January 25 things looked pretty good for wishful thinkers who perpetually see the world through rose-colored glasses. The Palestinian election polls were showing a 10-point spread between Palestinian President Mahmoud Abbas’s Fatah and the terrorist organization Hamas—now referred to as a “resistance movement.” By day’s end, however, those rose-colored glasses had turned to Hamas green; and the Middle East and the world had a very different look.

What went wrong? Political analysts are still chewing on that one and trying, with some measure of desperation, to figure out what to do about it. Hamas’s landslide victory gave it 76 of the 132 seats in the Palestinian Authority Parliament. Some now question whether free elections will ever be the means to create stable governments in the Arab world. “Can democracy work?” they ask. The answer is yes, and what went wrong is a textbook case of what not to do.

Abbas, you remember, was a fellow soldier with Yasser Arafat for decades and shared Arafat’s views of a Jewless “Palestine.” Both men promised to confiscate illegal weapons but never did. With some 65,000 paramilitary forces, as opposed to a Hamas armed force estimated at 5,000, Abbas could have settled the issue quickly by confiscating Hamas’s weapons and forging a tolerable future for the Palestinians. He did not, and he stood aside as terrorists continued to slaughter innocent Jewish people. Add to this obvious blunder the fact that Abbas followed Arafat’s pattern and allowed the deprivation of the Palestinian people to fester through government corruption, while Hamas supplied bread and social services and sowed hatred for Fatah, Israel, and the West.

Ultimately, the blame cannot be ascribed to democratization, but rather to the Palestinian leadership that created the environment that allowed Hamas to leap into the picture.

But the election results still do not seem an insurmountable barrier to the rose-colored-glasses crowd. It touted the disaster as an opportunity to bring Hamas into the civilized world, fully believing the “military wing” can be merged with the “political wing” of the “party” and make peace a reality. Failing that, perhaps it might think merging Hamas “fighters” into Palestinian peacekeeping units might be a constructive way to promote unity.

The problem is that there is not a whit of difference in the goals of the so-called political and military wings of Hamas. On December 15, 2005, Khaled Meshaal, Hamas’s “political” chief, told his Iranian allies Hamas will step up attacks on Israel if the Israelis attack Iran’s nuclear facilities. Furthermore, this “political” chief said, “We are part of a united front against the enemies of Islam.”

What the West has not fully comprehended is why these people terrorize the region and what their basic commitment is all about. Unlike so-called Arab liberation movements that are basically secular, Hamas is obsessively Islamic. Its fundamental policies turn on a fanatically religious fulcrum based on its interpretation of the Qur’an, which it maintains is irrevocable. Therefore, it is impossible to negotiate any political agreement predicated on meaningful concessions that compromise its worldview or recognize Israel’s right to exist on land Muslims claim for Allah. Unfortunately, it has become patently obvious over the years that, on this issue, the West simply doesn’t get it.

The Hamas charter, which members declare they will never alter or relinquish, makes this fact clear: The so-called peaceful solutions, and the international conferences to resolve the Palestinian problem, are all contrary to the beliefs of the Islamic Resistance Movement. For renouncing any part of Palestine means renouncing part of the religion; the nationalism of the Islamic Resistance Movement is part of its faith, the movement educates its members to adhere to its principles and to raise the banner of Allah over their homeland [Israel] as they fight their Jihad: “Allah is the all-powerful, but most people are not aware.”

Radical Islam’s goal is global conquest. Is it ignorance or wishful thinking to believe these people think as we do and are, in the end, reasonable folks?

The vote that very possibly laid the groundwork for another militant, repressive Islamic state has been lauded by some as the will of the vast majority of Palestinians.

Yet a Christian pharmacist in Ramallah had this to say: “We’re all afraid. We’re worried about the future, that we will become a second Iran.”

The formula for the democratization of the Middle East is a simple one. The example is the Iraq and Afghanistan enterprise: Crush the perpetrators of genocide and oppression, eliminate vestiges of the regime, and then create the environment for democracy to develop. This is what happened in World War II when the Allies’ doctrine toward Germany and Japan insisted on “unconditional surrender” and turned those totalitarian countries toward democracy.

Had Hamas and its terrorist bedfellows been thoroughly defeated and dispersed, Palestinians like the Christian in Ramallah would have had a chance at a decent life. Now that’s very much in doubt.
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The Lord always has His remnant. In the evil days of King Abah, He had Elijah and 7,000 people “whose knees have not bowed to Baal” (1 Ki. 19:18). And in the evil days of Adolf Hitler, He had, among others, Dietrich Bonhoeffer.

Bonhoeffer was like a voice crying in the wilderness that was Nazi Germany. The German-born theologian and pastor studied at the University of Berlin in Tübingen and at Union Theological Seminary in New York. He received his doctorate with honors and then returned to Germany and began lecturing on theology and teaching at the University of Berlin.

Bonhoeffer opposed Hitler from the outset. In January 1933, when Hitler was appointed chancellor, Bonhoeffer sounded a clarion call of the impending evil to all who would listen. He openly rejected the State Church, which incorporated the “Aryan Paragraph” in its official confession. This statement barred from the pastorate all men who were Jewish believers in Christ, who came from Jewish descent, or who married Jewish women.

Bonhoeffer was instrumental in creating what became known as the Confessing Church, which defiantly rejected the pro-Hitler, state-run church. Although Bonhoeffer’s theology may have differed in some points with that of The Friends of Israel, he nevertheless demonstrated great courage and love for the Lord by standing against the sweeping tide of fascism and anti-Jewish sentiment.

Bonhoeffer fled Germany in 1933 and pastored in London for almost two years. But a vacuum developed within the Confessing Church in Germany, and new pastors needed training. With the state in control of all the universities, Bonhoeffer started to teach at a covert training institution and underground biblical seminary near Berlin. He found ways to train young pastors even after his seminary was shut down by the Gestapo. He was also a very strong advocate for the struggling Jewish people and helped a group of them escape to Switzerland.

His family, in fact, had a history of being courageously pro-Jewish. His Grandmother Bonhoeffer defied the Nazi storm troopers’ blockade of Jewish shops and walked defiantly through their barriers—at the age of 91.

His part in helping Jewish people flee to Switzerland and his extremely vocal, public stand against Hitler and the Nazi regime—coupled with his working association with the Abwehr, the military intelligence agency that tried to assassinate Hitler in 1944—led to Bonhoeffer’s arrest as an enemy of the state in April 1943. Also arrested were his brother Klaus and his brother-in-law, Hans Dohanyi. They were accused of scheming and plotting against the state and its leader. Bonhoeffer was first imprisoned at the concentration camp in Buchenwald. Finally he was shipped to Flossenburg, where he was executed in April 1945 at the age of 39, three weeks before the Americans liberated the extermination camp.

Wrote author Victor Shepherd: “Today the tree from which he was hanged bears a plaque with only ten words inscribed on it: Dietrich Bonhoeffer, a witness to Jesus Christ among his brethren.”

Bonhoeffer was a prolific author. Many of his works were published after his death. In The Cost of Discipleship, Bonhoeffer provided authoritative, practical, biblical insights into his heart for the Lord and how servants of the Lord should live. He strongly believed, “Christianity without discipleship is always Christianity without Christ. It remains an abstract idea, a myth which has a place for the Fatherhood of God, but omits Christ as the living Son. . . . There is trust in God, but no following of Christ.”

When it came to the subject of bearing our cross and following our Lord, He had this insight:

To deny oneself is to be aware only of Christ and no more of self, to see only him who goes before and no more the road which is too hard for us . . . All that self denial can say is: “He leads the way, keep close to Him . . . and take up his cross.” . . . Only when we have become completely oblivious of self are we ready to bear the cross for his sake. If in the end we know only him, if we have ceased to notice the pain of our own cross, we are indeed looking only unto him.

To endure the cross is not a tragedy; it is the suffering which is the fruit of an exclusive allegiance to Jesus Christ. When it comes, it is not an accident, but a necessity.

In view of what is happening in today’s world, these words from Berit Kjos should strike an ominous chord:

God calls us to have fellowship with each other. But in a fallen world, His people are often separated from those who share their faith. Many today are standing alone in the midst of nominal “Christians” who neither know God nor desire to follow Him. Bonhoeffer was surrounded by lukewarm pastors and cultural “Christians” who supported Hitler. To most people in the established German Lutheran church, security and wealth had become more important than Biblical truth and faithfulness to God.

Today, some 60 years after Dietrich Bonhoeffer’s death, people love money, power, prestige, position, and any number of other worldly baubles better than they love God. Scripture warns us, “Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him” (1 Jn. 2:15).

Back then the main churches supported Hitler; today they sympathize with Islam. Few have learned from the past. Tragic-ally, the Confessing Church that Bonhoeffer gave his life to protect from the evils of Hitler has evolved into a movement within the Presbyterian Church (USA) that today supports the Palestinians and promotes divestiture from companies doing business with the State of Israel.

Yet the Lord still has His remnant. He will always leave a voice that proclaims the truth. The message is the same. The problem is the world is still not listening.

ENDNOTES


3 "Who is Dietrich Bonhoeffer?" International Dietrich Bonhoeffer Society www.bonhoeffer.org/who.is/.

4 Shepherd.

5 Ibid.


7 Ibid., 37.

8 Ibid., 38.

9 Berit Kjos, note on “Excepts From The Cost of Discipleship by Dietrich Bonhoeffer” www.crossroad.to/Persecution/Bonhoeffer.html.

by Thomas C. Simcox, Northeastern States director for The Friends of Israel
Islamic Imperialism in the Real World

When the majority of the secular news media laughs at the idea of Islamic imperialism, it closes its eyes to the bully that is moving in next door. Unfortunately, too many people today have a wrong view of what is happening in the world. The evidence is in, and it should prompt any thinking person to say, “Wait a minute. This is a problem.”

U.S. Vice President Dick Cheney has warned that Islamists speak of a “seventh-century caliphate” to be “governed by Sharia law, the most rigid interpretation of the Koran.” Defense Secretary Donald Rumsfeld elaborated: “Iraq would serve as the base of a new Islamic caliphate to extend throughout the Middle East, and which would threaten legitimate governments in Europe, Africa, and Asia.”

Unfortunately, The New York Times quickly branded these views as balderdash. In an article titled “21st-Century Warnings of a Threat Rooted in the 7th,” Elisabeth Bumiller opined, “A number of scholars and former government officials take strong issue with the administration’s warning about a new caliphate. . . . They say that although Al Qaeda’s statements do indeed describe a caliphate as a goal, the administration is exaggerating the magnitude of the threat as it seeks to gain support for its policies in Iraq.”

Oh really? Perhaps Ms. Bumiller should examine the evidence and the words of Jordanian-born head of al-Qaida in Iraq, Abu Musab al-Zarqawi: “We will either achieve victory over the human race or we will pass to the eternal life.” Americans, he said, are “the most cowardly of God’s creatures.”

In an October 2005 speech to the National Endowment for Democracy, President George W. Bush accurately described today’s most aggressive, carnivorous clan: Islamic imperialists. They have, he said, a “murderous ideology” and pose the “great challenge of our new century.” They intend to end Western influence in the Muslim world, overthrow all moderate Muslim governments, and establish a “radical Islamic empire that spans from Spain to Indonesia.”
They aspire to “develop weapons of mass destruction, to destroy Israel, to intimidate Europe, to assault the American people, and to blackmail our government into isolation.”

They want to “enslave whole nations and intimidate the world.”

Realistic journalist Daniel Pipes believes the president was still too restrictive in describing the dimensions of the Islamic vision:

His limiting the “radical Islamic empire” (or caliphate) to just the Spain-to-Indonesia region is inadequate, for Islamists have a global vision that requires control over non-Muslim countries too—and specifically the United States. . . . Only when Americans realize that the Islamists intend to replace the U.S. Constitution with Shariah will they enter the fourth and final era of this war.

In his book The Islamic Declaration, published in 1970, the late Alija Izetbegovic, ex-president of Bosnia and leader of its Muslim Party of Democratic Action (SDA), argued for the “incompatibility of Islam with non-Islamic systems” and, in so doing, stated the case for all Islamic radicals: “There can be neither peace nor coexistence between the Islamic religion and non-Islamic social and political institutions.”

In his book The Clash of Civilizations and the Remaking of World Order, Samuel P. Huntington elaborated:

When the Islamic movement is strong enough it must take power and create an Islamic republic. In this new state, it is particularly important that education and the media [quoting Izetbegovic] “should be in the hands of people whose Islamic moral and intellectual authority is indisputable.”

A leading Egyptian journalist pointed out in 1994, “There are unmistakable signs of a growing clash between the Judeo-Christian Western ethic and the Islamic revival movement, which is now stretching from the Atlantic in the west to China in the east.” The fundamental problem is a clash of civilizations.

Islamists have made themselves clear: A caliphate—an Islamic global empire—is their vision. And in the words of Daniel Pipes, “It requires monumental denial not to acknowledge it, but we Westerners have risen to the challenge.”

Indeed. And it seems that self-delusion is rapidly becoming a cottage industry in the Western world.

**Tripping Over the Obvious**

For starters, it is impossible to ignore radical Islam’s military, religious, or terrorist campaigns in Iraq, Afghanistan, Israel, Sudan, Algeria, Nigeria, Kenya, Iran, Pakistan, Yemen, Ethiopia, Armenia, Albania, Chechnya, Dagestan, Tajikistan, Uzbekistan, Indonesia, Egypt, Jordan, the Philippines, United States, Great Britain, France, Germany, the Netherlands, Russia, Spain, Argentina, and the list goes on.

But the most telling evidence in this clash of civilizations is found where most Westerners have chosen not to go, that is, the relentless war against Christians in countries where they are most vulnerable. There, where believers have virtually no defenders, Islamists prey on Christians as carnivorous animals prey on their victims. Christians of all persuasions are fleeing Muslim countries. And the “single greatest cause of this emigration is pressure from radical Islam,” wrote Jonathan Adelman and Agota Kuperman:

**Moving Out, Moving In**

In the past 20 years an estimated 2 million Christians have opted to exit the Middle East. And if the trend continues, some experts believe that in the next 50 years, there will be no significant Christian presence in the region.

The area controlled by the Palestinians and slated for Palestinian statehood exemplifies the phenomenon. In 1950 Christians constituted 15 percent of the Arab population. That figure has reportedly fallen to only two percent today.

According to Adelman and Kuperman, “Today three-fourths of all Bethlehem Christians live abroad, and more Jerusalem Christians live in Sydney, Australia, than in the place of their birth. Indeed, Christians now comprise just 2.5 percent of Jerusalem.”

