



THE CASE FOR

ZIONISM

WHY CHRISTIANS SHOULD
SUPPORT ISRAEL

THOMAS ICE

First printing: February 2017

Copyright © 2017 by Thomas Ice. All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission from the publisher, except in the case of brief quotations in articles and reviews. For information write:

New Leaf Press, P.O. Box 726, Green Forest, AR 72638
New Leaf Press is a division of the New Leaf Publishing Group, Inc.

ISBN: 978-0-89221-753-3

Library of Congress Number: 2016963343

Cover by Left Coast Design

Unless otherwise noted, Scripture quotations are from the New International Version®, NIV®. copyright © 1973, 1978, 1984, 2011 by Biblica, Inc.™ Used by permission of Zondervan. All rights reserved worldwide.

Scripture noted NASB is taken from the New American Standard Bible®, copyright © 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975, 1977, 1995 by The Lockman Foundation. Used by permission.

Please consider requesting that a copy of this volume be purchased by your local library system.

Printed in the United States of America

Please visit our website for other great titles:
www.newleafpress.com

For information regarding author interviews,
please contact the publicity department at (870) 438-5288.



New Leaf Press
A Division of New Leaf Publishing Group
www.newleafpress.com

Contents

Foreword.....	9
Introduction: What Is Going On?	11
1. What Is Zionism?.....	27
2. The Biblical Case for Israel	45
3. Modern Israel's Right to the Land	71
4. Modern Israel's Legal Right to the Land	87
5. What Is Replacement Theology?.....	105
6. Are Modern Jews Descendants of Abraham, Isaac, and Jacob?	127
7. What Is Anti-Semitism?.....	149
8. Revelation 12 and the Future of Israel	163
9. Lovers of Zion: A History of Christian Zionism	183

FOREWORD

As a result of the Holocaust, for the next several decades anti-Semitism was viewed as a social negative and many rebelled against such a stereotype. Anti-Semitism did not disappear but it stayed low key, and anti-Semites were careful not to be too obvious. But in more recent times things have changed.

Anti-Semitism has again reared its ugly head in two new more subtle forms — first, as anti-Zionism, claiming that they are not anti-Jewish, but only anti-Zionist or Anti-Israel, equating Zionism with racism. They provide a faulty definition of Zionism and then judge Israel based on such a misconception.

A second subtle form of anti-Semitism is the claim that most Jews today are true descendants of Abraham, Isaac, or Jacob but are the products of the Khazar Kingdom that had converted to Judaism in the Middle Ages. Therefore, there are no “real” Jews and therefore they have no right to the land of Israel (which for them is Palestine).

Dr. Tommy Ice scholarly deals with both of the above issues as well as others that all believers need to know and know well.

Anti-Semitism appears in many forms: racial, ethnic, social, economic, political, and religious, to mention only a few. From a biblical basis, the worst kind is theological anti-Semitism, which has been the true roots of replacement theology in all of its forms. This is not to say that all replacement theologians are anti-Semitic, but the early originators of replacement theology certainly were, as their own writings show. Modern-day anti-Semites would not be attracted to dispensationalism but would be to replacementism. Many evangelical believers believe in replacementism only because that is what they have been taught, and too often never hear the other side. This is exactly where Dr. Ice’s book makes a valuable contribution and shows biblically why all Christians should Support Israel.

Arnold G. Fruchtenbaum, ThM, Ph.D; Ariel Ministries



INTRODUCTION

WHAT IS GOING ON?

In this conference we continued as Palestinian Christians to challenge Christian Zionism. We have done this in the first conference. We have done this in the second conference, and the third and the fourth, and we will do it again. Because we continue to see that theology as a threat to us, let alone in our opinion, the way we read it is not combatable to the teachings of Jesus. — Munther Isaac, Christ at the Checkpoint, March 10, 2016

Just as historic anti-Semitism has denied individual Jews the right to live as equal members of society, anti-Zionism would deny the collective expression of the Jewish people, the state of Israel, the right to live as an equal member of the family of nations. Israel's policies are thus subjected to criticism that cause it to be singled out when others in similar circumstances escape any criticism at all. Surely if any other country were bleeding from terrorism as Israel is today, there would be no question of its right to defend itself. But Israel's efforts merely to protect its own citizens are routinely portrayed as aggression.¹ — Abraham Foxman, ADL Director

Anti-Semitism has been around for thousands of years, and it is still very much with us today. The world has witnessed, in the last few years, the greatest increase in anti-Semitism since World War II. Danny Danon, currently Israel's United Nations ambassador, has said, "Jew hatred and demonization of Israel are at 'the highest level of our lifetimes.'"² Since the founding of the nation of Israel, anti-Semitism has expanded into another strand we call either "anti-Zionism" or "the new anti-Semitism." The new strand of anti-Semitism is expanding throughout the world under the leadership of the Arab Muslim world. Former Palestinian Muslim terrorist Walid Shoebat said, "As it was with the Nazis, the Palestinian schools are terror factories."³ In essence Islam has become the new Nazis with an agenda to exterminate the nation of Israel and all Jews worldwide, and it appears to be getting worse every year.

God is not going to set up His future millennial kingdom without His chosen people Israel existing in a right relationship with Him. The Bible predicts Israel will reach this relationship at some point during the 70th week of Daniel, often known as the Tribulation. Since the Bible clearly teaches a roadmap concerning the destiny of national Israel, then I as a Bible-believing Christian believe what God says about future Israel. This is why I am a Christian Zionist, or a "Restorationist" as it was known before Zionism became a movement at the end of the 19th century. This book provides many reasons and defenses of Christian Zionism, because there is tremendous support from many different areas for the modern state of Israel.

I believe the battle for Israel and Jerusalem today is more than just human interaction over an issue. Instead, it involves a struggle over God's plan for history and the opposition to that plan from Satan and his angels in the spiritual realm. To be on the wrong side of this issue is to oppose God Himself. This is the advice given by Gamaliel to his fellow Jewish leaders when they were persecuting the early Church. "So in the present case, I say to you, stay away from these men and let them alone, for if this plan or action is of men, it will be overthrown; but if it is of God, you will not be able to overthrow them; or else you may even be found fighting against God" (Acts 5:38–39). If God has decreed it, then there is nothing anyone can do to stop it; not even Satan himself. If God has not decreed it, then it will not be accomplished. This is a book about how God is bringing to pass His plan from before the foundation of the world for Israel. Yes, it does involve men and means, but ultimately God will bring it to pass in history.

International Assault on Israel

Since Israel is at the center of God's plan of redemption for humanity, it is important that Christians learn of and know how to defend the modern state of Israel. I am currently 65 years old and have been in the church almost every time the doors were open starting nine months before I was born. Yet, when I was in high school, I do not remember even knowing if there was a modern state of Israel. I soon learned that there was a new country called Israel. When we were 21, my wife and I went to Israel on our honeymoon, and we have been learning about ancient Israel and the modern state ever since. Just eight months after our first tour of Israel the Yom Kipper war broke out and Israel was almost overrun by her Arab enemies, but she was not defeated; instead, the nation executed one of the most amazing comebacks in history.

Since her founding as a modern nation, Israel has had many military victories that have enabled her to become one of the most productive and wealthy nations in the world. Yet she is constantly and increasingly under attacks from other people throughout the world. For example, on October 17, 2016, the United Nations Educational, Scientific and Cultural Organization (UNESCO) voted to deny that there has ever been any Jewish or Christian historical connection to the Temple Mount. Instead, they said Islam is the only religion that can make a historical claim to what they call "the Al-Haram Al Sharif" (the Noble Sanctuary). The implication of such a view is that any event recorded in the Old Testament could not have happened, nor could any of the references to Jesus and the early Church in the New Testament be historical as well. The vote for this resolution was 24 for it and 6 against, while 26 abstained and 2 were absent. The United States voted against it, while most European countries abstained, and those voting for it were mainly Islamic countries with a few exceptions.⁴

Such assaults against Israel continue daily, in addition to the military and terrorist activities the citizens of Israel must constantly deal with. The United Nations has for years implemented a constant assault on the young nation. "From 1947 to 1991, there were about 300 anti-Israel General Assembly resolutions against Israel. In 2012, there were 22 GA resolutions specifically against Israel, while there were only four for the rest of the world combined."⁵ It appears that the main purpose of the United Nations is to pass resolutions against Israel. The European Union (EU)

is constantly pressuring Israel on a variety of issues with which they are unhappy about concerning Israel. No doubt the Obama administration has radically changed the relationship between former best friends — Israel and the United States. Christians need to make sure they know God’s viewpoint on these issues as they continue to be very important issues in our day and into the future.

