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*On your walls, O Jerusalem,
I have set watchmen; they shall
never be silent day or night.
You who call on the LORD,
give yourselves no rest,
and give Him no rest until
He establishes Jerusalem and
makes it a praise in the earth.*

The ‘Arab Spring’ and Its Impact on Israel

By Barry Rubin

The “Arab Spring” is the name given to the tumultuous political events of 2011. In three countries – Egypt, Libya, and Tunisia – the regimes that had been in power for between 40 and 60 years were overthrown. In Syria and Yemen the governments were seriously challenged and internal conflicts continue with the outcome not yet clear. And in Bahrain, a major challenge to the monarchy was put down by force.

What is the meaning of these events for the future of these countries and also to their relationship to Israel and that country’s security? This article addresses the shorter- and longer-term strategic and geopolitical implications of the “Arab Spring.”

In the three countries where power has changed hands – Egypt, Libya, and Tunisia – Islamists have emerged as powerful political forces. In Egypt, where elections are not yet completed, the Muslim Brotherhood received just under 40 percent of the vote and even more radical Salafists obtained about 20 percent. This means that Islamists will be the leading political parties in forming the parliament and in writing the country’s constitution.

What other forces exist? Only two: the army and the future president. The armed forces do not want political power but they do want to ensure their economic enterprises and wealth. The military junta, which still governs the country, is also concerned about preventing anarchy and maintaining U.S. aid. While asserting itself periodically to try to avoid extremism, the generals have backed down when challenged by the Brotherhood. Presumably, the junta will disband when a new president is elected, perhaps in the summer of 2013.

Who is a likely president? Only two potential candidates will have a chance. One of them is Amr Moussa, an Arab nationalist who has both a realistic and a demagogic side. The other is an Islamist backed by the Brotherhood, but that organization has not yet decided to push on that front and might make a deal with Moussa in order to have a strong ally against the military and also to avoid pushing itself too obviously forward.

Finally, a critical element is the failing Egyptian economy. The situation is so bad that the current prime minister cried at a press conference in discussing it. If a huge – and unsolvable – crisis emerges, the only way for a government to deal with it politically is to divert attention into an anti-Israel, anti-Western scapegoating.

This brings us to the effect of these events on Israel. At present, Egypt is by far the most important



A demonstration in the city of Baniyas, Syria

photo@isranet

country in this regard. An Islamist Libya can provide money and weapons; an Islamist-led Tunisia can provide some moral support; Syria still hangs in the balance, but Egypt is the state that affects regional issues.

How does Egypt affect Israel? On a number of levels, all negative

– The Israel-Egypt peace treaty might well not be abrogated but it will be largely emptied of content. Can Egypt-Israel peace be assumed in future? No. It might be

hoped that the military will restrain conflict because it doesn’t want to get involved in a losing war and fears losing U.S. military aid. But that is a hope that might well be undermined, far more fragile than the last thirty years of the peace treaty being rock-solid even if the bilateral peace remained cool.

The other specific elements in the treaty are the presence of an Israeli embassy in Cairo, which is endangered by potential mob attacks as Egyptian security personnel stand by and don’t

interfere, and Israeli tourism in Egypt, which is now too dangerous given the overall collapse in security and the freedom of operation for terrorist groups.

The Muslim Brotherhood says it wants to renegotiate the treaty. Israel has allowed Egypt to send more military units into Sinai in hope they will combat terrorists there. But if Egypt becomes more radical will the authorities will they pull back these forces if Israel asks it to do so?

– The security of the Egypt-Israel border. There has already been one cross-border attack. In response, Israeli government agencies have lost 2 percent of their budgets (and employees their salaries) so a border fence can be quickly constructed. There is a new military unit to guard the border and a new intelligence unit to watch for threats there. In order to try to maintain good relations with the Egyptian military, the Israeli government hushed up the cold-blooded murder of an Israeli soldier by the Egyptian army. More attacks are possible by international terror groups or by Palestinians from the Gaza Strip operating through Sinai.

– The Egypt-Gaza Strip border is now open to weapons, money, supplies, and international terrorists going to help strengthen Hamas and the even more extremist groups there. Whatever controls Egypt’s army has there are weak indeed and further undermined by bribery and the officers’ political sympathy with Hamas. Thus, Hamas can get just about any kind of weapon it wants and is freed from economic pressure.

– The Sinai as a secure area for terrorists. Hamas is reportedly

establishing arms-making and logistical bases in Sinai, where Israel cannot attack them. The equipment can then easily be sent into the Gaza Strip.

– The natural gas pipeline. This is one of Israel’s most important sources of energy. It is now unreliable due to constant attacks. Egyptian politicians say they want to renegotiate prices. Israel is hurrying to replace this natural gas with supplies that can be obtained from off-shore wells but constructing the necessary facilities will take a couple of years.

– Hamas in the Gaza Strip now enjoys full support from a powerful Muslim Brotherhood and Salafist groups. As the Islamists become part of a future government, this support will become official.

What would happen in time of war provoked by Hamas? At a minimum, weapons, money, supplies, and volunteers will flow from Egypt into the Gaza Strip. As Egyptians are killed and fighting goes on, the level of hysteria and support for Hamas will rise in Egypt. At a maximum, there could be attacks – whether or not Egypt’s military wants them – across the Egypt-Israel border and even possibly direct supplies of weapons from Egypt to Hamas or even Egyptian military intervention.

Compared to these huge implications, Israel is far less affected on other fronts. The “Arab Spring” has actually limited Iranian influence almost totally to Shia areas. It has also limited Turkish influence to a small area.

Since the situation in Syria remains unsettled it is hard to predict the outcome and thus the effect on Israel. What is clear is that the Syrian regime can no longer use attacks on Israel to make problems at home go away. In Lebanon, Hizballah is too busy digging in, dealing with the loss of Syria as a secure patron, and consolidating control over the country to attack Israel in the present, though the situation might change in future.

Overall, the rising confidence of revolutionary Islamists and especially Sunni Islamists creates a more dangerous regional situation for Israel. U.S. credibility is at an all-time low. Indeed, arguably the Obama Administration looks to the Turkish regime, itself Islamist, rather than Israel as its favorite Middle East ally.

While Israel can cope with the situation, then, the situation is terrible and dangerous, not only for Israel but for Western interests generally.

Barry Rubin is director of the Global Research in International Affairs (GLORIA) Center and editor of the Middle East Review of International Affairs (MERIA) Journal.

(Source: Crethi Plethi)



Protesters in Cairo with huge Syrian flag

photo@isranet

Thousands of US troops land in Israel

By DEBKAFfile

Thousands of US troops began descending on Israel in January. Senior US military sources told debkafile that many would be staying up to the end of the year as part of the US-IDF deployment in readiness for a military engagement with Iran and its possible escalation into a regional conflict. They will be joined by a US aircraft carrier. The warplanes on its decks will fly missions with Israeli Air Force jets. The 9,000 US servicemen gathering in Israel are mostly airmen, missile interceptor teams, marines, seamen, technicians and intelligence officers.

The incoming American soldiers are officially categorized as participants in Austere Challenge 12. US Third Air Force Lt. Gen. Frank Gorenc said that the coming event is more a “deployment” than an “exercise.” The joint force will now be in place ready for a decision to attack Iran’s nuclear installations or any war emergency.

It was decided at the last minute in Washington and Jerusalem to announce the forthcoming Austere Challenge 12 on January 5, ahead of the bulletin released by Tehran about another Iranian naval exercise at the Strait of Hormuz to take place in February.

However, on January 16 it was reported that the U.S.-Israeli military drill – which was to be the

largest joint exercise ever between the two countries – had been postponed at least to sometime later this year. Originally planned for April, “Austere Challenge 12” was aimed at improving antimissile defense systems, as well as cooperation between U.S. and Israeli forces.

The early release was decided in consultations among US Defense Secretary Leon Panetta, Israeli Defense Minister Ehud Barak and the two army chiefs, US Gen. Martin Dempsey and Lt. Gen. Benny Gantz. British Defense Minister Phillip Hammond, on a visit to Washington, was brought into the discussion.

The handout circulated to US correspondents from Hammond’s talks in the US capital affirmed that Britain stands ready to strike Iran if the Strait of Hormuz is closed.

However, that phrase was omitted from the British minister’s remarks at a news conference, following a last-minute request from Panetta, signifying the Obama administration’s interest of keeping a low profile on plans for attacking Iran.

Tehran too is walking a taut tightrope. It is staging military’s maneuvers every few days to assuring the Iranian people that its leaders are fully prepared to defend the country against an American or Israeli strike on its national nuclear program. By



American soldiers now in Israel

photo@isranet

this stratagem, Iran’s ground, sea and air forces are maintained constantly at top war readiness to thwart any surprise attack.

The now delayed joint US-Israeli drill will test multiple Israeli and US air defense systems against incoming missiles and rockets, according to the official communiqué.

Debkafile’s military sources add that they will also practice intercepting missiles and rockets coming in from Syria, Hezbollah

in Lebanon and Hamas in the Gaza Strip.

It will not be the first time a US aircraft carrier docks in Israel for joint operations with the Israeli Air Force. On June 9, 2010, the USS Truman dropped anchor opposite Israel to test a joint deployment against Iran and its allies. The carrier and its air and naval strike force then staged joint firing practices with the Israeli Air Force over the Negev in the South.

Washington and Jerusalem are

doing their utmost to present a perfectly synchronized military front against Iran: American officers are stationed at IDF command centers and Israeli officers posted at the US European Command-EUCOM. At the same time, debkafile’s military sources disclose that full consensus has not been reached on every last particular of shared operation against Iran, should one go forward.

(Source:DEBKAFfile/frontpagemag.com)

Bulldozing Jewish history

By Giulio Meotti

It’s the site where humanity received the gift of one God. It’s where God’s “shechina”, or presence, dwelt. Even the secular imagination, Jewish or not, has been shaped by the “Holy of Holies,” the Temple Mount in Jerusalem, the most sacred site of the Jewish people.

It’s there that King David raised a sanctuary for the Ark of the Covenant and King Solomon and Herod built the Temples. This holy place – not Shenkin Street, Jerusalem’s Rehavia neighborhood, or Herzliya Pituach’s high-tech hub – prompted the Jews’ return to their land after two millennia of dispersion and pogroms.

In theory, Israel currently controls the Temple Mount. In reality, since 1967, when the Israeli army seized the “holy basin” from Jordanian forces, the Jewish state gave up religious freedom for the Jews.

This is one of the darkest chapters in modern Israel’s short history. Immediately after the liberation of Jerusalem, Moshe Dayan handed over the keys of the Temple Mount to the Waqf, the Muslim religious trust that serves as custodian of the site, which

includes four minarets and the holiest Jewish site in the world. It

If you tell a lie big enough and repeating it, people will eventually come to believe it

was a disastrous decision.

Threatened by Arab countries, Israeli authorities just closed the Mughabri Bridge, preventing Jews and Christians from entering Temple Mount. Historically it should be noted that only under Israeli rule was the site open for everyone, Muslims, Christians and Jews. The Waqf is now attempting to deliberately destroy all archaeological evidence of Jewish claims to this site, while using terror and intimidation to impose its exclusive claim to

Temple Mount.

The Waqf has removed every sign of ancient Jewish presence at the site. At the entrance, a Waqf sign says “The Al-Aqsa Mosque courtyard and everything in it is Islamic property.” Today Jews are barred from praying on the Mount and are not even allowed to carry any holy articles with them. With Muslim observers supervising visits, Israeli police have frequently arrested Jews for various violations, such as singing or reciting a prayer even in a whisper.

Not that long ago, a Jewish woman was arrested following claims by police and Waqf officials that they noticed she was praying on Temple Mount. Why is it a crime for a Jew to mention God’s name on Temple Mount? And why is the State of Israel complicit in enforcing this anti-Semitic rule?

European autocrats and the global media are also trying to downplay the Jewish connection to the site. Jewish archeologist Gabi Barkai stated that “it’s a lie more terrible than the denial of the Holocaust, yet connected to it.” UN and EU funded textbooks in the Palestinian areas all

repeat the canard denying any Jewish legitimacy in the “Noble Sanctuary.”

The World Council of Churches, the largest umbrella for the Protestant Churches, in its “Promised Land” conference in Switzerland denied any Jewish connection with the Mount. Recently, Cardinal Jean-Louis Tauran, head of the Vatican’s Council for Interreligious Dialogue, just asked to place some Israeli holy places around Temple Mount under Vatican or international authority.

“The part of Jerusalem within the wall – with the holy sites of the three religions – is humanity’s heritage”, Tauran said. “The sacred and unique character of the area must be safeguarded and it can only be done with a special, internationally guaranteed statute.”

Meanwhile, US President Barack Obama’s plan also designates the Old City as an “international zone.”

It’s not only Chief Palestinian Justice Sheik Taysir Tamimi who declared the Jewish temples “never existed.” The supposedly more moderate Sari Nusseibeh also claimed that “the historical ties and attachments of the

Palestinians precede any Israeli claim to Jerusalem.”

Erasing the cultural Jewish heritage in Israel means erasing the right of Jews to live in their native land. Meanwhile, the Palestinians just planned the targeting of another Jewish holy site, the Cave of the Patriarchs in Hebron. They will ask UNESCO to formally recognize their cultural attachment to the site in February, a move only made possible by their admission to the UN body two months ago.

Lies are obsessive: The Jews, said Arafat, have never been in Jerusalem and the Temple never existed. This canard was repeated since. As Joseph Goebbels famously said, if you tell a lie big enough and keep repeating it, people will eventually come to believe it. Next time they will say that the Jews never existed as a people. Israel should mobilize the international community to stop this bulldozing of history.