During a live broadcast from a mosque in Gaza, Dr. Ahmad Abu Halabiya, a member of the Palestinian Authority-appointed Fatwa Council and former acting rector of the Islamic University of Gaza, stated:

From here, Allah the almighty has called upon us not to ally with the Jews or the Christians, not to like them, not to become their partners, not to support them, and not to sign agreements with them . . . as Allah said: ‘O you who believe, do not take the Jews and the Christians as allies, for they are allies one of another. Who from among you takes them as allies will indeed be of them’ (Middle East Research Institute 2000).

In street-level terms, Halabiya’s message translates into discrimination and violence against, and even death for, Christian Palestinians. They live in fear. Christian girls are particular targets of public harassment and rape. A 23-year-old Christian Palestinian teacher from Beit Sahour said the discrimination began after Arafat came to power in 1993. “Before, [there were] no things like this. We could go to everyplace we wanted; we could walk in streets,” she said. But now, “I don’t walk alone on the street because of this bad thing.”

Another woman commented, “They spit at us, try to force us to wear head-scarves, and in the [Islamic] fasting month of Ramadan . . . the Palestinian police even arrest us for smoking or eating on the streets . . . The Muslims want to get rid of us, they want us to live like them.”

Land confiscation, extortion from Christian businesses, rape of Christian women, and murder have been reported but largely ignored by Palestinian authorities and the outside world. When
an 18-year-old Palestinian Muslim stabbed to death the 14-year-old nephew of a convert to Christianity as a teacher watched, police were never contacted; and members of the victim’s family were told to come and pick up the body.

And while Christians are being driven out of the Middle East, Muslims by the thousands are moving West and bringing with them their commitment to sharia Muslim law and Islamic exclusivism.

Oriana Fallaci, an outspoken adversary of Islamo-fascism, sounded an alarm in a speech while receiving an award in New York for her unwavering commitment to human rights: “I do not see Islamic terrorism as the main weapon of the war that the sons of Allah have unleashed upon us. It is the bloodiest, but not the most pernicious or catastrophic aspect of this war.” Far more dangerous, she said, is the massive, unrestricted Muslim immigration that has flooded Europe with at least 25 million Islamics, a number expected to double in 10 years and create a Muslim Europe by 2100.

The impact of the Islamic invasion of Europe and its potential consequences have already been experienced through riots and bombings in European Union countries.

Contemplating the problems in the Netherlands after an Islamist there last year viciously stabbed to death filmmaker Theo Van Gogh because a Van Gogh film criticized Islam’s treatment of women, Arnaud de Borchgrave wrote, "Could the Netherlands be a curtain raiser for a wider clash of civilizations in the old Continent? Hundreds of thousands of young Muslims in Europe are potential jihadis, according to European intelligence chiefs speaking not for publication. They have been warning their political masters about the tinderboxes that many Muslim communities have become.

The global scale of the Islamic dream of a caliphate is demonstrated in the ongoing war in places like Indonesia, where militant Islamists are gaining ground at an alarming rate and saturating the earth with the blood of thousands of Christian victims. Wrote Jamie Glazov for FrontPageMagazine.com:

This development is of crisis proportions, since Indonesia plays a crucial role in guaranteeing security in Asia. This year’s second Bali terror attack was only the symbol of Islamism’s skyrocketing war on the country. Indeed, jihadists are intensely concentrating on annihilating any non-Muslim presence in Indonesia.

**Why Then the Silence?**

If, as is so thoroughly documented, such egregious genocide and widespread human rights transgressions are taking place, why the silence? Why is there so little international outrage, especially in Western democracies that should oppose such atrocities and take action to halt the Islamists’ dream of a new caliphate and global empire?

Actually, it’s more of the same old story that undervalues human life in favor of “national interest.” While nuclear and large-scale military aggression occupies the international round table, the jihad-driven murder and mutilation of individuals and destruction of religious (particularly Christian) communities attract little but lip service and promises.

For example, the U.S. Congress has repeatedly passed legislation condemning human rights violations in countries doing business with America. The International Religious Freedom Act passed by the House and Senate and signed into law by President Bill Clinton in October 1998 is specific. Violations of religious freedom include “arbitrary prohibitions on, restrictions of, or punishment for”:

(i) Assembling for peaceful religious activities such as worship, preaching, and prayer, including arbitrary registration requirements; (ii) speaking freely about one’s religious beliefs; (iii) changing one’s religious beliefs and affiliation; (iv) possession and distribution of religious literature, including Bibles; or (v) raising one’s children in the religious teachings and practices of one’s choice.

But there’s a catch. Wrote Justus Reid Weiner:

However, the caveats written into the International Religious Freedom Act allow the President to subordinate actions taken against violating states to the national interest of the United States. . . Combined with the waiver clause, this clause renders the International Religious Freedom Act virtually useless, unable to accomplish its intended goals.

Clinton had opposed a prior bill on the grounds that it would make it impossible for America to put national security and trade concerns ahead of fighting religious persecution.

When Palestinian Christians persecuted by the Palestinian Authority (PA) complained to a State Department official, “the official’s recommendation was for the Christians to keep a low profile or to seek asylum in another country,” reported Weiner.

**The Muslim Moderate Majority**

British Prime Minister Tony Blair recently said, “The best defense of the Muslim community in this country is for the mainstream Muslim community to take on the extremists within their midst.”

Mr. Blair is correct. The problem, however, is locating the Muslim “mainstream.” There are, indeed, rivulets of courageous Muslims who speak out, many under threat of death from the bin Ladens and Zarqawis who, we are repeatedly told, “hijacked a peaceful and loving religion” and are little more than a bloody aberration.

But where is the tangible evidence that there is a “peaceful and loving” Muslim mainstream? Some speculate that there is no such thing—it simply does not exist.

Figures for the Muslim population in the United States vary widely from approximately 3 million to as many as 8 million. Whatever the population, the important factor is the heavy Saudi Arabian influence.

Haviv Rettig reported in The Jerusalem Post that terrorism expert Yehudit... continued on page 39
William M. Conover was born February 16, 1929, in Atlantic City, New Jersey. He grew up in Pemberton, New Jersey, and served his country in both the navy and marine corps. After completing military service, Bill enrolled in Philadelphia Bible Institute, now Philadelphia Biblical University.

For 27 years Bill ministered as senior pastor of Linwood Community Church in Linwood, New Jersey, where he was affectionately called PC for Pastor Conover. Extremely active in the community, he was often summoned by the local police and fire departments to minister in unusual situations, leading many to faith in Jesus. He served on the boards of several prominent Christian organizations, including The Friends of Israel.

In October 1983 the Lord led Bill and his wife, Dorothy (Dot), to leave the ministry they loved in Linwood and join The Friends of Israel as a field evangelist. In October 1991 he assumed the mantel of Eastern States director, a position he held until 1998. Bill and Dot saw this ministry as an opportunity to encourage those who were younger in the work. Often they would open their home to staff members who were tired and needed a vacation. The Conovers would find time to minister to them, as well as others who needed a break or simply wanted to rest in the beauty of Lancaster County, where they lived.

Bill also oversaw the development of FOI’s Church Ministries Department. He was a sought-after speaker and teacher of the Word and was always ready to do whatever he could to serve his Lord.

Bill’s wonderful wife, Dot, graduated to glory in December 1996. Although he missed her dearly, he pressed on. “After 45 years of public ministry,” Bill wrote in February 2000, “I have reached the age of seventy-one years and am retiring as a full-time member of The Friends of Israel team. How blessed I feel as I write this.” He ended this letter as he had all the letters he had penned during his tenure with FOI: “Your servant for Messiah’s glory.” Those words best summarize the life and legacy of our dear, beloved brother Bill. He did all for Messiah’s glory. Even after he had moved into a nursing facility, Bill continued to share the Word whenever the opportunity arose.

Our prayers are with his son, Craig; his daughter-in-law, Debbie; and their twin daughters, who were the apples of Bill’s eye. Bill fought the good fight; he finished his course; he kept the faith. What a blessing for him to be absent from the body and present with his Lord.
Reactiveing to Neville Chamberlain’s Munich Pact with Adolf Hitler in the British Parliament in October 1938, Winston Churchill warned, “You have to consider the character of the Nazi movement and the rule which it implies. There can never be friendship between the British democracy and the Nazi power, that power which spurns Christian ethics, which cheers its onward
that Munich was “the beginning of the reckoning” with an implacable foe was of course proved correct.

In the weeks after the 2005 terrorist attacks in London, England, we repeatedly heard the analogy between those bombings and the Nazi bombing war against Britain. Most of these analogies have to do with the famous British stiff upper lip in the face of terror and carnage. Some of these parallels relate to the determination enunciated by Queen Elizabeth and Prime Minister Tony Blair never to surrender to the forces behind the bombings. Indeed, in most cases, the analogies drawn between the two circumstances have to do with the British response to the attacks and not to the parallel nature of the perpetrators.

In truth though, just as the British stoicism recalls the same from 65 years ago, so too, there is a deep and instructive similarity between the Nazis and the Islamic-fascist forces that attacked then and attack today. The fact of the matter is that, even more important than invoking the famous British “stiff upper lip,” to fight this current war to victory requires understanding and accepting the similarities between the Nazis and the Arab-Islamic terrorist armies.

Munich’s Nazi-Islamic Connection

In July 2005 The Wall Street Journal published an investigative report into the establishment and growth of the Islamic Center in Munich. As Stefan Meining, a German historian who studies the mosque, told the paper, “If you want to understand the structure of political Islam, you have to look at what happened in Munich.”

According to the report, the Munich mosque was founded by Muslim Nazis who had settled in West Germany after the war. These men, who were among more than 1 million citizens of the Soviet republics who joined the Nazis while they were under German occupation, were transferred by their Nazi commander to the Western front in the closing stages of the war to protect them from the advancing Red Army.

The Journal report explains that the first leader of the mosque was a native of Uzbekistan named Nurredin Nakibhidscha Namangani. Namangani served as an imam in the SS and participated in the liquidation of the Warsaw Ghetto and the putting down of the Jewish uprising in 1943.

According to the article, the exiled head of the Egyptian Muslim Brotherhood, Said Ramadan, participated in a 1958 conference organized by Namangani and his fellow Muslim Nazis to raise money to build the mosque.

The article then outlines the subsequent takeover of the mosque by the Muslim Brotherhood in the 1960s and its transformation, with Saudi and Syrian funding, into a nexus for the spread of Islamic-fascist ideology and its call for jihad and world domination.

Nazis Backed Arab Terrorists

Ignored by the report is the fact that there was no particular reason, other than perhaps turf warfare, for the Nazis to have had a problem with the Muslim Brotherhood. As German political scientist Matthias Kuntzel chronicled in his work “Islamic anti-Semitism and its Nazi Roots,” the Muslim Brotherhood, which spawned the Palestine Liberation Organization’s Fatah as well as al-Qaeda, Hamas, and the Egyptian Islamic Jihad, owes much of its ideological success and pseudosophical roots to Nazism.

In the 1930s the mufti of Jerusalem, Amin el-Husseini, rigorously courted the Nazis. When, in 1936, he launched his terror war against the Jewish“settlement” in the British-controlled Palestine Mandate, he repeatedly asked the Nazis for financial backing, which began arriving in 1937.

From 1936 to 1939, Husseini’s terrorist army murdered 415 Jews. In later years, Husseini noted that were it not
for Nazi money, his onslaught would have been defeated in 1937. His movement was imbued with Nazism. His men saluted one another with Nazi salutes, and members of his youth movement sported Hitler Youth uniforms.

Husseini was allied with the new Muslim Brotherhood movement that was founded by Ramadan’s father-in-law, Hassan al-Banna, in the 1920s. The impact of his terror war on the movement was profound. From a 1936 membership roster of 800, the ranks of the Brotherhood had risen to 200,000 official members by 1938, backed by perhaps an equal number of active sympathizers.

As Kuntzel argued, the notion of a violent holy war or jihad against non-Muslims was not a part of any active Islamic doctrine until the 1930s and, as he noted, “its concurrence with the arrival of a newly virulent anti-Semitism is verified in no uncertain terms.” Husseini’s gangs in the Palestine Mandate were joyously praised by the Muslim Brotherhood in Egypt, which held mass demonstrations with slogans like “Jews get out of Egypt and Palestine” and “Down with the Jews!”

For the Nazis, the Jews were seen as the principal force preventing them from achieving their goal of world domination. As Hitler put it, “You will see how little time we shall need in order to upset the ideas and the criteria for the whole world, simply and purely by attacking Judaism.” In his view, once he destroyed the Jews, the rest of the world would lay before him for the taking. “The struggle for world domination will be fought entirely between Germans and Jews. All else is facade and illusion,” he said.

Husseini became an active Nazi agent, fomenting a pro-Nazi coup in Baghdad in 1942 and then fleeing to Germany where he spent the rest of the war training a jihad army of Bosnian Muslims, exhorting the Arab world to rise up against the Allies, participating in the Holocaust, and planning an Auschwitz-like death camp to be built in Nablus after the German victory. He escaped with French assistance to Cairo, Egypt, after the war. There he was embraced as a war hero.

Hitler’s obsession with the Jews as the source of all the evils in the world became so ingrained in both the Arab nationalist and Islamic psyches that it has become second nature. At the 2002 trial in Germany of Mounir el-Moutassadeq, who was accused of collaborating with the September 11 hijackers, witnesses described the worldview of Muhammad Atta, who led the attackers. One witness claimed, “Atta’s [worldview] was based on a National Socialist way of thinking. He was convinced that ‘the Jews’ are determined to achieve world domination. He considered New York City to be the center of world Jewry, which was, in his opinion, Enemy Number One.”

The Same War Still

In light of the wealth of historical documentation of the Nazi roots of Islamic fascism, it is absolutely apparent that the collaboration between Nazis and the Muslim Brotherhood in the building and developing of the Islamic Center in Munich was anything but coincidental or unique.

It is also hardly surprising that Palestinian Authority (PA) chieftain Mahmoud Abbas, whose predecessor, Yasser Arafat, was Husseini’s follower, devoted his doctoral dissertation to a denial of the Holocaust and a justification of Nazism.

The thing of it is, just as with the Nazis, it is impossible to separate the Islamist ideological and military quest for world domination from its genocidal anti-Semitism. As with the Nazis, they are two sides of the same coin. And, just as was the case from the Nazi ascent to power in 1933 through the end of World War II, the British and, to a lesser though increasing degree, the Americans refuse to acknowledge that the war against the Jews and Israel is the same as the war against them.