Islam — the New Nazis

Islamic nations produce the most fervent hatred toward the modern state of Israel. In the last few decades, researchers have come to increasingly understand the relationship between Middle Eastern Islam, Hitler, and the Nazis in the 1930s and 40s. One figure arises as the primary source and instigator of so many of the problems of today — Haj Amin el Husseini, the former Grand Mufti of Jerusalem and the modern father of Arab terrorism. “*Mein Kampf* in Arabic remains a perpetual bestseller in Muslim countries, especially among ‘Palestinians,’ ” contends Dave Hunt. “Hitler was, in fact, a great partner with Haj Amin Mohammed Effendi al-Husseini (great uncle and mentor of Yasser Arafat and still a hero to Muslims), a murderous terrorist, appointed Grand Mufti of Jerusalem by Britain and personally responsible for the concentration camp slaughter of hundred of thousands of Jews.”⁶ Husseini and Hitler were great friends and spent a significant amount of time together during the late 1930s and the early 40s. Husseini encouraged and advised Hitler on killing Jews, something that Husseini took great interest in planning. Husseini even recruited about “100,000 European Muslims” who “fought for Nazi Germany during the course of the war.”⁷ Moshe Perlman tells us:

It has now also been established that the ex-Mufti of Jerusalem, Haj Amin el Husseini, played an active role in that unprecedented massacre of a people. Records found in Nazi archives and evidence produced at the Nuremberg trial reveal in specific terms that the ex-Mufti was a leading henchman of the SS Obersturmbannfuehrer Eichmann, principal executive officer in the liquidation of European Jewry. It is now established that, but for Haj Amin, the scale of murder might not have been so extensive, and hundreds of thousands of Jewish lives might have been saved.⁸

Nazism may have been crushed in Germany with the defeat of the Third Reich during World War II, but a remnant of its leaders escaped capture by the Allies, and many of them resettled in Arab countries, bringing with them their Nazi aspirations and goals. Toward the end of World War II, Husseini attempted to escape from Germany and was captured by the French at the Swiss border. He was held under house arrest outside of Paris for war crimes. He then escaped and made his way to Cairo, Egypt, where he was welcomed by King Farouk as a welcomed guest of the Egyptian government.⁹ Husseini continued to live throughout the Arab world until his death (of natural causes) in the summer of 1974 in Beirut, Lebanon.¹⁰ Husseini did not die until he had passed his legacy of militant terrorism on to other Arab Muslims like Yassir Arafat. In fact, it was because of Husseini that a peaceful relationship between Arabs and Jews never had a chance under the British Mandate for Palestine. Perlman summarizes his career as follows:

Once upon a time, Arabs and Jews lived peacefully in Palestine. Their leaders walked and planned together. Then came Haj Amin el Husseini, Uncle of Yassir Arafat. He chose fascism and jihad. Moderate leaders had to go, and he dispensed with them by murder and intimidation. His bloody projects were temporarily interrupted by WWII, during which he fled to Germany and cooperated closely with Nazi leaders in plans of extermination and battle. Designated as a war criminal, he escaped Allied hands to continue his work of terror, a work continued by his relatives and associates after his death.¹¹

“At the conclusion of World War II, al-Husseini would play a key role in what came to be known as Project Odessa, an operation that provided a pipeline for Nazi war criminals fleeing justice and making their way into Arab and Latin American countries.”¹² These veteran Nazi leaders combined with an Arab Muslim’s inbred Jew-hatred would produce today’s irrational new anti-Semitism that is embraced by today’s Islamofascists like the former president of Iran, Mahmoud Ahmadinejad. The current Islamic Nazism was engendered by the “newly arriving Nazi war criminals [that] would be quickly assimilated into Arab military, intelligence, and propaganda services,” after World War II. “Many of these former Nazis had no problem

converting to Islam, changing their names to Arab names, and assimilating into Arab society.”¹³ In fact, one such refugee, Nazi Louis Heiden (his Arab name became Louis al-Hadj), translated Hitler’s *Mein Kampf* into Arabic. “*Mein Kampf* remains a perennial bestseller and literally a blockbuster in much of the Arab world today. In his preface to *Mein Kampf*, al-Hadj states, ‘National Socialism did not die with the death of its herald. Rather, its seeds multiplied under each star.’ ”¹⁴

Even though some in the Arab Muslim world were already on the road to Islamofascism there is no doubt that al-Husseini was the catalyst for its actual development. Morse tells us:

Al-Husseini’s unique brand of Nazism, a merge between modern scientific socialistic Nazism and a strain of fundamentalist Islam, would make profound inroads into the Arab world during the war and that influence continues to metastasize today as evidenced by the continuing genocidal program against the Jews of Israel. . . . The difference between Hitler’s Nazism and that of al-Husseini and his Nazi-Muslims should ultimately be viewed as strictly cosmetic in nature.¹⁵

There is no doubt that wherever Islam is culturally dominant, Jew-hatred is always present as well, especially in the Arab Muslim world. When speaking about the supremacy of anti-Semitic propaganda in the Arab Muslim world, former Palestinian terrorist Walid Shoebat noted, “As in Nazi Germany, the media throughout the Middle East is plagued with myth.”¹⁶ Shoebat continues, “Beginning with our lullabies, Jew-hatred is an integral part of daily life for all Palestinian children and for Muslim children in many countries around the world.”¹⁷ Shoebat goes on to document how every phase and aspect of Arab life in the Middle East is immersed with the most extreme forms of virulent anti-Semitism.¹⁸ Jew-hatred is so inbred into the everyday life of the Middle East that it is part of the air that Arabs breathe.

*The Protocols of the Elders of Zion*¹⁹ was released in 1903, and was a book advocating the Jewish world banking theory. It was originally titled *The Jewish Programme to Conquer the World*. Basically, the book argues that there is a worldwide Jewish banking conspiracy by which the Jews run the world. The Jews are said to cause strife and conflict in the world leading

to wars so they will eventually be able to take control and rule the world. The Jewish world conspiracy is very popular in the Arab Muslim world. In reality, the *Protocols* were proven to be a fabrication under the tsar of Russia in support of the pogroms he carried out against the Jews. Yet in the Islamic world the *Protocols* are considered the key to understanding current Zionism's supposed attempt to rule the world. For example, Egyptian Muslims created a TV series of 41 episodes on the *Protocols* that ran during Ramadan in 2002.²⁰ It has since been shown throughout the Arab-speaking world.

Is It 1938 Again for the Jews?

The October 2003 edition of *Whistleblower* dedicated its entire issue to the theme of "The New Anti-Semitism." Jewish talk-show host Dennis Prager wrote an article in that issue asking the question, "Is It 1938 Again For The Jews?"²¹ Why would he ask if it was 1938 again? Prager poses this question because 1938 was a turning point in the rise of Nazi anti-Semitism that prepared the way for the Holocaust. Prager, an American Jew, wonders if we are at a similar key point in history, this time in relation to the Arab anti-Semitism that is gaining momentum in the Middle East. "Even the bulk of Jewry that was not alive in 1938 feels now as if that year of appeasement of evil is being replayed," says Prager. "As in 1938, the world now seems to be divided between those nations that were about to murder Jews and those that would let it happen."²²

As I assess the geo-political climate of the world, especially the Arab Middle East, it appears that we are on a collision course of some kind similar to the events that led to World War II. We see the buildup of fascism, this time Islamofascism. The overall response from the West is pacifism and appeasement, similar to Neville Chamberlain and the British toward Hitler in the 1930s. Just a decade ago we could say the only major exception to Western pacifism is the United States, which has gone after the Islamofascists. However, the Bush administration was pushed into a corner with the increasing unpopularity of the Iraqi war during the last couple of years of his administration. The Obama administration clearly favors Iran in the Middle East, and now Russia is moving into that area as the strongman, especially the ever-growing alliance between Russia, Iran, and Turkey that appears to be setting the stage for the Gog and Magog invasion of Israel during the last days. These trends will likely open the door to a time of great persecution of Israel, which has been predicted in the Bible to occur during the Tribulation.

Just as a time of pacifism and appeasement preceded and fostered the buildup of Hitler's fascist regime, so also today we see pacifism and appeasement is the perfect environment for the growth of Islamofascism.

Ivy League professor Peter Beinart wrote an interesting article a few years ago when Bill Clinton was president entitled "An Illusion for Our Time: The False Promise of Globalization."²³ Beinart argued the Clinton administration's primary principle in their foreign policy was to no longer interpret international problems as items demanding political and military attention; instead, they viewed problems as relating to trade and commerce. Beinart thinks this is the same kind of policy the British adopted that led to the rise of Nazi fascism. Beinart notes parallels between 1910 and our own day.

On March 20, 1997, *New York Times* columnist Thomas Friedman wrote that we have entered a "new world of globalization — a world in which the integration of financial networks, information and trade is binding the globe together and shifting power from governments to markets." In his December 8, 1996, column, Friedman wondered whether "a country, by integrating with the global economy, opening itself up to foreign investment and empowering its consumers, permanently restricts its capacity for troublemaking and promotes gradual democratization and widening peace." And on February 14, 1996, in a column on the impending Russian elections, he wrote: "Sure, a Communist or radical populist in the Kremlin would be worrying. But their room for maneuver would be constricted — much more than we realize and much, much more than they realize. Russia today is connected with the global economy."