Giulio Meotti, a journalist with *Il Foglio*, is the author of the book *A New Shoah: The Untold Story of Israel’s Victims of Terrorism*

(Source: ynetnews.com)

Pope Pius XII's 'remarkable' aid for Jewish refugees

By Kevin J. Jones

Pope Pius XII helped a group of 500 Jewish refugees escape death at the hands of the Nazis and made a touching public tribute to the Jewishness of the man seeking their deliverance, new research shows.

"This is not a liberal or conservative issue. This should be of interest to all people, anyone who wants to get a sincere, objective account of who Eugenio Pacelli, Pope Pius XII, really was," William Doyno, Jr. told CNA on Jan. 9.

"I think the more and more you look into his life and character, you find these remarkable things."

Doyno, a writer for "Inside the Vatican" magazine, has assembled an extensive bibliography of works on the wartime Pope.

His latest research brings to light new information about Jewish refugee Howard "Heinz" Wisla's audience with Pius XII in 1941. The Jewish man spoke to the Pope on behalf of his group of 500 Jewish refugees interned by the Italian military in a camp on the island of Rhodes, where they faced starvation due to a shortage of basic needs.

Wisla's memoirs recounted his audience with Pius XII.

"You have done well, my Jewish friend, to have come to me and told me what has happened down there in the Italian islands. I have heard about it before," the Pope said, according to Wisla.

The pontiff asked him to return with a written report and deliver it to the Vatican Secretary of State, who was dealing with those refugees.

Not only did Pius XII promise



Eugenio Pacelli, Pope Pius XII

help for refugees, he affirmed Wisla's Jewishness in the presence of a German audience.

"But now to you, my young friend. You are Jewish. I know what that means in these times we live in. I do hope that you will always be proud to be a Jew," the Pope told Wisla.

Wisla's account continued: "And then the Pope raised his voice so that everybody in the room could hear it even more clearly: 'My son, whether you are worthier than others, only the Lord knows, but believe me, you are at least as worthy as any other human being on our earth before the Lord. And now, my Jewish friend, go with the protection of the Lord Almighty, and never forget: Be always proud to be a Jew.'"

Doyno explained that Wisla's story was important for understanding the pontiff.

"He affirms his Jewish faith," noted Doyno, who believes the account proves that Pius XII was pro-Jewish at a time when "a lot of people were insensitive or didn't

understand the close bonds between Judaism and Christianity."

Doyno said he thought it was "unfair and wrong" to say that Pius XII didn't regard the fate of Jews as part of his circle of moral obligation.

"He loved all human beings. Of course, he was a Catholic, and believed in the truth of the Catholic Church. But he also embraced all of humanity because he knew they were God's children.

"I think he's recognizing the profound bond that Jews and Catholics share. And I think that's very, very important, because a lot of people think that only after Vatican II did we see a significant change in the papacy. I don't think that's true at all, I think the change began before that, and I think this is clear cut evidence of that."

Pius XII's comments were "all the more significant" because his audience with Wisla included German officers and took place during the Holocaust, Doyno said in his new article "Pope Pius XII: Friend and Rescuer of Jews," which was published in the January 2012 issue of Inside the Vatican magazine.

"If those Jews don't get off of Rhodes, eventually the Germans take over and kill them," Doyno explained. They would have either starved or suffered the fate of the island's indigenous Jewish population. The German army occupied the island in 1944 and 1,400 Jews were executed immediately. Wisla's "largely forgotten" memoir draws from a pseudonymous piece he authored in the Palestinian Post in 1944.

There, he expressed his gratitude to Pius XII.

Doyno first reported on the piece in 2006, but did not know the author's identity at the time.

"The story intrigued me because he published it anonymously. For years, I've been trying to find out who he was," Doyno explained.

"Also I wanted to find out about whether the Pope was actually able to help the starving Jewish refugees."

In his writings from the winter of 1941-1942, Wisla credited the "personal intervention" of Pope Pius XII for the arrival of a Red Cross ship which picked up the hundreds of starving Jewish refugees at the Rhodes internment camp and brought them to the Italian mainland.

Another refugee from Nazi persecution, the Czechoslovakian Herman Herskovic, was also interned on Rhodes. In a special 1964 issue of "L'Osservatore Romano," he recounted Wisla's audience with the Pope. According to Herskovic, the pontiff "listened attentively to him and promised his intervention with the Italian government."

Herskovic also defended the Pope from Rolf Hochhuth's play "The Deputy," which depicted a Pope who was indifferent to Nazi persecution. Without Pius XII, Herskovic said, he would never have reached America, where he became a furniture dealer in Cleveland, Ohio.

Thanks to Wisla and Pope Pius XII, Herskovic and other Jewish internees were transferred to the Ferramonti di Tarsia camp in

Calabria, Italy. During the tumult of the German retreat, when Jews feared they would be massacred, the Catholic chaplain of the camp persuaded the guards to allow them to escape.

Other Vatican documents show that the internees thanked Pope Pius XII for sending gifts of clothing and money to them.

"I don't in any way want to ever downplay the radical evil of anti-Semitism or the sins of Christians, Doyno told CNA. "By the same token, when good things happen, that should be celebrated and recognized."

Gary Krupp, a Jewish researcher on Pius XII and World War II who lives in New York, said Doyno's new information is "just another example of how Pope Pius XII directly interceded to save Jewish lives when most of the world's religious leaders did nothing.

"And Pius did so while being surrounded by hostile forces and mindful of the plan to invade the Vatican to kidnap him in 1943. It is time for the world to appreciate what this man did."

Krupp, who is also founder and president of the interreligious relations-focused Pave the Way Foundation, called upon the authorities at the Holocaust memorial organization Yad Vashem to "seriously look" at the material and other evidence in order to have Pope Pius XII declared "righteous among nations."

Credit: Eli Sagi-Yad Vashem.
www.yadvashem.org

(www.catholicnewsagency.com)

Speaking with Rabbi Israel Meir Lau

By Michael Freund

Journalist Michael Freund converses with Israel's former chief rabbi about the Israeli scene, anti-Semitism, and the recent translation into English of his remarkable memoir *Out of the Depths: The Story of a Child of Buchenwald Who Returned Home at Last*.

Jewish Action: A few years ago, you wrote a book in Hebrew about your experiences in the Holocaust. It has now been translated into English and is being published in the United States. What prompted you to write this book?

Rabbi Lau: As believing Jews, we have a dual obligation of "zachor," to remember, and "lo tishkach," to not forget. The Sifrei explains the distinction between the two: lo tishkach refers to what takes place in one's heart, while zachor refers to actions that serve to remind people. When a person says Kaddish, lights a yahrtzeit candle or learns mishnayot, these are all in the realm of zachor. Zachor is not just a spiritual act; it is something active.



Rabbi Israel Meir Lau

The commandment "Zachor et asher asah lecha Amalek" ["Remember what Amalek did unto you"] is an obligation upon everyone, in particular those who came from there [the Holocaust]. I understood that one way for me to fulfill the obligation of zachor is by telling my story precisely as it happened.

JA: But why did you decide to publish a book now?

RL: I had never told my children my story in its entirety, and people would often ask me why I didn't compile my memories into a book. I was busy all these years, so I put it off. But Hashem helped me. After I completed my term as chief rabbi of Israel [in 2003, after serving in that position for ten years], I was elected a second time to serve as chief rabbi of Tel Aviv in 2005. During the two years in between positions, I published a six-volume work on Pirkei Avot [known in the US as Rav Lau on Avot] – and I also prepared the book *Out of the Depths*.

But the book is not a standard autobiography. For example, there is not one story in it about the fifty-one years I spent in the rabbinate. Everything in the book is in some way connected to the Holocaust. The stories in the book, regarding my meeting with Yitzhak Rabin, Fidel Castro, Nelson Mandela, Ronald Reagan, or Mikhail Gorbachev, are [all] in some way related to the Holocaust.

JA: As chairman of Yad Vashem, and in light of your own personal experience, what do you think of the spread of Holocaust denial in our generation?

RL: It does not frighten me when the president of Iran, Mahmoud Ahmadinejad, says the Holocaust never happened. People with numbers on their arms from Auschwitz and other camps still walk among us. In the summer, when many people wear short sleeves and they reach up to grab the bus strap, you can see the numbers on their arms. Holocaust denial doesn't frighten me. What does worry me is why some are denying the Holocaust – the motivation, the reason behind it.

After all, why does Ahmadinejad care if my parents perished in the Holocaust or passed away in a normal fashion? What difference does it make to him? Why does he deny it? Because he is preparing Holocaust number two! If there was already a Shoah – a final solution – and

the result is that Hitler and Nazism [were eradicated], and the State of Israel arose from the ashes of the Holocaust, it is not good for his case. People will say to him, "Look, there was already something like this and look how it ended." So he says, "It never happened. I will throw them into the sea." To make his case, as an anti-Semite, he erases the past.

JA: What can be done to counter denial of the Shoah, especially in the Muslim world?

RL: Earlier this year, I traveled to Auschwitz together with a group of Muslim leaders. The visit was arranged, in part, by the Aladdin Project, an independent organization whose aim is to increase knowledge of the Holocaust in the Islamic world. Among those taking part in the trip were former German Chancellor Gerhard Schroeder, the president of Croatia, the imams of London and Paris and the mufti of Bosnia.

A Letter from the Israel/Gaza/Egyptian border

By Aron Adler

My name is Aron Adler. I am 25 years old, was born in Brooklyn, New York, and raised in Efrat, Israel. Though very busy, I don't view my life as unusual. Most of the time, I am just another Israeli citizen. During the day I work as a paramedic in Magen David Adom, Israel's national EMS service. At night, I'm in my first year of law school. I got married last October and am starting a new chapter of life together with my wonderful wife Shulamit.

A few weeks out of every year, I'm called up to the Israeli army to do my reserve duty. I serve as a paramedic in an IDF paratrooper unit. My squad is made up of others like me; people living normal lives who step up to serve when responsibility calls. The oldest in my squad is 58, a father of four girls and grandfather of two; there are two bankers, one engineer, a holistic healer, and my 24-year-old commander who is still trying to figure out what to do with his life. Most of the year we are just normal people living our lives, but for 15-20 days each year we are soldiers on the front lines preparing for a war that we hope we never have to fight.

Our reserve unit was stationed on the border between Israel, Egypt and the Gaza Strip in an area called "Kerem Shalom." Above and beyond the "typical" things for which we train – war, terrorism, border infiltration, etc., last year we were confronted by a new challenge. Several years ago, a trend started of African refugees crossing the Egyptian border from Sinai into Israel to seek asylum from the atrocities in Darfur. What started out as a small number of men, women and children fleeing from the machetes of the Janjaweed and violent fundamentalists to seek a better life elsewhere, turned into an organized industry of human trafficking. In return for huge sums of money, sometimes entire life savings paid to Bedouin "guides," these refugees are promised to be transported from Sudan, Eritrea and other African countries through Egypt and the Sinai desert, into the safe haven of Israel.

We increasingly hear horror stories of the atrocities these refugees suffer on their way to freedom. They are subject to, and victims of extortion, rape, murder and even organ theft, their bodies left to rot in the desert. Then, if lucky, after surviving this gruesome experience whose prize is freedom, when only a barbed wire fence separates them from Israel and their goal, they must go through the final death run and try to evade the bullets of the Egyptian soldiers stationed along the border. Egypt's soldiers are ordered to shoot to kill anyone trying to cross

the border out of Egypt and into Israel. It's an almost nightly event.

Our young country, built from the ashes of the Holocaust, does not turn its back on humanity

For those who finally get across the border, the first people they encounter are Israeli soldiers, people like me and those in my unit, who are tasked with a primary mission of defending the lives of the Israeli people. On one side of the border soldiers shoot to kill. On the other side, they know they will be treated with more respect than in any of the countries they crossed to get to this point.

The region where it all happens is highly sensitive and risky from a security point of view, an area stricken with terror at every turn. It's just a few miles south of the place where Gilad Shalit was kidnapped. And yet the Israeli soldiers who are confronted with these refugees do it not with rifles aimed at them, but with a helping hand and an open heart. The refugees are taken to a nearby IDF base, given clean clothes, a hot

drink, food and medical attention. They are finally safe.

Even though I live in Israel and am aware through media reports of the events that take place on the Egyptian border, I never understood the intensity and complexity of the scenario until I experienced it myself.

In the course of the past few nights, I have witnessed much. At 9 p.m. last night, the first reports came in of gunfire heard from the Egyptian border. Minutes later, IDF scouts spotted small groups of people trying to get across the fence. In the period of about one hour, we picked up 13 men – cold, barefoot, dehydrated – some wearing nothing except underpants. Their bodies were covered with lacerations and other wounds. We gathered them in a room, gave them blankets, tea and treated their wounds. I don't speak a word of their language, but the look on their faces said it all and reminded me once again why I am so proud to be a Jew and an Israeli. Sadly, it was later determined that the gunshots we heard were deadly, killing three others fleeing for their lives.

During the 350 days a year that I am not on active duty, when I am just another man trying to get by, the people tasked with doing this amazing job, this amazing deed, the people witnessing these events, are mostly young Israeli soldiers just out of high school, serving their compulsory time in

the IDF, some only 18 years old.

The refugees flooding into Israel are a heavy burden on our small country. More than 100,000 refugees have fled this way, and hundreds more cross the border every month. The social, economic and humanitarian issues created by this influx of refugees are immense. There are serious security consequences for Israel as well. This influx of African refugees poses a crisis for Israel. Israel has yet to come up with the solutions required to deal with this crisis effectively, balancing its' sensitive social, economic and security issues, at the same time striving to care for the refugees.



photo@isranet

I don't have the answers to these complex problems which desperately need to be resolved. I'm not writing these words with the intention of taking a political position or a tactical stand on the issue.