There are reasons for the attempts to separate the inseparable. The discovery that the London bombers were flowers of British immigrant youth—like the British-Pakistani al-Qaida-Hamas terror cell that committed the suicide bombing at Mike’s Place in Tel-Aviv in April 2003, and Omar Sheikh, the British-Pakistani al-Qaida terrorist who kidnapped and murdered Wall Street Journal reporter Daniel Pearl in a Nazi-style execution in January 2002—shows that the enemy today is largely homegrown.

One of the most difficult challenges for a democratic society is facing up to the presence of an enemy fifth column in its midst. Aside from this, the fact of the matter is that the global economy is fueled by oil, which is controlled by the same forces that stand at the foundations of the current war against the Jews and Western civilization.

Much easier than contending with these realities is to engage in the politics of denial. As the British and French blamed German anti-Semitism and warmongering in the 1930s on their impoverishment and humiliation by the Treaty of Versailles, so too, the British, like their European allies and large swathes of American society, blame Arab and Islamic anti-Semitism and aspirations for global domination on poverty and perceived humiliation at the hands of Western imperialists and by the establishment and continued viability of the State of Israel.

It is the duty of the State of Israel (much ignored by its own leadership today) to point out this inconvenient reality to the rest of the world. And it is the duty and responsibility of all who treasure freedom and the right to live without fear to accept this reality in spite of its inconvenience. Refusing to do so is not simply a matter of cowardice. It is a recipe for suicide.

Caroline Glick is the deputy managing editor of The Jerusalem Post, where this article first appeared in July 2005. It is reprinted with the author’s permission.
When the Nazis systematically exterminated 6 million Jews during World War II, not everyone stood by and watched. The State of Israel’s Holocaust Museum in Jerusalem, Yad Vashem, has recognized the efforts of many heroic rescuers. Under a program called The Righteous Among the Nations, begun in 1963, the Jewish state has honored almost 21,000 non-Jews, some of whom have been professing Christians who did what they did because they believed what the Bible says about God’s love for the Jewish people. A few, like Corrie ten Boom, are well known. Others are not. Here are some of their stories.

**André Trocmé.** When in 1934 André Trocmé was sent to his new pastorate in the sleepy village of Le Chambon-sur-Lignon in southern France, he knew the residents were descendants of the Huguenots, a Protestant Reformed group that had suffered great persecution.

Trocmé wrote, “These people who do not read the papers but the Scriptures, do not stand on the moving soil of opinion but on the rock of the Word of God.”

After the Nazis took over southern France in 1942, Pastor Trocmé urged his congregation and the village as a whole to resist the Germans nonviolently and rescue as many Jewish people as possible. The entire town agreed. For the next three years, around 5,000 Jews, many of them children, were housed, fed, given documents, and smuggled into neutral Switzerland and elsewhere by Pastor Trocmé and the people of Le Chambon.

When new refugees showed up, Pastor Trocmé would announce to his congregation that a certain number, “say 1,000, or 2,000 Jews, some of whom have been professing Christians who did what they did because they believed what the Bible says about God’s love for the Jewish people. A few, like Corrie ten Boom, are well known. Others are not. Here are some of their stories.

**Marc Donadille.** Another French Protestant pastor, Marc Donadille, made many Jewish friends while growing up. “My Protestant ancestors were very strong in the belief that it was inadmissible to persecute people because of their race or religion. They taught me that Jews are the people of the Bible,” he said. Donadille helped rescue Jewish people from refugee camps. He prepared false identification papers for them in his home and hid Jewish people in a network of houses and churches. He estimated hiding 80 people and taking 100 to Le Chambon. The Nazis watched his every move, but he was unafraid: “We knew it was dangerous but we had accepted the risk once and for all, and that was that.”

**Pieter Miedema: Miedema was a Dutch Reformed pastor in Friesland, Holland. “It was our Christian belief that Jews were special,” wrote his wife, Joyce.” Miedema preached from his pulpit that it was an obligation to help Jewish refugees. In 1942 the Miedemas took in a little Jewish boy. Other refugees soon followed. Pastor Miedema helped find homes for them all. He even built an underground bunker near his house in the forest, complete with kitchen.

After the war, Pastor Miedema was transferred to another church because certain members of his congregation were angry with him for his wartime resistance work. Later Miedema refused recognition from Yad Vashem: “It’s what everyone should have done, he thought, so there was nothing special about it.”

**Gabor Sztehlo: Gabor Sztehlo was an evangelical minister in Budapest, Hungary. His work was associated with a Protestant Jewish ministry known as the Good Shepherd Committee. In the last half of 1944, Sztehlo worked feverishly rescuing Hungary’s Jews, most of them children, and giving them refuge in 32 different homes. In the last 20 days before the Russians liberated Budapest, Sztehlo hid with 33 Jewish children in his own cellar. Overall, Sztehlo saved upwards of 2,000 Jewish children.

Many more stories of rescuers could be told. These four serve as godly examples of those who took seriously the injunction of Proverbs 24:11–12:

*Deliver those who are drawn toward death, and hold back those stumbling to the slaughter. If you say, ‘Surely we did not know this,’ does not He who weighs the hearts consider it? He who keeps your soul, does He not know it? And will He not render to each man according to his deeds?*

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**ENDNOTES**


2 Ibid., 65.


5 Ibid.

6 “Pieter and Joyce Miedema: The Drama of a Rescuer,” The Simon Wiesenthal Center <http://motlc.learningcenter.wiesenthal.org/text/x00/xm0019.html>.

7 Ibid.

8 Ibid.

9 “Pieter and Joyce Miedema: The Drama of a Rescuer,” The Simon Wiesenthal Center <http://motlc.learningcenter.wiesenthal.org/text/x00/xm0057.html>.

10 Ibid.

11 Ibid.

12 by Bruce Scott, a representative of The Friends of Israel in New Hope, Minnesota.
The Roots of Nazism

In July 2005 Elliot Stein, 23, of Brooklyn, New York, and his girlfriend received their bill after dining at a restaurant at the New Jersey shore. What Mr. Stein saw shocked him. Scribbled on the bill were the words, "Jew Couple.

When he complained, he was told the notation identified his table for the waitress. The same notation appeared on his credit card statement later that month. As of this writing, the New Jersey Attorney General's Office is investigating.

Four years earlier, Daniel Bernard, France's ambassador to the United Kingdom, attended a dinner party in London where he referred to the State of Israel as "that _ _ _ _ _ _ little country."¹

Are these incidents merely isolated aberrations? If you run a computer search for the word "anti-Semitism," you will see they are not. The world is witnessing an alarming rise in anti-Semitic incidents, including attacks on cemeteries, synagogues, and businesses. According to a recent survey conducted by the Anti-Defamation League, 12 European countries are strongly anti-Semitic.² In August Pope Benedict XVI confirmed these findings when he said, "Today, sadly, we are witnessing the rise of new signs of anti-Semitism."³

The Jewish community worldwide looks with much concern at a climate reminiscent of pre-Holocaust Nazi Germany. Seemingly isolated occurrences then were but a foreshadowing of what was to come: the worst imaginable anti-Semitism—the systematic liquidation of 6 million Jewish people. And the environment that led to that Holocaust is reemerging today.

**Martin Luther's Legacy**

Two indisputable facts permeate the Scriptures: (1) God chose the Jewish people as His own and (2) He
chose to give them a specific land (Israel) in perpetuity.

Unfortunately, a theology arose that repudiated these facts. It goes like this: Because the Jewish people rejected Jesus as their Messiah, they forfeited those promises. Such thinking dates back to Constantine who, in A.D. 321, declared Christianity the official religion of the Roman Empire. Many believed the Jewish people were like Judas, the disciple who betrayed Jesus. Judas was cursed. Thus, they reasoned, the Jews are cursed; and God is finished with them.

This theology claims God chose another people (the church) and another place: Rome. Until the Great Emancipation of the 18th century, the church even encouraged Gentiles to take action against the “Christ-killers.” For years it taught that Jewish people were demonic God-haters and rebels, guilty of killing the Son of God. These Christians influenced kingdoms to implement laws requiring Jewish people to wear distinctive badges on their clothing, live separated from Gentiles in ghettos and, if necessary, to be expelled to preserve order in society.

Church history overflows with examples of clergy who derided the Jewish people. Ignatius, Justin Martyr, John Chrysostom, and Gregory of Nyssa were but a few. They believed the sin of the Jewish leadership that demanded Jesus’ death passed to all Jewish people for all time.

Of all the truly born-again church leaders who held to such a position, none hurt more than the great reformer, German-born Martin Luther. Although he wrote many wonderful treatises for Christians, he was a vicious anti-Semite. In his book On the Jews and Their Lies, he described the Jewish people as “venomous,” “bitter worms,” and “disgusting vermin” and encouraged violence against them:

What shall we Christians do with this rejected and condemned people, the Jews? Set fire to their synagogues or schools and . . . bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. . . . I advise that their houses also be razed and destroyed . . . that all their prayer books and Talmudic writings . . . be taken from them, . . . that their rabbis be forbidden to teach. . . . I advise that safe-conduct on the highways be abolished completely for Jews . . . [and] all cash and treasure of silver and gold be taken from them.6

What caused him to write so despicably? He believed, “Next to the devil thou hast no enemy more cruel, more venomous and violent than a true Jew.”6 Martin Luther’s diatribes against the Jewish people were recycled often as justification for anti-Semitism. They are used even today.

The Obsession With Nationalism

The divide between Jews and Germans widened. Germans were challenged to follow the volk, a concept embodying the essence of Germany. Greater than merely the people, greater than the land or the culture or tradition, the volk was to embody the distinctive soul of the German people, their sense of belonging, and their shared destiny.

The mentality of the volk, combined with the religious position that God’s Chosen People were cursed as Christ-killers, instilled fear in the Jewish people and had them always looking over their shoulders.

Christian Lassen (1800–1876), professor of ancient civilizations at the University of Bonn, argued that Semitic people are inherently “selfish and exclusive.”9 German philosopher Paul Lagarde (1827–1891) described Jews as disease-producing bacteria:

One would need a heart as hard as crocodile hide not to feel sorry for the poor exploited Germans and . . . not to hate the Jews and despise those who—out of humanity!—defend these Jews or who are too cowardly to trample this usurious vermin to death. With trichinae and bacilli one does not negotiate, nor are trichinae and bacilli to be educated; they are exterminated as quickly and thoroughly as possible.10

Two major works also fanned the anti-Jewish flames. Foundations of the 19th Century, by H.S. Chamberlain, was often referred to as “the Bible of the racists.”11 Chamberlain mesmerized the masses with his distorted “proof” of Aryan superiority and said Jewish people “feed upon [Germans] and suck out—at every grade of society—their very life blood.”12

In Foundations he wrote that (1) the Jews were aliens and disrupters of civilization, (2) the Aryans were responsible for all the important contributions to civilization, (3) Jesus was not Jewish but Aryan, and (3) physiognomy was a legitimate science capable of predicting character by physical features.

The work spewed anti-Semitic religious jargon, mostly by quoting Martin Luther. Published in 1895, it went through 28 printings “of more than a
quarter of a million two-volume sets” by 1942, wrote David A. Rausch in his book *A Legacy of Hatred*. Two people extremely familiar with the work were Kaiser Wilhelm II and, later, Adolf Hitler.

The second major work was *The Protocols of the Elders of Zion*. (See page 31.) This sinister villainy claimed there was (and is) a Jewish conspiracy to take over the world. Originally written by Maurice Joly in 1864 to outline Napoleon’s desire for worldwide domination, it was later crafted into the infamous *Protocols* by substituting the word *Jewish* for *French*. It profoundly affected the German people, deceiving many of them into believing a group of Jews was secretly working to take over Germany and the world. In 1927 automotive mogul Henry Ford published excerpts in *The Dearborn (Mich.) Independent* newspaper.

Such thinking gave rise to anti-Semitic politics in Germany. In 1879 German historian Heinrich von Treitschke published a series of anti-Semitic articles, the last being, “The Jews Are Our Misfortune.” His work influenced 250,000 people to sign a petition demanding no Jews be allowed to hold government or teaching posts.

Local politicians began running on this anti-Jewish platform, declaring they would protect Germany from the Jewish people, who, they claimed, were contaminating society. Petitions circulated to restrict Jewish immigration. In 1890 Hermann Ahlwardt won a seat in the Reichstag (parliament) on the platform that Jews were cholera, bacilli, and beasts of prey.

In response, Jewish people tried to demonstrate their loyalty as Germans. Reform (liberal) Judaism had begun in Germany, partly as a way for Jews to remain Jewish but appear more Gentile. Many Jewish people sought to be less distinctive, to blend in, to lead a more assimilated life and yet maintain their identity.

The Bitterness of Defeat

On June 28, 1919, defeated and humiliated after a terribly costly war, Germany was forced to surrender in Versailles, France. The conditions forced on the country through the Treaty of Versailles made Germany compromise the *volk*, which it so willingly embraced. The country was made to admit that it alone had been responsible for what later became known as World War I. Its army was cut to 100,000, and it had to return land and pay reparations. The area of Alsace-Lorraine went back to France; and territories Otto Von Bismarck had conquered went to Belgium, Denmark, and Poland. Reparations were set at 132 billion gold marks, “or about $33 billion, a sum they could not possibly pay.”

One-sixth of the entire German-Jewish population, nearly 100,000 people, had valiantly served their country in the war, 12,000 of them losing their lives. Yet the blame for defeat was placed on the Jews. Accusations circulated that the Jewish soldiers fought not for Germany, but to “dominate the nation.”

As a result of its defeat, the German government became the Weimar Republic. While some Germans embraced this new republic, others were embittered by the humiliation at Versailles. One soldier who survived the war found the taste of defeat particularly bitter; his name was Adolf Hitler.

**Economic Chaos**

As a result of the huge reparations, the German economy floundered. Inflation skyrocketed. In 1919 nine German marks equaled one dollar. By 1923 the equivalent was an astounding 4.2 trillion marks.

President Paul von Hindenburg was able to renegotiate reparations with the Allies and address inflation by issuing a new Reich mark. The country began to thrive. Despite the anti-Semitic atmosphere, the Jewish people also prospered. Then came the stock market crash of 1929. It produced unemployment, which produced discouragement, which produced resentment, which all became aimed at the Jewish people.

In many religious, social, political, and scholastic environments, the Jewish people’s very existence became the excuse for all Germany’s troubles. The Germans believed if they could deal with the Jewish “problem,” all their other troubles would disappear.

The country was poised to welcome a leader with volkish pride who would rid it of these insidious creatures. These “enemies” of the Reich had to be identified, isolated, and disposed of without making Germany feel guilty. In 1933 a man arose determined to do just that. His name was Adolf Hitler.