The conventional wisdom about post-cold war American foreign policy is that there is no conventional wisdom — no unifying theory that traces disparate phenomena to a single source. But one candidate for conceptual preeminence may be breaking from the pack, and it is Friedman's candidate, globalization. The idea is that technology has led to unprecedented and irreversible economic integration

among countries. The only way governments can survive is to do what global business demands: observe the rule of law at home, and act peacefully abroad. For the United States, that means abiding by the imperatives of the global economy and informing others that they must do the same. It is a foreign policy vision for a world where politics barely matter.²⁴

Beinart tells us this view did not originate with the Clinton administration, but it has been around for almost a hundred years now.

“International finance has become so interdependent and so interwoven with trade and industry that . . . political and military power can in reality do nothing. . . . These little recognized facts, mainly the outcome of purely modern conditions (rapidity of communication creating a greater complexity and delicacy of the credit system), have rendered the problems of modern international politics profoundly and essentially different from the ancient.” These words come from perhaps the best-selling book on international relations ever written. That book, *The Great Illusion*, sold more than a million copies in seventeen languages. Its author, Norman Angell, was knighted, and won the Nobel Peace Prize. In the years following the book’s publication, close to 100 organizations arose to spread its message: that the world had entered a new era in which economic interdependence made war unthinkable. *The Great Illusion* was published in 1910.²⁵

It is amazing to think that such a belief dominated the British government a hundred years ago. It would only be a few years until World War I would break out across Europe. Such a mentality fueled the rationale for Chamberlain’s passivity and appeasement of Hitler in the 1930s. In short, such a mentality facilitated an international mood that led to the bloodiest century in human history — the 20th century. In 1910 Britain was the most influential global power. Since World War II the United States has occupied that position. Especially in light of similar policies of passivism by the Obama administration for eight years, America appears to be more alienated with

European pacifism and appeasement and ready to abandon any war against Islamofascism. Islamofascist-dominated governments are not ready to join the world community on the basis of economics and trade. So while the West seeks only peace and prosperity, militant Islam is on the rise and on the march.

From a biblical perspective, it appears the stage is being prepared for the events of the Tribulation that will increasingly focus on Israel and her enemies. At some point all the nations of the world will come against Israel in an attempt to wipe her off the face of the earth. However, Israel will have one Person on her side, the Lord God Almighty. The Lord will protect His Chosen People even though the nation will have to go through great testing and persecution before realizing the redemption the Lord will provide.

Israel's Future

As horrific as Israel's past history has been, they have not yet experienced the greatest time of persecution according to the Bible, both Old and New Testaments. The New Testament predicts there will come a future time of such great persecution of the Jews that many of them will have to leave the city of Jerusalem and Judea and hide away in the wilderness for a three-and-a-half-year period (Matt. 24:15–22; Mark 13:14–20; Rev. 12:6, 12–17). Most likely the Jews will flee to a place in southwest Jordan known as Petra, as I shall show in a later part of the book. A future for Israel, at least the remnant of Israel, is also strongly supported by the Old Testament (Isa. 4:2, 33:13–16, 37:31–32, 41:17–20, 65:8–16; Joel 2:32; Obad. 17; Mic. 2:12).

Revelation 12 is a biblical chapter explaining why the world will hate and persecute Israel during the Tribulation. Ultimately, it is due to the conflict between the seed of the woman and the seed of the serpent as originally prophesied in Genesis 3:15. It is an important chapter for Bible students in our day to understand since it will help explain why the world, especially Arabs in the Middle East, have developed an irrational hatred for the modern state of Israel. "Let every student of this great chapter realize right here that the understanding of this chapter is the key to the understanding of many things," declares commentator Herman Hoyt. "It is the key to correct interpretation of the Book of Revelation, of the Bible, and of history. In this chapter will be found the story of the conflict of the ages. This conflict is not one of the mere abstractions, such as right and wrong or good and evil. This is a conflict of great personalities."²⁶

In the previously mentioned article by Dennis Prager, he asked many Jews in Israel why they think so many in the world hate them. About half, mainly the religious Jews, said, “it is ultimately the fate of Jews to be alone . . . this is the burden of being the Chosen People.”²⁷ The other half, who tended to be secular, said “they could not explain Israel’s Isolation. One Israeli after another said that the almost universal condemnation of Israel was utterly irrational.”²⁸ The Bible says it is irrational since it is inspired by the demonic, Satan himself as part of the unseen conflict between God and Satan. Through God’s revelation of this conflict in Revelation 12, we are able to gain insight, even today, into this irrational hatred.

“Christian” Replacement Theology

Ever since I have learned about the belief, often found in virtually every form of Christianity, known as replacement theology or supersessionism, I have not been able to justify it in my mind in light of Scripture. I am still puzzled that so many hold such a view, even though I have studied its development and history. The Bible nowhere teaches such a view! Not in the Old Testament. Not in the New Testament. National Israel is part of God’s plan from Genesis to Revelation.

I attended the fourth bi-annual Christ at the Checkpoint Conference in Bethlehem, Israel, on March 7–10, 2016. I thought it would be helpful to better understand their view, as they would characterize it. There were about 400 people in attendance, with about 100 of them native Arab Christians. The rest were primarily from the United States and some from Great Britain. About 100 of those were college students.²⁹ I was surprised to see a classmate of mine from Dallas Seminary in attendance and in full support of the anti-Christian Zionist viewpoint. This year’s theme was said to be “The Gospel in the Face of Religious Extremism.” Can you guess who the extremists are from their point of view? Yes, I am considered an extremist.

What They Believe

Their stated purpose for the conference is as follows: “The mission of ‘Christ at the Checkpoint’ is to challenge Evangelicals to take responsibility to help resolve the conflicts in Israel/Palestine by engaging with the teaching of Jesus on the Kingdom of God.”³⁰ The leaders at Bethlehem Bible College hope to accomplish this via the conference.

The conference will bring Palestinian and international Evangelical leaders, to study and explore the rise of religious extremism within Christianity, Judaism, and Islam and how this impacts the Israel/Palestine conflict. We will also explore what the Bible has to say about religious extremism in any form. Together, we will seek a Biblical response to religious extremism, and find ways that provide an alternative through living out the kingdom of God.³¹

The leaders of the conference claim to be Evangelicals, yet their Manifesto includes the following liberal points:

1. The Kingdom of God has come. Evangelicals must reclaim the prophetic role in bringing peace, justice, and reconciliation in Palestine and Israel.
3. Racial ethnicity alone does not guarantee the benefits of the Abraham Covenant.
5. Any exclusive claim to land of the Bible in the name of God is not in line with the teaching of scripture.
9. For Palestinian Christians, the occupation is the core issue of the conflict.³²

There are 12 points in the manifesto, but the ones listed above are the ones that jump out at me as errant. In short, their agenda is that of the far left on the matter of the modern state of Israel. They attempt to totally disassociate modern Israel from any biblical connection, past or future. Like liberals, they derive their theology mainly from Jesus, but not based upon what Jesus actually teaches; instead, upon their regurgitated claims they say Jesus taught.

Speakers

There was a wide array of speakers, primarily leftwing in orientation. For example, Regina Henderson, an American from Duke University, claimed she was NOT an Evangelical, but a moderately conservative liberal. She called Jesus a radical and spoke of how pleased she was that students from Bethlehem Bible College were the first to support Black Lives Matter when things were happening in Ferguson, Missouri. She also said the Bible must be understood, not in its original context, but within our social setting of today.

Another socialist speaker was Lisa Sharon Harper from Washington, DC, who works for *Sojourners* magazine, the socialist organization headed by Jim Wallis. She said Israel was an apartheid state like South Africa used to be. Harper agrees with Obama that colonialism was the evil cause that ripped off the colonies of the world; thus, we now need to redistribute the world's wealth. She said true repentance means resisting the unjust structures. She in essence closed with an altar call as she led the group in singing "We Shall Overcome."

Hank Hanegraaff made an appearance, which is not surprising since he also participated in an anti-Israel conference in Iran a few years ago. He gave his normal replacement theology rant. The promises made to Abraham have already been fulfilled. God only has one chosen people, which were fulfilled in Christ. Hanegraaff accused Israel of ethnic cleansing. He said Abraham was a Zionist, as are modern Jews who reject Christ. He claimed modern Israel has no biblical basis for its existence since Jesus, not Jerusalem, is the fulfillment of the Old Testament. Hanegraaff then went on to provide a preterist/idealist explanation of the Bible's eschatology. He accused dispensationalists of being racists since we believe God has a future plan for national Israel. He closed with an allegorical vision of the millennium and the eternal state, sounding like a postmillennialist.

