Satan’s origin, history, final destiny.
Full Page
Greeting/Calendars ad

From Waveline
IN THIS ISSUE

Rachel Is Still Weeping
by Elwood McQuaid .................................8
They stormed the Church of the Nativity and held nuns and priests hostage. Are these peacemakers? What is the truth behind the Muslim-Christian alliance?

The Origin and Fall of Satan
by Douglas Bookman ..............................12
Lucifer, “the anointed cherub that covereth,” became the evil “god of this age”—the enemy of Jehovah. Learn what happened and why?

Satan’s World Strategy
by Renald E. Showers ..............................15
Satan’s dominion may be invisible. But if you know where to look, you’ll be astounded to see how much he controls . . . and how he controls it.

The Satanic Trinity
by Herb Hirt ............................................18
As if one evil being weren’t enough, the Bible teaches that in the last days, there will be three—a pseudotrinity—that will take over the world.

The Many Masks of Satan
by William C. Varner ...............................22
If you think Satan appears like the caricatures of him, with horns and a red tail, think again. More often than not, he appears as the “noblest” among us.

TIME TO RENEW?
Check the mailing label on the back cover of this magazine. The date in the upper right corner of the label indicates the end of your current subscription.
Use the enclosed envelope to renew.

ABOUT THE COVER
“And he said unto them, I beheld Satan as lightening fall from heaven” (Lk. 10:18). This spectacular cover by Art Director Tom Williams depicts the full force and fury of Satan’s expulsion. Revelation 12 tells us that, during the Great Tribulation, the Devil and his angels will be cast from heaven and fall to the earth (v. 12). The good news is that his time will be short and, in the end, lead to the entrance of the King and His Kingdom.

ALSO FEATURING
From Bill Sutter’s Desk ..............................4
Editorial .................................................6
The Book of Micah ...................................26
Eye on the Middle East .............................29
Culture & Customs ..................................30
They Cry in Silence .................................33
Foundations of Faith ...............................34
Women of the Bible ...............................37
Israel in the News ....................................40
Zoi .......................................................42

CREDITS
(All uncredited images are from FOI archives.)
Cover & pages 12, 18, 22, 26, 30: Thomas E. Williams
Page 4: Hanan Isachar, Israel
Page 8: AP/Wide World Photos
Page 10: Getty Images
Page 26: ASAP Ltd., Israel Photo Library, Tel Aviv, Israel
Page 53: Courtesy International Christian Concern - www.perspectives.org
Corrections: In the March/April issue, photos on the cover (inside 6, top) and pages 1 and 18 (top) were from Culver Pictures not Culver Images. Getty Images, cover (inside 6, top), & AP/Wide World Photos, cover (inside 6, bottom and inside 10, bottom).

PUBLICATIONS
Editor-in-Chief: Elwood McQuaid • Senior Editor: Lorna Simon • Associate Editor: David M. Levy • Contributing Editors: Steve Herzig, Renald E. Showers • Copy Editors: Josephine Bak, Lin Johnsen • Publications Manager: Vera Bowker • Production Assistant: Alison Graeley • Art Director: Thomas E. Williams

ADMINISTRATION
Executive Director: William E. Sutter • Director of North American Ministries: Steve Herzog • Director of Foreign Ministries: David M. Levy • Director of Finance: James Showers

BOARD OF TRUSTEES

NOTE: No materials contained in this magazine may be reproduced in any form without the permission of The Friends of Israel Gospel Ministry, Inc. For all permissions, please write to Mrs. Vera Bouker, The Friends of Israel Gospel Ministry, Inc., P.O. Box 908, Bellmawr, NJ 08099.

To contact us, call 856-853-5590 or 800-257-7843

Visit Our Web Site and stop by our Web store! www.foi.org

Tune in to The Jerusalem Post’s weekly interview with Elwood McQuaid on “Holy Land with Elwood McQuaid” at jpostradio.com.
And don’t forget, you can listen to our broadcast each day, hosted by Elwood McQuaid, on foi.org/radio.

© Copyright 2002 The Friends of Israel Gospel Ministry, Inc. All rights reserved. Printed in the USA by Waveline Direct.
months after the outbreak of the Arafat intifada, Elwood McQuaid and I joined more than a hundred other Christians on a trip to Israel to express our solidarity with this beleaguered nation and its people. Everywhere we went, Israelis overwhelmed us with their deep appreciation for our visit. The trip proved to be one of the most rewarding experiences of our lives. Despite on-going conflict in certain locations, there was no danger to any in our group.

Now The Friends of Israel invites you to join us on our “Up to Jerusalem—Standing with Israel” tour, October 15–25, 2002. This tour has been designed to be uniquely special to you and your family, regardless of how many times you may have visited the land. The Bible, history, and current events will come alive as we tour a host of biblical, historical, and Jewish sites, with a focus on Jerusalem.

We will also hear and see first-hand the truth about what Israel has been experiencing. We will meet with a variety of Israelis, including leaders from the government, military, and news media, and will learn of the plight of Christian Arabs under the Palestinian Authority. You will become better informed than ever concerning the extent of media bias against Israel.

All of the information you receive will be of immense value in helping you stand up for Israel when others denigrate it. And your trip will open new doors to relationships with Jewish people here at home. Your prayer life on behalf of Israel’s people will take on a new dimension as you personally experience this special land and stand with its people.

Israel has always taken wonderful care of its visitors, and the warmth of the Israeliis will be especially evident at such a time as this. Expect to be received with great appreciation as Christian friends who really care about the people of this wonderful land. You will be blessed as you hear repeatedly from the Israelis, “Thank you for coming!”

See the advertisement for this tour on the adjoining page; and feel free to contact me or my secretary, Lisa Nickerson, for

**Mount Tabor, east of Nazareth, Israel.**

*Bill Sutter is the executive director of The Friends of Israel.*
Join us for this special, never-to-be-forgotten experience in the land, with the people so close to God’s heart.

You’ll revel in biblical history as we visit a host of sites, particularly Jerusalem, where Scripture will come alive. But there’s more. You’ll be part of history in the making as we stand in solidarity with the Jewish people to support their God-given ownership of the land of Israel.

We’ll meet with officials and representatives of the Israeli government, military, and media.

Together we will help fulfill Isaiah 40:1: “Comfort ye, comfort ye my people, saith your God.”

Please use the enclosed envelope to make your reservation.

For more information, including a complete itinerary, write or phone The Friends of Israel Gospel Ministry, Inc., P.O. Box 908, Bellmawr, NJ 08099, and ask for Lisa Nickerson.
WE’ve seen it all before. Swastikas in the streets, arms raised in infamous Sieg Heil salutes, preposterous statements being made that hark back to the 1930s in Hitler’s Europe. But this is not the ‘30s. We have turned the corner into a new millennium, with hopes of better things ahead for human beings on this planet. But, as has so often been the case, history is repeating itself and driving any such optimism from the stage.

No, this is not the ‘30s, but you would never know it by what’s happening on the streets of Berlin and other European cities. Anti-Semitism is making a violent comeback across the continent. So much so that England’s chief rabbi said Jewish people are suffering the worst anti-Semitism in that country since the Nazi Holocaust.

In Brussels, Belgium, the chief rabbi there was brutally attacked at a metro station by a band of Arabs who kicked him in the face and called him a “dirty Jew.”

Hate rallies appear in Russia with such frequency that they are regarded as normal. Recently skinheads attacked and seriously injured a 15-year-old Jewish boy.

In France more than 350 anti-Semitic acts have been committed in the past year and a half—more than in any Western country. According to a Christian colleague in France, Jewish people and institutions are being attacked daily:

- Molotov cocktails are being thrown into churches, bombs placed in Jewish cemeteries, schools set on fire.
- A school bus containing Jewish children was stoned and a little girl injured. A synagogue in Marseille was burned to the ground. Now it seems that the anti-Jewish media has succeeded in motivating people to act. Many rallies were held lately, gathering large crowds with anti-Semitic slogans, calling Ariel Sharon a criminal, etc. Tough time to be Jewish here these days... many are thinking of going to Israel.

In Amsterdam, Holland, about fifteen thousand people took part in what has been called the biggest demonstration there in the last eight years. Never were so many swastikas shown in public—at least seventy-five were counted. A photo depicting Adolph Hitler strangling Ariel Sharon was prominently displayed. People were chanting, “Jews into the sea.”

But Jewish people and Israel were not the only targets. The United States and President George W. Bush were also derided. One banner read, “USA=Jews=Nazis. USA you will pay.”

In Berlin residents have been warned not to wear clothing or jewelry identifying them as Jewish. Police recommended against wearing skullcaps or the Star of David. “This is a blow to freedom of religion,” a police spokesman said, “but the police cannot protect every single Jew.”

It is revealing that residents of only two countries are being warned to stay out of Europe or keep low profiles while traveling there: Israelis (Jewish people) and Americans. As implausible as it may seem, these are the facts of life in the world today. America and Israel are the targets of the international hate merchants. And Americans should be acutely aware of the rising climate of discrimination against us in many foreign countries. Anti-Semitism is becoming an extremely serious problem again. But another phenomenon is growing rapidly—anti-Americanism.

Years ago we heard Europeans complain about the “ugly Americans” who invaded the continent each summer and were considered, except for their monetary contributions to the economy, ill-bred, crude, and tasteless. The “ugly American” of those benign and
Join host Peter Colón in this innovative and revealing look at Jesus the Messiah, as he describes the symbolism of the Old Testament Tabernacle and officiates at a re-creation of the celebration of Yom Kippur, the Day of Atonement. You will be amazed and blessed as you realize how God clearly presents the gospel message in this ancient practice and how the sacrifice of His own Son paid the price, once and for all, for the sins of mankind. This 26-minute video presentation is a valuable teaching tool for use in your Sunday school, Bible study, or at home.

V07, $21.95

“And the goat shall bear upon it all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.” — Leviticus 16:22

Receive our pamphlets Day of Atonement and Rosh Hashanah free with your purchase. Use the enclosed envelope to order your video today.

quieter days was viewed as a rather tongue-in-cheek character. Today, however, the word ugly has been replaced with evil, and there’s nothing tongue in cheek about it.

We recognize that Arab and Muslim forces within the European community are instigating much of this anti-Semitic/anti-American hatred. In France, for example, there is no doubt that its sixty-million-strong Muslim population is fanning the flames and fomenting turmoil within the country. Such frightening unrest has given rise to the surprise electoral showing by avowed racist Jean-Marie Le Pen, who promised to deport illegal immigrants and restrict immigration. This is a man who refers to the Holocaust as “a detail of history.”

The growing hatred of America is not confined only to areas in Europe and the Middle East. In Indonesia, where Christians have been under violent assault by Muslim terrorists, we have learned that Muslim guns are now being turned on other targets. The militant Muslim organization Lasker Jihad has affirmed its commitment to carry out acts of violence not only against Indonesian Christians but also against American interests. When questioned about whether his organization plans to target American interests, Lasker Jihad’s leader replied that, yes, American interests were now also at risk in his country. “We will confront them with all means of combat and preaching.”

When asked about the possibility of Lasker Jihad joining the fight against America, he replied, “Allah be praised, the Muslims continue their Jihad against America, and it is our obligation to support them as best we can.” With respect to being allied with Osama bin-Laden and al-Qaida, the Jihad leader said, “Of course, as they are Muslims and it is our duty to support Muslims and to wash our hands of the infidels. This is our principle.”

Thus what we see is a merging of militancy against Israel, Jewish people, and America. Yes, it’s a rerun of the ’30s, but on a fearfully broader scale.

Israel My Glory
In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not (Mt. 2:18).

Just outside the entrance to the town of Bethlehem stands a tomb. It is the tomb of the patriarch Jacob’s beloved Rachel. Two thousand years ago, the writer of Matthew’s Gospel selected this quotation from the prophet Jeremiah to describe events of his day. Herod the Great had dispatched Roman legionnaires to the village to slaughter all children two years old and under. They were the calculated victims of his fiendish paranoia. To Herod’s demented mind, these babies threatened his authority and unmitigated lust for power. Therefore, they were dispensable.

But brutality was nothing new to this petty tyrant. There came a time when he felt it expedient to murder his own sons, Alexander and Aristobulous, and his confessed favorite wife, Mariamne. Crazy? Not to him. It made perfect sense to Herod to secure his position at the expense of the innocent. Whether they were children or adults made no difference. It was Herod alone who mattered—a fact of history that is quite incomprehensible to people in Western democracies who are
spoon fed from childhood on the notion that innocent people should be protected.

**Fast Forward**

One might conclude that these facts are ancient history, and civilized people in the 21st century no longer operate on such callous principles. Don’t believe it.

Although Rachel has been in her tomb for millennia, we still hear the echo of the prophet Jeremiah. And, as her tomb grows freshly pockmarked with the bullet holes put there by a new generation of Herodian kindred spirits, Rachel still weeps for her children.