More than half a century has elapsed since Hitler’s attempt to exterminate world Jewry. Yet in 2001 a high-ranking European official had no qualms calling Israel “that ______ little country.” Today in Europe synagogues are defaced and Jews are again beaten in the streets. Two young people in New Jersey are singled out as a “Jew couple” and the designation placed on an official credit card statement. As anti-Semitism increases, is it not fair to wonder if the world is looking over the horizon for another leader to try again?
God loves children. His heart especially goes out to orphans, and He commands us, “Defend the fatherless” (Isa. 1:17). During the Holocaust, one man in particular did just that.

He was born Henryk Goldszmit in 1878 in Warsaw, Poland. Henryk’s parents were ethnically Jewish but practiced little Judaism. They were also wealthy. However, Henryk’s childhood was anything but pleasant. His father verbally abused him. His mother pampered and stifled him. And when Henryk was 11, his father began to have a series of nervous breakdowns, impoverishing the family. When Henryk was 18, his father died in a mental asylum.

These experiences shaped Henryk’s lifelong cause. He despised the tyranny the powerful often exercise over the weak, the rich over the poor, adults over children; and he made it his mission to reform society and help those in need.

To fulfill his mission, Henryk went into medicine, specializing in pediatrics. While studying at the university, he would charge exorbitant fees to his wealthy patients so he could go into the slums and treat the poor at little cost.

During these days, Henryk also began to write and publish his experiences among the destitute, bringing attention to their plight. He also adopted the more Polish-sounding name of Janusz Korczak, by which he became known throughout Poland as a caring doctor and advocate for children. “I tell you,” he wrote, “I’ve never seen a crueler sight than a drunk beating a child or a kid begging in a tavern, ‘Papa, come home.’”

In 1912 Korczak made the difficult decision to leave his practice at a children’s clinic to become the doctor and director of a new Jewish orphanage in Warsaw that housed 100 children. After World War I, he added a second orphanage to his responsibilities, one for non-Jewish children.

Korczak ran his orphanages according to the “Children’s Republic” he outlined in his famous work, How to Love a Child, in which he stressed the importance of respecting children and allowing them to govern themselves. Although some of his methods may be questionable for use in the home, they proved successful in his orphanages. A survey spanning 20 years showed 98 percent of the orphans he worked with grew up to be productive, stable citizens.

Korczak wrote, taught, and gave anonymous radio addresses regarding children and their needs. He visited the Holy Land twice and was planning a third visit, possibly to stay, when in September 1939 Germany invaded Poland.

When Warsaw was overthrown, Korczak was forced to move his orphans into the newly created Warsaw Ghetto. Five hundred thousand Jews (100,000 of them children) were squeezed into an area only one square mile in size. For two years Korczak and his staff attempted to care for his children. He scrounged for food, went door-to-door begging for donations, and improvised medical treatments. To retain some semblance of normalcy and keep morale up, Korczak maintained daily routines, even giving recitals and play performances.

In 1942 Korczak kept a three-month diary. It was found years later. In it he wrote, “I exist not to be loved and admired, but myself to act and love. It is not the duty of those around to help me but I am duty-bound to look after the world, after man.”

In July 1942 the Nazis began transporting the ghetto’s inhabitants to the Treblinka death camp. On August 5, with himself in the lead, Korczak and his 200 orphans marched four abreast, heads held high, to the awaiting trains. Despite earlier offers of personal exemption and escort to safety, Korczak remained with his charges. “You do not leave a child at night who is sick or in need. I have two hundred orphans; in a time like this I will stay by them every minute,” he said. Korczak was last seen helping his children once more—onto the trains.

Though never married, Korczak left a lasting legacy. The apostle James wrote, “Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their trouble” (Jas. 1:27). Janusz Korczak, although not a Christian, nor even a practicing Jew, certainly exemplified the spirit of this verse and set an example for all to follow.


Bernheim, 131.

by Bruce Scott
Several years ago I met a World War II veteran who had been with the American armored division that had liberated the labor camps of Austria. Seared into his memory were barracks where the sick and infirm were thrown, one on top of another, and left to die, covered in their own vomit and excrement.

He saw piles of dead bodies waiting to be bulldozed into open pits. His division discovered mass graves, some containing more than 15,000 bodies. He never forgot the scenes of emaciated human beings barely able to walk. So weak were they when the Allies arrived that their cheers were scarcely audible.

With my hand in his vice-like grip, he implored me to do all in my power to keep alive the memory of the crimes against God’s Chosen People. As I listened to his story, I thought it unthinkable that anyone would presume to discredit thousands of eyewitnesses, deny the atrocities of that gruesome era, or attempt to persuade people that the Nazis’ genocide never happened.

Since then, however, the legitimacy of his impassioned plea has become increasingly apparent. Although the majority of reputable historians still look down on Holocaust revisionism as an aberrant dogma propagated by a fringe minority, the view is receiving increasingly more publicity, particularly in the Arab world.

Contending that the Nazis’ systematic extermination of some 6 million Jewish people never happened, Holocaust deniers use fallacious information, unsubstantiated claims, and monotonous repetition to sear their lies into the consciousness of an unsuspecting public. Although claiming to be searching for answers, their true agenda is vastly different.

The Instigators

Paul Rassinier of France (1906–1967) is considered the father of Holocaust “revisionism.” Dismissing the accusations against the Nazis as little more than the tendency of victims to exaggerate, Rassinier suggested the Jewish people brought the genocide on themselves, and he began eroding the foundational facts of the Holocaust. In 1948 he wrote *Le Passage de la Ligne* (Crossing the Line). Soon several pro-Nazi and anti-Semitic figures in the United States picked up Rassinier’s themes and spearheaded an effort to spread the deception.

By the late 1950s, Austin J. App (1902–1984), an ardent defender of Nazi Germany, emerged as the most notorious Holocaust denier. He not only attempted to disprove the Nazi murder of 6 million Jews, but he also had the audacity to accuse

Northwestern University professor, Arthur R. Butz, added a new sophistication to the deception with his book *The Hoax of the Twentieth Century: The Case Against the Presumed Extermination of European Jewry*. Incorporating extensive footnoting and an impressive bibliography, his book stood in stark contrast to the virulent, poorly written tirades that typified much of denial literature. Using dubious data centering on the supposed mechanical and technological limitations of the equipment at the time, Butz argued that extermination of the Jewish people on the scale commonly acknowledged was not even possible. Despite his far-fetched claims, plus mountains of documentation to the contrary, Butz nevertheless succeeded in providing further momentum and a new level of acceptability to the denial movement.

**Manipulating the Media**

In the late 1970s, an infrastructure for Holocaust denial began to take shape; and various strands of the movement united under the umbrella of the Los Angeles-based Institute for Historical Review (IHR). Funded by Willis Carto and directed by former National Front officer William David McCalden (also known as Lewis Brandon), IHR established *The Journal of Historical Review*. Mimicking the format of an academic journal, the publication became the medium disseminating revisionist ideology in intellectual circles.

Endowed with grants and legacies from wealthy supporters, IHR’s influence mushroomed. Leonard Zeskind, research director for the Center for Democratic Renewal, commented on the implication of the spreading influence of IHR in an interview. Speaking of a bequest left to IHR by Jean Farrel Edison, granddaughter of Thomas Edison, he declared, “It [IHR] is getting a $10 million bequest from one of the heirs of Thomas Edison, solely for the purpose of promoting Holocaust denial.”²

In addition, IHR initiated and organized conferences known as International Revisionist Conventions, attracting and coordinating the efforts of Holocaust deniers worldwide. IHR’s primary strategy used mass media to bring Holocaust denial into the mainstream of public debate. Offering $50,000 to anyone able to prove the Nazis gassed Jewish people, it sowed seeds of doubt. When a man named Mel Mermelstein provided affidavits detailing the deaths of his mother, father, brother, and two sisters at Auschwitz-Birkenau, IHR was unquestionably exposed. It refused to pay Mr. Mermelstein the $50,000, and he sued. Although the court ruled that IHR acted fraudulently because it never intended to acknowledge credible evidence or pay the reward, Holocaust deniers accomplished their objective in creating confusion.

In the 1980s the primary proponent of Holocaust denial was Ernst Zundel, a zealous German Nazi who immigrated to Canada in 1958. Known for his ability to create a media sensation, he has been called the P. T. Barnum of Holocaust denial. His printing house, Samisdat Publishers Ltd., is considered one of the largest distributors of Nazi and neo-Nazi propaganda in the world.
Two of Samisdat’s best-known publications are *The Hitler We Loved and Why* and Verrall’s 32-page booklet, *Did Six Million Really Die?* In 1984 Zundel stood trial for using Samisdat to incite social and racial intolerance. Although sentenced to 15 months in prison, Zundel won an appeal on procedural grounds and was retried in 1988. At his second trial, Holocaust denier David Irving joined the defense team. Using Butz’s thesis, the defense secured the services of Fred A. Leuchter, a self-proclaimed expert in the functioning of gas chambers. His report claimed it was “chemically and physically impossible” for the Germans to have gassed people on such a grand scale. Credentialed solely with a B.A. in history, the court found Leuchter had “little technical training to equip him to reach his conclusions.”

“The judge,” wrote Lipstadt, “derided aspects of his methodology as ‘gross speculation’ and dismissed his opinion as being of no greater value than that of an ordinary tourist.”

Although Leuchter’s testimony was discredited, IHR nonetheless capitalized on the sensational media coverage. Zundel and his supporters would arrive in court sporting bullet-proof vests and hard hats bearing the slogan “Freedom of Speech.” They created a virtual circus atmosphere, using the trial to shift public opinion and give the impression it was about free speech.

In March 2005, at age 66, Zundel was deported from Canada as a threat to national security. He awaits trial on hate-crimes charges in Mannheim, Germany. Chanting crowds carrying picket signs manipulated coverage of his deportation to spread his mendacity and portray him as a poor victim of intolerance.

The Holocaust denial movement took a quantum leap forward when it invaded college campuses via the efforts of Bradley Smith in the early 1990s. Recognizing that colleges and universities were fertile soil for sowing the seed of Holocaust denial, Smith began placing low-profile ads in campus newspapers. He admitted, “I don’t want to spend time with adults anymore. I want to go to students. They are superficial. They are empty vessels to be filled.”

His brief ad invites the curious to a Web site containing the texts of entire books, plus articles and links to sites specializing in Holocaust denial. Committed to creating a debate where there is none, Smith, now 75, uses campus newspapers to his great advantage. If a paper publishes his ad, his message reaches the target. If the paper rejects it, he plays the victim and loudly bewails either the death of free speech or the university ideal of open inquiry and academic freedom. Either way, he generates the publicity he seeks to spread his deception.

In the new millennium, the movement has become increasingly media savvy, choreographing news coverage to its advantage. Using the myth of “balanced reporting,” Holocaust deniers persuade the news media to give them equal billing with the truth, further confusing viewers.

On the day world leaders gathered to dedicate the newly expanded Yad Vashem Holocaust memorial museum in Jerusalem, C-SPAN planned to air a television interview with Deborah Lipstadt, Holocaust scholar at Emory University and author of *History on Trial: My Day in Court with David Irving*. The book chronicles a libel suit Irving brought against Lipstadt, which resulted in a legal battle that lasted almost five years. Not only did the trial expose the “pseudo scholarship and devious methodology” of the Holocaust denial movement, but Judge Charles Gray found Irving to be a “right-wing pro-Nazi polemicist” who “deliberately misrepresented and manipulated historical evidence.”

In keeping with its policy on “balanced reporting,” C-SPAN also planned to air a speech by Irving, the foremost spokesman for the Holocaust denial movement. An executive at C-SPAN tried to explain the decision: “You know how important fairness and balance is at C-SPAN. . . We work very, very hard at this. We ask ourselves, ‘Is there an opposing view of this?’” Despite Irving’s overwhelming courtroom defeat, C-SPAN treats his lies as an equally viable viewpoint.

The Truth

Holocaust revisionists claim to be searching for answers, but their true agenda is far different. Ben S. Austin stated it in an article titled “Deniers in Revisionists Clothing”:

*Contemporary Holocaust deniers are not revisionists—not even neo-revisionists. They are Deniers. Their motivations stem from their neo-Nazi political goals and their rampant anti-Semitism.*

In the final analysis, Holocaust revisionism is nothing more than poorly camouflaged anti-Semitism. With each passing year the number of eyewitnesses to the Nazis’ horrific genocide diminishes. But their testimony need not die with them. Christians armed with the truth must lead the way in stemming the tide of lies and misinformation about the Holocaust. My friend never forgot what he saw at the end of World War II—and neither should we.

ENDNOTES

3 Lipstadt, 163.
4 Ibid., 163.
7 “C-SPAN’s Shaky Balance,” March 16, 2005 <www.honestreporting.com/articles/45884734/critiques/C-SPANs_Shaky_Balance.asp>.

Charles E. McCracken is the Canadian director of FOI Gospel Ministry in Brampton, Ontario.
In October 2001 we reported on a terrible massacre of Christians in Pakistan. It was Sunday morning, and a congregation of some 100 believers was meeting for worship. Suddenly four radical Islamists rode up on motorcycles, ran into the church, locked the doors, and began firing indiscriminately into the congregation. Worshipers who tried to flee or seek safety under pews were gunned down. Eighteen people, including the pastor, were killed and a number seriously wounded.

Although the president of Pakistan was reportedly deeply saddened by the slaughter, things have not improved for Christians in that country.

A short time ago, an urgent e-mail arrived at The Friends of Israel headquarters. It was sent by a freelance Pakistani journalist. This is what he wrote:

I am a regular reader of your magazine, Israel My Glory. . . . This magazine has changed my perception of the Jewish people. I am a Christian citizen of Pakistan. Here media, literature, and curriculum always show a negative image of the Jews. Even the church does not pay attention to counter these negative perceptions, at least in the Christian community. But I think your magazine is doing a wonderful job.

Along with the e-mail, the journalist sent a report of what is happening to the Christian community under Pakistani blasphemy laws.

The violence broke out when Muslim preachers urged people to “take revenge” after a Christian allegedly burned pages of the Qur’an.

The mob, estimated to number between two and three thousand, struck at 10:30 a.m. on Saturday, destroying three churches, a convent, St. Anthony’s School, a girls hostel, a dozen houses, a dispensary, and a priest’s home. They burned Bibles, Christian literature, crosses and other Christian materials. Hundreds of Christians left the town as a crowd of thousands strong [radical Muslims] wielding axes and sticks entered the city.

This was a blatant act of religious terrorism. It was organized by an Islamist extremist group who had designs of destroying the Christian community. The police stood by and ignored pleas for help, meaning that they, too, are culprits in this conspiracy.

The police claim they have arrested about 90 people for rioting, violence, and vandalizing Christian property.

Along with the report, the journalist sent pictures of a burned out church and school and a ruined dispensary.