Analysis

The first thing that struck me and held true throughout the entire conference was their whole viewpoint was based upon the idea that the current Church Age is really a spiritual form of the millennial kingdom. Many sounded postmillennial, as if they were going to advance the kingdom leading to a time of utopia, if they could only get rid of the so-called Israeli "occupation." Their whole rationale presupposes kingdom building rather than fulfilling the Church's actual calling of the Great Commission (Matt. 28:16–20; Mark 16:14–18; Luke 24:44–48; John 20:19–23; Acts 1:6–8). Because they have misidentified the dispensation in which we currently live, they are pursuing unrealistic dreams they will never be able to implement since the actual kingdom will not arrive until Jesus returns at the Second Coming and set it up not far from Bethlehem, in Jerusalem.³³

The Christians at Bethlehem Bible College have totally misidentified their real problem and where their opposition really comes from. Their problem is really with their Arab Muslim brethren. Before the Oslo agreement was initiated in 1995, the Arab Christians in Bethlehem and throughout

Judea and Samaria had experienced a slight but steady growth since 1967. It was when local Muslim rule was implemented in 1995 that the Arab Christian community went into steep decline. Actually, the decline started under Jordanian rule from 1948 until 1967. The obvious reason for the separation wall that Israel has erected is due to Arab Islamic terrorism and has nothing to do with Arab Christians, who have not been a threat to Israeli safety. So the real problem is caused by the Arab Muslim domination of the once Arab Christian majority of Bethlehem's population.

Replacement theology in various forms was prominent throughout the conference. It was a dogmatic dictum that the modern state of Israel had no divine right to the land. In order to come to such an errant conclusion they practiced an extreme form of non-literal, allegorical interpretation of many parts of the Bible. This is to be expected since even a cursory reading of the Bible makes it clear God gave that land to Israel, in the past, present, and future. Since God is sovereign and nothing can happen in the world unless He allows it, I wonder how the modern reestablishment of Israel as a contemporary nation could have happened since they say it is certainly not His will for it to have occurred. They repeatedly said Jesus fulfilled the land promises to the Jews so the current state of Israel is a mistake in history caused by the evil colonialism from the West. They further argue that the Arabs are the indigenous people, thus, they are the ones who have a right to the land today. The late Joan Peters has demonstrated in her great work that the overwhelming majority of Arabs had been in Israel less than one generation when Israel became a nation in 1948.³⁴

With all their emphasis upon so-called "peacemaking," they displayed no passion for the preaching of the gospel as having a role in the mission of the Church or at Bethlehem Bible College. Isn't that what Christ's last words to the Church were right before His ascension? Yes they were! Instead, they are bringing division within the Body of Christ with their social activism, which is not commanded in Scripture. In order for them to justify their focus they have adopted a liberal social action agenda, while at the same time they call themselves Evangelicals. The historic use of the term "evangelical" is a label for those who focus on preaching the gospel.

Biblical Teaching

The purpose of this book is to inform Christians about why we should support the modern state of Israel, because it has biblical significance and fits

into God's plan for history. Anyone who takes the Bible literally, as God intended, will see when God said "Israel" He meant "Israel" and not something else. In order for the anti-Christian Zionist position to be true, Israel has to mean something else. The notion that God has forever replaced Israel with the Church requires an allegorical interpretation that is totally subjective. It is as if these people really know what the hidden message of Scripture says and means, while those who take it literally just don't have the spiritual insight of the allegories. Even if one rejects the biblical teachings about Israel, as many do, it is important to also know international law totally supports the modern state of Israel and she has a right to all the land west of the Jordan River. However, if the Bible is totally rejected as a source of accurate history, then how would anyone know the Jews and their land of Israel are who they are today? How would someone like Hitler know who the Jews are in order to persecute the chosen people? God's Word is true and will be further demonstrated to be true in the future.

Endnotes

1. Abraham Foxman, "The New Anti-Semitism," *U. S. News & World Report*, November 3, 2003, p. 44.
2. Danny Danon, quoted in "Israeli UN Envoy: Jew-Hatred At 'Highest Level of Our Lifetimes,'" Breitbart News, Sept. 9, 2016, p. 1, www.breitbart.com/jerusalem/2016/09/08/israeli-un-envoy-jew-hatred-at-all-time-high-anti-semitism-2-0-uses-internet-as-tool-for-hate/.
3. Walid Shoebat, *Why I Left Jihad: The Root of Terrorism and the Rise of Islam* (United States of America: Top Executive Media, 2005), p. 97
4. Tovah Lazaroff, "UNESCO Votes: No Connection between Temple Mount and Judaism" *Jerusalem Post*, October 13, 2016, <http://www.jpost.com/printarticle.aspx?id=470050>.
5. Eric R. Mandel, "Is the United Nations Anti-Semitic?" *Jerusalem Post*, July 7, 2014, <http://www.jpost.com/printarticle.aspx?id=361842>.
6. Dave Hunt, *Judgment Day! Islam, Israel and the Nations*, 2nd edition (Bend, OR: The Berean Call, 2006), p. 37–38.
7. Chuck Morse, *The Nazi Connection to Islamic Terrorism: Adolf Hitler and Haj Amin al-Husseini* (New York: iUniverse, 2003), p. 71.
8. Moshe Perlman, *Mufti of Jerusalem: Haj Amin el Husseini, a Father of Jihad* (Philadelphia, PA: Pavilion Press, 2006), p. 86.
9. Perlman, *Mufti of Jerusalem*, p. 10.
10. Morse, *The Nazi Connection to Islamic Terrorism*, p. 92.
11. Perlman, *Mufti of Jerusalem*, back cover statement.
12. Morse, *The Nazi Connection to Islamic Terrorism*, p. 93.
13. *Ibid.*, p. 93–94.
14. *Ibid.*, p. 95.

15. Ibid., p. 108.
16. Shoebat, *Why I Left Jihad*, p. 101.
17. Ibid., p. 100.
18. Ibid., p. 95–125.
19. Matvei Golovinski, *The Protocols of the Meeting of the Learned Elders of Zion* (Russia, 1903).
20. Daniel J. Wakin, “Anti-Semitic ‘Elders of Zion’ Gets New Life on Egypt TV,” *New York Times*, October 26, 2002, <http://www.nytimes.com/2002/10/26/world/anti-semitic-elders-of-zion-gets-new-life-on-egypt-tv.html>.
21. Dennis Prager, “Is It 1938 Again for the Jews?” *Whistleblower*, vol. 12, no. 10, October 2003, p. 4–6.
22. Ibid., p. 5.
23. Peter Beinart, “An Illusion for Our Time: The False Promise of Globalization,” *The New Republic*, Oct. 20, 1997, Internet edition <http://www.tnr.com/archive/10/102097/beinart102097.html>
24. Ibid.
25. Ibid.
26. Herman A. Hoyt, *Studies in Revelation* (Winona Lake, IN: BMH Books, 1977), p. 80.
27. Prager, “Is It 1938 Again?,” p. 5.
28. Ibid., p. 6.
29. These numbers are all estimates.
30. Taken from christatthecheckpoint.com, home page, “About the Conference.”
31. Ibid.
32. From christatthecheckpoint.com, “Manifesto.”
33. See the article by Charles Clough, “Why the Millennial Kingdom Cannot Come with Leadership of Fallen Man,” <http://www.pre-trib.org/data/pdf/Clough-WhytheMillennialKing.pdf>. Clough’s biblical points render the idea of the kingdom in this age impossible.
34. Joan Peters, *From Time Immemorial: The Origins of the Arab-Jewish Conflict Over Palestine* (New York: J. KAP Publishing, 1984). See also another painstaking work that surveys who own what land and when within modern times in Israel. Arieh L. Avneri, *The Claim of Dispossession: Jewish Land-Settlement and the Arabs 1978–1948* (New Brunswick, NJ: Transaction Books, 1984).



CHAPTER I

WHAT IS ZIONISM?

Now the LORD said to Abram,
“Go forth from your country,
And from your relatives
And from your father’s house,
To the land which I will show you;
And I will make you a great nation,
And I will bless you,
And make your name great;
And so you shall be a blessing;
And I will bless those who bless you,
And the one who curses you I will curse.
And in you all the families of the earth shall be blessed.”
— Genesis 12:1–3

David captured the stronghold of Zion, that is the city of David.
— 2 Samuel 5:7

A few years ago my wife and I hosted some foreign students in our home for Thanksgiving so they would be able to experience the holiday with an American family. Among our guests was a young student from Saudi Arabia. Upon seeing a Christian magazine on our coffee table with a cover story on Israel, he asked if we liked Israel. We said we liked Israel very much; in fact we went there on our honeymoon over 40 years ago. The Saudi student said that he liked Jews but hated Zionists because they plotted to take over the world. I told him that we were Christian Zionists. He was greatly surprised since we are not Jewish. He asked me, "What is a Christian Zionist?" I spent much of the afternoon explaining the gospel and Christian Zionism to him. Interestingly, one of the other student guests was an Arab Palestinian from Ramallah in Israel who mainly listened to our discussion.