I am writing to tell you and the entire world what's really happening down here on the Egyptian/Israeli border. And to tell you that despite all the serious

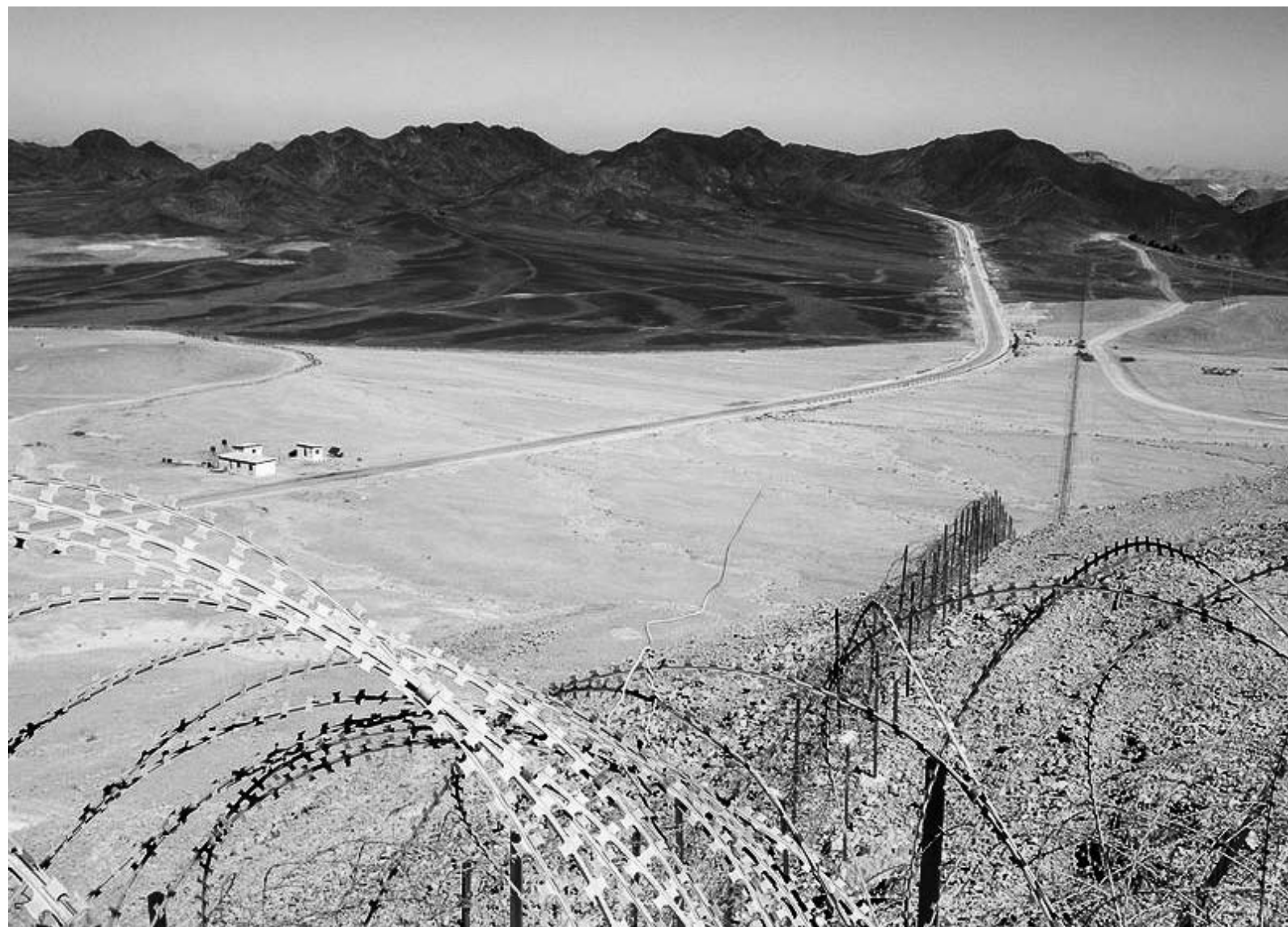
problems created by this national crisis, these refugees have no reason to fear us. Because they know, as the entire world needs to know, that Israel has not shut its eyes to their suffering and pain. Israel has not looked the other way. The State of Israel has put politics aside to take the ethical and humane path as it has so often done before, in every instance of human suffering and natural disasters around the globe. We Jews know only too well about suffering and pain. The Jewish people have been there. We have been the refugees and the persecuted so many times, over thousands of years, all over the world.

Today, when African refugees flood our borders in search of freedom and better lives, and some for fear of their lives, it is particularly noteworthy how Israel deals with them, despite the enormous strain it puts on our country on so many levels.

Our young and thriving Jewish people and country, built from the ashes of the Holocaust, do not turn their backs on humanity. Though I already knew that, this week I once again experienced it firsthand. I am overwhelmed with emotion and immensely proud to be a member of this nation.

With love from Israel,
Aaron Adler, writing from the
Israeli/Gaza/Egyptian border

(Source: aish.com)



The Egypt/Israel border at Eilat

photo@isranet

When it comes to Israel, why is the world silent?

By Ron Prosor

Silence. Just silence from the U.N. Silence from Palestinian President Mahmoud Abbas. And silence from major media outlets throughout the world.

Imagine for just a moment if this were happening to cities in, say, Texas. Imagine that the citizens of El Paso, Laredo and San Antonio have to stay inside their homes. Schools are closed, businesses are shut and people have to suspend their lives. Not because of some natural disaster or a nuclear or chemical accident, because groups in Mexico have purchased and are firing thousands of deadly missiles at Texans across the border. Sometimes a school is hit, sometimes a grocery store, and every so often someone is killed.

Imagine a similar occurrence in Seattle, Detroit or Cleveland — with rockets raining in from Canada.

Your reaction to this imagined scenario is, no doubt, incredulity. The very thought of terrorists in another country attacking Americans at random is ludicrous. You know the president would immediately order the U.S. military to respond, root out the terrorists and make sure that the Canadian or Mexican governments clearly understood that this behavior would not be tolerated. The United Nations Security Council would immediately condemn this infringement on a country's sovereignty and the safety of its citizens. The U.N. charter makes



Rockets and missiles have rained down on southern Israel from the Gaza Strip

photo@isranet

a country's self-defense as legal as it is logical. This is universally understood.

So if it is natural to be outraged and support the defense against terrorists who attack Texas, or England or Russia or China, why is it not natural to support the same for Israel? In the last two months of 2011, more than 70 rockets and missiles have rained down on southern Israel from the Gaza Strip, which remains under the control of the Hamas terrorist organization, while Israel's densely populated northern towns were hit by rockets fired from Lebanon.

Hamas deliberately fires rockets into the heart of Israel's major

cities, which have exploded on playgrounds, near kindergarten classrooms and homes. A man was killed when a rocket struck his car on his evening commute home. Many more people have been injured. In November 2011 alone, more than a million Israelis had to stay home from work and more than 200,000 students were unable to attend school. You don't read about this because if it's covered at all, it's buried in the back pages of newspapers.

Although these horrific attacks should appall good people everywhere, not one word of condemnation has come from the Security Council in the United

Nations. Peace activists that regularly criticize my country are silent on this one as well.

Underlying the violence that continues to emanate from Gaza is a deeply rooted culture of incitement. Would-be Palestinian suicide bomber Wafa al-Biss was released from prison as part of an exchange for kidnapped Israeli soldier Gilad Schalit. Al-Biss offered a breathtaking challenge to cheering schoolchildren at her Hamas welcome-home rally. She said, "I hope you will walk the same path that we took and God willing, we will see some of you as martyrs." Her crime? She tried to kill doctors, nurses and patients

by blowing herself up in an Israeli hospital. Luckily, she failed to detonate.

These are the poisonous values that are being fed to the next generation of children in Gaza. When Israel looks at children it sees the future. When Hamas looks at children, it sees suicide bombers and human shields. If only incitement were confined to Gaza. It also pervades the official institutions of the Palestinian Authority in the West Bank — and many other corners of our region. In schools, mosques and media, generation after generation of children across the Middle East have been taught to hate, vilify and dehumanize Israelis and Jews.

The intolerance all too common in the Middle East finds its way around the world, even entering the halls of the U.N. Today the U.N. is home to a triple standard: one standard for democracies, a different standard for dictatorships and a special, unobtainable standard for Israel. So I pose this ethical question, not from a philosophy course at a great university but based very much in the real world: If it is not OK to fire deadly rockets at the citizens of any of the other 193 member states that make up the United Nations, why is the world silent when the victims are Israelis?

Ron Prosor is Israel's permanent representative to the United Nations.

(Source: Chicago Tribune)

Gaza thrives amid a mainstream-media cover

Did you know that work is under way in the Gaza Strip on construction or rehabilitation of 57 new schools and kindergartens? Or that thousands of Gazans have crossed the border for medical treatment in Israeli hospitals? Or that Gaza's gross domestic product has increased more than 30 percent over last year, and its jobless rate is the lowest recorded in the past 10 years?

Certainly not, if you rely only on the *New York Times*, the *Washington Post* and other mainstream media for what they consider Mideast "news." Their story line, which has become a

matter of indelible journalistic faith, is that Gazans, cut off from the world by an Israeli siege, are mired in abject poverty and utter deprivation. Gaza's reality is quite different. Yes, Hamas rule has snuffed out individual rights and democratic freedom. And yes, Israel has to strive mightily to prevent harm to Gaza's civilian population while protecting its own citizens against rocket barrages from Gaza. But average Gazans nevertheless are getting more jobs, making more money, and enjoying an overall rise in living standards, thanks to benign Israeli policies.

Here, gleaned from the latest Israeli statistical survey of life in Gaza, are some newsworthy nuggets you won't find in the pages of the mainstream media:

– During the last year, an average of approx. 4,497 truckloads, laden with a vast array of foodstuffs and other supplies, entered the Gaza Strip every month from Israel — nearly double as many as in the comparable period last year.

– Going in the other direction are agricultural goods and textiles, moving from Gaza to Israel and thence into global trade channels.

– Scores of construction projects reflect a booming building

industry, with nearly 2,000 new housing units, an upgrade of six hospitals and construction or modernization of seven new clinics.

– More than two dozen waste water and sewage treatment plants are in the offing, with half a dozen already completed.

– Every day, 100 business people cross from Gaza into Israel. Gazans also are able to leave the Strip to visit religious sites in Israel and abroad.

– Water and electricity are more readily available with expanding supplies from Israel, including equipment to upgrade power

stations — Gaza's construction sector is booming, as Israel has relaxed restrictions on building materials despite risks of their diversion to Hamas. Construction accounts for nearly half of the rise in Gaza's GDP.

The *New York Times* boasts that it publishes "all the news that's fit to print." Not when it comes to Gaza, it doesn't.

And incidentally, when in the course of human history, has one nation — during wartime — dealt as magnanimously with its enemy as Israel has with Gaza?

(Source: American Thinker)

Dubai Sheikh: If Iran Attacks, Israel Will Wipe It Off the Map

By Tzvi Ben Gedalyahu

Iranian President Mahmoud Ahmadinejad has threatened to wipe Israel off the map but will discover his own cities may disappear if he attacks Israel, the United Arab Emirates' prime minister told *CNN*.

Sheikh Mohammed bin Rashid Al Maktoum also said he doubts

that Iran would use a nuclear bomb or even build one.

"What can Iran do with a nuclear weapon?" he asked rhetorically. "For example, will they hit Israel? How many Palestinians will die? And you think if Iran hits Israel, their cities will be safe? They will be gone the next day."

The UAE, like Saudi Arabia and other Gulf states, are dead-set against Shi'ite Muslim Iran's bold desire to head an Islamic empire, based on Sharia law, in every Muslim country.

The UAE probably would provide key bases and air space in the event of a Western or Israeli

attack on Iran. It also is a prime target for Iran, which is separated from the UAE by only 50 miles via the Persian Gulf. Furthermore, several Gulf State islands are claimed by Iran.

However, al Maktoum spoke in diplomatic language with *CNN*. "Iran is our neighbor," he said.

"They are Muslim, and we lived next to each other for thousands and thousands of years. I don't believe that Iran will develop a nuclear weapon."

(Source: www.israelnationalnews.com)

Peace Through Victory

By Steven Plaut

By now, Israel, at the urging and bullying of the world, has tried pretty much every conceivable idea and option for achieving tranquility and reconciliation with the Hamas, *except for one*. Israel removed its army and civilian population from the Gaza Strip. In what amounted to the first ethnic self-cleansing in history, Israel evicted the entire Jewish presence in Gaza. The entire area was turned over to the Palestinians, lock, stock, barrel, and Jew-free.

The result is of course known. The Hamas immediately converted all of Gaza into a large rocket launch pad and a base for initiating terrorist attacks against Israel. It kidnapped Israeli soldier Gilad Shalit and held him incommunicado, refusing medical treatment to him, even though his arm was filled with shrapnel. Israel in response provided free electricity and water to the Gazans and sent civilian supplies into Gaza. Israel never made any serious efforts to stop the massive tunnel smuggling into Gaza from Egypt, even when it was clear that the main item being smuggled was weapons. These smuggled weapons include bomb materials and sophisticated rockets that can now reach Tel Aviv. Israel responded to the endless rocket attacks against its own civilians by turning the other cheek. Only after 8000 rocket strikes did it launch the half-hearted symbolic retaliation in the “Cast Lead” campaign, withdrawing quickly after it was launched.

Strategy Must be Victory

There is only one strategy for dealing with the Hamas that Israel has never attempted. That untried strategy is victory. Israel has never seriously attempted to achieve peace and tranquility with the Gaza Palestinians by means of victory. This is somewhat strange, since it is hard to think of any other war that did not end in peace only after victory. Instead, the world keeps demanding that Israel respond to Hamas provocation with an endless series of one-sided “goodwill measures.” Never mind that the only invariable effect of such Israeli “goodwill measures” has been to trigger more Hamas terrorism. The only “peace settlement” the Hamas is interested in is one in which Israelis volunteer to allow themselves to be placed in Hamas-run extermination camps for Jews.