During the Israeli Defense Forces’ recent incursion to round up Palestinian militants, Palestinian terrorists decided to storm the Church of the Nativity in Bethlehem and take nuns, priests, and innocent civilians as hostages to be used as shields that would spare them the retribution they had brought down on their own heads.

This ploy, of course, is nothing new. Yasser Arafat’s cronies have a long history of using innocent people as shields to protect their own lives. Yet these are the same individuals who convince their children to become “heroic” suicide bombers, while they themselves cower behind the skirts of nuns and priests, trying to save themselves.

**A Look Into Bethlehem**

While the church was being occupied, *The Jerusalem Post*’s Arieh O’Sullivan donned military garb and ventured into Jesus’ birthplace, now an enclave for Muslim terrorism. Here is some of what she found:

> Water from a broken main gushes into the streets, now filled with plastic bags of garbage that the residents have thrown out and which, of course, have not been picked up. Tanks and armored personnel carriers are packed in most of the main streets circling the town center. . . . We reach the massive walls of the Armenian monastery. Its tiny but thick solid wooden door, hundreds of years old, has been blasted off its hinges. What is left of it is leaning precariously in place.¹

Ironically, while his 200 henchmen holed up in the Church of the Nativity were desecrating the site, Arafat was declaring his commitment to be the protector of Christian sanctuaries within the Palestinian Authority’s jurisdiction. Events in Bethlehem, Jerusalem, and elsewhere, however, tell a different story. And though the situation may seem at first glance to be localized and parochial, it is crucial we understand that what happened in Bethlehem casts a critically long shadow over what is transpiring on a vastly larger scale. In fact, it typifies Islamic relations with groups that Islam views as infidels. And when the occupation of the church in Bethlehem is all but forgotten, the larger issues will remain.

**Islamic Absolutists**

For years many Christians have been led to believe that Islam is a benign religion promoting love, peace, and harmony with other faiths. Many who should have known better were convinced that a Muslim-Christian alliance was the pathway to a new, more benevolent brotherhood. This tone surfaced in 1992 when the Anglican bishop of Jerusalem decided to join a world Islamic organization in cosponsoring a conference on the situation of Christians in the country. The bishop’s decision mirrored the sentiments of other mainline Christian leaders in Israel who were increasingly championing not only an alliance with Muslims but also the drive for a Palestinian state. The intervening years have seen this naïve pandering to people of evil intent go up in the smoke of the scattered remains of suicide bombers and their helpless victims.

On the other hand, some politicians were more insightful when it came to the burgeoning threat of radical Islam. Israel’s late prime minister, Yitzhak Rabin, had this to say in 1993:

> This [radical Islam] is a real and serious danger that threatens

---

¹ For years many Christians have been led to believe that Islam is a benign religion promoting love, peace, and harmony with other faiths. Many who should have known better were convinced that a Muslim-Christian alliance was the pathway to a new, more benevolent brotherhood. This tone surfaced in 1992 when the Anglican bishop of Jerusalem decided to join a world Islamic organization in cosponsoring a conference on the situation of Christians in the country. The bishop’s decision mirrored the sentiments of other mainline Christian leaders in Israel who were increasingly championing not only an alliance with Muslims but also the drive for a Palestinian state. The intervening years have seen this naïve pandering to people of evil intent go up in the smoke of the scattered remains of suicide bombers and their helpless victims.

On the other hand, some politicians were more insightful when it came to the burgeoning threat of radical Islam. Israel’s late prime minister, Yitzhak Rabin, had this to say in 1993:
world peace in future years. And just as Israel was the first to perceive the Iraqi nuclear threat, so today we stand on the line of fire against the danger of fundamentalist Islam.2

Unfortunately, Islamists had a far more precise view of what a Muslim-Christian alliance would accomplish than Christians did. And while some liberal Christian leaders in Jerusalem, the Middle East, and elsewhere were dreaming of a utopian era of ecumenical harmony, their Muslim counterparts were visualizing Islamic imperialism. Their agenda was clearly articulated for anyone who cared to pay attention to the right Muslim sources. Make no mistake. Islam’s program for Christianity differs little from its plan to liquidate Israel. The only variance is in the degree of violence.

A Muslim booklet, Muslim-Christian Alliance, published in Istanbul, Turkey, makes the case for the necessity of an exploitive alliance between Muslims and Christians:

Moreover, the saying of the Prophet Muhammad further states that in the end of time, true pious, devout Christians will unite with Muslims and put a great fight together against the common threat, Atheism [Jews are viewed by Islam as infidels]. For the time being, true devout Muslims must unite not only with their coreligionists, colleagues and fellow brothers, but with true Christian believers by skipping any dispute, since they have to unite urgently against the common enemy.3

However, the union with Christians must not be understood as a permanent arrangement. There is an Islamic end game for the “true, pious, devout Christian” compatriots:

Eventually, Christianity will be purified and get rid of all superstitions and misbeliefs, and will unite with the true Islamic Religion and will be in a way transformed into Islam, and by adopting guidance to Qur’an the Christian Community will become a follower of Islam and Islam Religion will be the leader position. The true Religion of Islam will gain great power as a result of that unification.4

These words announce, with no attempt at subtlety, the increasingly violent campaigns against Israel, Jewish people, and Christians over the last decade in particular, we have come to understand that these words were not merely rhetoric concocted by overzealous Muslim mullahs.

Indeed, when Samuel P. Huntington’s book The Clash of Civilizations and the Remaking of World Order was published in 1997, some critics scoffed at the idea of a cataclysmic confrontation between absolutist Islam and the Western “Christian” democracies. With the advent of Osama bin-Laden; September 11, 2001; the advancing Islamist commitment to the quest for global domination.

When publications of this kind were released, they may have read like the stuff of excessive, theoretical, religious wishful thinking. But with Islam’s crusade against Israel; and the purging from the Islamic world of any vestiges of Christianity and its people, some intellectual muddy water has become pristinely clear. The lines have been drawn and the battle joined.
Huntington contended the following:
The underlying problem for the West is not Islamic Fundamentalism. It is Islam, a different civilization whose people are convinced of the superiority of their culture and are obsessed with the inferiority of their power. The problem with Islam is not the CIA or the U.S. Department of Defense. It is the West, a different civilization whose people are convinced of the universality of their culture and believe that their superior, if declining, power imposes on them the obligation to extend that culture throughout the world. These are the basic ingredients that fuel conflict between Islam and the West.5

Huntington quoted similar observations from Islamic sources: “There are unmistakable signs,” argued a leading Egyptian journalist, Mohammed Sid-Ahmed, in 1944, “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.” 6

Furthermore, The Islamic Declaration, published in 1970, argues for the complete “incompatibility of Islam with non-Islamic systems.”

“There can be neither peace nor coexistence between the Islamic religion and non-Islamic social and political institutions.” 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 “should be in the hands of people whose Islamic moral and intellectual authority is indisputable.”7

Ironically, while his 200 henchmen holed up in the Church of the Nativity were desecrating the site, Arafat was declaring his commitment to be the protector of Christian sanctuaries within the Palestinian Authority’s jurisdiction.

On-the-Ground Testimonials
What has been done in the Palestinian Authority is a microcosm of what has been identified in the foregoing quotations. The Palestinian educational system has been reduced to systematically brainwashing innocent children to commit acts of unspeakable horror. Palestinian and Arab media have been reduced to spewing the most vicious, anti-Semitic diatribes imaginable. Bethlehem, City of Peace and citadel of Christian devotion, has been turned into a haven for murderers and terrorists. A struggle is being waged in Nazareth to establish Islamic dominance over traditionally Christian sites involving the annunciation of Jesus’ birth.

In Nablus, the traditional tomb of Joseph has been destroyed and converted into a Muslim shrine. The Temple Mount, revered by both Jews and Christians, is now claimed as the exclusive province of Muslims. In recent months, there has been a concerted effort by the Palestinian Waqf (Muslim Authority) to destroy all artifacts testifying to the Jewish people’s ancient presence on the sacred Mount. All of these components confirm that there is only one page in the Islamic game plan, and it calls for total Muslim dominance over the “infidel” Judeo-Christian world, which must be destroyed or subjugated.

These facts are not popular with wishful thinkers. But the evidence is in, and there is no further need for debate or discussion. The history of the conflict already has been written in blood, and we can be sure there will be much more of the same in the near future.

Self-absorbed children of the West will not like to hear what the evidence and the perpetrators say. But the fact remains, this is a fight to the finish. And within the foreseeable future, someone will emerge the winner.

ENDNOTES
4Ibid., pp. 4-5.
6Ibid., p. 213.
7Ibid., p. 269.

Elwood McQuaid is editor-in-chief for The Friends of Israel.

Elwood McQuaid is editor-in-chief for The Friends of Israel.
In the history of the cosmos, there never has been and never shall be a greater treachery. The creature who was the most magnificent demonstration of his Creator’s skill came to resent the fact that his was simply a borrowed glory, that the role assigned him was only and always to reflect the infinite majesty of the God who had breathed him into existence. Thus was born in the heart of Lucifer—and ultimately in the newly created moral universe—the despicable impulse to rebel. That impulse generated the angelic insurrection that was the most awful sedition in the history of time.

A Preliminary Question

As important and seminal as that angelic rebellion was, Scripture does not include an explicit record of the event. It is in the account of Adam’s fall (Gen. 3) that Satan first appears in the Old Testament, but there he is the already fallen tempter who seduces the first humans to sin. Thus Satan’s fallenness is treated as fact early in Scripture. But, for reasons nowhere made clear, the actual account of his fall is absent from that record.

Yet the event is twice remembered in the writings of the prophets: by Isaiah in the midst of an inspired diatribe against Babylon (Isa. 14:11–23) and later by Ezekiel as he excoriates the king of Tyre (Ezek. 28:11–19). These two passages tell us most of what we know about Satan’s fall.

But herein lies a bit of an exegetical rub. In both passages, the perceived
remembrance of Lucifer’s rebellion enters so abruptly into contexts that do not deal with Satan at all that many expositors have rejected the idea that the passages refer to a Luciferian rebellion, insisting that the focus is exclusively on the human rulers of the pagan nations being addressed.

However, it is best to understand that Isaiah and Ezekiel intended to direct people beyond the crimes of human kings to the great archetype of evil and rebellion, Satan himself. These passages include descriptions that, even given the tendency of ancient rulers to hyperbole, could not reasonably refer to any human being. The “I wills” of Isaiah 14:13–14 would reflect a level of ostentation indicative of insanity if spoken by a mere man, even the self-deifying pagan monarchs of Babylon. And what king of Tyre might be described as “full of wisdom, and perfect in beauty . . . perfect in thy ways from the day that thou wast created” (Ezek. 28:12, 15)?

Furthermore, the Bible clearly teaches that the wickedness of the visible world is influenced and animated by a realm populated by invisible, fallen spirits (Dan. 10:12–13; Eph. 6:12) and that, in their insidious and doomed campaign to frustrate the purposes of the true God, those evil spirits are directed by Satan, the “god of this age” (2 Cor. 4:4).

It is characteristic of biblical writers to make the connection between the visible world and the one that is not, and to do so in a manner so abrupt as to catch the reader momentarily off guard. When Peter expressed horror at the thought of Jesus’ death, the Lord responded, “Get thee behind me, Satan” (Mt. 16:23; cf. 4:8–10). Similarly, the prophet Daniel leapt suddenly and without announcement from a predictive description of Antiochus Epiphanes (Dan. 11:3–35) to a similar description of the end-times Antichrist (11:36–45). Antiochus, the Seleucid ruler of the intertestamental period, harbingers the greater villain who will trouble the earth in the last days. Thus such an abrupt and unannounced leap from the acquisitive, self-aggrandizing, visible, political world to the archetypal drama that played itself out in a world invisible to men—but which gave birth to the attitudes being denounced in these passages—is not out of place in the Scriptures.

Finally, a recurring theme of Scripture may well lie behind the connection made in these two passages. In the early ages of fallen Earth, the rebels at Babel determined to build “a city and a tower” (Gen. 11:4). The city was a center of commercial activity, while the tower was a focal point of pagan worship. This twofold characterization of the cosmos as an expression of selfishness (the acquisitive spirit of unsanctified commercialism) and rebelliousness (the pursuit of idols) resounds throughout God's Word and reaches a dramatic climax in Revelation 17—18 where unfallen angels announce the long-delayed and much-deserved demise of religious and commercial Babylon.

It is instructive that all of Ezekiel 26—28 excoriates Tyre, the most important center of commerce and wealth in Ezekiel’s day, while Isaiah 14 denounces Babylon, the center of false religion throughout Scripture. Perhaps that “city and tower” characterization of the fallen cosmos, so important to what Scripture says about the world in rebellion against God, helps explain the leap made by the prophets in these passages. As each contemplated his contemporary culture, which most perfectly embodied one element of the fallen cosmos, each felt compelled by the superintending Spirit of God to focus on the primeval angelic rebellion that animated the human rebellion he was denouncing.