We were asked to publish this information to make believers and officials in other countries aware of the terror that Pakistani brothers and sisters in Christ live with every day.

We are, of course, privileged to share this information with our readers in more than 150 countries. It is also being carried on our radio broadcasts that air on well over 700 outlets in the United States and abroad. The hope is that wide distribution of such information will stir Christians to pray and reach out to those who suffer in Pakistan and so many other countries of the world. Furthermore, perhaps other Christians under severe persecution will learn that they are not alone in their struggle to survive.

We feel deeply committed to ensuring that these saints and their families will not continue to be forced to cry in silence, but will know that there are thousands who care and share the burden of the threat of satanically inspired fanatics who wish to destroy us all.
Déjà vu—that familiar feeling of having experienced the same situation before—describes the growing awareness that, throughout modern Europe, the anti-Semitism of the 1930s is resurfacing.

A report issued by the parliament of the 25-member European Union (EU) cited Britain, Belgium, the Netherlands, France, and Germany as EU countries where anti-Semitism is growing.

“The old cancer is back. . . Jews in Europe cannot lead a normal life,” said Cobi Benatoff, president of the European Jewish Congress.1

Beate Winkler, director of the European Monitoring Centre on Racism and Xenophobia, believes the EU report is “enough to cause fear and great distress” among Europe’s 1.2 million Jews.2 Unlike the anti-Semitism of the 1930s, which was driven by the fascist right, the current upsurge comes from the left—the “politically correct, centre-left which simultaneously condemns acts of anti-Semitism while defending regimes which support terrorism against Israel,” said Peter Sichrovsky, Austrian member of the European Parliament.3 And it is reaching into areas of Europe that traditionally were free of anti-Semitism.

Some time ago, as I was handed my mail at the post office in Edinburgh, Scotland, the clerk looked at me quizzically and asked, “What kind of political organization is The Friends of Israel?” I explained that we preach the good news of the Messiah, educate Christians about the Jewish background of the Bible, and actively oppose anti-Semitism. After several more questions, he smiled and said, “Did you know I’m Jewish?” He then told me he was raised in Edinburgh and, until the Iraqi war, had never been afraid to admit he was Jewish; now he is.

Not only has life changed for the Jewish residents of Scotland’s capital, but it also has changed for all Jewish people in the EU. In Britain alone, for example, anti-Semitic incidents (physical assaults, arson, desecration of property, etc.) rose 75 percent between 2002 and 2003. France recorded a sixfold increase.4

A swastika defaces a Jewish gravestone in East Ham Jewish Cemetery in London, England. Anti-Semites desecrated gravestones and painted graffiti in the old Jewish cemetery. They also vandalized headstones and graves in Prestwich, Greater Manchester (Graeme Robertson/Getty Images).
The New Hybrid

Unlike the 1930s, when anti-Semitism targeted the Jewish people and their religion, today’s anti-Semitism is more political, fueled by the Palestinian-Israeli conflict.

A 2003 European opinion poll of 7,500 people in 15 EU countries revealed that 60 percent of Europeans consider Israel the greatest threat to world peace, an even bigger threat than Iran, North Korea, and the United States. However, former Soviet dissident and Israeli cabinet minister Natan Sharansky called this so-called political criticism “pure anti-Semitism.”

In reality, today’s anti-Semitism combines international politics and traditional anti-Semitism, resulting in a hybrid that could be labeled, “New Millennia Anti-Semitism.”

As Americans living in Britain, we have seen this hybrid merge with anti-Americanism following the events leading up to, and including, the Iraqi war. This merger is not surprising because the media strongly misrepresents the news regarding both Israel and the United States, catering instead to the EU’s 17 million Muslims who are regarded as a valuable “market” to please.

The historically famous BBC, once known for unbiased, factual reporting, is now cited as having an “unrelenting anti-Israel bias.” The Guardian newspapers reported that the Israeli government found, “Britain suffered the sharpest rise in anti-Semitic attacks of any country last year, and British press coverage of the Israeli-Palestinian conflict is a leading cause.”

The British media rarely reports Palestinian attacks on Israel but widely reports Israel’s retaliation. Sadly, Sharansky noted, “Anti-Semitism has become politically correct in Europe.”

Emanuele Ottolenghi of Britain’s Guardian newspaper believes “some of Israel’s critics use anti-Semitic stereotypes” and “frequently offer a mask of respectability” to anti-Semitism. “By describing Israel as the root of all evil, they provide the linguistic mandate and the moral justification to destroy it.”

Most disturbing, reported Chris McGreal, also in The Guardian, is that the “new” anti-Semitism “emanates from influential groups such as academics, politicians and the media and is dressed up as criticism of Israel’s occupation of Palestinian land.”

The truth, of course, is that the land is not Palestinian; the land belongs to Israel.

Unfortunately, today’s hatred of Jewish people is a reflection of Europe’s declining spiritual state and its ignorance of God’s plan for both the world and the nation of Israel. Of greater concern is the growing number of Christians being lured into this anti-Semitic, anti-biblical mindset.

Thankfully, there is still a significant element of Bible-believing Christians in Europe who support Israel. They oppose anti-Semitism and are committed, biblical Zionists who love the Jewish people and exhibit the same convictions that drove others to rescue Jews during World War II. Evidence can be found in modern movements that support Israel, such as the Feast of Tabernacles in Jerusalem that last year drew almost 7,000 people, the majority of whom came from Europe.

Nevertheless, it is important to understand the forces that are popularizing “Christian” anti-Semitism.

The Offshoot of Wrong Doctrine

In 1917 a spiritually stronger Britain, with its Balfour Declaration, led the world in the drive to create a homeland for the Jewish people. Today Britain is spiritually bankrupt, and few British Christians publicly support the Jewish homeland. By studying this spiritual decline, one can understand how this new form of anti-Semitism crept into British Christian society.

In a recent survey, 14,000 Brits responded to the question, “How did such a spiritual catastrophe occur since the end of World War II?” Hundreds of pages of replies revealed four root causes: (1) a decline in believing, caring pastors, (2) a lack of solid Bible teaching, (3) a failure to call for holiness, and (4) a failure to defend the faith.

The scarcity of solid Bible teaching, the second most significant cause, directly affects anti-Semitism. Seeking to confirm this conclusion, I recently visited a spectrum of British churches to hear what they teach. I found tepid, empty messages lacking in any scriptural
basis, content, or understanding. Also lacking was any sense of mission or purpose and any presentation of the gospel. How could this happen?

Following World War I most Europeans were optimistic about the future, believing that out of the “war to end all wars,” a Utopian world would emerge. Christians saw a spiritual kingdom coming to Earth through social improvement. World War II destroyed both dreams and ushered in a spiritual cynicism that found its way to the pulpit.

Many pastors began to promote the amillennial view of history, which fit the pessimistic mood of postwar Europe and the public’s sharply declining spiritual interests. Theologically, Amillennialism sees no future, earthly Kingdom of Jesus Christ, but rather teaches a final culmination of history as Christ gathers all believers to heaven and metes out final judgment to unbelievers.

Such a belief denies God’s future for the nation of Israel and the Jewish people. It also repudiates the biblical teaching of Christ’s premillennial return to Earth to establish a thousand-year, literal Kingdom with Him ruling in Israel on David’s throne (1 Chr. 17:11–14; Rev. 20:4). The premillennial view of history requires both a literal nation of Israel and a Jewish people.

Not having the premillennial view of history and misunderstanding God’s plan for the ages, many disillusioned European Christians began to drift away from the churches. As a result, they failed to understand the prophetic significance of the establishment of the State of Israel and, like the British government, turned against both it and the Jewish people. Instead of remembering God’s promise to bless those who curse them (Gen. 12:3), God’s future role for the Jewish people, Brits began to view God as irrelevant. They sought solutions and answers elsewhere, creating a precipitous spiritual decline. Without a solid biblical foundation, they were easily lured into the insidious deception of “Christian” anti-Semitism.

Evaluating the Evil

The primary driving force of anti-Semitism is, of course, man’s sinful heart. After salvation, one need no longer follow the old nature, with its anti-Semitic tendency. We have a new nature, given to us by the indwelling Holy Spirit. Sadly, despite the Holy Spirit’s work in the lives of many Christians, anti-Semitism continues. It may not appear in the form of a conscious attack on Jewish people; it may, in fact, be the subtle denial of God’s future role for the Jewish people and the nation of Israel. This lack of understanding confuses one’s view of the present State of Israel.

The second driving force is Satan, who is fighting to maintain his present rule of the earth (Jn. 12:31; 14:30; 16:11). Upon Christ’s premillennial return to establish His earthly Kingdom, Satan’s rule will be overthrown. Then the Jewish people will recognize that Jesus was their Messiah all along and accept Him as their King (Zech. 12:10; 13:1). Thus Satan wants to destroy them beforehand, so his evil kingdom can continue. He will not succeed.

God assures us of Satan’s defeat when the Messiah returns to establish His Millennial, earthly Kingdom (Rev. 20:1–3, 10). As the days draw closer for Christ’s coming, Satan will use anti-Semitism in his attempt to destroy both Israel and the Jewish people. This satanic effort will reach a crescendo during the future Tribulation.

But in the end, Israel will triumph: “And it shall happen in that day that I will make Jerusalem a very heavy stone for all peoples; all who would heave it away will surely be cut in pieces, though all nations of the earth are gathered against it (Zech. 12:3).

Thus says the LORD of hosts: “In those days ten men from every language of the nations shall grasp the sleeve of a Jewish man, saying, ‘Let us go with you, for we have heard that God is with you’” (8:23).

ENDNOTES

2 Ibid.
4 “Anti-Semitism on the Rise in Britain Says EU.”
6 Ibid.
8 Ibid.
11 Ibid.
12 “The ‘New’ Anti-Semitism: Is Europe in Grip of Worst Bout of Hatred Since the Holocaust?”

Robert Congdon is a representative with The Friends of Israel in the United Kingdom.
Rabbi Israel Ben Eliezer, known as the Ba’al Shem Tov (“Master of the Good Name”), is such a significant figure in Jewish history that even today his name evokes admiration and respect, particularly among the ultra-Orthodox Jews—the Hasidim. In fact, it is impossible to understand the Hasidic movement without understanding something about Rabbi Israel.

Often referred to by the acronym Besht, Rabbi Israel was born in the village of Okup, Ukraine, in 1700 to poor, elderly parents who died when he was still young. His village felt obligated to take care of him and provided food, clothing, and religious training. As a young man, he worked as a shamas (“sexton”) at the local synagogue. He taught young children the Hebrew alphabet and how to recite simple prayers, using his free time to study the mystic book of Kabbalah. After marrying, he moved to the Carpathian Mountains where he earned a humble living by digging lime and selling it in nearby villages, his mind free for prayer and meditation. In an inn operated by his wife, Israel mingled with many of the guests, whom he impressed with his wisdom and piety. He taught using simple stories and parables that appealed to the majority of the people.

He continued to study Kabbalah, pray, and meditate. His use of herbs for healing enhanced his reputation, and stories emerged of his miraculous healing power. According to writer Deborah Pessin, “Israel always radiated contentment and happiness, people came to him when they were in trouble, or when they wanted help or advice.” Though he had little formal training, it was not long before people addressed him as master, even rabbi. His personal advice blossomed into messages filled with hope and joy, which people flocked to hear. It is said he cured, healed, and even exorcised demons. Paul Johnson, in his book A History of the Jews, wrote, Like John Wesley [founder of Methodism], he traveled around the country. He wrote amulets. He cured and purged men of their evil spirits. . . But in addition he had genuine charisma: men and women felt themselves capable of higher aspirations, or purer behaviour, in his presence. This impression of intense, though homely, sanctity was reinforced by his cures, which were often spectacular, by his dreams in which he correctly foretold events, by his mystical states and by the miracles attributed to him.

Looking for a ‘Higher State’

Rabbi Israel’s teaching emphasized closeness to God, a position that had seemed unattainable to the poor, ignorant peasants. Furthermore, he held the radical belief that one did not need to be educated to be close to God. He believed “intellectual study and learning took a secondary place.” The Besht did not exclude intellectuals, but he did not cater to them either. Instead, he modified Judaism for the masses. Lis Harris, in her book Holy Days, explained:

The Besht and his followers never rejected a single tenet of Orthodoxy. They did, of course, introduce certain innovations, among them permitting
the hours of prayer to vary, so that people could pray in less of a hurry and, it was hoped, with more feeling; eliminating the cantor, long a fixture of synagogue life, from the service so that any pious man could lead it; and declaring that dancing and singing were appropriate ways to express religious enthusiasm. 4

He also espoused a type of biblical panentheism, which holds to the “everywhere-ness” of God. He taught, wrote Pessin, that “God was everywhere, in whatever man touched or felt or saw. Simple prayers were enough to reach God, if one’s heart was in the prayers.”

The Ba’al Shem Tov wanted his followers to pray loudly, read loudly, and sing loudly to bring about a type of higher state. Writer Haim Hillel Ben-Sasson explained:

Prayer was his main ecstatic and mystic approach to God. . . . In specially exciting moments he reached a state of mystical exaltation—alliyat neshamah—of which he gave realistic descriptions. Future events and past personalities, both good and evil, were shown to him in dreams. In traditional tales he is portrayed as engaged in conversation and in meeting with people, even women. . . . He is never described as preaching in a synagogue. Israel’s teachings do not indicate any talmudic scholarship, and his opponents criticized him for the lack of this and for his preoccupation with healing, writing amulets, and his conversation with simple men. 5

He encouraged his followers to be in the “now”: to be joyful now, pray now, and draw close to God now in common, everyday life. He called this principle devekut (“adhesion”). The Ba’al Shem Tov, wrote Avraham Rubenstein, believed “man must worship God and cling to Him not only when practicing religious acts and holy deeds, but also in his daily affairs, in his business, and in social contacts, for when a man is occupied with material needs, and his thought cleaves to God, he will be blessed.” 6

To counter the disappointment of messianic imposters, the rabbi de-emphasized them without eliminating the person of the Messiah. He stressed salvation of the soul. His mission in life seemed to come from a dream, in which he questioned someone whom he said was the Messiah: “When will you come master,’ and he answered me, ‘When your learning will be made known and revealed to the world and its source will spread . . . and all can experience spiritual ascent as you can.” 7

Mysticism still abounds in Hasidism today. Many Lubavitchers, for example, believe they communicate with their late leader, Rabbi Menachem Mendel Schneerson, who died in 1994. When they have important questions, they write them down and place them in a book at their headquarters in Crown Heights, New York. Later, when they retrieve the questions, they say they have their answers from Rabbi Schneerson.