Victory in the case of the war with the Gaza terrorists would mean annihilating the Hamas. Interestingly, here is an increasing chorus of voices inside Israel now calling for peace through victory. One of these is General Dan Halutz, the controversial erstwhile chief of staff of the Israeli army. A



IDF soldiers on Gaza border

photo@isranet

few days ago a Hamas rocket was fired into Israel and struck a school building. In response, Halutz called for a “mortal blow” to be dealt to the Hamas’ civilian and “military” leadership. Then, in a radio interview, Halutz said, “We must bring back our deterrence vis-à-vis Gaza. It has not existed for even one moment since Operation Cast Lead and to this day.” He has been joined by other Israeli leaders. The finance minister, Yuval Steinitz (who is a philosophy professor at my own university when he is not busy in public life), recently called on Israel to topple the Hamas “regime” in Gaza if the terror continues.

The terrorist aggression by the Hamas has been carried on nonstop ever since it seized power in Gaza. Most acts of Hamas barbarism do not even get reported in the world media, for which dogs biting and shooting rockets at postmen are passé. Hamas rockets land in Israeli civilian areas almost every day. Hamas leaders continue to call openly for Israel’s obliteration and for the annihilation of Jews. All this is surprising only for those who have no understanding of what the Hamas really is. Anyone who has read the brochure on the Hamas being distributed by the David Horowitz Freedom Center will know otherwise.

It has become vogue in many circles to represent Middle East savagery as part of some sort of “War of Civilizations.” It is not. In fact, the Middle East is simply a war by barbarism against all civilization. It is also considered chic to represent the Middle East conflict as a “cycle of violence,” and as something fundamentally symmetrical between Arab terrorists and Israeli soldiers. It is not.

Violence and Terrorism

The entire world has convinced itself that violence and terrorism in the Middle East are the results of Israeli “occupation” over Arabs. They are wrong. If there is one thing that has become glaringly obvious in the past two decades it is that the main cause of terrorist violence in the Middle East is the *removal* of Israeli occupation over Arabs. The Gaza violence was not caused by Israeli occupation but by its *removal*. The Hezbollah violence and threats from Lebanon were not caused by Israeli “occupation” of Southern Lebanon but rather by its *removal*.

Part of the world’s problem in understanding such things about the Middle East is that most people have no idea how small Israel really is. Without the West Bank, Israel is at its waist about as wide as the length of the Chesapeake Bay Bridge. All of the West Bank is smaller than the Everglades. The Arab world insists territory controlled from the Atlantic Ocean to the Persian Gulf is insufficient for its appetites, but promises that if only Israel agrees to place its neck in a strategic hangman’s noose by turning over the West Bank to the PLO/Hamas, then peace will prevail. And if Israel refuses to place its neck in such an Arab noose voluntarily, then this shows that Israeli aggression is what is behind the violence.

The caterwauling against Israel’s decision to shoot back occasionally at the terrorists is coming from those claiming that Israel was erected on “Palestinian lands.” This is like claiming that Alaska sits on Russian lands. The Arabs briefly controlled Palestine militarily, as the Russians briefly owned Alaska. The Jews and

not the Arabs are analogous to the native Eskimos. Israeli settlements are about as “illegal” as are Eskimo villages in Alaska. There has never ever in history been a Palestinian state, and there is no such thing as a Palestinian people, any more than there is a separate Rhode Islander people. The fact of the matter is that the West Bank and Gaza are hardly “Palestinian lands.”

Re-occupy Gaza and West Bank

Even if anyone thinks the Palestinians might have had some legitimate claim to statehood or sovereignty, the Palestinians forfeited any such right they might have had due to the past century of Palestinian atrocities and terror. Just like the Sudeten Germans lost *their* claim to any sort of self-determination. True, Israeli governments have nevertheless naively and foolishly offered to allow the Palestinians to exercise control over these territories in exchange for peace.

But Israel got war and mass murder of its civilians in exchange, not peace, so the foolhardy Oslo “peace process” deals are now off and should never have been implemented. Proposals to “liberate” the West Bank and end Israeli “occupation” there are nothing more than demands that Israel allow Gazan barbarism and terrorism to be replicated and cloned in the West Bank, with Israeli citizens subsequently bathed in countless thousands of rockets.

The only real way to suppress the carnage is for Israel to re-occupy Gaza and the West Bank in full, implement open-ended military control there and a long-term program of de-nazification (based

in part on the Allied programs at the end of World War II). Israel needs to expel the terrorists and destroy their infrastructure. It needs to get serious about shooting terrorists. Everything else is wishful thinking and delusion.

Palestinian “suffering”? If the Palestinians are unhappy with Israeli anti-terror policies, retaliations, checkpoints and military incursions, let them stop the terror and desist from murdering Israelis, or let them move to any of the 22 Arab states. As long as they persist in the violence, any “suffering” by Palestinians is, much like the suffering of Germans and Japanese during World War II, their own fault. The solution is certainly *not* for Israel to stop resisting the terror, to stop fighting back, nor for Israel to desist from trying to protect its citizens.

The endless post-Oslo Middle East violence and terror was triggered because Israel indicated that it was on the run, exhausted, unwilling to fight, afraid to resist, and ready to capitulate. It will end only when Israel returns to its determination to end the terror through military victory and force of arms. The same United States that has understood that there is *only* a military option for dealing with terror in Iraq and Afghanistan must back up such a return by Israel to pre-Oslo sanity.

There are no non-military solutions to the problems of terrorism.

Steven Plaut is an American-born Israeli associate professor of Business Administration at the University of Haifa and a writer.

(Source: FrontPage Magazine)

INTERVIEW JOEL ROSENBERG

“I’m writing about things that God already said”

By C.J. Darlington

Joel C. Rosenberg is the New York Times best-selling author of *The Last Jihad*, *The Last Days*, *The Ezekiel Option*, *The Copper Scroll*, *Dead Heat*, and *Epicenter*, with more than one million copies in print. A communications strategist based in Washington, D.C., for over 15 years, he has worked with some of the world’s most influential leaders, including former Israeli deputy prime minister Natan Sharansky, and Israeli prime minister Benjamin Netanyahu. A front-page Sunday New York Times profile called him a “force in the capital.”



Joel Rosenberg

Why did you decide to write fiction?

The political life gave me a good education in the geopolitical events that were shaping the world in Israel and the Middle East. My family on my father’s side escaped out of Russia, so I’ve got a real interest in Russia and the former Soviet Union. That was the backdrop for me. I have always really wanted to writing novels. I had never taken a class on writing novels. I barely had time in Washington to read novels, so I didn’t have a lot of experience or prospects for doing this. But the first novel was uncannily successful, and it opened up a door for me to do more.

Did you read a lot as a kid?

Yes, but I can’t say that there were a lot of styles that I was particularly drawn to. Clancy, Grisham, that was what I read. But mostly my life experience has been reading non-fiction history and politics, and of course the Bible. It was my political life and career for ten years, but I also had my own personal walk with God, my own study of Scripture, and a fascination with Bible prophecy. It’s really the convergence of those two things, Bible prophecy and geopolitics that made me say, “I think I’m going to write a novel about how some of these prophecies could come true.” It was an area that I kept thinking about so much. People say you’re supposed to write what you know. But I don’t really know if that’s true, because I don’t know what it’s like to be fabulously wealthy or incredibly brave or to be in the CIA. I can guess, and living in this city gives you a chance to meet people like that. I heard someone say once, “Write where you live in your head.” And that single sentence became useful for me. I thought, “Where do I live in my head?” I live in the what-if scenario. What if the prophecies of Ezekiel 38 and 39 were to come

true in my lifetime? What would that look like? How would we get there, and how would it unfold? What would happen next? Who knew that would become a five book series. It was odd how some of them correlated so well with current events that I didn’t know were going to happen.

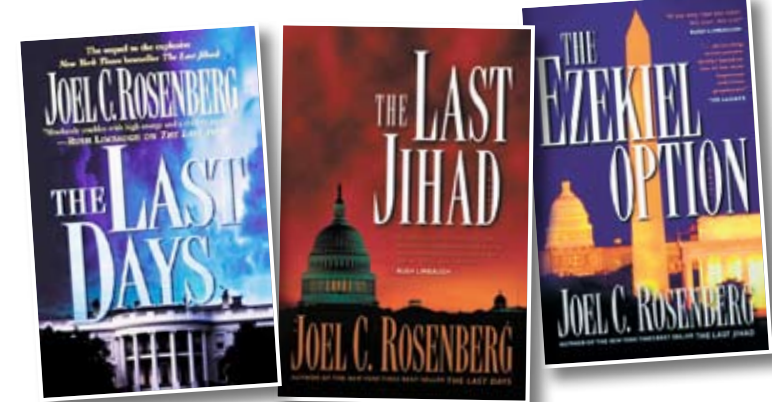
Do you think it came easier or harder to write fiction than you expected?

I didn’t really have an expectation. I literally wrote the first three chapters of *The Last Jihad* and stopped. I thought, “I don’t have time to write a whole novel if people don’t think this is any good.” So I sent it to a New York Times best selling author I knew, Peggy Noonan, former Reagan and Bush speech writer. And she loved it. She said, “What you need is Tom Clancy’s agent.” Then I got a call from one of the assistants to his agent, and they said, “This is great. Send us the rest.” I said, “The rest? There is no rest. I’m just speculating here.” They said, “Get this thing done as fast as possible. If it holds up like what you’ve written in the first three chapters, we will represent you.” So that became a motivation. That’s very rare to write three chapters and suddenly have an agent and enthusiasm from other people. It’s not easy for me to write fiction, but I don’t really know how to do anything else.

After such a successful run of thrillers, where did the idea for “Twelfth Imam” come from?

I’m not sure that most people realize that it’s not just followers of Jesus Christ who have an eschatology. Very few people know what Muslim eschatology is, much less Shia Muslims, or Iranian Shia Muslims. It has fascinated me. One day a few years ago I started thinking, you know, I write and speak about how this eschatology is motivating people like Iranian president Ahmadinejad to pursue

the annihilation of Israel and the United States. What I haven’t been considering is that somebody who the Muslims believe is their messiah might actually come to earth. As I was studying Matthew Chapter 24 I realized that Jesus warns his disciples three times in one chapter that false messiahs will come in the last days. The third time He said to expect false messiahs to come, and they will be able to do great signs and wonders so as to mislead, if possible, even the elect. So I’m thinking, “While we don’t know that this Islamic messiah is coming, Jesus did warn us to be ready for people like that, and that some people will come who will be able to do what seem to be miracles and will draw a lot of people, even people who say they are followers of Jesus Christ.” That’s scary. Once those thoughts converged, Shia eschatology and the New Testament teachings of false messiahs coming, I had a new what-if proposition. To me a good political thriller starts with a plausible what-if scenario. Danger,



the true Messiah, Jesus Christ. So he would have the spirit of Antichrist in him and thus be a satanic figure. I do not believe he would be The Antichrist. The reason is that Ezekiel chapters 38 and 39 talk about the judgment of Israel’s neighbors, all who are described as territories that we now know as Muslim. So there is coming a judgment in the last days, and it has to happen before the Tribulation really gets into full swing. So how do you have a muslim antichrist who’s team has lost before the Tribulation really gets underway? There’s no way

leader emerging and being one of the antichrists that John describes in the Bible.

Back in 2009 you said in an interview with Glenn Beck that you believed a train wreck is coming between the U.S. and Israel about how to handle Iran. Is that something you still believe?

Up until a couple months ago we have been watching a train wreck in motion. It hadn’t crashed yet, but they were bearing down



high stakes, yes. But it has to be plausible. You have to write it in a way that makes people think, “That could happen.” That’s what I’m trying to do.

Do you think if this twelfth imam does come, that he will possibly be the antichrist?

There are a couple answers to that question. He will certainly be an antichrist, per se, by being a false messiah trying to lead people away from following

that the day after the Ezekiel 38 and 39 prophecies come to pass that a Muslim is going to be able to stand up and say, “Hey, follow me,” much less get the whole world to follow him, because he has just been wiped out. Not entirely, but decisively. There is a book out called *The Islamic Antichrist*. There are a number of books and people speaking about how they are convinced that The Antichrist, the one described in the Bible, will be Muslim. I do not believe that to be true, but as I say, I can totally picture a Muslim

on one another and neither side seemed willing to blink. The President recently blinked, and that’s a positive thing. A lot of people have been praying for God to change the President’s heart. Now it’s too early to say how deep a change it is, or if it’s just cosmetic. But at the moment, the two leaders basically just had a kiss-and-make-up session. A lot of my readers on my web log are very cynical about how sincere this is. But when we pray for God to change a heart, we should not

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be immediately cynical and just assume He didn't really do it. Right now, it's good. If this had been their first meeting, it would have been fabulous. It's what should have happened sixteen months ago. It didn't, but if you think about relationships in your life, sometimes they don't get off on the right foot, but things can change. You could say to yourself, "You know what? I really shouldn't be so hard on this person. Maybe I ought to shift gears here." So I think the train wreck has been averted thus far. But cosmetics are not enough. They are important and symbolic, but in the end, the question is: Is the policy of this United States administration hostile towards Israel? Hostile may be too strong, but thus far, it has been. It's not been friendly; it's been antagonistic. It's against America's best interests. I'm an American citizen, so that matters to me. Time will tell.

All of your novels are based on biblical prophecy. How do you balance the prophetic with fiction? How do you create a compelling story that is still Biblically sound?