Thus these two diatribes that trace the wicked spirits of unprincipled greed and spiritual rebellion help explain why those spirits obtain so constantly throughout human history; and they anticipate the destruction prophetically chronicled in Revelation 17 and 18.

Lucifer’s fall was a result of his bottomless, wicked determination to usurp the glory that belongs to

Satan’s Pedigree

From Isaiah 14 and Ezekiel 28 emerges a rather extensive picture of Satan before his rebellion.

His Person. He was the most
exalted being of all creation (Ezek. 28:13, 15), the grandest of all God’s handiwork, a radiant celestial being who most perfectly reflected the splendor of his Maker. Thus he was appropriately called Lucifer. The word comes from a Hebrew root meaning “to shine” and is used only here as a title to reference the star that shines most brightly, that resists the rising sun most heartily. The name Lucifer has become widely used as a title for Satan before his rebellion because the King James Version translators borrowed the Latin equivalent in this verse. In fact, it is difficult to know whether the term was intended as a proper name or simply as a descriptive phrase.

His Place. Ezekiel stated that this exalted angel was “in Eden, the garden of God” (28:13). The reference is not to the earthly Eden that Satan invaded to tempt mankind but to the throne room where God dwells in absolute majesty and perfect purity (cf. Isa. 6; Ezek. 1). Ezekiel 28 also calls that place “the holy mountain of God,” where Lucifer walked “in the midst of the stones of fire” (v. 14). These descriptions are not appropriate to the earthly Eden, but they fit the throne room of God as represented elsewhere in Scripture.

His Position. Satan is designated “the anointed cherub that cov-ereth [protects]” (v. 14). Cherubim are the highest rank of angelic authority, and their role is symbolically to guard the throne of God. (Compare the carved cherubim flanking the ark of the covenant—the throne of King Yahweh—in the Tabernacle or Temple, Ex. 25:18–22; Heb. 9:5; cf. Gen. 3:24; Ezek. 10:1–22.) Lucifer was anointed (consecrated) by the deliberate decree of God (Ezek. 28:14, “I have set thee [established you]”) to the unspeakably holy task of guarding the throne of the all-glorious Creator. He is described as a being endowed with matchless beauty, clothed in radiant light, equipped with limitless wisdom and capacity, but also created with the power to make real moral decisions. Thus Satan’s most basic moral obligation was to remain loyal to God, to remember always that no matter how exalted his station, he was nonetheless a creature.

Satan’s Plummet

At this point we encounter one of the deepest mysteries of the moral universe as revealed in Scripture: How came sin to enter the universe? It is clear that sin entered in connection with Satan’s rebellion, but how did the wicked impulse arise in the heart of one created by a perfectly holy God? In the face of such a conundrum, we must acknowledge that the secret things do, in fact, belong to God; but what stands revealed belongs to us (Dt. 29:29). And three such clearly revealed realities deserve to be emphasized.

First, Lucifer’s fall was a result of his bottomless, wicked determination to usurp the glory that belongs to God alone. This fact is made explicit in a series of five “I will” statements recorded in Isaiah 14:13–14. Herein lies the essence of sin—the desire and determination to live as if the creature were more important than the Creator.

Second, Satan is entirely and exclusively responsible for his wicked choice. There is an inscrutable dimension to this. Some have argued that God must share responsibility for this (and every other) crime because, if He had desired to do so, He could have created a world where such rebellion was impossible. Others say had God created such a lockstep world, it could not have included moral agents made in God’s image and possessing the power to make real choices—and thus to choose to worship and love God. There is truth in that observation, but there is mystery also. The record makes it clear that pride caused Lucifer to fall into an awful snare (Isa. 14:13–14; Ezek. 28:17; cf. 1 Tim. 3:6), but nothing explains how such damning pride could arise in the heart of an unfallen and perfect creature of God.

However, there is no mystery as to whether Satan is fully and justly responsible for his crime. Ezekiel 28:15 states explicitly that Lucifer was perfect from the day he was created, “till iniquity was found in thee.” The moral culpability is his and his alone. Indeed, the Bible affirms throughout that God sovereignly rules the moral universe and causes all things—even the wickedness of men and angels—to answer to His perfect purposes but that God must not and will not be regarded as responsible for that wickedness in any sense.

Finally, by reason of his rebellion, Satan became the archenemy of God and of all that is godly. His fall—and that of those spirits who joined him—is irreversible; there is no hope of redemption. Satan has been finally and irrevocably disfellowshipped by a holy God. To be sure, the Devil still has access to the judicial throne room of the universe in his divinely assigned role as accuser of the brethren (Job 1–2; Zech. 3; Lk. 22:31; Rev. 12:10); but it is access absent of community with or acceptance by God. By reason of his treachery, which was...
God gave mankind dominion over the earth and thereby established a theocracy as the world’s original form of government (Gen. 1:26–29). In a theocracy, God’s rule is administered by a representative. God appointed the first man, Adam, to be His representative, with the responsibility to administer God’s rule over the earthly province of God’s universal Kingdom.

Not long after this appointment, Satan induced Adam and Eve to join him in his revolt against God (Gen. 3:1–13). As a result, mankind fell away from God; and the theocracy vanished from the earth. In addition, through Adam’s defection, Satan usurped the rule of the world system away from God; and Satan and his forces have been ruling the world system ever since. Several factors reveal this tragic transition.

**DENYING**

Denial of Divine Revelation. Satan had authority to offer the rule of the world system to whomever he wished, including Jesus Christ, because that authority had been handed to him by Adam (Lk. 4:5–6). For this reason, Jesus called Satan the “prince [literally, “ruler”] of this world” (Jn. 14:30). John said the whole world lies in wickedness (1 Jn. 5:19), and James declared that whoever is a friend of the present world system is the enemy of God (Jas. 4:4).

Thus far in history, Satan’s rule over the world system has been an invisible, spiritual dominion that instigates worldviews and philosophies contrary to ultimate reality. Scripture reveals that in the future, Satan will try to convert that invisible, spiritual dominion into a permanent, visible, political kingdom-rule of the whole world. To accomplish that goal, Satan must induce the world to move toward the unification of mankind under a one-world government. He must also condition the world to accept an ultimate political ruler who will possess unique powers and make great claims about himself.

Through the secular, humanistic emphasis of the southern phase of the Renaissance and some emphases of the Enlightenment, Satan undermined the biblical faith of significant parts of Protestantism and beliefs of Roman Catholicism and Orthodoxy. As a result, by the late 19th and early 20th centuries, the world was being told that no divine revelation of truth had been given to mankind.

However, the only way the existence of God; His nature; thoughts; ways; actions; and relationship to the universe, Earth, and mankind can be known is through divine revelation of truth. Thus the denial of such revelation prompted many people of the 20th century to conclude that the personal, sovereign,
creator God of the Bible does not exist; or, if He does exist, He is irrelevant to the world and mankind.

This denial of divine revelation of truth has prompted radical changes of great consequence for society and the world. First, it has thrown many people into despair. God created human beings to need a personal relationship with Him for ultimate meaning and purpose in life. The conclusion that God does not exist or is irrelevant has caused a spiritual void inside people. That void leads to despair concerning attaining ultimate meaning and purpose in life. Satan offers witchcraft, spiritism, Satan worship, other forms of the occult, astrology, oriental mysticism, New Age concepts, drugs, some forms of music, and other demonic substitutes to fill that void and bring people under his influence.

**Denial of Moral Absolutes.** The denial of divine revelation of truth has prompted the denial of moral absolutes. The argument goes like this: If moral absolutes were not revealed by a sovereign God who holds individuals responsible for their actions, then the traditional moral absolutes must have been developed by mankind. And since mankind was the source of those absolutes, mankind has the right to reject, change, or ignore them.

As a result of this faulty reasoning, society has experienced an incredible breakdown of morality. It rejects the idea that only heterosexual, marital relationships are moral; and it increasingly despises and threatens advocates of such a position. Movements are afloat to legally redefine the historic concept of marriage and force society to accept that redefinition.

**Denial of Objective Truth and Standards.** The denial of divine revelation of truth has prompted the conclusion that there is no objective truth that is binding on all mankind. Each individual determines what is truth for himself or herself. Consequently, what is truth for one person is not truth for another, and truth has been made subjective and relative.

This reasoning has prompted the further conclusion that there is no objective standard by which a person can evaluate whether something is right or wrong, and no person can legitimately tell another that what he or she has done is wrong. According to this reasoning, a person should never tell another that his or her lifestyle is wrong, even though that lifestyle may cause premature death. No one should ever tell teenagers they should abstain from sex until marriage. No one has the right to impose a concept of right or wrong on another.

This denial of objective truth and an objective standard of right and wrong is propagated through values clarification courses in grade schools, colleges and universities, the media, Internet, publications, some forms of music, and the entertainment industry. Some colleges and universities have adopted speech police to squelch any expression of objective right and wrong by faculty or students. Such action amounts to intolerant censorship.

The denial of objective truth and an objective standard of right and wrong has motivated some to advocate that parents be forbidden to spank their children for doing something the parents believe is wrong.

**Satan will try to convert [his] invisible, spiritual dominion into a permanent, visible, political kingdom-rule of the whole world. To accomplish that goal, Satan must induce the world to move toward the unification of mankind under a one-world government.**

**REDEFINING**

**Redefinition of Tolerance.** It also has prompted a movement to force society to accept a new concept of tolerance. The historic view of tolerance taught that people of differing opinions and practices were to live together peaceably. Individuals had the right to believe that a contrary opinion or practice was wrong and to express that belief openly; but they did not have the right to threaten, terrorize, or physically harm those with whom they disagreed.

But tolerance has been redefined. The new concept asserts that to believe or openly express that an opinion or practice of a person or group is wrong amounts to a hate crime and should be punished by
law. Powerful groups are pressuring the U.S. Congress to make this new concept federal law by passing a proposed anti-hate law. Since laws against threatening, terrorizing, or physically harming people or groups holding differing opinions and exercising different practices already exist, it is obvious that the goal of this bill is to outlaw freedom of belief and speech. Passage of this bill will turn America into a police state comparable to those that adopted the Inquisition and Communism.

Because the world has been led to believe there is no objective truth binding on all mankind and no objective standard by which to evaluate whether something is right or wrong, it increasingly advocates that all gods, religions, and ways must be accepted as equal; that all attempts to convert people from one religion to another should be stopped; and that exclusive claims of only one true God, one true religion, and one way to heaven are a divisive form of bigotry. Religious pluralism is becoming the order of the day.

If there is no objective standard for determining right or wrong, then on what basis can a society or individual conclude that murder is wrong, including the murders of doctors who perform abortions or the mass murders at schools, businesses, or other public places? Perhaps some of those violent acts are the result of their perpetrators concluding that, since there is no objective standard of right and wrong, murder is right for them.

If Congress passes the anti-hate bill, will it be enforced on the proponents of that bill, since they want it passed because they believe and openly express that the opinions and practices of some other persons and groups are wrong? Will it be enforced on politicians who, in their campaigns for election and in sessions of Congress, openly express their beliefs that opinions and practices of their opponents are wrong?

**The Drive for Unity.** The denial of divine revelation of truth has prompted the growing conviction that the goal of mankind should be unity. The Humanist Manifesto II states,

> We find insufficient evidence for belief in the existence of a supernatural; it is either meaningless or irrelevant to the question of survival and fulfillment of the human race. As nontheists, we begin with humans not God, nature not deity.1

It asserts further, “We can discover no divine purpose or providence for the human species. . . Humans are responsible for what we are or will become. No deity will save us; we must save ourselves.”2

In light of this thought that salvation from total destruction depends on mankind itself, the Manifesto declares,

> We deplore the division of humankind on nationalistic grounds. We have reached a turning point in human history where the best option is to transcend the limits of national sovereignty and to move toward the building of a world community in which all sectors of the human family can participate. Thus we look to the development of a system of world law and a world order based upon transnational federal government.3

Finally, it states,

> Commitment to all humankind is the highest commitment of which we are capable; it transcends the narrow allegiances of church, state, party, class, or race in moving toward a wider vision of human potentiality. What more daring a goal for humankind than for each person to become, in ideal as well as practice, a citizen of a world community.4

The existence of international institutions, such as the World Court and the United Nations; the means for rapid travel and instantaneous communication; and the advancing internationalization of economics make the formation of a unified world community appear possible. The tremendous increase of violence, including the threat of worldwide terrorism, may drive civilization toward a unified world government for the sake of survival.

**DEIFYING**

**Deifying of Mankind.** The denial of divine revelation of truth has prompted a tendency to deify mankind. Thomas J. J. Altizer, one of the Protestant “God is dead” theologians of the 1960s, claimed that, since mankind has denied the existence of a personal God, it must as a race achieve human self-transcendence, which is “man-godhood.”6 Roman Catholic scholar Pierre Teilhard de Chardin taught that the god to be worshiped is the one who will arise out of the evolving human race.5

Through such changes prompted by the denial of divine revelation, Satan is seducing the world to move toward the unification of mankind under a one-world government and conditioning it to accept his ultimate political ruler, Antichrist, who will possess unique powers and claim to be God.