Scripture, of course, condemns such practices: “Should not a people seek their God? Should they seek the dead on behalf of the living?” (Isa. 8:19).

The Besht did not neglect the study of Torah, but he did not study in the conventional way. Emphasizing the letters of the words rather than the content of the messages, he believed the actual letters contained hidden meaning and that, until one understood these meanings, one could not understand the words the letters made.

To enter what he called the “heavenly halls” of prayer, the Besht believed a man had to “annihilate his personality and become nothing.” Paul Johnson explained: “He thus creates a vacuum, which is filled up by a sort of superman being, who acts and speaks for him. . . . I let the mouth speak whatever it wants to say.” 8

The Besht arrived at this belief by studying Kabbalah. Emerging as a type of theology around the year 1200, Kabbalah, from the Hebrew word meaning “tradition,” appealed to the Besht because it de-emphasizes the holy books and stresses that the actual letters, numbers, even accent marks, are keys to knowledge.

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Today Britney Spears, Madonna, Demi Moore, and others of their ilk have embraced this one aspect of Hasidism.

Family Life and Worship

Hasidism makes a clear distinction in the roles of men and women. The men are the spiritual and political leaders, while the women are the caregivers for the children they bear and the houses they maintain. Women are to act and dress modestly. Education is based on a hierarchy. Boys are at the top, ranked by their intellectual capabilities as they relate to the Bible, Talmud, and other holy writings. Girls, however, need not concern themselves with such details. Few Hasidic women pursue higher education. Boys and girls are separated when young, and mingling between the sexes is not encouraged. In worship, a physical barrier separates the men and women. Most marriages are arranged. A good catch is a pious rabbi’s scholarly son. Athletic ability and outward beauty are not emphasized.

The Besht made Hasidic meetings spectacles in and of themselves. They are noisy, filled with loud prayers, loud singing, hand clapping, and dancing. This brings an excitement and enthusiasm to worship that people love. Worshipers are encouraged to act on Psalm 35:10. “All my bones shall say, ‘LORD, who is like You . . . ?’” The Besht taught that the shoemaker, woodchopper, tailor, and weaver should dance and rejoice because God accepts them the way they are.

Continued next issue

ENDNOTES


5 Pessin, 3:102.

6 Encyclopedia Judaica.


8 Ibid.

9 Ibid.

10 Johnson, 297.

Steve Herzig is the director of North American Ministries for The Friends of Israel.
These three belief systems—the KKK, Nazism, and Islam—rely on many resources for justification. However, one source common to all has been The Protocols of the (Learned) Elders of Zion, described even by the Encyclopaedia Britannica as a “fraudulent document that served as a pretext and rationale for anti-Semitism in the early 20th century.” Though its original messengers are gone, the message remains. The book is still widely distributed today. Major bookstores sell it on their Web sites.

Originally written by French caricaturist Maurice Joly in 1864 to outline Napoleon’s desire for world domination, the document was later refashioned into the sinister Protocols by several revisions that, in part, involved substituting the word Jewish for French.

Protocols describes a Jewish conspiracy to rule the world, luring readers with fabricated tales of secret meetings attended by elitist, rich Jews who control economies, thereby controlling nations. American automotive giant Henry Ford, a diehard anti-Semite, published excerpts in his newspaper, The Dearborn (Mich.) Independent. He apologized in 1927 but remained anti-Semitic to the bitter end.

Although the courts have proven the Protocols false and the overwhelming majority of American and European historians reject it, the book still flourishes today, particularly in Islamic countries where it is a runaway best seller endorsed, in some cases, by the governments themselves.

In Saudi Arabia

King Faisal, ruler from 1964 to 1975, avidly read Protocols and financed its distribution throughout the country and greater Arab world. In fact, the book plays extremely well there, and schools teach its content as fact. Saudi children learn that:

• Jewish people control the news media worldwide. (In truth, the majority of the secular press is hostile to the Jews and favors the Palestinians.)
• Zionism is the root of the world’s system today. (In truth, Zionism pertains only to the desire for a Jewish national home in the tiny land of Israel. It is Islam that overtly seeks world domination and currently controls 51 of the world’s 204 countries.)
• The Jewish people seek to eliminate nationalities and religions, especially the Christian nations. (In truth, it is the Muslims who use torture, jihad, and terrorism to force worldwide conversion to Islam.)

In Iran

Protocols has been printed in Persian every decade since 1978, when it was used to attack the shah, Israel, and the Jewish people.

The Anti-Defamation League stated, “In 1985 a new edition of the Protocols, printed in Iran, was widely distributed by ‘the Islamic Propagation Organization, International Relations Department’ in Tehran.”

The terrorist organization Hamas, dedicated to Israel’s destruction, states in its charter, “All Palestine is Islamic trust land, can never be surrendered to non-Muslims and is an integral part of the Muslim world.” Writer Ami Isseroff elaborated: “It cites the forged Protocols of the Elders of Zion as legitimate documents, declares that negotiations and international conferences are a waste of time, and blames ‘Zionists’ for the French and Russian revolutions.”

Article 32 of the Hamas Covenant declares outright that “World Zionism” is “embodied” in The Protocols of the Elders of Zion.

The Palestinian Authority

Despite its attempt to present a politically correct exterior to the Western world, the Palestinian Authority (PA) is wholly anti-Israel, is anti-Jewish, and uses the Protocols to justify its position:

On February 20, 2005, the Mufti of Jerusalem Ikrima Sabri appeared on Al-Majd Saudi Arabian satellite TV to comment on the assassination of Rafik Hariri, the former Lebanese Prime Minister. Sabri stated “Anyone who studies

continued on page 37
Israel’s Rejected Shepherd

In Zechariah 9 and 10, the Messiah is revealed as a compassionate Shepherd who will someday reunite and restore Israel. The revelation greatly encouraged Israel, but the good news was quickly dispelled in chapter 11.

The prophecies of chapter 11 cover three themes: the destruction of Israel, along with its national shepherds; Israel’s rejection of its Messiah, the true Shepherd, at His First Advent; and Israel’s acceptance of the worthless shepherd during the Great Tribulation. Two prophecies were fulfilled in the centuries after Zechariah’s prediction; one is yet to be fulfilled before Israel experiences the millennial blessings promised in the earlier chapters.

The Wailing Shepherds

In poetic language, Zechariah called on Lebanon to open its doors to a devastating “fire” (symbol of an invading army) that will sweep down from the north and destroy the majestic cedars of Lebanon (v. 1). The army will also devour the strong oaks and rich pasture lands of Bashan northeast of Lebanon and the “thick forest” lining the Jordan River in the south (vv. 2–3). The trees are metaphors for the area’s proud kings, on whom the judgment will fall. This event, the fire of God’s judgment, will not only destroy the land, but also the ungodly kings and their kingdoms from Lebanon in the north to Israel in the south.

The call goes out for the cypresses and oaks to lament the tragic destruction of the cedars because they will be destroyed as well. The lowly shepherds are to lament the loss of their lush, green pastures; and lions will roar at the destruction of their lairs and food supply (vv. 2–3).

Commentators disagree on the reason for and time of God’s devastating judgment, but both are made clear in the verses that follow. The reason is Israel’s rejection of the true Shepherd, Jesus the Messiah. After Israel’s leadership rejected Him, Jesus said, “See! Your house is left to you desolate” (Mt. 23:38). The time of this destruction was A.D. 70, 38 years after Jesus’ crucifixion. In A.D. 70, Titus the Roman invaded Judah and destroyed Jerusalem and Herod’s Temple. Thousands of Jewish people perished. Jerusalem became subservient to Rome, and the survivors were enslaved. In time, their descendants were dispersed worldwide and have suffered unbelievable persecution wherever they have traveled for the past 2,000 years.

The Worthy Shepherd

The Lord commissioned Zechariah to play the role of a worthy shepherd to illustrate the nature of the true Shepherd, Jesus the Messiah. The prophet was told, “Feed the flock for slaughter,” or fatten Israel, which was destined to be butchered by its wicked leaders and the Roman Empire:

Thus says the LORD my God, “Feed the flock for slaughter, whose owners slaughter them and feel no guilt; those who sell them say, ‘Blessed be the LORD, for I am rich; and their shepherds do not pity them’” (vv. 4–5).

Israel’s wicked shepherds had no compassion on the people and simply used them for financial gain. These leaders functioned like merchants who raised sheep to be sold and butchered for their fleeces and meat. They dealt ruthlessly with the flock of Israel, showing no pity or compassion, and felt no guilt for their actions. In fact, they even believed their subsequent financial gain was a blessing from the Lord.

One author put it well when he stated, “Herod, king of Judea, was utterly callous and brutal and entirely subservient to Rome. The high-priestly family later exploited and enriched themselves at the expense of the people and were hated by them for their rapacity and violence.” And then they had the audacity to believe their enrichment was a blessing from the Lord.

Israel’s greatest tragedy was to experience the withdrawal of God’s pity:

“For I will no longer pity the inhabitants of the land,” says the LORD.

“But indeed I will give everyone into his neighbor’s hand and into the hand of his king. They shall attack the land, and I will not deliver them from their hand” (v. 6).

Thus Rome laid siege to Jerusalem, and Israel became the possession of Caesar.

Continuing in his role as a shepherd, Zechariah said, “So I fed the flock for slaughter, in particular the poor of the flock” (v. 7). He fed the nation by giving it the Word of God as presented in this book—a symbolic act of what the Messiah would do at His First Advent. It was the “poor” who responded to the gospel message of the Messiah, not Israel’s king, priests, or prophets (Mt. 11:5; 1 Cor. 1:26–29).

A shepherd carried two staffs: a club to ward off wild animals and a crook to retrieve sheep from difficult or dangerous places. So Zechariah took two staffs: “The one I called Beauty [grace], and the other I called Bonds [union]; and I fed the flock” (v. 7). The words grace and union describe Zechariah’s objective as a shepherd and aptly symbolize the Messiah’s ministry at His First Advent. As Israel’s true Shepherd, the Messiah manifested God’s love and grace to the nation in hopes that it...
would repent of its sin and be restored and unified under God.

Abruptly, Zechariah announced that he “dismissed the three shepherds in one month” and declared, “My soul loathed them, and their soul also abhorred me” (v. 8). Although the three shepherds are not identified, most conservative commentators see them as the kings, priests, and false prophets of Israel. These leaders not only rejected Zechariah’s ministry, but also their Messiah at His First Coming. Zechariah’s soul was impatient with, or “loathed,” these evil leaders as much as they loathed him—a picture of God’s impatience with these unrepentant shepherds who mistreated all the prophets who brought them the truth of God’s Word.

Continuing in his role as a shepherd, Zechariah abandoned his sheep, something totally out of character for a shepherd. The prophet said, “I will not feed you. Let what is dying die. . . . Let those that are left eat each other’s flesh” (v. 9). In other words, God turned Israel over to the judgment predicted for it. This prophecy came true literally when Jewish people actually devoured one another during the Roman siege in A.D. 70 (cf. Dt. 28:54–57). At this point the words of the Messiah ring in our ears:

“O Jerusalem, Jerusalem, . . . How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing! See! Your house is left to you desolate” (Mt. 23:37–38).

The prophet then took the staff called Beauty and cut it in two, symbolizing God “break[ing] the covenant which [He] had made with all the peoples” (v. 10). What covenant is this? It is not the unconditional covenants made with Abraham and David, but the Mosaic Covenant that God conditionally made with Israel. Israel had already broken this covenant; thus God broke the staff of Beauty, that is, removed His protective grace from the nation, opening the way to destruction by its enemies. Watching Zechariah break his staff, “the poor of the flock” realized this act “was the word of the LORD” (v. 11).

Zechariah concluded his role as shepherd by asking Israel to put a price on his service: “If it is agreeable to you, give me my wages; and if not, refrain” (v. 12). The Israelites saw little value in Zechariah’s shepherding, so “they weighed out” for his wages “thirty pieces of silver” (v. 12). This was a great insult to the prophet, as 30 pieces of silver was the amount paid for a slave who had been gored by an ox (Ex. 21:32). The Lord calls the sum a “princely price”—a sarcastic statement, concerning the low value placed on the prophet’s service.

The Lord instructed Zechariah, “Throw it to the potter,” whereupon the prophet “took the thirty pieces of silver and threw them into the house of the LORD for the potter” (v. 13). Throwing the money to a potter (one of the lowest classes of workers) in the Temple was the same as saying, “Throw the worthless wage away.”

The fulfillment of this prophecy is recorded in the New Testament when Judas Iscariot, guilty of rejecting and betraying Jesus the Messiah for 30 pieces of silver, cast down the blood money in the Temple. The chief priests could not accept blood money for Temple use, but took the silver and purchased a potter’s field outside Jerusalem in which to bury strangers (Mt. 26:14–16; 27:3–10).

Earlier, Zechariah broke his staff called Beauty, symbolizing God breaking His covenant with Israel. Now Zechariah said, “I cut in two my other staff, Bonds, that I might break the brotherhood between Judah and Israel” (v. 14). This staff symbolized the religious, civil, and social union between Judah and Israel. Cutting the staff into pieces symbolized Israel’s destruction in two ways. First, in the siege of Jerusalem, internal division and fighting broke out among the Jewish people and their leaders, threatening their survival from within. Second, this internal strife made it much easier for the Roman 10th Legion to breach the city’s walls and destroy both it and its people.

The Wicked Shepherd

The scene abruptly switches from Israel’s destruction to the day when Israel will make a covenant with the Antichrist and eventually become enslaved as his flock during the Great Tribulation (cf. Dan. 9:27; Jn. 5:43). Since Israel rejected God’s chosen Shepherd, He will now place a worthless shepherd (the Antichrist) over them.

The Lord commanded Zechariah, “Take for yourself the implements of a foolish shepherd” (v. 15). The word foolish speaks of a person who is morally perverse and, in this context, has no concern for the Jewish people who are “cut off.” No concern indeed! “He will eat . . . [their] flesh . . . and tear their hooves in pieces” (v. 16). True to God’s prophetic Word, the foolish shepherd will be the very opposite of the true Shepherd; he will viciously and greedily destroy every part of Israel as one would devour a lamb—even its hooves.

The doom of this wicked shepherd is sealed and will come quickly. “A sword shall be against his arm and against his right eye; his arm shall completely wither, and his right eye shall be totally blinded” (v. 17). That is, his arm, which should be used to defend the sheep, and his right eye, which should watch over the flock to keep it from danger, will be destroyed by the sword. The Antichrist’s destruction will come by the hand of the Messiah (the true Shepherd) at His Second Coming (2 Th. 2:8; Rev. 19:19–20).