In the last couple of decades, the secular and liberal religious communities have basically woken up to the fact that much of the American Evangelical community is very supportive of the modern state of Israel. Guess what? They do not like it one bit! They see an ever-increasing danger and even the possibility that Christian Zionism could bring about World War III. Israel somehow just does not fit into the elite's view of the current world order. They see the modern state of Israel as a threat.

What Is Zionism?

"Zionism is understood to mean a modern Jewish movement aiming at resettlement in the land of Israel and the revival of an independent Jewish nation."¹ Obviously the word "Zionism" is derived from the biblical word "Zion" used 163 times in the Bible (156 times in the Old Testament and 7 times in the New Testament).² Zion is the term used by the Psalmist during the Babylonian exile when longingly remembering the homeland. "By the rivers of Babylon, there we sat down and wept, when we remembered Zion" (Ps. 137:1). Thus, it is not surprising that "Zion" or "Zionism" became the modern Jewish term expressing a desire for the Jewish people's return to Jerusalem and Erez Israel.

"The term Zionism was first used publicly by Nathan Birnbaum at a discussion meeting in Vienna on the evening of January 23, 1892. The history of political Zionism begins with the publication of Herzl's *Judenstaat* (*The Jewish State*) four years later and the first Zionist congress."³ Birnbaum himself described what he meant by the term in a letter dated November 6, 1891, as the "establishment of an organization of the national-political

Zionist party in juxtaposition to the practically oriented party that existed until now.”⁴ Birnbaum use of the term “practically” meant philanthropic or non-political. It is recognized that there were previous efforts before Theodore Herzl’s (1860–1904) founding of the Zionist movement in 1897 with the First World Zionist Congress in Basel, Switzerland. Even though early Zionism was largely secular and political, over the years it has grown to include religious, Jewish Zionists as well. Today, Zionism encompasses anyone, for any reason desiring to see the nation of Israel continue as a Jewish state and prosper.

Christian Zionism

“Christian Zionism is a religious belief among some gentiles of the Christian faith that the return of the Jews to the Holy Land and the restoration of a physical Israel is in accordance with biblical prophecy. Furthermore, Christian Zionism is motivated by a biblically based religious conviction that the Jewish people are still God’s chosen people and are entitled to possess the land of Israel for all time. This belief is based on a specific interpretation of Scripture.”⁵ Christian Zionists generally believe Israel’s return to their Promised Land is fulfilling dozens of Bible prophecies from the Old Testament. They believe this is an indication that God is setting the stage for the events that will take place during the future seven-year period commonly called the Tribulation. For that time period to take place, Israel must be a nation again and in control of Jerusalem. Since 1967 this has been the case concerning the modern state of Israel.

English scholar Paul Wilkinson says, “Christian Zionism is an umbrella term under which many Christians who support Israel have congregated. . . . I believe that Christian Zionism, properly defined, incorporates the following key elements:

1. A clear, biblical distinction between Israel and the Church.
2. The any moment, pre-Tribulation Rapture of the Church.
3. The return of the Jews to the land.
4. The rebuilding of the Temple.
5. The rise of the Antichrist.
6. A seven-year period known as the Great Tribulation.
7. The national salvation of the Jews.
8. The return of Christ to Jerusalem.
9. The thousand-year reign of Christ on earth.”⁶

Wilkinson's description is what American Christian Zionism has become.

In the past, Christian Zionism was known as "Restorationism" and began among English Protestants as early as the late 1500s. From England, Restorationism spread throughout Protestantism in Europe, but the English-speaking world is where it was the most intense. Wherever the spread of the English Bible went, there were those who were able to read Scripture for themselves and thus became aware of the passages that taught a last-day restoration of the Jews to their homeland in Israel. "Since the Reformation, an interest in the restoration of the Jews to their land has been a factor in Anglican and Protestant thought. Among the first English Christian advocates of this restoration were the 17th-century theologians Henry Finch and Thomas Brightman."⁷

Within the English-speaking world, the most pro-Israel element has been American Christianity, starting with Colonial America and up to our present time.⁸ The reason appears to be the fact that America was primarily founded, not just by Christians, but by Protestant Christians who were clearly philo-Semitic — the Puritans. Thus, America did not have the centuries of anti-Semitism found throughout the Middle Ages in Catholic Europe as part of their cultural legacy. Yaakov Ariel notes, "Premillennialist messianic convictions were popular among the first generations of English settlers in what was to become the United States. . . . their messianic hopes included the conversion of the Jews to Christianity and the restoration of that people to Palestine."⁹ Also, American Christian Zionism is largely built upon dispensationalism, which is the strongest, most consistent expression of Christian Zionism. "The dominant form of Christian Zionism in America is the dispensational variety,"¹⁰ observes Richard Kyle.

Christian Zionist Influence

Genesis 12:3 records God's promise to bless those who bless Abraham and his descendants (i.e., Israel). The Abrahamic covenant is directed to Abraham, Isaac, Jacob, and their descendants. It is repeated to them 20 times in Genesis (12:1–3, 7–9, 13:14–18, 15:1–18, 17:1–27, 22:15–19, 26:2–6, 24–25, 27:28–29, 38–40, 28:1–4, 10–22, 31:3, 11–13, 32:22–32, 35:9–15, 48:3–4, 10–20, 49:1–28, 50:23–25). Although there are multiple features to the Abrahamic Covenant, it always includes the land promise to Israel. Does this promise still stand, or has it expired? Since these biblical promises are intended by God to be taken literally and they still apply to Israel, and

not the Church, it should not be surprising to anyone that such a view leads one to some level of Christian Zionism. If one does not believe in a future for a redeemed Israel in the land of Israel, it is hard to understand how one could be thought to have a right understanding of God's Word since God's entire plan for history revolves around this passage. I believe it is that clear in the Bible.

An important aspect of Christian Zionism is not just the fact that there are biblical prophecies about Israel's future, but from the very beginning in Genesis 12:3, God has promised: "I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth shall be blessed." This pattern is seen throughout the rest of Genesis and Scripture. When one examines Genesis 12:3 closely, it becomes clear that the passage is the foundation for Christian Zionism.

"I will bless" is an imperative stating what God will do since He is the subject. The statement "those who bless you," is in the plural. When contrasted with God's declaration, "the one who curses you I will curse" is in the singular. This indicates God's desire is to bless multiple people; however, the individual who curses Abraham and his descendants God will curse. In the original Hebrew the first word translated "curses" means to treat lightly, while the second word translated "curse" is a strong term for curse. Allen Ross explains:

The two words for "curse" *'arar* and *qalal*, are synonyms and thus overlap in their meanings. But *'arar*, the stronger of the two, means to impose a barrier or a ban, a paralysis on movement or other capabilities, or to remove from the place and power of blessing. *Qalal*, "treat lightly," means to hold in contempt, speak lightly, or curse. Anyone who disrespects and treats Abram and his faith lightly will thus be removed from the place of the blessing. The wording records this threat as a necessary part of the outworking of the promises.¹¹

In essence, God tells Abram that He will bless him and his descendants (Israel) in order to then bless the world, ultimately through Jesus the Messiah, who is a descendant of Abraham. While Jesus is the main fulfillment, there are many other sub-issues involved in this covenant. The world will also be cursed if they treat Abram and his descendants (Israel) lightly and

attempt to ignore their God. The Abrahamic Covenant is at the core of Christian Zionist theology with the prophetic aspects bolstering this core belief. “Christian Zionists cite the Abrahamic Covenant as the basis of Israel’s right to possess the land, claiming that God’s promises to Abraham were ‘quite specific and unambiguous,’” notes Wilkinson, “having been sealed by an unconditional and everlasting covenant (Gen. 12:1–7, 15:18–21, 17:6–8, 26:3, 28:13–15; Heb. 6:13–17).”¹² Wilkinson continues, “Christian Zionists insist that this unconditional covenant, unlike the ‘conditional covenant’ of Sinai, has not been abrogated or superseded by the New Covenant.”¹³ If the Abrahamic promises were superseded or replaced somehow by the New Testament, then what passages teach such a thing? Instead, Romans 9–11 says that even though Israel is in temporary unbelief, it will come to an end one day and God will fulfill all those blessings to Israel and then through Israel will bless the entire world. This will result in the ultimate fulfillment of the Abrahamic promises. The New Testament reveals the progress and fulfillment of Old Testament prophecy and introduces previously hidden aspects of God’s single plan for history in a mystery known as the Church. The implementation of the next phase of His plan will deal with Israel’s temporary unbelief, which will lead to their national conversion.