---

1 Humanist Manifesto II, American Humanist Association, [www.americanhumanist.org/about/manifesto2.html].
2 Ibid.
3 Ibid.
4 Ibid.
6 Ibid., p. 156.
Did you ever buy something that turned out to be a fake? Ever fall for a “deal” that ended up a total lie? Were you ever given a counterfeit bill? On one of my first trips to the Middle East, a student bought a “leather” belt that looked real. After a day of wear, the student found the belt was made of cardboard. It was a fake.

Satan is not God. But he wants to be. Just as people worship God, Satan wants people to worship and serve him. And the only way he can accomplish this feat is to deceive them into thinking that he is God. Therefore, his scheme from the beginning (Gen. 3) has been to lie and pretend about himself and God. Jesus called the Devil “a liar, and the father of [lies]” (Jn. 8:44). Satan has embarked on a campaign of deception to turn mankind away from God to worship and serve him as God, which is in itself a lie. The final culmination of his craving to be worshiped will appear in the latter half of the Tribulation period. It can be called the “Satanic trinity.”

In an attempt to be like God—a triunity of three persons in one Godhead—Satan will assemble a pseudotrinity, briefly achieving what he has always wanted: mankind’s worship of him as God. But to do so, he will pretend to be like God and rule through a false messiah (the Antichrist) who will be proclaimed messiah through a false prophet, an imitation of the Holy Spirit who testifies of Christ (Jn. 15:26; 16:14). Together these demonic persons will rule the world for a short time. But their dominion will not last because it is all a lie. This “trinity” is not like God at all. Not only is Satan not God, but the Antichrist and the false prophet are mere men, demonically inspired. There is no “Three in One” because no one is
like God. There is only one true, triune God, YHWH, who is unique in His being. Satan’s trinity is merely a bad counterfeit.

CHARACTERS of the Satanic Trinity (Rev. 12–13)

Satan Pretending to Be God the Father. Just as God the Father is presented in Scripture as the architect of our salvation, so Satan is presented as the architect of man’s destruction. He is God’s enemy and thus man’s enemy. All evil comes from him. Satan is not good; and in him exists no love, grace, compassion, or mercy. Demons and men will worship him because he will pretend to be good and powerful. He makes promises he cannot keep to lead demons and men to their destruction so that they cannot worship the true God.

The first glimpse of this Satanic trinity is revealed to the apostle John in Revelation 12 and 13. Here the great dragon, Satan (Rev. 12:9), is pictured as the enemy of the true Messiah and Israel because he does not want Christ’s Kingdom to appear. In Revelation 12, we see thousands of years of battle between Satan and God. In verses 1–5, the dragon is about to destroy the Messiah born of Israel; but He is taken away to His throne before the dragon can harm Him. This is a capsule view of Christ’s birth, ministry, death, resurrection, and ascension.

Verses 6–17 fast forward to the Tribulation, where the dragon turns to annihilate Israel, for he knows that if Israel is destroyed, the Messiah’s Kingdom cannot come. But he cannot destroy Israel because God miraculously protects her. The dragon then turns his attention to the “saints,” those who worship the true Messiah during this time. Trying to destroy them, the dragon calls on his instrument to deceive the world into worshipping him: the Beast, or Antichrist.

The Antichrist Pretending to Be Messiah. The picture in Revelation 13:1 is of the dragon conjuring up a beast from the sea. This beast represents the final form of all the Gentile kingdoms that have ruled since the last legitimately recognized Davidic king in Jerusalem (Jehoiachin, 597 B.C.; cf. Daniel 2; 7–8). But this beastly kingdom is also personified by its head, the Antichrist, who is the incarnation of evil.

The Beast will deceive mankind into thinking that he is the true Messiah. First, Satan will give Antichrist supernatural power to deceive the world, so Satan can be worshiped through him. Paul said this “man of sin” (2 Th. 2:3) will be “with all power and signs and lying wonders, And with all deceivableness of unrighteousness in them that perish” (vv. 9–10). As the true Messiah displayed His authority as God by performing miraculous works, so this false messiah will perform supernatural works. But in contrast to Christ’s miracles, which were designed to bring men to worship the true God, these miracles will be designed to bring men to worship the false god, Satan.

Second, it may be that this beast also will have what appears to be a resurrection experience. In Revelation 13:3 and following, one of the beast’s heads suffers a fatal wound that is healed. The people of Earth are amazed and follow the beast. Since this picture of the beast represents an empire and its head, it could symbolize either the “resurrection” of an empire that was long “dead” (i.e. the Roman Empire) or the resurrection of its personal head, the Antichrist. If the latter, then Antichrist could use this apparent resurrection as “proof” of his messiahship.

Thirdly, this beast will attempt to rule from Zion, as was prophesied of the true Messiah (Ps. 132:13–18). He will do so by erecting a “living” image of himself in the Temple in Jerusalem and demanding that the world worship the image (Rev. 13:14–15). This is the typological fulfillment of the “abomination of desolation” from Daniel 11:31 and the direct fulfillment of Daniel 9:27 and 12:11 as reflected in Jesus’ prophecy in Matthew 24:15. In this way, Satan finally will receive the world’s worship of him as “God.” But everything will be a lie.

The False Prophet Pretending to Be the Holy Spirit. We also see another character, a beast with horns like a lamb but speech like a dragon (Rev. 13:11) and supernatural authority derived from the Antichrist. What is pictured here is a human prophet, demonically inspired (modeled after the biblical prophets who were inspired by the Holy Spirit), who will point to the Antichrist as the Messiah, as John the Baptist did for Jesus. Like the Old Testament prophets, this false prophet will be able to perform signs; but his will be deceptive to “prove” the truth of his witness. He will demand that the world worship the beast (Antichrist) and receive the mark of the beast or be killed.

From this “trinity” will emerge one final deception. Three frogs, representing demonic spirits, will go out to deceive the world into joining the beast in an all-out rebellion against the coming of the true Messiah and His Kingdom. These
demonic spirits will cause the world’s leaders to bring their armies to the Valley of Armageddon for the final attack on the Jewish remnant in Jerusalem (Zech. 12—14) in order to destroy any hope of Jewish repentance and the coming of the Kingdom. But as Satan must know, the gathering of these armies will be for their destruction. This deception will end Satan’s usurpation of God’s rule on Earth.

**DEMISE of the Satanic Trinity**

Satan’s brief and counterfeit rule over Earth will end with the Second Coming of Christ. The apostle John described this glorious advent in Revelation 19. The true Messiah will come from heaven on a white horse, finally leading His armies to take possession of the earth as its rightful King (Rev. 5). One of the great misnomers of all time is the description of the contest between the rightful Messiah and His pretenders at “the Battle of Armageddon.” There is no battle at Armageddon. The Lord simply speaks the Word, and Satan and his armies are defeated (cf. 2 Th. 2:8). The men are slain, and the beast and false prophet are immediately thrown into the lake of fire (Rev. 19:19—21). Satan is not banished yet but is bound for the 1,000-year duration of the Kingdom (Rev. 20:1—2), only to be released at its end for one last deception of the earth before he, too, is thrown into the lake of fire forever (Rev. 20:7—10).

Although Scripture pictures Satan’s demise in the future, he is already a defeated foe. Satan has no real chance to defeat God, though he may have deluded himself to think so. What he may have thought was his victory—Jesus’ crucifixion and death—turned out to be his crushing defeat (Gen. 3:15). Satan was defeated at the cross. There, where God’s love for mankind was displayed through the substitutionary death of His Son, atonement was made so that Satan’s slaves could be freed from his power, liberated to serve the living and true God. Since then, Jesus has been building His church, comprised of saints of all the ages, who will rule with Him in a true Kingdom of righteousness. While the saints pray for the return of the Lord and the end of Satan’s rule, God still graciously gives people time to repent and turn to Him before it is too late.

A television play called _Shadowlands_ (made into a book and a movie) is a biographical account of C. S. Lewis and his brief but painful marriage to Joy Davidman, who died of cancer shortly after they wed. Lewis, who was a devout Christian, recorded his grief and anger at God for taking someone he loved. But the title of the play suggests how he came to terms with his grief. Lewis realized that this present world is not the real one. It is merely a shadow of the glory that is to come. We have never experienced a wholly “true” world because everything here, especially ourselves, is fallen and tainted by sin and thus under Satan’s deceptive spell. Yet those who are God’s look to the One who is real and true, and we anticipate the time when He will rule in righteousness and truth.

Jesus pictures good and evil as light and darkness. He said that men love darkness rather than light because their deeds are evil, and they are ashamed or afraid to come into the light of God’s truth and have their deeds exposed (Jn. 3:19—21). But hiding in darkness only denies sin. It denies reality. Recognizing one’s sinfulness comes from walking in the light of God’s reality. The wonderful truth is that when we recognize our sin and confess it before God, He forgives us and cleanses us based on the power of Christ’s blood, so we no longer have to hide in the darkness (1 Jn. 1:5—2:2).

Satan is a liar. He tries to make good seem evil and evil seem good. In the last days, he will delude people into believing he is God. Today he deludes people into believing falsehoods concerning Christ. However, trusting Christ as Lord and Savior is the ultimate reality.

In an attempt to be like God—a trinity of three persons in one Godhead—Satan will assemble a pseudotrinity, briefly achieving what he has always wanted: mankind’s worship of him as God.
Thanking God
Thanking You

From Waveline
Anti-Semitism has been a scourge on mankind for more than two millennia. Ask anti-Semites why they hate the Jewish people and they quickly offer a host of tired, illogical, and factually indefensible excuses. For Bible-believing Christians, anti-Semitism is so foreign to Scripture that we must not entertain it even for a moment. While recognizing Jewish opposition to the gospel, the apostle Paul reminded us clearly that we do not have the option of hating God’s Chosen People: “As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers’ sakes” (Rom. 11:28).

Apart from the litany of ill-founded and often absurd excuses people use to justify their hatred for the Jewish people, another explanation for anti-Semitism exists. This one, in fact, can be found in the Bible. The pertinent Scripture is Revelation 12:1-6: And there appeared a great wonder in heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve
ISRAEL MY GLORY

stars. And she, being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and, behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven and did cast them to the earth; and the dragon stood before the woman who was ready to be delivered, to devour her child as soon as it was born. And she brought forth a male child, who was to rule all nations with a rod of iron; and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared by God, that they should feed her there a thousand two hundred and threescore days.

The subjects in the passage are the woman, her child, and the dragon. By comparing the description of the woman with Joseph’s dream in Genesis 37:9–10, we can see that the woman best represents Israel. The child is obviously Jesus, who was Jewish by birth. And the dragon is clearly Satan, according to 12:9.

The dragon tries to devour the child but is unable to do so because the child is miraculously preserved, even to the point of being caught up to heaven (the ascension). Later in the passage we read,

And when the dragon saw that he was cast unto the earth, he persecuted the woman who brought forth the male child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away by the flood. And the earth helped the woman, and the earth opened her mouth and swallowed up the flood which the dragon cast out of his mouth. And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ (Rev. 12:13–17).

Frustrated in his attempt to destroy the Savior, Satan turns his wrath against the woman (Israel). According to this passage, he will make every effort to destroy her. Ultimately he will fail, but he will do as much damage as he can in the process. This passage provides the best—and the biblical—cause of anti-Semitism. Simply stated it is this: Hatred of Israel finds its source in Satan.

To hate the Jewish people is to participate in Satan’s overall
The Crusades were launched with what appeared to be a noble purpose—regaining the Holy Land from the infidel Muslims. In the process, the crusaders slaughtered nearly 100,000 Jewish people. It was a long distance from France to the Holy Land in 1098, the year the First Crusade was launched. Furthermore, there were no Muslims to be encountered for months. But as the armies marched through the Rhine Valley, they encountered significant Jewish communities. Why wait to meet the enemies of Christianity in the Middle East, they thought, when other enemies are right here on our way? Thus they attacked and decimated defenseless Jewish communities.

The panoramic scene in Revelation 12 portrays the conflict of the ages between God’s plan of redemption, centering in the Messiah, and Satan’s plan to oppose it with all his might. The entire Bible could be encapsulated in this chapter. Satan’s eventual and certain defeat does not diminish his desire to keep up the opposition. And Israel is inescapably at the center of this conflict.

But how does Satan deploy his evil devices? Another New Testament passage provides the answer.

Satan knows that he needs to attract people rather than repel them. Appearing like the familiar caricature of a red, horned creature with a tail and hooves would cause people to turn away from him rather than be drawn to him. Therefore, he puts on masks that make him appear more benign than vicious. Consider 2 Corinthians 11:14: “And no marvel; for Satan himself is transformed into an angel of light.” Satan, in fact, wears many masks in his role of opposing God’s work. Some may even appear noble rather than malevolent.