For the past 2,000 years Jewish people have suffered because of the nation’s alienation from the Messiah and belligerent, satanically inspired Gentile persecution. Knowing what awaits the nation in the future, Israel needs our support; love; and, above all, our prayers as never before.

ENDNOTE


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In Romans 1 the apostle Paul addressed the ultimate cause of the breakdown of morality and order in Gentile society in ancient times: the rebellion of human beings against the sovereign God who created the universe. Paul indicated that God responded to this rebellion with wrathful judgment (v. 18). The apostle emphasized that judgment by using the same Greek verb three times. In verses 24 and 26 it is translated “gave them up”; in verse 28, “gave them over.” The Greek verb means, “he abandoned them” and is used “of a God who punishes evil-doers.”

Abandonment to a Debased Mind

In conjunction with this third use (v. 28), Paul used a term related to testing. He thereby signified that, for a while, these rebels tested the knowledge concerning God, which they had received by observing His created universe (cf. vv. 19–21a). The purpose of the test was to determine how they would respond to that knowledge. They responded by concluding that it was not fitting or suitable to have God in their knowledge system or world-life view (v. 28; cf. v. 21b). To delete God from their knowledge, these rebels willfully suppressed the revelation of God’s existence and power that is displayed through the universe He created (vv. 18–20). Furthermore, they claimed they were wise to do so (v. 22).

Because of their conclusion and willful suppression, God abandoned these rebels to “a debased mind” (v. 28; cf. v. 21). The word translated “debased” means “not standing the test” and, therefore, “unqualified, worthless, base.” This implies that God’s test of this type of mind demonstrates that such a mind disqualifies a person from inheriting the Kingdom of God. (See 1 Corinthians 6:9–10.)

In verse 21 Paul described this same divine judgment as follows: “Because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened.” The word translated “became futile” indicates “their thoughts became directed to worthless things.” The word translated “foolish” means “senseless . . . implying also a lack of high moral quality.” Darkness refers to “ignorance in moral and religious matters.”

Hans Conzelmann observed that the foolish heart of verse 21 “is practically synonymous with” the debased mind of verse 28. He pointed out that in the Bible, The organ of understanding is the heart, R. 1:21; cf. Col. 2:2. Understanding and conduct are an indissoluble unity. To be without understanding is not just a partial deficiency which might be overcome; it is total darkening, and as such the work of God, who can darken.

Thus, darkening of the heart “is a punishment for the perversion of the knowledge of God.”

Paul indicated the purpose or result of this punishment. Since these rebels had concluded it was not fitting to have God in their knowledge, God abandoned them to a debased mind or foolish heart “to do those things which are not fitting” (v. 28). Heinrich Schlier stated that, by “not fitting,” Paul meant the following: That which is offensive to man even according to the popular moral sense of the Gentiles, i.e., what even natural human judgment regards as vicious and wrong. In accordance with the decision which they have made against the Creator, God finally abandons them to a blunted sensibility. Religious indifference is followed by moral. Perverted by a wrong basic attitude, the Gentile is possessed by destructive passions and overthrown by all kinds of vices. He thus loses all vestiges of the humanity which even the healthy pagan respects.

Abandonment to Uncleanness

In conjunction with his first use of the verb that means “abandoned,” Paul indicated that these rebels perverted the concept of the eternal, immortal God who cannot perish. They did so by devising images in the form of human beings or animals that are mortal and perish (v. 23). Because of this perversion, God abandoned them to “uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves” (v. 24).

The basic meanings of the word translated “uncleanness” are “impurity” and “dirt.” In the moral realm it refers to “immorality, viciousness especially of sexual sins,” and is used of “unnatural vices.” Friedrich Hauck claimed that in the New Testament, the word refers to “moral impurity which excludes man from fellowship with God,” and that Paul used it as “a general description of
the absolute alienation from God in which heathenism finds itself.”

Friedrich Buchsel signified that the essential point in the word translated “lusts” is as follows: “It is desire as impulse, as a motion of the will. It is, in fact, lust, since the thought of satisfaction gives pleasure and that of non-satisfaction pain. . . . it is anxious self-satisfaction.”

As a result of God’s judgment, these rebels “degraded” or “shamefully” treated their bodies among themselves.

Abandonment to Vile Passions

In conjunction with his second use of the verb that means “abandoned,” Paul indicated that these rebels exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator (v. 25). The expression “the truth of God” refers to “the revealed reality of God.” These rebels exchanged the reality of God’s existence, which is revealed through the visible universe He created, for the lie that He does not exist. This exchange prompted them to worship and serve, with sacrifices and rituals, what God created (the sun, moon, stars, planets, Earth, Satan, angels, man, animals) instead of creation’s Creator.

Because of this exchange, God abandoned these rebels to “vile passions” (v. 26). The words Paul used mean “disgraceful passions,” and the word for “passions” refers especially to “passions of a sexual nature.”

Wilhelm Michaelis stated that Paul’s words refer to “the scandalous vices of homosexuality” and are the “depiction of sexual perversion.”

Friedrich Buchsel wrote, “The terrible perversion of the natural in the sexual field is a just punishment for the sinful perversion of facts in the religious.”

In verse 26 Paul described lesbianism, the female form of homosexuality: “For even their women exchanged the natural use for what is against nature.” The word translated “use” refers to “relations, function, especially of sexual intercourse.” Women exchanged the natural function of their sexuality (relations with a male) for what is contrary to nature (relations with a woman).

In verse 27 Paul described the male rebels abandoned the natural sexual relationship with women and “burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.” The word translated “burned” indicates that they were “inflamed” with sexual desire for other males. The word translated “error” refers to a “wandering from the path of truth.” The word translated “due” refers to what “is necessary.” Paul was indicating that the bodily abuse they received from their homosexual relationships was the necessary, divine penalty for their having willfully exchanged God’s revealed truth for the lie.

Romans 1 is not the only passage where Paul referred to homosexuality. In 1 Corinthians 6:9 he included homosexuals and sodomites in a list of the “unrighteous” who will not inherit the Kingdom of God. The word translated “homosexuals” means “soft, effeminate, especially of catamites, men and boys who allow themselves to be mistused homosexually.” The word translated “sodomites” refers to “a male homosexual.”

Paul used that same word again in 1 Timothy 1:10.

Concerning the teaching in Romans 1, Herbert Preisker wrote, “In R. 1:27 the unnatural sexual aberration of men is regarded as a punishment for the fact that they do not pay God the honour which is His due. Where men worship idols instead of God the destruction of human society is the consequence (1:28ff.). So, too, is the misuse of the beautiful body which is elsewhere extolled. This is the divinely willed recompense for turning aside from the true knowledge and worship of God.”

An Awesome Implication

The fact that the abandonment of human beings to a debased mind, uncleanness, and vile passions is a form of divine judgment has an awesome implication. It implies that a society or nation that is increasingly characterized by the breakdown of morality is under a form of God’s judgment because it willfully rejected divinely revealed truth. The moral breakdown is that judgment. The history of societies and nations demonstrates a consistent pattern: willful, persistent ridicule; suppression; and rejection of the truth revealed to mankind by the God who created the universe reaps moral perversion and degeneration.

No doubt God instigates the abandonment of judgment by removing certain aspects of the Holy Spirit’s ministry of restraining evil in the world. (See Genesis 6:3; 2 Thessalonians 2:6–8.)

The next article will examine some of the tragic consequences of sexual immorality.

ENDNOTES

4. Ibid., “ekkaio,” 240.
5. Ibid., “asunetos,” 118.
8. Ibid.
22. Ibid., “ekkiao,” 240.

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A
dolf Hitler declared, “He
alone who owns the youth
gains the future.”

Hitler knew the importance of
early indoctrination. So do
today’s Palestinian leaders. In
fact, the recruitment allurements
and military-style training of
Palestinian youth directly reflect
the ideology and practice of the
infamous Hitler Youth move-
ment of 1933–1944.

After World War I, Germany
was in shambles. This state con-
tinued until Adolf Hitler rose to
power. Hitler’s policies, including
the formation of the jungvolk—the
Hitler Youth movement—for peo-
ple ages 10 through 18, rejuvenat-
ed national pride.

Although membership in the
Hitler Youth became compulsory
in 1936, millions of Germany’s
young people volunteered. Life in
the outdoors, camping, physical
exercise, and the excitement of flirt-
ing with danger appealed to many.
Being a member of the Hitler
Youth gave one a secure sense of
belonging to a special group and
fostered devotion to a cause greater
than oneself. This cause was
often idealized and romanticized
through torchlight marches and
propagandistic, emotive media.

Molding a child into a pliable
Hitler devotee began with indoctri-
nation. Hitler himself stated the
goal of Hitler Youth education: “A
violently active, dominating, brutal
youth—that is what I’m after.”

The children repeated oaths of alle-
giance, prayers, and slogans hun-
dreds of times.

Hitler schools were institut-
ed to teach the glories of the
fatherland, the values of the
Nazi party, and the evils of the
Jews. Learning to perceive one-
self as a victim of the “treacher-
ous Jews” was crucial to stok-
ing the fires of revenge and
aggressiveness. Hitler Youth
Teenagers, wrote Michael H.
Kater in his book Hitler Youth,
“sang anti-Semitic songs with
texts that sanctioned ‘Jew-
ish blood dripping from the
knife.’”

And by emphasizing
the inevitability of death, the
Nazis persuaded their pupils
not to fear it.

Along with indoctrination
came militarization. This
included daily roll calls, drills,
and marches. The children
played physically rough “war
games,” learned to study maps
and spot enemy locations, wore
uniforms, and were trained in
riflery and the use of explo-
sives. Wrote Kater,
The hallmark of HJ (Hitler
Youth) socialization was
militarization, with a view
to a war of territorial expan-
sion and, as its predeter-
mined goal, the neutraliza-
tion of Europe’s Jews.

Pakistani Muslim children, formally taught to hate Israel through the Imamia Student Organization,
chant anti-Israel and anti-American slogans during a pro-Palestinian rally in October 2005 (Rizwan
Tabassum/AFP/Getty Images).

From Hitler
to Hamas

Today Palestinian youth
receive similar training. Many
Palestinian children live in
economically depressed condi-
tions. They feel powerless and
defeated, humiliated by Israeli
lies or gross exaggerations. Their textbooks recognize no Jewish holy sites or the sovereignty of the State of Israel. None of their maps even contain the word Israel, only Palestine.\(^5\)

The children also learn violent slogans (“In spirit and in blood we will redeem you, oh Palestine!”\(^6\)) and songs (“Kill Zionists wherever they are, in the name of God!”\(^7\)). Palestinian television glorifies jihad, martyrdom, and a culture of death. Children’s music videos, cartoons, and interviews with proud mothers of suicide bombers exalt shahada (“dying for Allah”).

As with Hitler Youth, militarization plays a large role in the manipulation of Palestinian children. Every summer thousands of Palestinian youngsters attend camps sponsored by the Palestinian Authority (PA) or terrorist groups, such as Hamas. Some of these camps are named after suicide bombers. The children play games and swim in the sea. Then they don uniforms and learn Palestinian propaganda. In the afternoons they march in military drills, learn how to take cover, jump through rings of fire, and crawl under wire. Capping off their training, they learn how to handle Kalashnikov assault rifles, as well as how to slit Israeli throats. “Campers” range in age from 8 to 18.

Every year on April 5, Palestinians celebrate Palestinian Child Day. And PA leaders proclaim, “Children . . . are the future of Palestine.”\(^8\) One wonders what kind of future “Palestine” will have if its children continue to be trained like the notorious, ill-fated youth of Adolf Hitler.

**Endnotes**

2 Ibid., 63.

_Nazi youths display flags in an open-air camp near Berlin (Hulton-Deutsch Collection/Corbis)._ 

**An oath taken by children of the Hitler Youth:**

“In the presence of this blood banner, which represents our Fuehrer, I swear to devote all my energies and my strength to the savior of our country, Adolf Hitler. I am willing and ready to give up my life for him, so help me God.”\(^1\)

**A “prayer” the children were required to memorize:**

Adolf Hitler, you are our great Fuehrer. Thy name makes the enemy tremble. Thy Third Reich comes, thy will alone will be law upon earth. Let us hear daily thy voice and order us by thy leadership, for we will obey to the end and even with our lives. We praise thee! Heil Hitler!\(^2\)

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2 Ibid., 44.
3 Ibid., 63.

by Bruce Scott

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**In Egypt**

Part of the peace agreement between Israel and Egypt in 1979 was that neither party would incite its people against the other. Yet Egypt aired a “documentary” on Protocols, presenting it as truth on prime-time television. Millions of Egyptians sat glued to their sets, watching this series each week and believing it.

Protocols is a lie. It has been proven so time and time again. But that fact does not matter to anti-Semites because truth and integrity are not virtues they highly esteem. They will use whatever expedience requires to spread their venom—including invoking the name of a Jew named Jesus—God incarnate—who loves His people and came to save “the lost sheep of the house of Israel” (Mt. 10:6).

**Endnotes**

6 Ibid.
10 Ibid.
More than 20 years ago I had a friend whom I’ll call Jill. I telephoned her one afternoon, and her husband answered. “She can’t come to the phone,” he said. “She’s up on the roof.”

“What in the world is she doing up there?” I asked.

“She’s leaning over the side of the house, painting the window frames.”

“And what are you doing?” I asked.

“Watching television.”

That was the story of their lives. Jill had married him before she knew the Lord and, much to her credit, was determined to stay with him. If all he had been were lazy, perhaps things wouldn’t have been so bad. But some years into the marriage, Jill discovered her husband was a liar, gambler, adulterer, and the father of two illegitimate children. He squandered money, mocked Christianity, ridiculed anyone who had faith in Christ, practiced voodoo, regularly paid a fortuneteller for advice on how to run his life, and eventually walked out on her.

Much as we hate to admit it, some people are fools. The Bible says their own evil disposition dooms them, and it’s a waste of time to talk sense to them because they refuse to listen: “Do not speak in the hearing of a fool, for he will despise the wisdom of your words” (Prov. 23:9). That’s how Jill’s husband was; and that’s how Abigail’s husband was, which makes her story all the more remarkable.

Abigail was married to Nabol, a man extremely rich in material goods and utterly bankrupt in character. He was, as his name means, a harsh, evil fool (1 Sam. 25:3). She, on the other hand, was a “woman of good understanding and beautiful appearance” (v. 3). They lived in Maon, 15 to 20 miles southwest of En Gedi, but pastured Nabol’s immense flock of 3,000 sheep and 1,000 goats in Carmel, about five miles north.