Christian Zionism Under Attack

Back in the spring of 1992, *Christianity Today* did a cover story on Christian Zionism.¹⁴ The article “For the Love of Zion” reflected a generally negative tone toward Christian Zionists, which has become normal for *Christianity Today*. The article argued that evangelical support for Israel is still strong but it has peaked and is declining.¹⁵ Yet today, about 25 years later, the consensus appears to be that Christian Zionism is still very strong, but there is a growing group of Evangelicals who oppose it.

The last decade has seen the rise of a small but vocal and young opposition to Christian Zionism and the modern nation of Israel.¹⁶ We have seen the supporters of an anti-Israel narrative cast Christian Zionists as people whose pro-Israel views will bring about a disaster often called Armageddon. Most of the titles of their books have the word Armageddon in it, as if that is the passion of Christian Zionists. *On the Road to Armageddon: How Evangelicals Became Israel’s Best Friend*¹⁷; *Peace or Armageddon? The Unfolding Drama of the Middle East Peace Accord*¹⁸; *Anxious for Armageddon: A Call to Partnership for Middle Eastern and Western Christians*¹⁹; *Christian Zionism: Road-map*

*to Armageddon?*²⁰; *Allies for Armageddon: The Rise of Christian Zionism*²¹; *Expecting Armageddon: Essential Readings in Failed Prophecy*²²; *Fuse of Armageddon*²³; *American Armageddon*²⁴; *Armageddon Now: The Premillenarian Response to Russia and Israel Since 1917*²⁵; *Armageddon Again? A Reply to Hal Lindsey*²⁶; *Skipping towards Armageddon: The Politics and Propaganda of the Left Behind Novels and the LaHaye Empire*²⁷; *Racing Toward Armageddon: The Three Great Religions and the Plot to End the World*²⁸; and *End-Time Visions: The Road to Armageddon*²⁹ I am certain I did not find them all.

Over the last few years, there have been a number of books and articles that chide those of us who believe the nation and people of Israel have a positive future detailed in Bible prophecy.³⁰ They think evangelical support for Israel is a bad thing, because, the modern state of Israel is viewed by them as a bad thing, totally unrelated in any way to Bible prophecy. These naysayers often like to blame J.N. Darby and dispensationalism as the modern source of evangelical views. The truth of the matter is that love for Israel was well entrenched by Bible-believing Christians long before 1830.³¹

Earlier in this article I quoted Genesis 12:3, which is God's promise to bless those who bless Abraham and his descendants (i.e., Israel). Does this promise still stand, or has it been changed? If the Bible is to be taken literally and still applies to Israel and not the Church, it should not be surprising to anyone that such a view leads one to the Christian Zionist position.

Christian Anti-Zionists

Probably for the first time ever since the birth of the Evangelical movement an organized effort appears to be on the rise among Christians (many of whom are Evangelical) who are becoming outspoken anti-Zionists. While there has always been opposition to the pro-Israel views of Evangelicals, they tended not to be aggressive in their disagreement. Knox Theological Seminary, founded and headed by D. James Kennedy (interestingly Dr. Kennedy did not sign the document), has posted a document on their website denouncing those who are supportive of the modern state of Israel as engaged in "a serious misreading of Holy Scripture."³² Oh, really! Mike Stalard has noted concerning the "Open Letter" the following:

Taking a cue from the subtitle of the document, the message of its theology is that the people of God should only be defined soteriologically, the geographical land of

biblical Israel is unimportant in the scheme of world history today, and the gospel of Christ is compromised when it is taught that any divine favor rests upon Israel (or any other nation) apart from Christ.³³

Stephen Sizer is vicar of Christ Church in the London area and has written a couple of books attacking Christian Zionism. First is *Christian Zionism: Road-map to Armageddon*.³⁴ and then *Zion's Christian Soldiers? The Bible, Israel and the Church*.³⁵ Sizer's opposition to Christian Zionism went so far as to identify positively with a clear anti-Semitic website in early 2015. "After some deliberation, the Bishop of Guilford placed Rev. Sizer under a cone of silence under which he will 'refrain entirely from writing or speaking on any theme that relates, either directly or indirectly, to the current situation in the Middle East or to its historical backdrop.' He is also barred from attending any conferences related to the subject. He cannot even recruit others to speak on his behalf about issues related to Israel."³⁶ If he violates his discipline, he could be defrocked from the ministry in the Church of England.

Colin Chapman has written what amounts to an anti-Zionist book in *Whose Promised Land? The Continuing Crisis Over Israel and Palestine*.³⁷ He attempts throughout his work to downplay the biblical teaching about ethnic Israel's right to the land for the modern state of Israel. "Christian Zionists tend to think about the present Middle East situation primarily and largely in biblical or theological categories. If God has said in the Bible that the land belongs to the Jews forever and that they would return to the land, the only problem for Christian Zionists is to know how to help the Jews to establish and defend themselves in the land."³⁸ He is right! We Christian Zionists are deeply influenced by what the Bible teaches. How is that wrong, unless one thinks there is some authority higher than God's Word, especially since the Bible speaks directly about this subject?

Gary Burge is a New Testament professor at Wheaton College in Illinois. Burge is very active in his opposition to Christian Zionism and has also written a couple of books articulating his views — *Whose Land? Whose Promise? What Christians Are Not Being Told about Israel and the Palestinians*³⁹ and *Jesus and the Land: The New Testament Challenge to "Holy Land" Theology*.⁴⁰ Burge is active with a number of anti-Christian Zionism organizations, most notably the Christ at the Checkpoint Conference sponsored

bi-annually by Bethlehem Bible College in Israel. Burge makes a declaration against Christian Zionism as follows:

Therefore the New Testament locates in Christ all of the expectations once held for “Sinai and Zion, Bethel and Jerusalem.” For a Christian to return to a Jewish territoriality is to deny fundamentally what has transpired in the incarnation. It is to deflect appropriate devotion to the new place where God has appeared in residence, namely, in his Son. This explains why the New Testament applies to the person of Christ religious language formerly devoted to the Holy Land or the Temple. He is the new spatiality, the new locale where God may be met.⁴¹

Burge is following the new trend in replacement theology that says Jesus fulfills all the land promises and reduces God’s plan to spiritual salvation since the Church is the final phase in His plan. Apparently, the land promises to Israel have been dropped out, all in the name of Jesus.

Gary DeMar of American Vision Ministry has for many years exhibited his anti-Zionism via the many incarnations of *Last Days Madness*.⁴² In an appendix entitled “‘Anti-Semitism’ and Eschatology,” DeMar quotes from Assembly of God premillennialist Dwight Wilson’s *Armageddon Now!* saying that premillennialism fostered anti-Semitism during the Holocaust. Both Wilson and DeMar have made a statement that is ridiculous and cannot be supported from the facts of history. DeMar says, “Wilson maintains that it was the premillennial view of a predicted Jewish persecution prior to the Second Coming that led to a ‘hands off’ policy when it came to speaking out against virulent ‘anti-Semitism.’”⁴³

Wilson and subsequently DeMar’s interpretation of the premillennial record on this matter is simply wrong. Instead, historian David Rausch is correct when he declared:

This theory of “Fundamentalist anti-Semitism” is not only biased — it is totally inaccurate. Fundamentalist Protestants are not historically anti-Semitic, nor are they anti-Semitic at the present time. In fact, Fundamentalism is itself a religious movement which grew out of a millennialism which was Zionist. Fundamentalists are ardent supporters of Israel and the Jewish heritage.⁴⁴

Wilson,⁴⁵ and therefore DeMar,⁴⁶ made a number of mistakes in their characterization of premillennialists in regard to anti-Semitism. Wilson quotes a poem written by a premillennialist entitled “Hands Off” relating to anti-Semitism. The poem is saying that those who have persecuted the Jews would be better off keeping their hands off of God’s people because God will judge them for their sin. Wilson characterizes the poem as if the author was advocating a hands-off policy of Christians toward helping the downtrodden Jew. The actual viewpoint of the poem was telling people like Hitler to keep their hands off the Jews, not for Christians to be apathetic toward persecution in Europe.