The Crusades

To the casual observer of history, the Crusades may evoke images of chivalrous knights who leave behind virtuous ladies to embark on noble missions to fight evil in the name of God. A closer examination of the Crusades, however, reveals another picture altogether.

Such atrocities were committed all across Europe. When the crusaders finally did arrive at Jerusalem and breached its walls in 1099, they herded the Jews into their synagogue and burned it to the ground. Therefore, whatever the word crusade means to Christians when applied to evangelistic meetings, it has an entirely different connotation to Jewish people. Thus is the story of Satan in a crusader mask.

The Spanish Monarchs

The names Ferdinand and Isabella, monarchs of Spain in the late 15th century, often conjure up images of the courageous voyages of Christopher Columbus to the New World. While it is true that these monarchs financed those voyages, they also played another role in history as well. Ferdinand and Isabella were fanatical Roman Catholic rulers who enabled the Spanish Inquisition.

While driving the Moors from Spain, they also burned evangelical believers and Jews at the stake for participating in practices that differed from Rome’s. On January 1, 1492, the day the victorious monarchs rode into Granada—the last stronghold of the Moors in Spain—they also signed the Edict of Expulsion for the large and prosperous Jewish community in the country. The edict became effective in August of that year. Historians tell us that as Columbus set sail, dozens of ships filled the harbor, loaded with Jewish refugees who fled Spain rather than convert to Catholicism.

Eventually around 150,000 Spanish Jews either fled their homeland or underwent a token conversion to Catholicism to save
that a foreign element, the Jews, were to blame because they were “internationalists,” not “nationalists” who were loyal to the Fatherland. However, the Jewish people had lived in Germany for nine hundred years and even had fought for the Kaiser in the war. Many people bought the lie that removing the Jews would be best for the nation. Thus is the story of Satan in the mask of nationalism in Nazi Germany.

And today, anti-Semitism is exploding across the world. Satan is plying his deception once again. As Israelis try desperately to defend themselves against Islamic terrorism, Satan is deceiving the world into believing the Jews are the aggressors and the Muslims are the victims.

The apostle Paul warned us about Satan’s methods and schemes: “Lest Satan should get an advantage of us; for we are not ignorant of his devices” (2 Cor. 2:11). He also charged us to stand against the stratagems of the evil one: “Put on the whole armor of God, that ye may be able to stand against the wiles of the devil” (Eph. 6:11).

Peter also warned us about his maneuvers: “Be sober, be vigilant, because your adversary, the devil, like a roaring lion walketh about, seeking whom he may devour; Whom resist steadfast in the faith” (1 Pet. 5:8–9).

As anti-Semitism grows stronger daily, it is urgent that we be able to recognize this work of the Devil. And knowing some of the masks Satan wears in his hatred of the Jewish people will help us to be aware of his nefarious schemes to impede God’s work in our lives as well.

William C. Varner is a professor of biblical studies at The Master’s College, Santa Clarita, California.
J U D A H’ S
Corrupt Leaders

influential men illegally appropriat-
ed the property of the less fortunate
and sold off their holdings, like live-
stock, for unpaid debts. Their control
of the legal system stripped the poor
of their rights. And no one spoke out
against these injustices except the
prophets in Judah.

Micah was well aware that the
wealthy were preying on the poor.
The prophet called these rich rulers
to account for how they oppressed
the downtrodden, perverted jus-
tice, and destroyed the moral and
social fabric of the nation. The
court scene presented in chapter 1
continues in chapter 2. God finds
these rich rulers guilty of criminal
acts against the poor and pro-
nounces judgment on the nation.

THE
Poor Defrauded

Micah began his message by con-
demning the deeds of the wicked:
Woe to them that devise iniquity,
and work evil upon their beds!
When the morning is light, they
practice it, because it is in the
power of their hand. And they
covet fields, and take them by
violence, and houses, and take
them away; so they oppress a
man and his house, even a man
and his heritage (vv. 1–2).

The word woe is a pronounce-
ment of guilt and a threat or impre-
cation from the Lord concerning the
calamity about to befall the wealthy
for their ill treatment of the poor. Affluent landlords coveted the peasants’ land that joined their estates. These wicked men lay awake all night, carefully devising well-engineered plans to acquire wealth at the expense of the poor through manipulating the country’s legal system. If that did not work, they seized property by brute force. Crooks usually cover their felonies under the shroud of darkness; but these sharks perpetrated their crimes during the morning court sessions. These powerful landlords used slick lawyers who perverted justice by finding loopholes in Judah’s legal system. They so tightly controlled the courts that the poor had no right of appeal on the judicial decisions handed down.

Upon entering the land of Canaan, every Israelite received a portion of land. Owning land provided a man with freedom and a livelihood and brought civility and stability to Israel’s society. If a peasant was deprived of land in this agrarian society, he became a day laborer at best and a slave at worst. Property surrendered for debt was never to be kept forever but was to be returned to the original owner in the year of jubilee (Lev. 25:13). Confiscating a man’s land with no intention of ever returning it defied the divine principle of inheritance set forth in the Mosaic Law (Dt. 19:14).

The Lord declared through the prophet, “Behold, against this family do I devise an evil [a calamity], from which ye shall not remove your necks, neither shall ye go haughtily; for this time is evil” (v. 3). Notice that God disowned them as His people by calling them “this family.” As these wicked landlords had devised evil against the poor, God will devise evil to befall them. Humiliation and the iron yoke of judgment will replace the pride of Judah’s affluent. They had oppressed their fellowman; now they will experience the same fate. In the day of judgment, the mourner will chant a doleful parable of lamentation and say, “We are utterly spoiled; he hath changed the portion of my people. How hath he removed it from me! Turning away, he hath divided our fields” (v. 4; cf. Dt. 28:37). In their distress, the rich landlords will cry out like the poor whom they had defrauded and victimized. As they had defrauded the poor of their land, so their land will be permanently stripped from them and confiscated by the conquering heathen. There is no indication they cried out in repentance, only in remorse, on losing their land to a heathen nation.

These covetous landlords will receive the same treatment they inflicted on the poor. “Therefore,” said Micah, “thou shalt have none that shall cast a cord by lot in the congregation of the LORD” (v. 5). In short, these unscrupulous landlords will have no one to measure an allotment of land to them as Joshua did when he divided land among the tribes of Israel (Josh. 14:1–2). Because they blatantly oppressed the poor, they were permanently cut off from any inheritance within Judah and would have no part in a future restoration to the land.

Micah was considered a dangerous agitator because his pointed prophecy disgraced these landlords and embarrassed the false prophets who foretold only peace and prosperity.

Micah was considered a dangerous agitator because his pointed prophecy disgraced these landlords and embarrassed the false prophets who foretold only peace and prosperity. The covetous landlords and false prophets commanded Micah to stop prophesying because he preached truth that revealed their corruption: “Prophesy not, say they to them that prophesy; they shall not prophesy to them, that they shall not take shame [disgrace]” (v. 6). The words translated “prophesy not” are from natap, a Hebrew word that means “to drip.” In other words, these men were telling Micah, “Stop dripping irritating words of condemnation on us.” The prohibition against prophesying is immediately followed by another form of natap that is translated “them that prophesy.” They were commanding Micah to stop prattling on about threats of judgment because his prophecy of shame and disgrace (so they claimed) would not come true for Judah.

Micah was considered a dangerous agitator because his pointed prophecy disgraced these landlords and embarrassed the false prophets who foretold only peace and prosperity. These men believed that as long as Micah’s “impertinent,” “irrelevant,” and “inappropriate” prophesying continued, they would be humiliated and disgraced in the public eye.

Micah answered his critics by asking three rhetorical questions concerning their ongoing complaint: “O thou that art named the house of
Jacob, is the Spirit of the LORD short-ened [less long-suffering]? Are these his doings? Do not my words do good to him that walketh uprightly?” (v. 7). These landlords and false prophets boasted that they were the chosen people of God, descendants of Jacob, men God was pleased with for their faith and obedience. But Micah informed them that they had ceased to be anything like their father Jacob. They were wrong to imagine that God was no longer long-suffering toward His Chosen People because He announced judgment on Judah. God has always been and still is long-suffering. These men also had reasoned that, if God is long-suffering, and He promised blessing through Jacob their forefa-ther, how can judgment be His “doings?” In their minds, Micah was wrong to characterize God as a God of wrath and vengeance who pun-ished His people.

But they held erroneous views of God’s character. Judgment is not out of character with God’s nature. In fact, God as a Father would be remiss if He did not discipline His disobedient children. Micah’s third rhetorical question, “Do not my words do good to him that walketh uprightly?” received a positive answer. God’s words are, in fact, good and prove to be a blessing, not a threat, to the upright.

Micah pointed out that these princes of Judah were committing acts of injustice at the time of his prophecy: “Even of late [literally, “yesterday”] my people are risen up as an enemy” (v. 8). In short, the leaders of Judah had committed recent and repeated blatant acts of violence and oppression against society; and by so doing, they became the enemy of the Lord, provoking Him to judgment.

In the preceding verses, Micah provided concrete examples of how Judah’s leaders are the ene-mies of God. First, they “pull off the robe with the garment from them that pass by securely, as men averse from war” (v. 8). These leaders acted like soldiers returning from a battle with the belief they had the right to ambush unsuspecting and inno-cent people. They stripped them of their belongings, especially their expensive outer robes and inner garments (tunics)—necessi-ties of life. The law prohibited a creditor from keeping a man’s garment overnight, even if it was taken in a pledge (Ex. 22:26). Second, Judah’s leaders abused women (probably widows) and their children by confiscating their homes and evicting them from their property (v. 9). This deprived their children of the Lord’s glory forever (v. 9), that is, the privileges due them under the Mosaic Law.

These rich landlords had deprived others of their inheritance. Now they themselves will be removed from the land of their rest and inheritance. Through Micah, God ordered the people to rise and depart from the land of Judah. Because the leaders had defiled the land with their despi-cable deeds, the land will vomit them out. Eventually, they will be removed from Judah through death or captivity (v. 10).

Micah continued: “If a man, walking in the spirit and falsehood, do lie, saying, I will proph-esy unto thee of wine and of strong drink; he shall even be the prophet of this people” (v. 11). In other words, these rich leaders accepted the message of the false prophets who predicted affluence and prosperity, but they totally rejected Micah’s message of impending judgment.

Micah abruptly changed the tone of his message in verse 12 from one of judgment to a promise of deliver-ance. First, the restoration spoken of here pictures a greater fulfillment than Judah’s deliverance from its seventy-year captivity in Babylon. The prophecy looks forward to a day when the Messiah will gather and restore all saved Jews and lead them into the Promised Land at the begin-ning of the Millennial Kingdom. Second, He will gather them in great numbers like “the flock in the midst of their fold [pasture]” or to a productive field that will pro-vide for all its needs. Fourth, the throngs of returnees will be so great that the sound and shout of their rejoicing over salvation will echo throughout the pasture lands like a “multitude of men.”

Micah closed this portion of his prophecy by introducing the Deliverer of Israel who is called “the breaker” (v. 13). The term breaker is a Messianic title and refers to the time when the Messiah will deliver Israel from her enemies during the Great Tribulation. Shepherds function as breakers when they remove a wall, hedge, or any obstacle that would impede their sheep from passing through a gate to pasture. In like manner, the Messiah will break open the way; remove every obsta-cle in Israel’s path; and go before the nation as its King, leading the redeemed through the gate to Kingdom blessing (v. 13). Though Judah faced judgment, a future, glorious day of deliverance still awaits.
When the Israelis decided to go into the refugee camp at Jenin in order to ferret out terrorists and their weapons-making factories, a fateful decision was made. Instead of using massive, indiscriminate bombing campaigns as the United States used in Afghanistan, Israel decided to place a premium on safeguarding innocent Palestinian civilians. Consequently, Israel Defense Forces (IDF) reservists moved slowly through the crowded alleys, going from door to door, searching each house for weapons.

"It was a soldier’s nightmare: every step was booby-trapped," wrote two Jerusalem Post reporters. "The Israeli army was amazed at the sophistication and quantity of weapons and bombs found in Palestinian terrorists’ lairs."¹

They discovered and destroyed literally tons of weapons, plus bomb-making factories and the materials used to create a multitude of death-dealing paraphernalia. "If you saw the laboratories," said an IDF soldier, ‘you would understand how many bombs they can produce, [which is about] as many as they want."²

But there was a price to pay. Destroying the arsenals with carpet bombs or helicopter gun ships could have been accomplished in minutes, with no loss of Jewish life. But the agonizingly slow and dangerous process of going house to house was a different story. Wherever IDF reservists discovered bomb factories and weapons supply houses, they destroyed them. This was done in a relatively small area of the city. Twelve reservists died when booby-trapped houses in a narrow street were detonated and sent crashing down to bury them alive. In all, twenty-three Israelis lost their lives.

The Israelis had long known that the Jenin refugee camp was a Palestinian base for making weapons and harboring terrorists. It also produced more suicide bombers (twenty-three) than anywhere else in the Palestinian-controlled sector.