I'll give you an example: In Ezekiel 38 it describes a list of

novel I had a dilemma. I had to make some choices. I had to decide what countries were going to attack Israel. I felt that obviously Saddam Hussein and Iraq would be part of that. If I'm making a contemporary political thriller, how do I deal with the possibility that Iraq wouldn't participate with Saddam Hussein in charge? It was inconceivable. I had to make a choice. Am I purely a fiction writer? If I am, I should make it up. If I'm trying to be true to my understanding of the Biblical text I don't have that much freedom. I have to figure out why Iraq is not there. Because Iraq is clearly a major end times player. It'll be the home of the Antichrist by the end of the story. So Iraq physically exists as a country in the last days, but why is it not participating in the Ezekiel 38 and 39 prophecies? I struggled with that. I concluded that somehow there would be an overthrow of Saddam Hussein's regime. I doubted that would be by a coupe, and I don't think he'll just get old because he was fairly young at the time. The only two countries that could bring about regime change in Iraq were Russia, who was a supplier of arms, and the United States.

I had to ask myself, "Why would the United State invade Iraq, attack Iraq, and overthrow Saddam's regime?" That's what set into motion my question, what if radical Muslim terrorists were to hijack a

story I really started to write was The Ezekiel Option, but because Iraq wasn't in it, I felt I had to back up the story and deal with Saddam Hussein first. The next novel was The Last Days where I thought, how does Israel still feel secure with Yassir Arafat still alive and sending suicide bombers into Israeli cafes everyday? So I wrote a book about the death of Yassir Arafat and what might ensue in The West Bank and Gaza after that. Those were the two prerequisite books I had to write in order to be consistent with prophecy.

I like how bold you are about sharing your faith in your interviews with secular media. Have you ever been tempted to play down your faith during an interview?

I don't think so. I remember the first time I got invited to go on CNN Headline News. I told my assistant, a young guy I was discipling, as we were going up in the elevator, "Pray for me, because this might be my only chance to ever been on CNN and I want to talk about Jesus." I tried somewhat get my faith in, and I was able to. It was a personal test. I don't want it to seem strange, but what I'm finding is that the topics I'm dealing with lend themselves to sharing my faith. The more I do,

more than we could have hoped for or ever imagined.

Based on what you're seeing in the world and what you're seeing today, what do you predict will be the next major event that we should be looking for?

It's an important point to make that I don't call Miss Cleo in the middle of the night to get my plot

"It's an important point to make that I don't call Miss Cleo in the middle of the night to get my plot ideas. I'm not Nostradamus. I'm writing about things that God has already said in His Scriptures about what will happen."

- Joel C. Rosenberg

ideas. I'm not Nostradamus. I'm writing about things that God has already said in His Scriptures

It's certainly not conclusive at this point. But I would say it's curious.

We can't rule out the possibility that those major end times prophecies could come true in our lifetime or even soon, because events are moving so swiftly and consistently with the Ezekiel prophecies that it does make people wonder. We've got a group of rabbis in Israel right now that are saying publicly that they are starting to wonder if we are getting close to the War of Gog and Magog. That's an extraordinary moment. I am not one who is going to be out there guessing if that is true or not. I caution people not to jump to conclusions. There's no upside for me personally or for the church generally to speculate. We can observe, wonder, and ask people if they are ready for these events to unfold. Do they know the Lord Jesus Christ as their personal Savior? Do you have forgiveness and security that you are definitely going to heaven? Are you living your life for the Lord, and are you ready to see Him face to face? Those are important questions. I don't know what's going to happen next. Could be the Rapture. Could be the War of Gog and Magog. Some people are saying that the events of Psalm 83, a different war with Israel and her neighbors, that



nations that are going to form an alliance against Israel in the last days. It takes some historical detective work to figure out what nations it refers to, and that's what I describe in the book Epicenter. It's Russia, Iran, Libya, Algeria, Turkey, and so forth. Clearly missing from the list are two countries: Egypt and Iraq. Iraq is never mentioned in the Bible under that name, but obviously Babylon, Babel, Babylonia, Mesopotamia, Shinar, all are names the Bible uses for Iraq. None of them are mentioned in either Ezekiel 38 or 39. So when I was sitting down to write my first

plane, fly it into an American city, and that set into motion a global war between the United States and radical Islam? We'd have to knock off Saddam Hussein because he's an abetter and supporter of radical Islamic terrorists. That's what eventually led to my writing The Last Jihad. I try to look at what the Bible says will happen and then try to figure out plausible ways it could come true. I don't feel the freedom to totally make everything up.

When 9-11 happened it was hard to explain to the world at the time, because I wasn't really telling the Ezekiel 38 and 39 story yet. The

the more people ask me about my faith. They often say, "Your name is Rosenberg, right? That's Jewish, right? But you're talking about Jesus, right? What's the deal? How can you be Jewish and believe in Jesus?" I usually say, "That's an interesting story, and I'm sure you don't have time for me to give you the whole story." And they say, "No, no. We've never had a fiction writer with advanced information about what's going to happen before. Tell us why you believe this." It's been pretty amazing. I'm very grateful to the Lord. He is doing

about what will happen. I do not have some extra capacity that I'm aware of to tell the future. I'm just looking at events and matching them against things in the Bible and saying, "Hmmm." That being said, we're watching Turkey change from a friend of Israel and the United States, a NATO ally, to a nation that is joining the axis of evil. It's actively building an alliance right now with Russia and Iran. It's startling. Does that mean that the Ezekiel 38 and 39 war of Gog and Magog will come true soon? Not necessarily.

happens first. We don't know.

What about the destruction of Damascus in Isaiah 17? Jeremiah 49? There are a number of things that can happen, that will happen. I don't know in what order. I hope people will get interested in all these different topics and come to the conclusion to talk about it in a cautious and careful way.

(C. J. Darlington won the 2008 Jerry B. Jenkins Christian Writers Guild Operation First Novel contest with her first novel 'Thicker Than Blood'. Her second novel is 'Bound by Guilt' - www.cjdarlington.com)

The Fence Nobody Wanted

By Naomi Ragen

Who really built the fence? The stabbing of a teenager in the northern Jerusalem suburb of Ramot, apparently by a resident of Beit Iksa, hit me hard. I lived in Ramot for 23 years, 16 of them directly across the wadi from Beit Iksa. All during the intifada when buses were blowing up all over the country, the men of Beit Iksa walked across the wadi and up the steps next to my house to work as laborers, without incident. Often, they passed me by in groups, watching as I tended my fruit trees and grape vines. Sometimes I even offered them fruit, which they smilingly declined or accepted. The sound of their muezzin and darbuka (drums) filled my home. I accepted it as part of the experience of living in this beautiful spot with its rolling hills and apple orchards. In fact, during the euphoria of the Oslo Accords, I even sometimes imagined walking across the wadi to visit and inviting some of them to my home.

I was rudely awakened by the Palestinian Authority election results in Beit Iksa, where Hamas won a resounding victory. Tangible changes soon followed: powerful new loudspeakers aimed at Ramot brutally blasted the singsong call to prayer like a weapon. Home robberies, always a nuisance, steadily grew worse. One night, robbers invaded my home as my son and his wife were sleeping downstairs. The next morning, among other losses, we found two large kitchen knives missing. On another occasion, I watched in disbelief as in the middle of the night a dozen or so men leaped out of the house next door and down into the wadi before police could arrive. My neighbor, who had been away, arrived to find they'd not only stolen everything not nailed down, but also urinated on her bed for spite.

While the police dutifully came and investigated, they admitted helplessness. Under the Oslo Accords, Beit Iksa was governed



Photo by Henk Kamsteeg

by the Palestinian Authority. Only the IDF could go in there. And for that to happen, someone would have to do more than steal a computer.

Nevertheless, most of us with homes adjacent to the wadi were adamantly opposed to a security wall between Ramot and Beit Iksa, reluctant to turn our lovely, rural backyard and heavenly view into an ugly border. So instead we put in alarm systems, which regularly went off.

All that changed on last October 22, a sleepy Sabbath afternoon, when Zaid Abd al-Rahman, a 20-year-old enrolled in Al Quds University, allegedly took the 10-minute walk through the wadi, entering Ramot with a six-inch knife and attacking the first person he saw, 17-year-old Yehuda Ne'emad, son of the local grocery owner. Viciously, al-Rahman stabbed Yehuda twice in the back and twice in the stomach, doing his best to kill him. As his victim lay in a pool of blood, al-Rahman turned his attention to a twelve-year old girl and her six year-old brother. "I was sure I was going to die," she later said. "I

took my brother's hand and I ran." As a crowd gathered, Rahman, who apparently wasn't interested at that moment in martyrdom, ran back down the wadi.

Echoing a popular sentiment, Meir Indor of the Almagor Terror Victims Association connected the crime to the ransom paid four days previously to free Gilad Schalit: "The publicity surrounding the deal turned murderers into culture heroes on the Arab and Palestinian street... All this encourages Arab youths to try impersonating the released prisoners, because they know, just as we know, that if they are caught they will be released sooner or later."

Ah, if it were only that simple! If one could go to sleep a peaceful student and wake up a blood-thirsty killer because of a single act of government policy! The truth is far more disturbing.

Beit Iksa, six kilometers northwest of Jerusalem, has 1,600 inhabitants and two primary schools. Both are operated by the Palestinian Authority. A 2009-10 report by Arnon Groiss of Impact-Se, the Institute for Monitoring Peace and Cultural

Tolerance in School Curriculum describes the school books Rahman would have been exposed to as delegitimizing Jews and Israel, denying their historical and religious presence and ascribing to them dubious and nefarious characteristics, as well as assigning full blame to them for the Middle East conflict and stressing the ideal of violent struggle for liberation over peaceful negotiation.

After school, Rahman would have been exposed to Al Aqsa Television children's programs, like this one: "What do you want to do to the Jews who shot your father?" says the cuddly bear.

"I want to kill them," a child's voice pipes up.

"We don't want to do anything to them," a little girl shakes her head at the bear. "Just to expel them from our land."

"But if we slaughter them, they'll be expelled," the bear cheerfully corrects her.

"Yes, that's right," she agrees.

Graduating from this kind of education, Rahman enrolled in Al Quds University, with its Abu Jihad Museum, honoring the master terrorist who engineered

the Coastal Road Massacre. In 2007, Al Quds held a week-long celebration honoring Yahya Ayyash, the notorious Hamas "engineer credited for numerous deadly attacks and for inventing the suicide belt."

On March 11, 2011, Al Quds held a celebration of the 33rd anniversary of the death of Dalal Mughrabi, a despicable Lebanese woman who landed on Israel's coast in a dinghy with a dozen other terrorists, killing nature photographer Gail Rubin and then hijacking a passenger bus which she blew up with a grenade, killing 38 Israelis – thirteen of them children.

"Now we go to a glorious chapter in Palestinian history... " the Palestinian television announcer says, introducing Mughrabi's sister, who says: "This is a day of glory and pride for the Palestinian people and a blow to the Zionists. She [Mughrabi] left a note to our father saying to point all rifles at Zionists, so if you haven't yet..."

The release of terrorist murderers was a bad idea for many reasons. But while it might have emboldened him, it didn't put the idea of killing Jews into Zaid Abd al-Rahman's head. For that, it took a village. If the West is ever really sincere about tackling the problem of peace in our area, the first sign will be the halting of all funding and cultural exchanges with the likes of Al Quds "University." It will be the attention paid to reversing the damage done by years of toxic PA and Hamas brainwashing, the kind that turn young people into monsters.

When the security fence goes up between Ramot and Beit Iksa, as it inevitably will now, we are sure Palestinian apologists, and Al Quds University and its television broadcasting system in particular, will vent its fury at further evidences of Israeli "apartheid."

But we should all know better who really built this fence.

(Source: *The Jerusalem Post*)

"There is no such thing as moderate Islam"

The very large Agence France-Presse (AFP) reported December 3, 2011, that a French minister of Arab origin said, "There is no such thing as moderate Islam."

However, it appears to be a mistranslation. Bougrab actually said "There is no such thing as a moderate Islamism": il n'existe pas d'«islamisme modéré».

Jeannette Bougrab is quite right. There are people who identify themselves as Muslims who are not interested in waging jihad against non-Muslims, but there is no form of Islam recognized as authentically Muslim by

mainstream Islamic authorities that does not teach that the Islamic community has a responsibility to wage war against and subjugate unbelievers.

Jeannette said there was no such thing as moderate Islam, calling recent election successes by Islamic parties in Egypt, Morocco and Tunisia "worrying" in an interview published Saturday.

She told *Le Parisien* newspaper that legislation based on Islamic sharia law "inevitably" imposed restrictions on rights and freedoms.

Bougrab is of Algerian origin, whose father fought on the French

colonial side during Algeria's war of independence, and said she was speaking as "a French woman of Arab origin."

"It's very worrying," she was quoted as saying. "I don't know of any moderate Islam."

"There are no half measures with sharia," she added. "I am a lawyer and you can make all the theological, literal or fundamental interpretations of it that you like but law based on sharia is inevitably a restriction on freedom, especially freedom of conscience."

She was reacting to electoral successes scored by the Ennahda party in Tunisia, the Justice and

Development Party in Morocco and the Muslim Brotherhood in Egypt.

French Foreign Minister Alain Juppe has called for dialogue with such parties as long as they respect certain criteria, including the rule of law and women's rights.

Alain Juppe is about to get his intellectual pocket picked.

Bougrab conceded that ousted Tunisian and Egyptian rulers Zine El Abidine Ben Ali and Hosni Mubarak had used the Islamist "threat" to win backing from Western countries, but she added, "We shouldn't go to the other extreme."