Contrary to the Wilson/DeMar viewpoint, Rausch argues that premillennialists were involved in fighting anti-Semitism and did not sit back and do nothing. Rausch cites example after example of American and European premillennialists warning against anti-Semitism in Europe (especially in Germany and Russia) during the many Prophetic Conferences convened between 1878 and 1918.⁴⁷ Rausch notes that American dispensationalist Arno Gaebelein, a German immigrant, “castigated Gentile Christendom in his lectures and writings for its attacks on the Jew.”⁴⁸ In 1895, Gaebelein, upon returning to the United States from a trip to Germany, sadly stated, “It is only too true that Protestant Germany is Jew-hating, and we fear, from what we have seen and heard, that sooner or later there will come another disgraceful outbreak.”⁴⁹

The fact of the matter is that there were not too many premillennialists in Hitler’s Germany since most of Christianity in Germany at that time was of a liberal variety, while many of those who were Evangelical were amillennial and not concerned with the Jews or Israel. Much of the Christian resistance to Hitler came from those who also hid Jews and they were often premillennial. Joop Westerville, a leader in the underground, was a Plymouth Brethren and has a prominent place in the Israeli memorial to the “Righteous of the Nations.” Corrie Ten Boom’s family in Holland were premillennial and are synonymous in the minds of American evangelicals with activism on behalf of the Jews in World War II. Rausch has noted, “Contrary to popular opinion, this prophetic viewpoint (premillennialism) combated anti-Semitism and sought to reinstate the biblical promises that God had made to the Jewish people through Abraham — biblical promises that postmillennial Christendom had determined were null and void.”⁵⁰

Christian Palestinianism

Paul Wilkinson, a British Christian Zionist, a few years ago included a chapter in his book *For Zion's Sake*⁵¹ about a movement that is the polar opposite of Christian Zionism he termed “Christian Palestinianism.” He defines it as “a relatively new, largely intellectual, professedly Christian, anti-Zionist movement [that] has sprung up alongside [Christian Zionism], which I have classified as Christian Palestinianism.”⁵² “Naim Ateek essentially founded Christian Palestinianism in 1994 when he launched the Palestinian Ecumenical Liberation Theology Center known as Sabeel.”⁵³

Sabeel, at its Fifth International Conference in Jerusalem in 2004 entitled “Challenging Christian Zionism,” advanced a leftist agenda against Christians who support the modern state of Israel. Some of those who claim to be evangelicals who attended and spoke at the conference include Stephen Sizer, Donald Wagner, Marc Ellis of Baylor University, and Gary Burge of Wheaton College. Demonstrating its alliance with Islam, the highlight of the conference for many was a meeting by the entire group with Yasser Arafat in his compound at Ramallah. The final statement issued at the conference included the following: “We warn that the theology of Christian Zionism is leading to the moral justification of empire, colonization, apartheid, and oppression.”⁵⁴

What They Believe

Christian Palestinianism is basically a system of thought that opposes Christian Zionism. Philip Saad, a Palestinian Christian who lives in Haifa, Israel, says, “In recent years a phenomenon of palestination has also occurred among the Christian Arabs who live in Israel.” Saad describes these recent developments in the following way: “liberation theology,” “amillennialism, Replacement theology and the Covenant of Grace theology.” It also includes a “strong rejection of dispensationalism and of a literal interpretation of the Bible.”⁵⁵ He notes that some Christian Palestinians “do not use the Old Testament as a source for their theology” and that “some writers still use the Old Testament but selectively,” while he characterizes them as all using “a spiritual hermeneutic.”⁵⁶

Bat Ye’or, an Egyptian scholar, has an entire chapter in her recent book *Eurabia* about the Islamization of Christianity.⁵⁷ It is breathtaking to read her well-documented chapter in which she says, “Palestinian Marcionism

(Palestinianism) paves the way for the Islamization of the Church as it prepares mentalities for an Islamic replacement theology.”⁵⁸ How do they attempt to reach this goal? Palestinianism “presses for the removal of the Gospels from their Judaic matrix and their grafting onto Arab Palestinianism, thus bringing them closer to Islam.”⁵⁹ After citing some of the organizations advocating such things, she notes: “The process of Islamization of Christianity is rooted precisely in this separation from Judaism and the Arabization and Palestinization of the Jewish Jesus.”⁶⁰ “Many Christian Palestinians, like Muslims, do not admit to any historical or theological link between the biblical Israel, the Jewish people, and the modern State of Israel.”⁶¹

Melanie Phillips, a British Jew, has written a book entitled *Londonistan*,⁶² warning England that Islam is taking over their country and culture, mainly because the Church has become pro-Islamic and against historic Christianity. She notes the rise of Christian Palestinianism as follows:

So when Arab Christians reinterpreted Scripture in order to delegitimize the Jews’ claim to the land of Israel, this kick-started replacement theology, which roared back into the imaginations, sermons, and thinking of the Anglican Church.

This revisionism held that Palestinian Arabs were the original possessors of the land of Israel. The Anglican bishop of Jerusalem, Riah Abu el-Assal, claimed of Palestinian Christians: “We are the true Israel. . . .”⁶³

This new breed of replacement theology or supersessionism not only replaces Israel with the Church, it goes a step further by moving the Church toward Islamic subjugation. Ye’or declares that the Palestinian Christian movement is guilty of “‘de-biblicizing’ the Bible,” expelling “the Jews from their own Scriptures,” and reinterpreting it “from the viewpoint of the Qur’an.”⁶⁴

Donald Wagner tries to argue that about half of the population in Israel at the time of Christ was not Jewish, so that he can bolster his pseudo-claim that Arab Christians are racially descended from the original Church in Acts 2 in Jerusalem.⁶⁵ There may have been a few Arab proselytes to Judaism at the birth of the Church, but the emphasis is clear that the earliest Church was primarily Jewish. In fact, Eusebius (about 263–339) tells us in his famous *Ecclesiastical History* “that up to the siege of the Jews by Hadrian

[A.D. 132–135] the successions of bishops were fifteen in number. He said that they were all Hebrews by origin. . . . For their whole church at that time consisted of Hebrews who had continued Christian from the Apostles down to the siege at the time when the Jews again rebelled from the Romans.” Eusebius then lists their names starting with James, the half-brother of Jesus. He concludes his comments on this matter as follows: “Such were the bishops in the city of Jerusalem, from the Apostles down to the time mentioned, and they were all Jews.”⁶⁶ Wagner’s attempt to disestablish the role of Israel and to exalt Palestinians into their place is typical of the movement.

It is common for those involved with the Palestinian Christian movement to demonize their counterparts — Christian Zionists — as “racists,”⁶⁷ “a heretical interpretation of Scripture,” a “deviant heresy,”⁶⁸ and a “heretical cult.”⁶⁹ Palestinian Christians commonly believe that Christian Zionists are anxious for Armageddon,⁷⁰ when in reality we are anxiously waiting for Christ and His return for us at the rapture.

Evangelicals

Such a movement would be somewhat easier to understand if it were composed of only liberals; however, many within the Palestinian Christian movement claim to be Evangelical in their theology. It is amazing to see someone like Gary DeMar of American Vision, who normally espouses a conservative theology and values, repeatedly give voice to those within the Christian Palestinian movement. DeMar has had Sizer on his radio program a number of times to discuss the evils of Christian Zionism, and recommends his books. He also promotes and sales the books of Colin Chapman.

Hank Hanegraaff of the Christian Research Institute has had on his daily national radio show, “The Bible Answer Man,” most of the prominent spokesmen for the Palestinian Christian movement. Hanegraaff has had on his program Englishmen Sizer and Chapman, as well as Burge and Brother Andrew. In his non-fiction book on eschatology *The Apocalypse Code*, when Hanegraaff deals with the issue of the current state of Israel, he primarily refers to Palestinian Christian advocates to make his case. It is because of his Palestinian Christian mindset that he labels Tim LaHaye and myself as racists because we believe the modern state of Israel has been brought into being by God.⁷¹

The Bible teaches Zionism (Psalm 132). It is becoming clear that when one rebels against God’s Word on this point, it opens one to not only

replacement theology, but to an increasing acceptance of Islamic viewpoints, which was founded upon an anti-Semitic foundation. As issues clarify, there is no place for neutrality where one can hide. Any Bible-believing Christian should repent of these views, if they have been influenced by them, and return to a true Bible faith.

In spite of our critics, who unjustly attempt to cast us in a bad light, dispensational premillennialism has always been the best friend the Jewish people have ever had within Christendom. For years many in Israel have recognized this. What is amazing is that in the last few years even the Orthodox community has come to realize that they have friends and supporters within the conservative Christian community. At the same time that we support Zion, dispensational premillennialists have been the leaders in evangelizing the Jewish community during the present Church Age. I believe that such support of Zion by Christians will continue to be the case from now throughout all eternity.

Endnotes

1. *Encyclopaedia Judaica*, corrected edition, 17 vols. (Jerusalem: Keter Publishing House, n.d.), s.v. "Zionism," Vol. 16, p.1152.
2. Based upon a search of the New American Standard translation conducted by the computer program Accordance, version 11.2.1.
3. Walter Laqueur, *A History of Zionism: From the French Revolution to the Establishment of the State of Israel* (New York: Schochen Books, 2003), p. xxv.
4. Cited in *Encyclopaedia Judaica*, "Zionism," Vol. 16, p. 1032.
5. David W. Schmidt, *Partners Together in This Great Enterprise: The Role of Christian Zionism in the Foreign Policies of Britain and America in the Twentieth Century* (Meadville, PA: Xulon Press, 2011), p. xx.
6. Paul R. Wilkinson, *Understanding Christian Zionism: Israel's Place in the Purposes of God* (Bend, OR: The Berean Call, 2013), p. 12.
7. Shalom Goldman, *Zeal for Zion: Christians, Jews & the Idea of the Promised Land* (Chapel Hill, NC: The University of North Carolina Press, 2009), p. 7.
8. See chapter on the history of Christian Zionism.
9. Yaakov Ariel, *An Unusual Relationship: Evangelical Christians and Jews* (New York: New York University Press, 2013), p. 22.
10. Richard G. Kyle, *Apocalyptic Fever: End-Time prophecies in Modern America* (Eugene, OR: Cascade Books, 2012), p. 217.
11. Allen P. Ross, *Creation & Blessing: A Guide to the Study and Exposition of Genesis* (Grand Rapids, MI: Baker Book House, 1988), p. 264.
12. Wilkinson, *Understanding Christian Zionism*, p. 18.
13. Ibid.
14. "For the Love of Zion," *Christianity Today* (March 9, 1992), p. 46–50).