When the incursion ended, Israel had saved perhaps hundreds of innocent Palestinian lives in an operation that, given the fierce fighting, resulted in few casualties on either side.

But that was not the way the Palestinians, UN anti-Israel forces, and much of the media portrayed it. Immediately charges of a massacre began to fly. The Palestinians alleged that more than five hundred people had been systematically murdered by IDF troops. The UN took up the theme and voted a before-the-fact resolution condemning Israel for what amounted to war crimes violations.

Yasser Arafat and the Palestinian Authority saw their golden opportunity to conjure up images of Lebanon and what happened in the Sabra and Shatilla refugee camps when Lebanese militia went in and slaughtered scores of people. "If the same charge can be pinned on Ariel Sharon and the Israelis, the tide of international public opinion can be turned permanently in our favor," they thought. For a time, their charge stuck. Before any investigations were held, the “war crimes” vendetta made the rounds, inflaming the media and government offices, particularly in Europe. That was before anyone took the time to look.

When human rights agencies and officials went in to assess what actually happened, another picture emerged. There was no massacre. This fact was stated emphatically by U.S. Secretary of State Colin Powell and a number of other human rights groups. Indeed, nothing even remotely resembling a massacre had taken place. Try as they might, the Palestinians were only able to produce some fifty-six bodies, most of them wearing military gear. Only a few were civilians. Israelis had accomplished their objective with extreme precision.

As is often the case, however, by the time the truth was out, the damage had already been done. Israel had once again been vilified for protecting its people and sparing innocent Palestinian lives. One wonders why there exists an almost frantic desire to slander Jewish people and Israel with false accusations and then attempt to dignify the smear tactics in ways that will endure. In the end, there can be only one answer. There is, in fact, a conspiracy to condemn.

Endnotes

¹Matthew Gutman and Robert Daniel, “This is really war,” The International Jerusalem Post, April 10, 2002, p. 3.
²Ibid.
Rabbi Eliezar Berkovits said, “Christianity’s New Testament has been the most dangerous anti-Semitic tract in history.” Another rabbi has said, “I believe the New Testament is a factor in anti-Semitism today as in the past.” Similar thoughts also are held by a group of “theologians” who desire to delete what they believe are anti-Jewish sections of the New Testament. According to an article by Paul L. Maier in Christianity Today, the publicity-conscious group of scholars known as the Jesus Seminar now declares that all passages in the Gospels that claim the Jews were at least partly responsible for the Crucifixion are not authentic and should be removed from the New Testament.

Maier continued:
Such revisionism reached a new extreme at a conference held at Oxford in September of 1989, when A. Roy Eckardt, emeritus professor at Lehigh University in Pennsylvania, suggested that Christians ought to abandon the resurrection of Jesus, since it “remains a primordial and unceasing source of the Christian world’s anti-Judaism.”

Jim Carroll, author of the best-selling book Constantine’s Sword: The
Church and the Jews, said, “Christianity would never rid itself of the culture and sin of anti-Semitism until its scriptures were newly understood by all Christians as documents corrupted by the human failings of their authors.”

It’s not hard to figure out how this perception arose. Matthew 23 records Jesus calling the Jewish scribes and Pharisees “hypocrites,” “blind guides,” “sons of them who killed the prophets,” “serpents,” “vipers,” and saying they cannot “escape the damnation of hell.”

Matthew 27:25 states that the Jewish crowd agreed to have responsibility for Jesus’ blood placed on them and their children. John 8:44 records Jesus telling the Pharisees, “Ye are of your father the devil,” who is described as a liar and a “murderer from the beginning.”

By implication then, many would say Jesus taught that all Jews are hypocrites, blind guides, murderers, and liars and that Satan is their father. This perception of New Testament teaching has instilled a strong defensive posture within the Jewish community.

In light of that perception, it is no surprise that an April 22, 2001, article in The New York Times Magazine featuring the New York Knicks basketball team created a considerable disturbance. “The Knicks’ Dysfunctional Family,” was written by Eric Konigsberg, a Jewish journalist who spent time on and off the court with the team, including participating in Bible studies attended by various team members.

In one such study, Charlie Ward and Allan Houston, two prominent players, had a verbal exchange with Konigsberg involving specific New Testament passages. Ward said, “Jews are stubborn. But tell me, why did they persecute Jesus unless he knew something they didn’t want to accept? They [the Jews] had his blood on their hands.” Houston then turned to Matthew 26:67, which states, “they spat in his [Jesus’] face, and buffeted him; and others smote him with the palms of their hands.”

This exchange, which appeared at the end of the article, hit the streets with a bang. The negative reaction spread far beyond the people of New York City. In fact, these players received bad press across the country. The accusations against them were legion. They were described as “bigoted,” “racist,” and “filled with hate.” Ward and Houston simply used the words of the New Testament. Does that mean their accusers were correct? Were Ward and Houston’s words anti-Semitic?

A Jewish man named Avi Lipkin insists that the New Testament is not anti-Semitic. “Jewish people ought to read the New Testament,” he said. “I tell all my Jewish friends they ought to read the New Testament; and their response to me is, ‘What are you? A ‘Jew for Jesus?’” I answer no, but if you read the New Testament for yourself, you will find out what Christians really believe. They respond by saying, ‘Why should we read the New Testament? We don’t even read the Old Testament.’

It is important to understand that regardless of which testament is read, the reading must be done using the golden rule of interpretation: When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise.

The director of the Rhea Hirsh School of Education at Hebrew Union College in Los Angeles stated it this way: “It’s a Christian moral responsibility not to allow people to come to these texts without context.”

Context demands we keep several factors in mind regarding the New Testament. First and foremost is the fact that Jewish people penned most of it. This “Gentile Bible” actually involved Jewish men writing to and about their own people. Its contents almost reads like a debate on the floor of the Knesset (Israeli congress). As one Jewish writer explained, “What people sling back and forth in the Knesset cannot be anti-Jewish, but in Nebraska those would be fighting words.”

Consider for a moment the similarity with which Isaiah spoke to his people in the Old Testament:

Ah, sinful nation, a people laden with iniquity, a seed of evildoers, children that are corrupters; they have forsaken the LORD, they have provoked the Holy One of Israel unto anger, they are gone away backward (1:4).
Isaiah, a Jew, was addressing (maybe even yelling at) his fellow Jews.

It is important to note that the centerpiece of the New Testament is Jesus Christ, Yeshua Hamashiach. He was born into a Jewish family in Jewish Bethlehem; celebrated all the Jewish feasts; worshiped in the synagogue; publicly read from the Torah (five books of Moses), the prophets, and the writings; emphasized the Kingdom of God; and preached about the God of Abraham, Isaac, and Jacob. Furthermore, he castigated the leaders who were oppressing their own Jewish people. Also important to the context is the fact that, in the first century when the text was written, the Jewish people were under the authority of the Roman Empire.

If these truths are not understood before the text is read, its message can be severely misunderstood. Consider the first line of the New Testament, found in Matthew: “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.” To fully understand Jesus, we must understand His Jewish roots. Luke, a Gentile, told his readers that Jesus was circumcised on the eighth day (Lk. 2:21). The Jewish apostle John explained that it was on Hanukkah that Jesus declared His deity (Jn. 10:22–30). Acts 22:2–3 records that when Saul (the apostle Paul—not a favorite among Jewish people today) brought his defense “before the people,” he spoke in Hebrew and told of his strict Orthodox Jewish upbringing. When James wrote his epistle, he addressed it to the twelve tribes scattered abroad.

It’s clear that the New Testament is overwhelmingly Jewish in scope and nature. Yet negative language also is peppered throughout its pages. So, too, is a positive Jewish response to the person and work of Jesus as Messiah. For instance, a great multitude of the daughters of Jerusalem “bewailed and lamented [Jesus]” (Lk. 23:27). Further, “The word of God increased, and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith” (Acts 6:7). The first church was made up of Jewish people—all Jewish people—including priests.

When understood contextually, the New Testament does not spur hatred for the Jews. On the contrary, it generates love for them. Rev. Bruce McDonald explained it this way:

*Our whole roots are Judeo-Christian. I’m a minister, been a minister for thirty years. My heroes are Jewish people: Abraham, Isaac, Jacob, David, Elijah, Moses and obviously the Lord Jesus Christ. We believe the Bible is the word of God, and that what it teaches is truth. . . . It obviously would be a horrific sin to be anti-Semitic. That would be going against the very word of God.*

A number of years ago a rabbi hurled a New Testament across a room after he found one of his fellow teachers reading it. When anti-Semitism swept across his homeland of Hungary, he was surprised that, in the name of Christianity, a number of men denounced the anti-Semites and defended the Jewish people. He was amazed. As a result, he started to read the New Testament. He recorded his experience:

*I had thought the New Testament to be impure, a source of pride, of overweening selfishness, of hatred, of the worst kind of violence. But as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light, flashed through my soul. I looked for thorns and gathered roses, I discovered pearls instead of pebbles, instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom; instead of pride, humility; instead of enmity, conciliation; instead of death, life, salvation, resurrection, heavenly treasure.*

My perception of the New Testament came from what people told me about it. That view changed dramatically when, shortly after graduation, I not only touched a New Testament for the first time, I read it. I found that this goyishe (Gentile) book was as Jewish as my own Holy Scriptures. Gentiles I met who took its contents seriously possessed a genuine love for Jewish people and the Jewish Messiah. One of them, a wonderful Christian gentleman, puts it this way whenever he meets someone Jewish: “What a privilege to meet you. You know, one day I met a Jew; and he changed my life. I’ve never been the same. I thank God for the Jewish people.” He met that Jewish man in Jewish Bethlehem; celebrated all the Jewish feasts; worshiped in Jewish Bethlehem; celebrated all the Jewish feasts; worshiped in the synagogue; publicly read from the Torah (five books of Moses), the prophets, and the writings; emphasized the Kingdom of God; and preached about the God of Abraham, Isaac, and Jacob.

ENDNOTES

3. Maier.
4. Ibid.
5. Birnbaum, p. 50.
7. “A Legacy of Hate: The Long War Against Israel,” audio tape #1 of 2, Family Tape Ministry, Spring Valley, Calif.
10. Ibid., p. 55.

Steve Herzig is the director of North American Ministries for The Friends of Israel.
On April 26, 2002, the government of Vietnam hosted a cultural festival in Bac Ha (in Lao Cai province) to demonstrate “religious freedom” to religious leaders from around the world who appeared on the guest list. The use of festivals and staged, ecumenical love-fest gatherings by tyrannical governments is an old ploy. Unfortunately, many liberal religious leaders are all too willing to swallow the cleverly baited line; and they come away heralding a “revolution in tolerance” as the new fashion in these clearly despotic countries.

A March fact-finding tour by the human rights organization International Christian Concern (ICC) based in Washington, D.C., exposed the hypocrisy of this exercise in deception fostered by the repressive Vietnamese regime. The ICC’s findings were, to say the least, disturbing. Documents that were hand carried out of the country revealed that the government has been glossing over persecution against Christians and intensifying its anti-Christian campaign.

According to the ICC, all tribal groups face opposition from the government. The majority of them have had their properties seized. Following a demonstration by thousands of Christians seeking property rights and freedom to worship, authorities allowed them some latitude. It didn’t last long. Local officials soon came back and arrested many of the people who participated in the demonstrations. Some were sentenced to prison for ten to fifteen years. Others chose to flee the country.

A pastor from the Katu tribe reported that the 450 Christians in his community are forced to meet in small groups because of close scrutiny by the authorities. To avoid detection, they even have resorted to moving their meeting places frequently. In spite of all the precautions they take, a house church was discovered and raided by the police. Christians were forced to give their names and addresses. Consequently, all of their belongings were confiscated. All of the families were also taken in for questioning, including the children. The home where the meeting was held was destroyed.

Pastors are often kidnapped from their homes at night while their families are asleep. These ministers often are not seen or heard from again for months. Their sentences, usually three-year terms, are served at hard labor.

The situation is growing worse in the northern regions of the country. Political leaders there have declared their intent, via radio and television, to eliminate all Christian activity by the end of this year. Any Christians who remain until 2004 will be driven into the jungles. Letters to government officials have brought no relief. Christians, they contend, are “disturbing the social peace.” Many believers now feel their situation in these provinces is hopeless.

We must remember, in spite of the barrage of propaganda coming from official sources in Communist countries, nothing has changed. Their sordid records well document their anti-Christian, anti-American hatred; and the animosity only intensifies after they have won the day in their struggle to oust the West from their countries and cultures. What lives on, however, is their hatred for Christians and everything smacking of the West.

The reasons are simple. While individuals may shift from post to post within these governments, the same individuals—with the same political and

Continued on page 39
limited to emotion, a father’s love for his son usually involves emotion. The Bible declares that the wrath of God the Father abides on those who do not believe on His Son (Jn. 3:35–36). Wrath involves strong emotion.