And she hit out at the 30 percent of Tunisians living in France who had voted for Ennahda in last month's polls. "I am shocked that those who have rights and freedoms here gave their votes to a religious party," she said.

No shock in that at all. They believe in Islam, and so they believe in Sharia.

Jeannette Bougrab is the French Secretary for Youth and Community Life, and a member of the ruling UMP party.

(Source: www.jihadwatch.org)

Clerics join ranks of Jew-smuggling heroes

It's a little-known act of bravery – how two British clerics rescued 1,800 Jews from the Nazis by baptising them.

By Christopher Middleton

First there was Oskar Schindler, then Sir Nicholas Winton. Now the names of the Reverends Hugh Grimes and Fred Collard are to be added to the roll of honour of those who helped hundreds of Jews escape the clutches of the Nazis.

But whereas Schindler used cunning and industrial muscle to protect his factory workers, and Winton his diplomatic ingenuity to get more than 650 children out of Czechoslovakia by train, the two British clerics did their bit in a more unusual way.

In just four months in 1938, they baptised some 1,800 Viennese Jews into the church, in the hope that the resulting certificate of Christianity would help provide them with safe passage out of occupied Austria and into a less hostile country. For although Austria's neighbours were wary of allowing a wholesale influx of Jewish refugees, they were more prepared to admit those who could demonstrate, albeit with a single piece of paper, that they belonged to the Christian religion.

The process began on a small scale, soon after Hitler's annexation of Austria, in March 1938. But with the Austrians displaying an even keener appetite for persecution of the Jews than their German neighbours, the trickle of converts arriving at Christ Church, in Jauresgasse, became a flood.

"They began to form queues outside the chaplaincy," reports historian Giles Macdonogh, who, with British historian Christopher Wentworth-Stanley, has been researching the story of the mass baptisms for the past decade. "On the 14th of June Grimes baptised eight Jews, on the 19th he baptised 12, and on the 26th he baptised 19. He reached 103 on the 10th of July, and his record was 229 on the 25th."

This extraordinary story began its journey into the public realm in 1999, when Wentworth-Stanley was approached by the then chaplain of Christ Church, Vienna, Jeremy Peake. "He wanted me to design a plaque commemorating the work of Grimes and Collard," recalls Wentworth-Stanley, a long-time resident of Vienna. "As it happened, his brother John had been my housemaster at Eton, and had made me into something of a historian. And the more I delved into the church's registers, the more interesting the whole story became."

For not only did his digging unearth the hitherto untold tale



of Grimes's and Collard's mass baptisms, it also uncovered a hub of secret agent activity connecting the church and the British Embassy. It involved a dashing MI6 man by the name of Captain Tommy Kendrick, a shadowy verger and ex-jockey called Fred "Siegfried" Richter, and a sinister German double agent known as Karl Tucek.

For at the same time as Grimes and Collard were fast-tracking hundreds of terrified Jews through an accelerated Christianity course – they would learn the catechism and Lord's Prayer one day and be baptised the next – Kendrick was running an espionage operation to obtain information on German shipyards and submarine deployment. He used Christ Church for his assignations with Tucek. Meanwhile, Richter was operating as a middle man for both enterprises, receiving "introduction" fees from Jews wanting to be baptised, and more cash from MI6 for lining up possible agents for Kendrick.

"Christ Church only seats 165 people, so you can imagine the kind of overcrowding there must have been on busy baptism days," says Wentworth-Stanley.

"I have spoken to women who were there as young girls and they say it was utter pandemonium and chaos," confirms Macdonogh, who touched upon the subject in his book *1938: Hitler's Gamble*.

"For some years, Christopher and I have been trying to get publishers interested in this story, with very little success," he adds. "And, unfortunately, the number of people still alive who went through the baptism process is dwindling."

One person who did experience it, albeit unwittingly, is Dr Stefan Popper, the coroner who presided over the inquest on the Hillsborough disaster in 1989. Now 79, he decided at the age of 12 to convert from Judaism to Christianity, only to learn from his

father that he and his twin sister had been baptised into the faith already, in Vienna.

For most "converts", of course, the adoption of Christianity was unlikely to be anything other than a means of getting out of Austria to escape the increasingly violent Nazis.

"It's not clear how many of the people who were baptised here became practising Christians," says Patrick Curran, the current chaplain of Christ Church.

Not many, is the probable answer, and when word of Grimes's and Collard's activities reached the church authorities back in Britain, they took a dim doctrinal view of these conversions-of-convenience. The Archbishop of Canterbury's secretary wrote a strongly worded letter to the Bishop of Fulham, Basil Staunton Batty (who had employed Grimes), questioning the basis of the job-lot baptisms. To his credit, Batty stuck up for Grimes, declaring him "a scholar and a gentleman in whom I have confidence".

He added: "It is a fact that a number of Jews were baptised, but the statement that they were baptised without any preparation is absolutely untrue. I think it must be admitted that his [Grimes's] intense sympathy with these poor people in their terrible suffering led him to a greater belief in their sincerity than an outsider would have done."

Mind you, this letter wasn't written till December 1938, by

which time not only had Grimes been recalled from Vienna, but also his replacement, the Reverend Fred Collard, who had shown even more heroism than his predecessor.

"Poor old Collard got caught up in the Germans' attempts to crack the Kendrick spy network," says Wentworth-Stanley. "By and large, they had turned a blind eye to the baptisms; as far as they were concerned, all they wanted was for the Jews to get out and leave their money behind. But what they were interested in was the activities of Kendrick, and in the way Richter, the verger, was running errands for him. So on August 17, members of the Gestapo raided the chaplaincy flat, where 32 Jews were receiving instruction in the catechism, and took Collard off to their headquarters at the Hotel Metropole, where they roughed him up for the next three days. He was a man in his late sixties. To his credit, he kept on doing the baptisms."

And continued doing so for the next month, right up until the time he was recalled to Cologne by Batty, on September 15. Kendrick, too, was arrested, and only released after his entire spy network had been compromised. He, however, was fortunate enough to be allowed to return to Britain. Poor Richter was sentenced to 12 years in prison, on Tucek's evidence, and sent to Auschwitz, where he died.

And what of the 1,800 newly Christianised Jews? Holding their baptism certificates close, they fled from Austria as fast as possible,

crossing borders where they had the best chance of entry.

Not quite so convinced of the baptismal certificate's powers is David Cesarani, professor of Jewish history at Royal Holloway College, the University of London. "The certificate was by no stretch of the imagination a travel document," he maintains, "Besides, Jews had a large 'J' (for Juden) stamped in their passports."

Yes, but that stamp hadn't been introduced at this point, counters Macdonogh, who says there is no such stamp in the passport of his Jewish grandfather, who left Austria on September 25, 1938.

By then, both Grimes and then Collard (on September 15) had been recalled, and the baptisms had stopped. Little is known of the two clerics' later lives, other than that Collard ended up in Guernsey, which was occupied by the Germans, who required him to perform the role of high Anglican priest, having sent his predecessor to a concentration camp. Meanwhile, according to Macdonogh, Grimes went on to become the rector of Newton Ferrers, in Devon, where he became famous for swimming naked in the local creek.

Exactly how many of the "converts" found safety abroad is not yet known, although just a few weeks ago, Californian resident Randy Schoenberg came forward with the baptismal certificate which helped his great uncle, Egon Zeisl, get out of Austria in 1938.

"I think what Grimes did was an act of bravery and defiance," he has said. "He had been ordered not to do these things, yet he reached out and offered at least a hope of escape. I think he really is an unsung hero of that terrible period."

Indeed, the whole Grimes-and-Collard venture has been hailed this week as a "heroic chapter" by the Suffragan Bishop of Europe, David Hamid. Much to the delight of the men who helped unearth the tale.

"After all these years of trying to get people interested, yes, I'm only too happy for people to call Hugh Grimes or Fred Collard another Oskar Schindler," says Christopher Wentworth-Stanley. "It's a story that for too long has remained untold."

(*1938: Hitler's Gamble*, by Giles Macdonogh is available at books.telegraph.co.uk)

Source: www.telegraph.co.uk



Looming Destruction: Will Jews Ever Learn?

By Victor Sharpe

On the eve of the Second World War, Chaim Weizmann, who was to become Israel's first president, wrote the following about the persecutions taking place in Nazi Germany: "It would require the eloquence of a Jeremiah to picture the horrors, the human anguish, of this new Destruction and of a new book of Lamentations to depict the present plight of Israel among the nations."

Several decades earlier, Max Nordau, one of the most noted European philosophers of the 19th century, and supporter of Theodore Herzl, once told the great Zionist leader and Jewish patriot, Vladimir Jabotinsky, that "the Jew learns not by way of reason, but from catastrophes. He won't buy an umbrella merely because he sees clouds in the sky. He waits until he is drenched and catches pneumonia."

This prescient observation foreshadowed the many anti-Jewish pogroms that followed in the bloodiest of all centuries: the twentieth. It also led, inexorably, to the swallowing up of the Jews of Europe by the calamitous German Nazi juggernaut, complete with enforced ghettos, roving killing squads (the *einsatzgruppen*), the death camps, the gas chambers, and the starvation and horrors that forever will darken the face of Europe.

Before the Second World War broke out on September 3, 1939, Jabotinsky repeatedly warned the leaders of the Jewish communities what lay in store for them. He begged them to defend themselves and endeavor to send as many people as possible to safety amongst their fellow Jews in British Mandatory Palestine. This was before the British government slammed shut the gates of Mandatory Palestine to the desperate Jews fleeing Nazi genocide.

Both Max Nordau and Theodore Herzl had, many years earlier, warned the Jews that their future lay not in Europe, but in a reborn Jewish state, hopefully arising in the ancestral and biblical homeland, then known as Palestine and suffering under a 400-year-old Turkish Ottoman occupation.

In his book on the life of Jabotinsky, Shmuel Katz quoted from the great man's article, "Rattling off the Doloys," in which Jabotinsky condemned the leaders of the Jewish communities and the assimilationists who refused to consider leaving Europe even as the ground was beginning to burn under their feet. He pleaded with them thus in July 1939:

And I tell you, my dear colleagues, that this means



photo@isranet

going forward to destruction. "Destruction" – learn the word by heart; and God grant that I am mistaken. If such words as treachery are being flung around, I regard every one as a traitor who helps to obscure the urgency of the most urgent of all the problems besetting the Jews in Eastern Europe.

And he referred to latent anti-Semitism as the sleeping "beast" which soon will again awaken and show itself among the Jews with redoubled appetite. He added, "May God protect His people from a thousandth part of the pleasures the beast is promising himself in his brief sleep."

Jabotinsky's appeals fell on mostly deaf ears, and he was accused of being an alarmist. After all, these leaders countered, how could a civilized nation like Germany do such terrible things? It was unthinkable. And the result – the Holocaust – was unthinkable, with the almost total destruction of European Jewry.

But decades before, the same Jabotinsky saw his dreams of a secure Jewish State in the lands both *west and east* of the Jordan River eroded by many of his fellow Jewish leaders in the Zionist movement. They preferred to ignore or shrug off the steady betrayal of the Balfour Declaration by successive British politicians.

These Jewish leaders preferred passivity and a reluctance to confront His Majesty's government even as it diluted its obligations to the League of Nations' mandate for Palestine, which instructed Great Britain as the mandatory power to facilitate the establishment of a Jewish National Home *on both sides of the Jordan River*.

Jabotinsky died from a massive heart attack – but also from a

broken heart – at a Betar youth camp near the town of Hunter in New York State in 1940. It is no wonder that his profound disappointment at the way Britain reneged on its promises to the Jewish people, and the way many of his own colleagues let him down over many years, led him to sum it all up in the Latin phrase "*homo homini lupus* – man to his fellow man is a wolf."

Jabotinsky is buried next to Theodore Herzl on Jerusalem's Mount Zion. But his life's work on behalf of the ever-persecuted Jewish masses was undone by far too many of his Jewish and Zionist contemporaries.

Jabotinsky, who almost singlehandedly created the Jewish Legion – which fought heroically and helped liberate the geographical territory of Palestine from the Turkish yoke – forever was forced to fight those of his colleagues who were faint of heart or obscurantist.

Now fast-forward one hundred and seven years to 2012 and to what Jabotinsky would see if he were able to miraculously return to life. The State of Israel, despite often suffering from the same "*shortsightedness of small men in high places*," has nevertheless managed wondrous achievements since its rebirth in 1948 in its ancestral and biblical homeland.

But acts so antithetical to all that Jabotinsky stood for continue unabated. Successive Israeli governments expel Jewish villagers and townsfolk from ancestral territory. They have done it both in Gaza and throughout Judea and Samaria (the so-called West Bank). In Gaza, their homes, farms, and schools – and even their cemeteries, where many victims of Arab terror had been buried – were given away to the ever-hostile

Muslim Arabs – the same ones who call themselves Palestinians but who are a fraudulent and invented people.

Prime Minister Ariel Sharon, who now lies in a coma, created this plan, which he called "disengagement." He felt that by arbitrarily retreating from areas of the Land of Israel he would reduce or even end international pressure for further withdrawals. But the United States administration under George Bush and now under Barack Hussein Obama, as well as the international community, jumped upon this concept of retreat and predictably demanded further withdrawals without end.

President Bush, despite claims by Prime Minister Sharon that the president recognized Israel's communities across the green line, such as Ma'aleh Adumim and Ariel, expected Israel to make additional withdrawals. Under President Obama, the demand is for Israel to return to the 1949 armistice lines – described by former Foreign Minister Abba Eban as the Auschwitz borders. This threat still hangs over Israel.

Sharon thus opened a monstrous can of worms and set in motion an unholy precedent. The discredited idea of "land for peace," whereby Israel always gives away land but never receives peace, was bad enough, but then "disengagement" became a euphemism for all that Jabotinsky fought against in his lifetime.