Meanwhile David, in his 20s, was living nearby in the wilderness of Judea with his band of 600 men, camping in strongholds in En Gedi and trying to elude King Saul who was resolved to kill him. When David happened on Nabol’s shepherds, his men protected them as well as the flock. Consequently, when David heard Nabol was finally shearing his sheep, he sent 10 men to him, expecting a little gratitude. And well he should have. Wrote Bible scholar Alfred Edersheim:

It was the most joyous time for such a proprietor—that of sheep-shearing, when every heart would be open. A time of festivity this. . . . And Nabol had cause for gladness. Thanks to the ever watchful care of David and his men, he had not suffered the slightest loss. . . . It was quite in the spirit of an Eastern chieftain in such circumstances, that David sent what would be a specially respectful embassy of ten of his men, with a cordial message of congratulation, in the expectation that at such a time some acknowledgment would be made to those who not only deserved, but must have sorely needed the assistance of a rich Judaean proprietor.¹

But David was in for a surprise. As Scripture says, “The foolishness of fools is folly” (Prov. 14:24). Nabol’s folly almost destroyed his entire family. And, as with my friend Jill, it became Abigail’s job to get things done.

Continued next issue

Islamic Imperialism in the Real World from page 12

Barsky said, “Extremist organizations continue to claim the mantle of leadership” over American Islam. Wrote Rettig:

The power of the extremist Wahhabi form of Islam in the United States was created with generous Saudi financing of American Muslim communities over the past few decades. Over 80 percent of the mosques in the United States “have been radicalized by Saudi money and influence,” Barsky said. And with the Saudi-sponsored mosques come Saudi clerics who indoctrinate adherents in the Saudi brand of Wahhabi ideology that promotes sharia plus hatred of America, Jews, and Israel. Rettig continued:

This Saudi strategy was being carried out [in Barsky’s words] “all over the world, from America to Bangladesh,” with Saudis investing $70–80 billion in the endeavor over three decades.

Because imams who are less than friendly to their host countries wield heavy influence over their brethren, it follows that it would be difficult for Muslim moderates, who may either share the same global aspirations or are intimidated into silence, to mount a serious counterattack against Islamic terrorists.

Freedom House, an organization committed to democracy and freedom, sent Muslim volunteers into 15 prominent mosques from New York to San Diego. Daniel Pipes reported that they collected 200 books “and other publications disseminated by Saudi Arabia (some 90% in Arabic) in mosque libraries, publication racks, and bookstores. What they found can only be described as horrifying. These writings—each and every one of them sponsored by the kingdom—espouse an anti-Christian, anti-Semitic, misogynist, jihadist, and supremacist outlook.”

“Reject Christianity as a valid faith: Any Muslim who believes ‘that churches are houses of God and that God is worshiped therein is an infidel.’

‘Insist that Islamic law be applied: On a range of issues, from women (who must be veiled) to apostates from Islam (‘should be killed’), the Saudi publications insist on full enforcement of sharia in America.

“A Bully in the Schoolyard

The grammar school I attended had its resident bully. His mission was to scare and rough up other kids, always sizably smaller than himself. When a message came down the pipeline that you were his chosen source of entertainment for the afternoon, there was never a doubt that he intended to do exactly what he promised: roll you in the dirt and do what he could to rearrange the contours of your face. Denying the reality of his threat didn’t help. You got punched out anyway.

The principle in the real world of grown-up aggressors is the same. You can ignore radical Islam’s declaration of intent, as the secular media loves to do, but it won’t keep the bully from rearranging the contours of your world.

And for those who find comfort in denial or in believing that an ocean or desert safely separates them from the bad guys, listen to someone who is living a nightmare he probably never believed possible.

Reverend Murtala Marti Dangora lives in Kano, West Africa. Christians there are afraid to send their children to public schools for fear they will be forced to convert to Islam. Students are compelled to study Arabic and Islam, and say Islamic prayers. Moreover, the government refuses to grant churches permission to establish schools in rural areas. “The strategy,” said Rev. Dangora, “is to force Christians to send their children to public schools so they can be converted to Muslims.” Another Christian leader said Christians in Kano have lost their religious liberty and are second-class citizens. Some were forced to flee their villages because of Muslim antagonism. So it goes in the land of the caliphs.

Their lives may not be yours today. But if you close your eyes to the bully moving in next door and Islamic imperialists achieve their dream, their lives could be yours tomorrow.

Endnotes


2 Ibid.


5 Ibid.


9 Ibid.


11 Ibid., 14.

12 Ibid., 10.


17 Weiner, 33–34.

18 Ibid., 27.


20 Ibid.

Elsewood McQuaid is editor-in-chief for The Friends of Israel.
Arab construction

Arutz-7—As the government declares “war” on unauthorized Jewish communities, Arabs, funded by the Palestinian Authority (PA), are deciding Israel’s future borders through unhindered illegal building.

Unauthorized Arab building projects are going on all over Gush Etzion, the settlement bloc south of Jerusalem that Prime Minister Ariel Sharon repeatedly claimed would remain in Jewish lands. There are 7,380 Arab violations.

Official PA vehicles travel freely in the areas between Gush Etzion’s Jewish towns. The areas are worked day in and day out using heavy equipment, such as bulldozers, tractors, dump trucks, and large teams of workers. They are focusing on state lands (land purchased by the Jewish National Fund prior to the state on behalf of the Jewish people) and on “survey” lands (lands whose status is unclear due to their lack of registry in the lands authority, much of them state lands as well). New roads are being paved, dirt paths are being widened, land is being indiscriminately plowed, and terraces are being built to seize legal control of the land, all with the financial backing of the PA and international donors under the guise of assisting Palestinian farmers.

A large sign has even been erected in the area, displaying the logos of the PA and the United Nations Development Program (UNDP).

Arab MK says, ‘Wipe out Israel’

Arutz-7—Israeli-Arab Knesset Member Azmi Bishara told an Arab audience in Lebanon that Prime Minister Ariel Sharon repeatedly claimed would remain in Jewish hands. There are 7,380 Arab violations.

Several years ago, Bishara appeared with Hezbollah terrorist leader Sheikh Hassan Nasrallah and called for a “unit ed Arab nation” to come together against Israel. MK Michael Klein of Herut stated, “In any normal country, they’d put him in front of a firing squad. It’s inconceivable that an Israeli Knesset member would encourage Arab states to launch a full-scale war against us.”

High priest’s robe completed

Arutz-7—After much hard work and research, the techelet (azure blue) robe of the high priest has been completed by the Temple Institute and is ready to be worn in a Third Temple.

The robe, called the “母校” (breastplate), features the 12 precious stones associated with the 12 tribes of Israel. The commandment to make such a robe appears in Exodus 28:31–35.

This is the first robe woven entirely out of techelet in nearly 2,000 years,” Rabbi Chaim Richman of the Temple Institute told Arutz-7. The Institute plans to embark on another major project: the production and supplying of the Torah-specified white garments of the ordinary priests for every male Jewish descendant of Aaron.

“Every kohayn from all over the world will be given the opportunity to register and order his own uniform so that he can be ready to serve in the rebuilt holy Temple,” Richman said.

Terrorist film wins award

Paradise Now, a film about two Muslims on a suicide mission to murder innocent Jews in Tel Aviv, has won the Golden Globe award for best foreign film. With hatred for Israel as the dominant theme, the film demonstrates the suicide bombers sympathetically “humanizes” the suicide bombers in their mission to win back “Palestine” for Allah.

Arutz-7 reported, “The main characters blame Israel’s presence in Judea and Samaria and Shechem, the area’s largest city, for their motivation to carry out the attack.” Daniel Pipes said the film “white washes Palestinian suicide bombing,” and a film critic for The New York Times said it “risks offending viewers in the same way that humanizing Hitler does.”

Entertainment Weekly praised the movie for the “dignity bestowed on a pair of Palestinian suicide bombers.”

Smuggling soars

Arutz-7—A recent report shows a 900 percent increase in the number of antitank missile launchers Arab terrorists have brought into Gaza from Egypt since Israel’s unilateral withdrawal in August.

In addition, an estimated five tons of explosives have made their way into Gaza since August, as well as 5,000 rifles and handguns, and more than a million bullets. In one official’s estimation, 90 percent of the explosives used by terrorists are brought in from Egypt.

Israel-India ties grow stronger

Arutz-7—In 1992, when India opened its embassy in Israel, trade between the two countries amounted to $2 million. Today, said India’s ambassador to Israel, it stands at $2.7 billion—a 2,700-fold increase. He predicted that bilateral trade between the two would jump to $7 billion in two or three years.
MUNICH: An Anti-Israel Travesty

It takes a Hollywood ignoramus to give flesh to the argument of a radical anti-Semitic Iranian.” So wrote Washington Post columnist Charles Krauthammer about Steven Spielberg, whose $70 million blockbuster film, Munich, trashes not only the moral character of Israel’s Mossad agents but Israel’s claim to the land as well.

The Iranian, of course, is President Mahmoud Ahmadinejad, who said Israel should be “wiped off the map.” “Even more egregious than the manipulation by character,” wrote Krauthammer, “is the propaganda by dialogue. The Palestinian case is made forthrightly: The Jews stole our land and we’re going to kill any Israeli we can to get it back. Those who are supposedly making the Israeli case say . . . the same thing.”

“Munich, the massacre,” Krauthammer said, “had only modest success in launching the Palestinian cause with the blood of 11 Jews. Munich, the movie, has now made that success complete 33 years later . . . carrying the original terrorists’ intended message to every theater in the world.”

Spielberg’s screenwriter, Tony Kushner, is an anti-Israel, anti-Zionist Jew who routinely charges Israel with ethnic cleansing, calls the creation of Israel a “historical, moral, political calamity,” and believes the Jewish state has systematically tried to destroy the “identity of the Palestinian people.”

According to Andrea Levin, writing for CAMERA (Committee for Accuracy in Middle East Reporting in America), Kushner is also involved with a radical antiwar group, Not in our Name (NION), that opposes U.S. policy in Iraq and “Palestine.”

Each day, we as Christians are given the opportunity to glorify God. Using our time well, exercising the gifts the Holy Spirit has given us, and making wise use of the finances God has entrusted to us are just a few of the many ways in which we can honor Him.

One way we can glorify God beyond our time here on Earth is through a will. A will allows us to make sure that what the Lord has entrusted to us remains His when we no longer need it.

Sadly, it is reported that more than 50 percent of Americans (Christians included) have no legal will in force. This requires the laws of your state to intercede and make a will for you. Does your state know how you want your estate handled? Distributions are often made in ways that may be contrary to your wishes. In addition, your desire to see the Lord’s work benefited are likely to go unfulfilled.

If you would like to have a will written but don’t know where to start, let us help. We would like to send you our informative brochure Making a Will That Works at no cost and without obligation. It is our way of helping you become a wise steward over all the Lord has entrusted to you. To receive Making a Will That Works, simply check the appropriate box on the envelope in this magazine; or write to Tom Geoghan at The Friends of Israel, P.O. Box 908, Bellmawr, NJ 08099.
We are approaching the great days of Passover, which begin April 12. This holiday brings unity to our nation, as we give thanks for all that God has done for His Chosen People Israel.

For those of us who worship the Lord according to the Bible, we especially thank Him for the truth of Isaiah 53:6: “All we like sheep have gone astray; we have turned, every one, to his own way; and the LORD has laid on Him the iniquity of us all.” We thank God that Yeshua Hamashiach became our final sacrifice for sin; and by believing in Him, we can receive forgiveness and the gift of eternal life.

Yes, He died for us all. But many do not know this great truth. And others run away from it. As it is written in Isaiah 1:2–5, “The ox knows its owner and the donkey its master’s crib; but Israel does not know, my people do not consider” (v. 3).

Before Passover Israelis work hard to clean their houses so that you shall not find even the smallest crumb of bread anywhere because leaven is forbidden for eight days. And when they gather around the seder table for the Passover feast, they sing with great joy, “Once we were slaves to Pharaoh in Egypt, and now we are free.”

In our neighborhood in Jerusalem, we have a number of religious people. And when they see me they ask, “Will you read the Haggadah at your seder?” The Haggadah contains the seder service. It has prayers and retells the history of the Jewish people’s Exodus from Egypt.

“This is a very long book,” I answered recently. “And you believe that when you read it, the Lord will forgive your sins. But I tell you that now you are slaves to your souls.”

“How can you say such a thing?” one man asked. “We are doing everything right to prepare for this great feast of Passover. You cannot find even the smallest bread crumb in my home. This is not enough for you? Who do you think you are?”

So it began. “Who am I? I am from those who have believed in the Lord. He Himself is the greatest symbol of Passover.”

They looked at me oddly, not understanding. “What do you mean?” one asked.

“Do you believe what is written in the Bible?”

“Yes,” they all replied. “It is the foundation of our faith.”

“Good,” I said. “And about whom is it written in Isaiah 53:6? Who was this one who shed His blood for our sins? It says He was ‘led as a lamb to the slaughter’ [v. 7]. Who was He?”

They did not understand. “About whom do you speak?” one asked.

Now I had a great opportunity to show them the truth. You cannot come to people in Israel with a big hallelujah and expect them to see the truth immediately. They are proud and certain they are right. You must come slowly and patiently—and with iron nerves. I was ready for them to rise up against me when I came to this next point. And so it was.

When I began to explain Isaiah 53, which speaks so plainly about Jesus, the Lamb of God, they became suspicious.
They are new immigrants, and the ultra-Orthodox warned them not to speak with people who show them Isaiah 53, telling them such people want to take them out of Judaism. So they called some of the ultra-Orthodox to come over.

Now the conversation became interesting. For me, it became much better because I could speak plainly, “straight from the bridge,” as we say here. I opened the Bible, pointing to it, and asked, “Do you truly believe that this is the foundation of our faith?”

The immigrants looked to the ultra-Orthodox to see what they would say, because they put their trust in them. Whatever the ultra-Orthodox say, they believe. So I asked the ultra-Orthodox men to read Isaiah 53:6. “Please tell me about whom this is written.” I said. Some had never read that chapter in their lives because it is forbidden. But it is written in Isaiah 43:8, “Bring out the blind people who have eyes.” So I had them read it.

When they were finished, one asked me, “Do you believe all that is written here?”

I replied, “What is more important? To read all those commentaries that your rabbis have written or to read this Book, written by the Holy Spirit of the Lord? You call yourselves religious. What is more important?”

All the new immigrants looked at them and seemed ashamed. They had lost their confidence in them, and the Lord opened a door for me to teach His Word and His truth.

God has even strengthened me to go into the ultra-Orthodox synagogues and speak His truth. And we can see good fruit coming from this ministry. It is not easy, but it is our obligation before the Lord. And I thank the Lord that He gives me the courage to go to these people and bring them the good news of His salvation through Yeshua Hamashiach, who died for our sins as our Passover Lamb, who lives today, and who will someday return.