Thus God the Father experiences the kinds of emotions characteristic of personal beings.

Will. The Scriptures signify that the Father has a will. In a prayer Jesus taught, He prayed, “Our Father, who art in heaven, . . . Thy will be done in earth, as it is in heaven” (Mt. 6:9–10). Jesus taught that only those who do the will of the Father will enter into the Kingdom of heaven (Mt. 7:21). He also declared that He sought the will of the Father who sent Him (Jn. 5:30).

The apostle Paul indicated that the Father does things “according to the good pleasure of his will” (Eph. 1:5) and referred to the mystery of the Father’s will (Eph. 1:9). James asserted that the Father begot spiritual children on the basis of His own will (Jas. 1:17–18).

The Father Performs Actions of Personality

The Bible indicates that God the Father performs many actions of personality. He sees what people do in secret (Mt. 6:4), forgives (Mt. 6:14), gives good things (Mt. 7:11), revealed truth (Mt. 16:17), shows mercy (Lk. 6:36), appointed a kingdom unto Jesus Christ (Lk. 22:29), makes promises (Acts 1:4; 2:33), loved the world so much that He sent His Son from heaven to provide everlasting life (Jn. 3:16), seeks people to worship Him (Jn. 4:23), performs works (Jn. 5:17), loves His Son and shows Him things (Jn. 5:20), committed judgment to His Son (Jn. 5:22), gave His Son works to finish (Jn. 5:36; 10:32), gave witness concerning His Son (Jn. 5:37; 8:18), taught His Son what to speak to the world.

Some individuals claim that God is an impersonal power or force and is not personal. Paul Tillich, who taught at Union Theological Seminary (New York), Harvard, and the University of Chicago and who was regarded as one of America’s foremost 20th-century theologians, held such a view. Dr. Tillich claimed that God is the impersonal ground or source of all being, not an existing being.

This view conflicts with the biblical view of the triunity of God. The Old and New Testaments imply that a plurality of three distinct persons, equal in personhood and nature, exists within the one God.

It is one thing, however, to assert that the three entities that exist within the one God are persons. It is another thing to demonstrate it. This article will examine the biblical basis for concluding that they are indeed personal beings.
children and heirs (Rom. 8:15–17), and a throne (Rev. 3:21). Names, kingdoms, children, heirs, and thrones are the kinds of items personal beings possess.

The Father Receives Actions of Personality
The Scriptures reveal that God the Father receives the kinds of action that are directed toward a personal being. The Father can be prayed to (Mt. 6:6), worshiped (Jn. 4:21, 23), honored (Jn. 5:23), come unto (Jn. 14:6), known (Jn. 14:7), hated (Jn. 15:23–24), thanked (Eph. 5:20), blessed (Jas. 3:9), loved (1 Jn. 2:15), and denied (1 Jn. 2:22) by human beings. Believers can fellowship with the Father (1 Jn. 1:3). Just before He died, Jesus Christ entrusted His human spirit to the care of the Father (Lk. 23:46).

The Father Has Possessions
The Bible signifies that God the Father possesses a name (Mt. 6:9), a kingdom (Mt. 13:43), spiritual

When He [Jesus] left heaven to enter the world through incarnation, He emptied Himself of the outward appearance of His deity and assumed the outward appearance of a slave.

God the Son Is a Person
It is obvious that, once God’s Son became incarnated in flesh through conception and birth, He existed on Earth as a human, personal being. But does the Bible indicate that He was a divine personal being before that incarnation?

The Preincarnate Son Possessed Attributes of Personality

Intellect. Several truths in Philippians 2:5–6 reveal that God’s Son possessed intellect prior to His incarnation. First, the apostle Paul commanded Christians to have the same mental attitude that God’s Son had before His incarnation (v. 5). Second, Paul indicated that the Son was equal with God the Father before His incarnation (v. 6). The word translated “equal” signifies an “equality of dignity, will and nature . . . which is both essential and perfect.” Equality in nature required the Son to have the same attributes as the Father, including the attributes of personality—intellect, emotions, and will. Third, Paul stated that the Son “thought it not robbery to be equal with God” (v. 6). The word translated “thought” means “consider.”

Will. The terminology of the Greek text of Philippians 2:6–7 signifies that the preincarnate Son did not consider His equality with the Father, with its outward appearance of deity and available special privileges, as something to use for His personal benefit. Thus, when He left heaven to enter the world through incarnation, He emptied Himself of the outward appearance of His deity and assumed the outward appearance of a slave. The language strongly implies the Son’s voluntary submission to an unparalleled self-sacrificing transition. Surely such submission required His prior determinative exercise of will.

Similarly, Hebrews 2:14–17 signifies that the Son Himself became incarnated in human flesh with the determined purpose of accomplishing certain benefits for human beings. This action again implies the Son’s prior exercise of His will.

The Son’s statement, “For I came down from heaven, not to do mine own will but the will of him that sent me” (Jn. 6:38) indicates that the Son had His own will prior to His coming from heaven. It also
Equality in nature required the Son to have the same attributes as the Father, including the attributes of personality—intellect, emotions, and will.

to the Messiah, the Son whom God would give. Third, the angel of the Lord accompanied Israel in its exodus from Egypt to Canaan (Ex. 14:19–20; Jud. 2:1). First Corinthians 10:1–9 claims that Christ accompanied Israel in that journey.

The identification of the angel of the Lord with Jesus Christ, together with the Father's audible testimony that Jesus Christ was His Son, prompts the conclusions that the angel of the Lord who appeared in Old Testament times was God's Son and that the Son, therefore, was a personal being before His incarnation.

The biblical accounts of these appearances identify the angel of the Lord as a divine being, “the Lord” (Jehovah, Ex. 3:4, 7; 4:2, 4, 6, 11, 14) and “God” (Elohim, Ex. 3:4, 6, 11, 13–16; 4:5), not a created angel. (The word angel means “messenger” and sometimes refers to nonangelic beings.) This being called himself “I AM” (Ex. 3:14) and said, “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob” (Ex. 3:6).

This divine being was seen by people in Old Testament times. But the Scriptures declare, “No man hath seen God at any time” (Jn. 1:18; 1 Jn. 4:12). (The contexts of these passages indicate the reference is to God the Father, not the Son.) This contrast prompts the conclusion that the angel of the Lord who appeared in Old Testament times was a divine being distinct from God the Father.

Several facts also indicate that the angel of the Lord is Jesus Christ. First, both claimed to be the “I AM” (Ex. 3:14; Jn. 8:58). Second, the angel of the Lord said his name was “Wonderful” (the meaning of the Hebrew word translated “secret,” Jud. 13:18). Isaiah 9:6 assigned the name “Wonderful” of God (1 Cor. 2:10–11) and possesses a mind (Rom. 8:27).

**Emotions.** The Spirit can be grieved (Eph. 4:30), and He is able to love (Rom. 15:30).

**Will.** The Spirit distributes spiritual gifts according to His will (1 Cor. 12:11). He exerted His will over the wills of Paul and his companions (Acts 16:6–7).

**The Spirit Performs Actions of Personality**

The Spirit taught (Jn. 14:26; 1 Cor. 2:13), bears witness (Jn. 15:26; Rom. 8:16), leads (Rom. 8:14), reproves (Jn. 16:7–8), commands and directs (Acts 8:29), sends (Acts 10:19–20), calls for service (Acts 13:2, 4), helps people in need (Rom. 8:26), and prays (Rom. 8:26–27).

**The Spirit Receives Actions of Personality**

The Spirit can be obeyed (Acts 10:19–21), lied to (Acts 5:3), resisted (Acts 7:51), grieved (Eph. 4:30), blasphemed (Mt. 12:31), and insulted (Heb. 10:29).

**The Image of God in Man**

The facts that the triune God made man in the image of God (“Let us make man in our image,” Gen. 1:26) and made man personal strongly imply that the triune God is personal, consisting of three persons.

---

2. Ibid., pp. 182, 184.
5. Arndt and Gingrich, p. 344.

Renald E. Showers is an author, professor, and international conference speaker for The Friends of Israel.
"I'm from Missouri," was a popular saying years ago. Often those who said it weren’t from Missouri at all but were expressing skepticism about something. They were saying, “Show me, and I’ll believe.”

“Show me the money, and I’ll sell you the car.” “Show me your tears, and I’ll believe you’re sorry.” “Show me the proof, and I’ll believe there’s a God.”

Some people openly reject God out of anger or bitterness over circumstances in their lives. Others don’t quite reject Him, but they don’t quite trust Him either. “If God is good,” they ask, “why did He let my child die?” “If God is just, why am I being abused?” “If God exists, why did He allow six million Jewish people to die in the Holocaust?”

These are reasonable and intelligent questions. Yet Scripture states, “Faith is the substance of things hoped for, the evidence of things not seen” (Heb. 11:1). True faith rests more on who God is than on what God does. By Genesis 15:6, God had done nothing for Abraham except give him a promise that had yet to be fulfilled. Yet the Bible says, Abraham “believed in the Lord; and he [God] counted it to him for righteousness” (Gen. 15:6).

Jochebed was probably like her great-great-grandfather, Abraham. She was able to see life through the eyes of faith.

Jochebed was born in Egypt where Joseph had settled his
father, Jacob, and his eleven brothers and their families after famine struck Canaan. She was Joseph’s niece, born to his brother Levi (Nu. 26:59) many years after he had left Canaan. (Levi died at 137 [Ex. 6:16] and was in his 50s when he went to Egypt. Levi outlived Joseph by roughly ten years.)

Jochebed married Amram, the son of Kohath, the son of Levi (Gen. 46:11; Ex. 6:16, 18; Num. 3:17, 19; 1 Chr. 6:1–3). Thus Amram married his aunt (Ex. 6:20). Although this relationship seems bizarre today, the Law had not been given yet; and intermarriage within families not only was customary but was considered preferable (Gen. 24:1–4; 28:1–2). Jochebed later gave birth to Miriam, Aaron, and Moses.

By the time she was born, the Israelites’ situation had deteriorated immeasurably. They arrived in Egypt as the welcome guests of a benevolent pharaoh who was grateful to Joseph for protecting the country from the effect of famine; and they ended up the oppressed slaves of another, paranoid pharaoh who “knew not Joseph” (Ex. 1:8) and subjugated them out of fear. So afraid was he, in fact, that he ordered all Israelite males killed at birth. Under this cruel edict, Jochebed gave birth to her youngest son, Moses.

Unwilling to see him killed, she stepped out in faith and hid him for three months (Ex. 2:2). So great was her faith, in fact, that he ordered all Israelite males killed at birth. Under this cruel edict, Jochebed gave birth to her youngest son, Moses.

Despite the evils of her circumstance and the bitterness of her bondage, she trusted in the faithfulness of the God of Israel. Jochebed’s knowledge of God was severely limited. Yet she resisted the pagan influences around her. And they were prodigious. The Egyptians worshiped everything but the true and living God. Because of their

God’s Word because His Word had yet to be written. In fact, the very son she hid would receive the Law at Mt. Sinai and become the first person to record God’s Word. Moses recorded the Pentateuch, also called the Torah and the Five Books of Moses.

Nor was Jochebed’s faith based on great miracles she had seen God perform, such as the ten plagues that eventually forced pharaoh to free her people. Nor had she seen the waters of the Red Sea stand in a heap so her people could escape the Egyptians. All these miracles took place eighty years later. She did not even know the name Jehovah because Moses revealed it (Ex. 6:3).

Jochebed’s knowledge of God was severely limited. Yet she resisted the pagan influences around her. And they were prodigious. The Egyptians worshiped everything but the true and living God. Because of their extreme dependence on the Nile River, they worshiped the Nile. They also worshiped (among other things) cattle, frogs, the sun, and pharaoh himself. Later, with the ten plagues, Jehovah demonstrated His power over Egypt’s false deities: He turned the Nile to blood; inundated the land with frogs; killed the cattle with giant hail; counteracted the sun by bringing three days of utter darkness; and killed the firstborn males, including pharaoh’s son (Ex. 7:19—12:30).

But Jochebed knew none of this. What did Jochebed know? She no doubt knew that, many years ago, El Shaddai had made a promise to Abraham:

I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee. . . And I will give unto thee, and to thy seed after thee, the land wherein thou art a sojourner, all the land of Canaan, for an everlasting possession; and I will be their God (Gen. 17:6–8).

Jochebed had none of the faith-building, biblical revelation we have today. Yet she was not “from Missouri.” Not seeing, she still believed. Despite the evils of her circumstance and the bitterness of her bondage, she trusted in the faithfulness of the God of Israel. And so trusting, she took an ark of bulrushes, waterproofed it with slime and pitch, placed her infant son inside, and laid it among the reeds by the bank of the Nile (Ex. 2:3). And then she saw a bona fide miracle.

Continued next issue.
They Cry in Silence
from page 33

religious prejudices—still hold power. Therefore, what seem like changes for the better are almost always cosmetic only and are orchestrated for the outside consumption of the international community.