15. "Americans' Views Toward Israel Remain Firmly Positive," Gallup (Feb. 3–7, 2016), <http://www.gallup.com/poll/189626/americans-views-toward-israel-remain-firmly-positive.aspx>. The poll says 62% of Americans say their sympathies are toward Israel, while only 15% are with the Palestinians. This number has been fairly consistent for the last decade.
16. David Brog, "The End of Evangelical Support for Israel? The Jewish State's International Standing" *The Middle East Quarterly* (Spring 2014), <http://www.meforum.org/3769/israel-evangelical-support>. See also James Showers and Christopher J. Katulka, "The Eroding Evangelical Christian Support for Israel: The Cause and Cure," paper presented Dec. 7, 2015, at the Pre-Trib Study Group Conference, <http://www.pre-trib.org/data/pdf/Showers-ErodingEvangelicalCh.pdf>.
17. Timothy P. Weber, *On The Road to Armageddon: How Evangelical Became Israel's Best Friend* (Grand Rapids, MI: Baker Academic, 2004).
18. Dan O'Neill & Don Wagner, *Peace or Armageddon?: The Unfolding Drama of the Middle East Peace Accord* (Grand Rapids, MI: Zondervan, 1993).
19. Donald E. Wagner, *Anxious for Armageddon: A Call to Partnership for Middle Eastern and Western Christians* (Harrisonburg, VA: Herald Press, 1995).
20. Stephen Sizer, *Christian Zionism: Road-map to Armageddon?* (Downers Grove, IL: IVP Academic, 2006).
21. Victoria Clark, *Allies For Armageddon: The Rise of Christian Zionism* (New Haven, CT: Yale University Press, 2007).
22. Jon R. Stone, *Expecting Armageddon: Essential Readings in Failed Prophecy* (New York: Routledge, 2000).
23. Sigmund Brouwer with Hank Hanegraaff, *Fuse of Armageddon* (Carol Stream, IL: Tyndale House Publishers, 2000).
24. Craig Unger, *American Armageddon: How the Delusions of the Neoconservatives and the Christian Right Triggered the Descent of America — and Still Imperil Our Future* (New York: Free Press, 2008).
25. Dwight Wilson, *Armageddon Now! The Premillenarian Response to Russia and Israel Since 1917* (Grand Rapids, MI: Baker Book House, 1977).
26. Stafford North, *Armageddon Again? A Reply to Hal Lindsey* (Charleston, SC: Landmark Books, 1991).
27. Michael Standaert, *Skipping Towards Armageddon: The Politics and Propaganda of the Left Behind Novels and the LaHaye Empire* (Berkeley, CA: Soft Skull Press, 2006).
28. Michael Baigent, *Racing Toward Armageddon: The Three Great Religions and the Plot to End the World* (San Francisco, CA: HarperOne, 2009).
29. Richard Abanes, *End-Time Visions: The Road to Armageddon?* (New York: Four Walls Eight Windows, 1998).
30. Wagner, *Anxious for Armageddon*; Grace Halsell, *Forcing God's Hand: Why Millions Pray for a Quick Rapture — and Destruction of Planet Earth* (Washington, DC: Crossroads International Publishing, 1999); Stephen R. Sizer, "Dispensational Approaches to the Land," in *The Land of Promise: Biblical, Theological and Contemporary Perspectives*, ed. Philip Johnston & Peter Walker (Downers

- Grove, IL: InterVarsity Press, 2000). Sizer, *Christian Zionists: On the Road to Armageddon* (Colorado Springs, CO: Presence Ministries International, 2004).
31. See chapter on the history of Christian Zionism.
 32. "An Open Letter to Evangelicals and Other Interested Parties: The People of God, the Land of Israel, and the Impartiality of the Gospel," Knox Theological Seminary, 2002, http://www.ifamericansknew.org/cur_sit/wdoor.html.
 33. Mike Stallard, "A Dispensational Response to the Knox Seminary Open Letter to Evangelicals," Irving, TX: The Pre-Trib Study Group, 2007.
 34. Stephen Sizer, *Christian Zionism: Road-map to Armageddon?* (Downers Grove, IL: IVP Academic, 2006).
 35. Stephen Sizer, *Zion's Christian Soldiers? The Bible, Israel and the Church* (Nottingham, England: Inter-Varsity Press, 2007).
 36. No author cited, "Church of England Lowers the Boom on Stephen Sizer," CAMERA, Feb. 10, 2015, http://blog.camera.org/archives/2015/02/church_of_england_lowers_the_b.html.
 37. Colin Chapman, *Whose Promised Land? The Continuing Crisis Over Israel and Palestine* (Grand Rapids, MI: Baker Books, 2002).
 38. *Ibid.*, p. 262.
 39. Gary M. Burge, *Whose Land? Whose Promise? What Christians Are Not Being Told about Israel and the Palestinians* (Cleveland, OH: The Pilgrim Press, 2003).
 40. Gary M. Burge, *Jesus and the Land: The New Testament Challenge to "Holy Land" Theology* (Grand Rapids, MI: Baker Academic, 2010).
 41. *Ibid.*, p. 129–30.
 42. Gary DeMar, *Last Days Madness: Obsession of the Modern Church* (Power Springs, GA: American Vision, 1999), p. 407–23.
 43. DeMar, *Last Days Madness*, p. 413.
 44. David Rausch, *Zionism within Early American Fundamentalism, 1878–1918* (New York: The Edwin Mellen Press, 1979), p. 2.
 45. Dwight Wilson, *Armageddon Now! The Premillenarian Response to Russia and Israel Since 1917* (Grand Rapids, MI: Baker, 1977), p. 96.
 46. Noted by DeMar, *Last Days Madness*, p. 413.
 47. Rausch, *Zionism*, p. 79–133.
 48. *Ibid.*, p. 243.
 49. *Ibid.*, p. 241.
 50. David Rausch, *The Middle East Maze* (Chicago, IL: Moody Press, 1991), p. 64.
 51. Paul Richard Wilkinson, *For Zion's Sake: Christian Zionism and the Role of John Nelson Darby* (Milton Keynes, England: Paternoster, 2007), xix.
 52. *Ibid.*, p. 48.
 53. *Ibid.*, p. 49.
 54. Information about the conference taken from a non-published report by Paul Wilkinson who attended the conference.
 55. Philip Saa'd, "How Shall We Interpret Scripture about the Land and Eschatology? Jewish and Arab Perspectives" in Wesley H. Brown and Peter F. Penner, editors, *Christian Perspectives on the Israeli-Palestinian Conflict* (Pasadena, CA: William Carey International University Press, 2008), p. 114.
 56. *Ibid.* p. 115.

57. Bat Ye'or, *Eurabia: The Euro-Arab Axis* (Teaneck, NJ: Fairleigh Dickinson University Press, 2006), p. 211–24.
58. Ye'or, *Eurabia*, p. 213.
59. *Ibid.*, p. 214.
60. *Ibid.*, p. 214.
61. *Ibid.*, p. 214.
62. Melanie Phillips, *Londonistan* (New York: Encounter Books, 2006), xxv, 237 pages.
63. *Ibid.*, p. 152.
64. Ye'or, *Eurabia*, p. 215.
65. Donald E. Wagner, *Dying in The Land of Promise: Palestine and Palestinian Christianity from Pentecost to 2000* (London: Melisende, 2003), p. 41–50.
66. Eusebius, *Ecclesiastical History*, translated by Kirsopp Lake, *Loeb Classical Library* (Cambridge, MA: Harvard University Press, 1926), vol. I, p. 309–11.
67. Sizer, *Christian Zionism*, p. 205.
68. *Ibid.*, p. 22, 259.
69. Donald E. Wagner, *Anxious for Armageddon: A Call to Partnership for Middle Eastern and Western Christians* (Scottsdale, PA: Herald Press, 1995), p. 111.
70. *Ibid.*
71. Hank Hanegraaff, *The Apocalypse Code* (Nashville, TN: Thomas Nelson, 2007), p. xxii–xxiii.