Mahmoud Abbas, the Palestinian leader and Holocaust-denier, embraced by Presidents Bush and Obama as a "man of peace," has no intention of ending the appalling anti-Jewish incitement broadcast by his Palestinian Authority-controlled media – in itself a broken

Palestinian obligation under the Oslo Accords.

Abbas will continue to press for the U.N.'s acceptance of a state called Palestine with its capital in Jerusalem. If he succeeds, with the willing connivance of an ever more anti-Israel United Nations, the city will be divided again, and -- for the first time in history -- Arabs and the Islamic world may yet celebrate Jerusalem as the capital of an Arab state. Abbas will still call for Israel to be flooded with the millions of descendants of those Arabs who were urged to leave by their corrupt leadership in the 1948 Arab-Israel war. This, the entire world knows, will mark the end of the one and only sovereign Jewish state – what the fifty-seven Muslim states and so many other nations in the world relish.

Endless concessions to the late Yasser Arafat were greeted by him and by all Arabs as signs of Israeli weakness. Doing the same with Abbas is no different – the practice merely reveals the absence of logic by far too many Israeli politicians and follows the dreary and myopic tradition exemplified by the "short-sightedness of small men in high places."

In a depressing way, Max Nordau was right about many of his fellow Jews. The present Israeli government, like the leaders of European Jewry before them who spurned and derided the impassioned and desperate pleas of Jabotinsky, the "Jewish Garibaldi," is in danger of again ignoring the heavy rain clouds above.

But I fear that the world today, especially with Barack Hussein Obama as president and commander in chief of the United States, will repeat what happened to the isolated Jews during the Holocaust: it will look away.

The world, which is still so foolishly dependent on its oil supplies from hate-filled Middle Eastern mullahs, sheikhs, kings, dictators, and tyrants, may for economic reasons – and, sadly, thanks to endemic anti-Jewish prejudices – again do nothing or actively embrace and assist yet another holocaust, this time enveloping the six million Jews of the reconstituted and embattled State of Israel.

Let us hope that, empty White House assurances aside, the Jewish state will finally learn from history and act before it suffers not pneumonia, but an Iranian nuclear winter.

Victor Sharpe is a freelance writer and author of the trilogy 'Politicide: The attempted murder of the Jewish state'

(Source: www.americanthinker.com)

Characteristics of the antichrist

By Rev. Willem J.J. Glashouwer

The antichrist will have unimaginable worldwide power during the last seven years before the glorious Return of Jesus Christ (Revelation 13:7-8). The power of The antichrist will stretch far and wide, to the uttermost ends of the earth. No one will even be able to buy or sell without his permission (Revelation 13:16-17). The antichrist will use his position and authority to persecute Christians and Jews (Revelation 13:15). The antichrist will even raise his hand against Jesus Christ Himself: *“He will become very strong, but not by his own power. He will cause astounding devastation and will succeed in whatever he does. He will destroy those who are mighty, the holy people. He will cause deceit to prosper, and he will consider himself superior. When they feel secure, he will destroy many and take his stand against the Prince of princes. Yet he will be destroyed, but not by human power”* (Daniel 8:24-25). This last act of rebellion will therefore finally lead to his demise.

THE antichrist comes from a certain people – the people that destroyed Jerusalem and the Temple. We read in Daniel 9:26, *“After the sixty-two ‘sevens,’ the Anointed One will be put to death and will have nothing. The people of the ruler who will come will destroy the city and the sanctuary. The end will come like a flood: War will continue until the end, and desolations have been decreed.”*

Eastern Roman Empire

The traditional explanation of this is that THE antichrist will therefore hail from a restored Roman empire, so from Europe, possibly. Because, indeed, Roman soldiers, under the command of Titus, destroyed Jerusalem and the Temple in the year 70 A.D., it is said. This is how and why Protestantism looked at the pope of Rome, or the papacy as such: full of mistrust, seeing in him THE antichrist. The people that destroyed the city and the Temple in the year 70 A.D. were indeed Romans. So THE antichrist must come from the Roman Empire.

This does not mean that he must come from Italy, however! The fourth/fifth empire of iron of the image that Nebuchadnezzar saw and that Daniel explained (Daniel 2) had two legs in fact: the Eastern and the Western Roman Empire. THE antichrist will come from somewhere in that Roman Empire, but possible and even more likely from the Eastern Roman Empire. Furthermore: the archetype of THE antichrist was Antiochus Epiphanes, one of the descendants of the empire of Seleucus (one of the four or five generals to whom Alexander the Great had

bequeathed his Greek empire). He came from the territory that belonged to the Eastern Roman Empire - modern-day Syria.

So then, who were those Roman soldiers who destroyed Jerusalem? They were certainly people with Roman citizenship, probably, who were serving in the Roman legions. They did not all come from Western Europe however.

All the enemies of Israel the Bible refers to, such as Edom and the Ishmaelites, Moab and the Hagarites, Gebal, Ammon and Amalek (Psalm 83) are Islamic states, countries and nations today, without exception. Will their future ruler therefore be a follower of Islam – from the region of Iraq, Syria – the former Assyria/Babylonia..., when the caliphate, which was dismantled in Turkey under Kemal Ataturk in 1924, will perhaps be restored one day, and when there is once again a great Islamic empire stretching far into the world, from the Middle East, perhaps ...?

Let us keep following the developments in the world and particularly in the Middle East, but with the Bible in the hand, and keeping our eyes wide open! It does not look as if THE antichrist probably will be a Muslim however. It seems to me that the arguments for his being analogous to Antiochus Epiphanes – humanist and atheist, Greek-Hellenistic – are too strong.



Antiochus Epiphanes



Arrogance

He oozes arrogance. Daniel 7:8 says, *“While I was thinking about the horns, there before me was another horn, a little one, which came up among them; and three of the first horns were uprooted before it. This horn had eyes like the eyes of a human being and a mouth that spoke boastfully.”* He is fully convinced of his own



Willem J.J. Glashouwer

bragging; he is convinced that he is greater and better than God.

In Daniel 11:36 we read, *“The king will do as he pleases. He will exalt and magnify himself above every god and will say unheard-of things against the God of gods. He will be successful until the time of wrath is completed, for what has been determined must take place.”*

Demonic Inspiration

He is a man with unimaginable power and might and strength because he is fully inspired and supported by the powers of darkness. He will seduce many people and nations by this occult, demonic inspiration, with exceptional signs and wonders.

In 2 Thessalonians 2:9-10 we read: *“The coming of the lawless one will be in accordance with how Satan works. He will use all sorts of displays of power through signs and wonders that serve the lie, and all the ways that wickedness deceives those who are perishing. They perish because they refused to love the truth and so be saved.”*

Alas, mislead humanity will follow THE antichrist and idolize him. They will be convinced that this supernatural might and power come from God, and not from the devil/Satan. The Bible reveals that THE antichrist derives his power from Lucifer, from the dragon, however. *“The beast I saw resembled a leopard, but had feet like those of a bear and a mouth like that of a lion. The dragon gave the beast his*

power and his throne and great authority” (Revelation 13:2).

Worshipping the ‘god of the fortresses’

He will worship a god his ancestors never knew – a completely new ‘god of the fortresses’. Daniel 11:37-38 ...*He will show no regard for the gods of his ancestors or for the one desired by women, nor will he regard any god, but will exalt himself above them all. Instead of them, he will honour a god of fortresses; a god unknown to his ancestors he will honour with gold and silver, with precious stones and costly gifts.”* To understand who THE antichrist will be, we need to understand that he will be a man of unbelievable arrogance and conceit, who believes himself to be greater than any man who ever lived. He is an idolater who worships the ‘god of the fortresses’, which – at least – implies enormous military might. Power and violence combined with personal bloodthirstiness and cruelty.

Speculations who THE antichrist is

Now that we know more or less what kind of man THE antichrist will be, are we maybe already able to identify him today? The Apostle Paul says that tremendous apostasy will precede his coming. Thereafter THE antichrist will come to sit down in the Temple of God – whatever your explanation

of that Temple may be: a rebuilt Temple in Jerusalem, or the worldwide Church of God.

Paul writes in 2 Thessalonians 2:1-4, *“Concerning the coming of our Lord Jesus Christ and our being gathered to him, we ask you, brothers and sisters, not to become easily unsettled or alarmed by the teaching allegedly from us – whether by a prophecy or by word of mouth or by letter – asserting that the day of the Lord has already come. Don’t let anyone deceive you in any way, for that day will not come until the rebellion occurs and the man of lawlessness is revealed, the man doomed to destruction. He will oppose and will exalt himself over everything that is called God or is worshiped, so that he sets himself up in God’s temple, proclaiming himself to be God.”*

Because this is clearly not yet the case, we can only say with certainty that THE man of lawlessness has not yet been revealed, and that we therefore cannot yet identify anyone as THE antichrist. Throughout history (as well as today) many have nevertheless attempted to point the antichrist out. To name only a few from an inexhaustible list: Antiochus Epiphanes, Nero, Charles the Great, Napoleon, Kaiser Wilhelm, Franklin D. Roosevelt, Adolf Hitler, Benito Mussolini, Joseph Stalin, Francisco Franco, Henry Kissinger, Pope John Paul II, Ayatollah Khomeini, Mikhail Gorbachev, Saddam Hussein, Bill Clinton, Bill Gates, Osama Bin Laden, Javier Solana, Vladimir Putin, Mahmoud Amadinejad, Barack Obama, Pope Pius XVI, etc.! A number of these could perhaps be classified under the sub-heading: ‘many antichrists’, but many of them cannot. In any case, most of them died long ago and they cannot therefore be THE antichrist. A list like this does have some significance, however. It shows that, without much further knowledge of the Biblical aspects of THE antichrist, it is ‘hysterical’ to directly point a finger to one or other political or religious leader and to immediately start calling him THE antichrist – a trap we must not fall into.

Whatever kinds of antichrists still might come: the true Christ, the Messiah is coming too, and He will make short work of THE antichrist (2 Thessalonians 2:8). The process of history is taking giant steps forward in our time, and Israel is the great sign of hope in this respect. He will not abandon what His hand has begun! He has made so many promises to Israel that have not yet been fulfilled. But He will be faithful to Himself and fulfill them all.

(Rev. Glashouwer is the President of Christians for Israel International)

God's Choices

By Peter Tsukahira

There is a deep spiritual rejection and denial that have caused a resistance to healing for centuries in the Middle East. This article will examine the Arab-Israeli conflict through biblical, prophetic glasses in order to see the wound of rejection and the sinful reactions it has produced over the generations. Then, we can focus on God's solution.

The Rejected Brother

God is a sovereign King. He is the Everlasting Father who makes crucial decisions and choices that affect us all. The Bible itself is a record of God's choices and how they define His purposes in Heaven and on Earth. Under the inspiration of the Holy Spirit, the prophet Malachi wrote about one of God's key choices:

"I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" says the LORD, "Yet Jacob I have loved; but Esau I have hated..." (Malachi 1:2-3a).

The Apostle Paul quotes these same verses in his letter to the Romans: *As it is written, "Jacob I have loved, but Esau I have hated." What shall we say then? Is there unrighteousness with God? Certainly not! For He says to Moses, "I will have mercy on whomever I will have mercy, and I will have compassion on whomever I will have compassion"* (Romans 9:13-15).

Scripture teaches that God chose Jacob instead of his older brother Esau, even before they were born. God's choice of Jacob was therefore sovereign, and was based on His perfect foreknowledge rather than on the behavior of either of the brothers. In biblical language, the term "love" refers more to actions than feelings. God chose to relate to Jacob in love. His hatred toward Esau was not necessarily an emotional hatred, but rather the choice not to relate to him with the same intimacy as with Jacob. By God's decision, Abraham's inheritance which was passed on to his son Isaac, was given in turn to his grandson, Jacob. God rejected Esau, and he was excluded from the chosen family line.

As students of the Bible, our usual emphasis is on the life and spiritual condition of the chosen son. We tend to follow the redemptive lineage. We all know the stories of Abraham, Isaac, and Jacob (later renamed Israel). Jacob's sons became the heads of the twelve tribes of Israel. From the twelve tribes came Moses and the judges, all the prophets and the kings, even Jesus and the apostles. What happened to the rejected side of the family? The rejected son, Esau, had a wounded heart. Esau turned to bitterness, jealousy, and murderous anger. This is simply an example of fallen human nature.



Peter Tsukahira

The Bible records similar patterns of events from the beginning of human history. Both sons of Adam and Eve brought offerings to God, but God accepted the offering of only one brother, Abel. Cain's offering was rejected. Cain tried to solve the problem of his rejection by hating his brother Abel. He was overcome with jealousy because his brother had found God's favor, and eventually Cain murdered Abel. Generations later, God made a choice among the twelve sons of Israel and chose Joseph for a special destiny. The other brothers hated Joseph and plotted to kill him. Esau was no different in nurturing hatred toward his younger brother, Jacob.

So Esau hated Jacob because of the blessing with which his father blessed him, and Esau said in his heart, "The days of mourning for my father are at hand; then I will kill my brother Jacob" (Genesis 27:41).

Previously, Esau had chosen wives that displeased his parents. Now, desperate to recover the blessing he had lost, Esau sought to marry a woman he thought would be acceptable.

Esau saw that Isaac had blessed Jacob and sent him away to Padan Aram to take himself a wife from there, and that as he blessed him he gave him a charge, saying, "You shall not take a wife from the daughters of Canaan," and that Jacob had obeyed his father and his mother and had gone to Padan Aram. Also Esau saw that the daughters of Canaan did not please his father Isaac. So Esau went to Ishmael and took Mahalath the daughter of Ishmael, Abraham's son, the sister of Nebajoth, to be his wife in addition to the wives he had (Genesis 28:6-9).