Oftentimes we Christians, because we are believers, tend to welcome words promising better conditions for our brethren who are anguishing in these places. Too often, unless diligent organizations ferret out the truth, we accept the soothing words; and that’s the end of it. And while we look away, Christians are suffering, bleeding, and dying.

Many serious questions can be raised concerning the evangelical Christian community’s silence when it comes to the deplorable conditions and suffering of believers in other countries. Some may argue that this silence is simply due to a cultural insulation created in the West by people who have too much material wealth and have succumbed to being “at ease in Zion.” That is most certainly the case of the vast majority of our secular neighbors, even many of our leaders.

It should shame us beyond words to hear of people in Vietnam who have been driven from their homes and are trying to survive in the jungles in such a state of deprivation that some are driven to consider forsaking their faith in order to return to their villages to survive. Some in our part of the world will quickly contend that these people had no genuine faith in the first place. Such debates and arguments beg the issue. The issue is, What are we going to do about those who are driven to such desperation?

Every evangelical Christian should be in contact with responsible human rights groups that are telling the truth about what’s going on in these countries. Otherwise, the wall of silence will remain.

We encourage you to log on to the Web site of International Christian Concern, the organization that was the source of much of the information in this report. Keep up on a regular basis with the country profiles, latest reports from scores of countries, and letters coming from individuals who can be placed on your prayer list. Here is the information you’ll need to do so: Web site: www.persecution.org; e-mail:icc@persecution.org.

Elwood McQuaid is editor-in-chief for The Friends of Israel.
Dr. Zangen speaks out: 'I couldn’t stand the lies'

Israel Defense Forces (IDF) have been accused of massacring Palestinians in the Jenin refugee camp when soldiers went after terrorists there. Dr. David Zangen, a senior pediatrician at Hadassah Hospital in Jerusalem, was in Jenin, treating both Israelis and Palestinians. He was so infuriated by the charges that he called the Israel Army Radio Service and later spoke to the Israeli newspaper Ma’ariv. Following are excerpts from Ma’ariv.

“I was incensed . . . with these lies. I was there during the fighting, and I saw close up what was happening. I know that the IDF did everything it could to prevent civilian casualties. It is clear to everyone that if the IDF had resorted to aerial bombardment or heavy artillery, we would have completed [our mission] in the refugee camp within half a day, without suffering any casualties on our side. We did not adopt that policy, and we took risks in the fighting, in an attempt to rescue those innocent civilians that were caught up in the battles.

“IDF soldiers did not enter the Jenin hospital, and ensured that the hospital could operate without disruption. . . . The Palestinians hid there in the knowledge that we would not enter. . . . The descriptions of the smell of the bodies in the refugee camp are also exaggerated out of all proportion. A week after the fighting, I walked around the camp without a mask, with journalists from all over the world, and there was no smell. The journalists knew this, but all of a sudden, they claimed that there was a stench in the camp from bodies that had not been evacuated. Twenty-five bodies were found altogether, and most of the bodies were those of the terrorists.

“If you were to enter the camp, you would find that only a few dozen homes were destroyed. These were homes that were booby-trapped for the purpose of killing soldiers. This was a fortress of terrorism. Two hundred terrorists wired up the camp with booby-traps.

“We found photo albums with pictures of children wearing explosive belts; studio photographs of future shahidim [martyrs], children aged between 16 and 18, who want to kill Israelis in suicide attacks. All the homes in the refugee camp are covered with wall-to-wall pictures of martyrs. It is unbelievable. These [martyrs] are their heroes. Their aim was to carry out suicide attacks against the IDF soldiers. If there were innocent civilians in the area, they were either the hostages of the terrorists or collaborators.

“The soldiers fought without harming civilians. This was noticeable in every place and on every level. I was moved by the sight of soldiers conducting themselves in such a dignified and moral manner. Most of us are reserve soldiers; we are not hotheaded people, and we were all very careful. I was impressed by the great care exercised by the IDF in avoiding civilian casualties—especially with regard to children.

“I am infuriated by the claims of a massacre in Jenin. The paramedics and I risked our lives to treat the wounded Palestinians. As well as the wounded, we also treated the sick. The Palestinian doctors did not come to their aid, and we could not leave them without medical treatment. The Palestinian doctors were unable to reach a girl who had an attack of appendicitis. The soldiers brought the girl over to us and we treated her. In another case, a youngster came to us with a neck wound. We saved his life, in spite of his Islamic Jihad tattoo. We tried to provide full treatment for every Palestinian, and I am proud of it. We acted in this way to avoid civilian casualties.”

Hodi Broker from Haifa, a 30-year-old teaching assistant from Technion University, who served as a paramedic in a field hospital, also talked about the treatment of the Palestinians: “An elderly person who was wounded in the refugee camp came to us. We treated him, and we wanted to send him back to Jenin, but there was nowhere for him [to receive treatment]. The Red Crescent [Arab version of the Red Cross] refused to take him. We took pity on him and we transported him to a hospital in Israel. I hope he is well.”

Palestinians murder 5-year-old in her bed

Arutz-7—Five-year-old Danielle Shefi of Adura was killed when a terrorist entered her home and shot her as she lay in her bed. Photographs of the little girl’s bedroom show her Mickey Mouse sheets soaked with blood. Danielle’s grandfather, Kiryat Arba resident Yitzchak Ben-Hevron, is a survivor of the 1929 pogrom in which 67 Jews were slaughtered in Hebron by their Moslem neighbors.

Her father, Yaakov, later said tearfully, “I was in the neighbor’s house at the time, and when I heard that terrorists were shooting in the rooms in my house, I thought I was alone in the world. The reason why I still have a wife and two children is because of the bravery of my wife [who hid the two other children, aged 1 and 4; they were lightly hurt].

While many international news media have stopped calling Palestinian terrorists by their real name and use the word *gunmen* instead, the Web site WorldTribune.Com has gone one better: It uses the word *insurgents*. Here is how it reported Danielle’s death:

“Palestinian insurgents have resumed insurgency attacks against Israeli communities in the wake of Israel’s pullback from its military campaign in the West Bank. Palestinian insurgents entered a Jewish settlement south of Hebron and killed at least four people and injured seven others on Saturday.”

**‘Get rid of Arafat’ says Muslim sheikh**

Sheikh Abdul Hadi Palazzi, a leading Muslim religious thinker and secretary-general of the Italian Muslim Association, has told Israeli Prime Minister Ariel Sharon to get rid of Yasser Arafat by either executing him or jailing him.

WorldNetDaily.com has reported that Palazzi asked Sharon to continue Israel’s campaign “against the boss of terror until the day when the Egyptian criminal Abdel Ra’uf al-Kobdah [a.k.a. Yasser Arafat]” is gone for good.

Palazzi, whose beliefs for a Muslim are very non-Orthodox, also believes in Israel’s right to exist and says there is “no such thing as a ‘Palestinian,’” calling it “a PR fiction, a Madison Avenue fantasy.”

**PLO tortures Arabs held in PLO jail**

*ARUTZ-7—*Some of the 120 Arab prisoners freed recently from a Palestine Liberation Organization (PLO) jail by the Israel Defense Forces say their captors tortured them. Many of the prisoners, held on charges of cooperating with Israel, describe being hung upside down for days, having cigarettes extinguished on their bodies, and other such treatment.

Some said they were beaten unconscious and slashed with knives and shards of glass, while others said they were forced to sit in raw sewage for days. Arab human rights groups have failed to condemn the torture of the prisoners.

In other recent incidents, Arabs suspected of working with Israel have been brutally murdered by PLO gangs. In some cases, the victims’ bodies were dragged in the street and hung upside down in public squares.

**UN backs Arabs’ ‘armed struggle’ against Israel**

The United Nations Commission on Human Rights has passed a resolution supporting the Palestinians’ “armed struggle” against Israel.

Resolution #2002/8, drawn at the Commission’s 58th session, strongly denounces Israel while championing the “rights” of the Palestinians. The Commission said it “reaffirms the legitimacy of the struggle of peoples for independence, territorial integrity, national unity and liberation from colonial and foreign domination and foreign occupation by all available means, including armed struggle.”

It made no mention of the Palestinian terrorist suicide bombings or the fact that Israel provides costly electricity, water, and sewerage for the Palestinians.

**UN backs Arabs’ ‘armed struggle’ against Israel**

The United Nations Commission on Human Rights has passed a resolution supporting the Palestinians’ “armed struggle” against Israel.

Resolution #2002/8, drawn at the Commission’s 58th session, strongly denounces Israel while championing the “rights” of the Palestinians. The Commission said it “reaffirms the legitimacy of the struggle of peoples for independence, territorial integrity, national unity and liberation from colonial and foreign domination and foreign occupation by all available means, including armed struggle.”

It made no mention of the Palestinian terrorist suicide bombings or the fact that Israel provides costly electricity, water, and sewerage for the Palestinians.

**PLO tortures Arabs held in PLO jail**

*ARUTZ-7—*Some of the 120 Arab prisoners freed recently from a Palestine Liberation Organization (PLO) jail by the Israel Defense Forces say their captors tortured them. Many of the prisoners, held on charges of cooperating with Israel, describe being hung upside down for days, having cigarettes extinguished on their bodies, and other such treatment.

Some said they were beaten unconscious and slashed with knives and shards of glass, while others said they were forced to sit in raw sewage for days. Arab human rights groups have failed to condemn the torture of the prisoners.

In other recent incidents, Arabs suspected of working with Israel have been brutally murdered by PLO gangs. In some cases, the victims’ bodies were dragged in the street and hung upside down in public squares.
I was riding home on the bus recently, and an ultra-Orthodox man was seated next to me, reading from the book of Psalms. He was reading chapter 96, the same chapter we had read in church several days earlier.

As he read, he kept looking at me. I could see he was not happy. Finally he turned to me and asked, “Are you not ashamed?”

“Why do you ask me this? What have I done?” I replied.

“You see that I am reading the Psalms. And you do not even cover your head,” he said angrily.

I have lived in Jerusalem fifty-four years, and I have never encountered a situation similar to what happened to me with this man. Many people I witness to ask me why I do not cover my head. But never has anyone come against me with such hostility, using such angry words, while I was merely sitting still, doing nothing. Perhaps he is ill, I thought.

But he continued to abuse me with his speech. So I asked, “What do you want from me?”

In front of everyone on the bus, he replied loudly, “When someone reads from the Psalms, as I am doing, and you are near me, you must show respect and cover your head.”

“When I pray,” I replied, “the head does not take on extra value. What is most important is the heart. I believe the Lord and what is clearly written in our most important daily prayer: ‘And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might’ (Dt. 6:5). I never go to people and tell them they must do this or that, according to what I say.”

The people on the bus were listening, and they were on my side. “I believe in God,” I continued. “He is our Savior, Yeshua [Jesus]. And in Him I put my trust. And if I want others to believe in the Lord, I must remember that it is written, ‘Not by might, nor by power, but by my Spirit, said the LORD of hosts’” (Zech. 4:6).

This time he asked me, “Where is this written?”

So I told him, “I did not write this. It is found in our Holy Scriptures, in Zechariah.”

“You know, many Christians use the word Yeshua,” he said.

As he spoke, I could not help but feel compassion for him. We have many people like him in Israel. They read the Psalms; but they read so quickly that they do not take time to study what they read. Nor do they understand it. They are blind to the truth.

“Please,” I said, “give me this book of Psalms, and I will show you where it is written about Yeshua. Even here, in Psalm 96, where you are reading, about whom is it written? And this is not a Christian book. I can see that you are afraid of the truth because you have believed so many fictitious stories. In Leviticus 19:4, it is written, ‘Turn ye not unto idols, nor make to yourselves melted gods: I am the LORD your God.’ But so many
Jewish traditions have turned people to ‘idols.’ It is important to believe what is written here in the Bible.”

Then he asked me, “Do you believe in Yeshua?”

“Yes,” I replied. “I believe in Yeshua. I believe because of what is written in the Holy Scriptures. It is our obligation to believe because we are the people of the Bible and have been called to bring His salvation to the ends of the earth.”

I asked him, “In what manner do you go to people and speak to them? What news do you bring them? Just a few minutes ago, I saw how you behaved. In which commandment is it written to be angry and hostile?”

I showed him Leviticus 19:18, where it is written, “Thou shalt love thy neighbor as thyself: I am the LORD.”

“Who gave us that commandment?” I asked. “Not the rabbis, in whom you put all your trust, but the Lord Himself. Those of us who believe in Yeshua try to teach people about God’s love and salvation. And you can see that I am not shouting, as you were, but trying to show you what the Lord expects of us: to open our hearts before Him. He is love.”

The people on the bus were so surprised to see someone who does not dress like the ultra-Orthodox speak of faith according to the Bible. So they began questioning me also, wanting to know how I came to believe in Yeshua.

And all this happened in a bus. So many times I try to plan a way to meet such people to talk to them about the Lord. And this time, the Lord brought them all to me.