Thus, Esau married into the family of Ishmael. Who was

Ishmael? He was another rejected brother from a generation earlier. Ishmael was the older half brother of Isaac. God chose Isaac, and then told Isaac's father Abraham to send Ishmael and his mother Hagar away. A promise to become a strong nation was given to Ishmael, but God rejected him as part of the chosen, redemptive lineage. So when Esau married Ishmael's eldest daughter, the family lines were joined.

The spiritual identity of Esau and his descendants is known as "Edom." This word in Hebrew means "red," and it comes from the red stew that Jacob made and sold to Esau for his birthright.

Now Jacob cooked a stew; and Esau came in from the field, and he was weary. And Esau said to Jacob, "Please feed me with that same red stew, for I am weary." Therefore his name was called Edom. But Jacob said, "Sell me your birthright as of this day" (Genesis 25:29-31).

Consider the feelings of a people group whose very name relates to a shameful event in the life of their forefather. How do they explain the origin and meaning of their own name? How should they deal with the collective hurt of rejection as well as their anger against the descendants of Jacob, the brother who deceived and superseded their patriarch? Jacob, who became known as Israel, inherited the land given by God to his grandfather, Abraham. It became known as the land of Israel. Since the days of the Bible, this inheritance – the land of Israel – has been viewed by the people of Edom as rightfully theirs.

Islam Is Denial

The spiritual dynamics of rejection can lead to a broken heart, humility, forgiveness, and healing or it can lead to anger,

hostility, defensiveness, and denial. The people of Edom chose the latter. Edom is no longer used as their name, and over the centuries they and the other descendants of Ishmael and Esau developed another faith and another book they considered holy. This faith is called Islam, and their book, the Koran, contradicts the Bible at key points in the historical record.

The Koran teaches that it was not Isaac that Abraham took to the mountain of sacrifice, but Ishmael. The Koran teaches that Allah, the god of Islam, has no son. The Koran denies the rejection that Edom and Ishmael experienced because of God's choices. It could be said that the Koran exists in order to contradict the Bible. The strength of Islam lies in its outright denial of the biblical record.

Who are the descendants of Edom, and where do they live today? According to the Bible, Esau lived in Mount Seir, which is in southern Jordan at the head of the Arabian Peninsula. The people of Edom (along with the descendants of Ishmael and other rejected sons of Abraham) are the people of Arabia, Jordan, and the surrounding area. They are the Arab people. Genesis 36:8 states, *"So Esau dwelt in Mount Seir. Esau is Edom."*

We should now understand why the Arab people so vehemently

object to the Jewish people returning to the land that was promised to Abraham. This land is the disputed inheritance, and the conflict between Arab and Jews over the land is the longest-running family feud in the history of the world! The very presence of the Jewish people in their ancient land reawakens ancient spirits of jealousy and bitterness. The Bible says that the spirit of Edom cries out for the complete destruction of Israel, so that the memory of Israel (and the pain of rejection) will be removed forever.

Do not keep silent, O God! Do not hold Your peace, And do not be still, O God! For behold, Your enemies make a tumult; And those who hate You have lifted up their head. They have taken crafty counsel against Your people, And consulted together against Your sheltered ones. They have said, "Come, and let us cut them off from being a nation, That the name of Israel may be remembered no more." For they have consulted together with one consent; They form a confederacy against You: The tents of Edom and the Ishmaelites; Moab and the Hagrites; Gebal, Ammon, and Amalek; Philistia with the inhabitants of Tyre;

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Assyria also has joined with them; They have helped the children of Lot. Selah (Psalm 83:1-8).

God's Healing for Rejection

The old saying, "Time heals all wounds," is simply not true. It is not the passage of time, but rather the decision to forgive that starts the healing process. The wound of rejection cannot be healed until the wounded ones recognize their need for healing and their need to forgive. Denial of the wound prevents healing and reconciliation from becoming a reality. How does God, a loving Father to all humankind, deal with denial? In His love and concern for every human, God acts to confront it. In the rest of the verses of Psalm 83, the writer cries out to God to confront the people and spirit of Edom, for the purpose of revealing the truth to them.

Deal with them as with Midian, As with Sisera, As with Jabin at the Brook Kishon, Who perished at En Dor, Who became as refuse on the earth. Make their nobles like Oreb and like Zeeb, Yes, all their princes like Zebah and Zalmunna, Who said, "Let us take for ourselves the pastures of God for a possession ... Fill their faces with shame, That they may seek Your name, O LORD. Let them be confounded and dismayed forever; Yes, let them be put to shame and perish, That they may know that You, whose name alone is the LORD, Are the Most High over all the earth (Psalm 83:9-12, 16-18).

Every one of us has experienced the pain of rejection. We can understand what it feels like to be passed over, to not be chosen, blessed, or favored. When we experience difficult things in life – the loss of a job, death of a family member or loved one, the rebellion of a spouse or child – it can seem that we have been rejected by God. Sometimes we compare our lives with others and feel it is unfair that we should be marked for hardship and sorrow. Some of us have never experienced the love of a warm and accepting family environment. Being rejected by mother or father can produce long-term wounds and character problems that are stubbornly resistant to prayer and counseling. How can each of us receive healing for wounds of rejection, and then glorify God most fully in our lives?

The Bible states that God has only one Son who has been with Him since before the beginning of time. This Son, Jesus, has all the favor and acceptance that God the Father has to offer. Jesus has received from His Father all authority and power both in Heaven and on Earth. When we accept Jesus as Lord and give Him our lives, we become part of His body. Even if you have been rejected throughout your life, in Him there is not only acceptance



Photo by Henk Kamsteeg

from the Father, but all the fullness of God himself. In Jesus, every believer is accepted in love and granted the rights and privileges of a chosen child of God. This is our spiritual inheritance.

Paul wrote the following to believers in Ephesus and Colosse:

Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, by which He made us accepted in the Beloved. In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace (Ephesians 1:3-7).

For in Him dwells all the fullness of the Godhead bodily; and you are complete in Him, who is the head of all principality and power (Colossians 1:3-7).

God makes choices, and we must choose to be in agreement with His will. Often God will choose others for blessing, and we may feel abandoned for a season. So often when others are honored, we feel dishonored in comparison. When painful things happen in our lives, we may think that God is choosing to ignore us. We can either turn to bitterness or

anger or we can choose life in the Messiah. If we join with Jesus and come before God "in Him," we will find the ultimate acceptance and healing for our rejected hearts. This is God's way. God's own sovereign choices often result in someone being rejected. However, God has provided for every person to be accepted and fully healed through His own Son, Jesus.

Reconciliation of Brothers

In the biblical narrative, Jacob and Esau meet again many years later. After Jacob fled from his brother's wrath, the day came when he could no longer avoid facing his older sibling. However, Jacob had been changed by his years of labor and by wrestling with God! Also, something had happened in Esau's heart during the intervening years. He had been transformed into a man at peace with his brother by a work of God's grace. Even though the people of Esau are still at war with the descendants of Jacob, this biblical story is a prophetic picture of reconciliation that is yet to come between Jew and Arab.

Now Jacob lifted his eyes and looked, and there, Esau was coming, and with him were four hundred men. So he divided the children among Leah, Rachel, and the two maidservants. And he put the maidservants and their children in front, Leah and her children behind, and Rachel and Joseph last. Then he crossed over before them and bowed himself to the ground seven times, until

he came near to his brother. But Esau ran to meet him, and embraced him, and fell on his neck and kissed him, and they wept. And he lifted his eyes and saw the women and children, and said, "Who are these with you?" So he said, "The children whom God has graciously given your servant." Then the maidservants came near, they and their children, and bowed down. And Leah also came near with her children, and they bowed down. Afterward Joseph and Rachel came near, and they bowed down. Then Esau said, "What do you mean by all this company which I met?" And he said, "These are to find favor in the sight of my lord." But Esau said, "I have enough, my brother; keep what you have for yourself." And Jacob said, "No, please, if I have now found favor in your sight, then receive my present from my hand, inasmuch as I have seen your face as though I had seen the face of God, and you were pleased with me (Genesis 33:1-10).

These passages in Genesis depict a humble Jacob and an Esau whose hatred and anger have been miraculously wiped away. Esau says, "I have enough, my brother." His heart is satisfied and his bitterness at the loss of his birthright is gone. He embraces his brother with love and kindness. This is a prophetic picture of born-again Arabs – former Muslims – coming with the love of Jesus to unredeemed Israel. These sons of Ishmael and Esau will be healed of deep rejection. Their bitterness and hatred will be melted away

by the fire of God's Spirit in their hearts. Israel's greatest enemies will come, not to take Jewish lives, but to lay down their own lives so that the Jews may know their Messiah. These are the born-again descendants of Ishmael and Esau who will proclaim the "fullness of the Gentiles" to Israel (See Romans 11:25), and who will provoke the Jewish people to jealousy (See Romans 11:11).

Jealousy is different from envy. Envy is wanting what belongs to someone else. Jealousy is aroused when someone else has what is rightfully yours. Jesus, the Messiah, is the "King of the Jews." The gospel of salvation is to "the Jew first and also to the Gentile." (See Romans 1:16). When the Jewish people see the blessings of their Messiah on the other (rejected) side of Abraham's family, they will be provoked to a spiritual jealousy that will attract them to the Lord. When Jacob experienced love from Esau, it is recorded in the book of Genesis that he said, "I have seen your face as though I had seen the face of God!" The gospel of Jesus Christ and revival in the Middle East are God's answers to war between Arabs and Jews. This is the hope that God provides – when the Prince of Peace rules on both sides of Abraham's family, there will be genuine peace in the Middle East.

Peter Tsukahira was born in the USA, and is now a citizen of Israel. He lives with his wife, Rita, and their two children on Mt. Carmel in the city of Haifa.

(Source: God's Tsunami – Peter Tsukahira, www.Gods-Tsunami.com)

Aliyah: Helping Jews Return Home to Their Land

The prophet Ezekiel prophesied about the return of the dispersed Jews, when he saw the valley of the dry bones come to life and the bones come together with muscles, flesh, and skin to cover them; and he was permitted to breathe life into them. In explanation of the vision, the Lord said: *“O My people, I am going to open your graves and bring you up from them [out of the ‘graves’ of the nations, in which Israel almost seemed to have disappeared]; I will bring you back to the land of Israel”* (Ezek. 37:12b).

The land of Israel – that is her name. That is what the angel called it in Joseph’s dream (Luke 2:20-21); and that is where the Jews are destined to go. We have seen it happening before our very eyes for more than one hundred years, even as they staggered out of the concentration camps of Western Europe, living skeletons on their way home. Later on, from all over the world they came in great waves, as when, after the collapse of communism in Russia, hundreds of thousands arrived at once, so that today there are more than one million Jews who have emigrated from the former Soviet Union.

Helping along the way

Among those helping the Jews to return are Christian organizations, such as Christians for Israel International, a growing international interdenominational movement of Christians who believe that the return of the Jewish people to Israel is a fulfilment of biblical prophecy.



photo@isranet

One of our projects is to help Jews return home to Israel and then assist them at home in Israel. In particular, we have focused on helping some of the estimated one million Jews still living in the former Soviet Union, such as in the Ukraine, a former Soviet republic. That region has experienced an appalling history of anti-Semitism, including several mass murders of Jews. A painting of the massacre at Babi Yar, a ravine on the outskirts of Kiev, where on September 29-30, 1941, 33,771 Jews were machine-gunned by a special SS unit supported by Ukrainian militia men, is hanging today in the Knesset in Jerusalem. At the end of 778 days of Nazi rule in Kiev, the ravine had become a mass grave for over 100,000 persons, the majority of them being Jews. It has become a symbol for Jewish martyrdom at the hands of the Nazis in the Soviet Union.

Fishermen and Hunters

“The days are coming,” declares the Lord, “when men will no longer say, ‘As surely as the Lord lives, who brought the Israelites up out of Egypt,’ [the Exodus out of Egypt under the leadership of Moses] but they will say, ‘As surely as the Lord lives, who brought the Israelites up out of the land of the north [Babylon and Iraq, but also countries further to the north, such as Russia and the former Soviet Republics] and out of all the countries where He had banished them.’ For I will restore them to the land I gave their forefathers. But now I will send for many fishermen,” declares the Lord [fishermen try to entice with bait and will gently try to “catch” the Jews, so that they will perceive that it is time to go to Israel of their own free will], “and they

will catch them. After that I will send for many hunters, and they will hunt them down on every mountain and hill and from the crevices of the rocks” (Jeremiah 16:14-16).

Go Home

“Go home,” say the fishermen, which include some young Christian volunteers who work in the former USSR on behalf of Christians for Israel International and Ebenezer Emergency Fund, showing the Jews the prophecies in the Bible about the promised return of the Jewish people to their own land, “before the hunters come.” Convinced by these arguments, many Jews are ultimately willing to leave their sometimes comfortable homes all over the world, and start to make “aliyah,” return to Israel. Thousands are already on their way, helped by Christians worldwide, on an ongoing basis.

Who is really bringing them home?

But who is really bringing the Jews home? Is it Zionism? Is it the actions of Christians for Israel International or the political decisions of the United Nations? Or are they being driven home by the anti-Semitism of people like Hitler and others in the 20th and 21st centuries? Yes, it is all of that. But first and foremost, we must make it clear that it is ultimately the Lord who is bringing the Jews home. Through the prophet Isaiah, He tells Israel: *“Do not be afraid, for I am with you; I will bring your children from the east and gather you from the west. I will say to the north, ‘Give them up!’ and to the south, ‘Do not hold them back.’ Bring My sons from afar and My daughters from the ends of the earth—everyone who is called by My name, whom I created for My glory, whom I formed and made.” Lead out those who have eyes but are blind, who have ears but are deaf* (Isaiah 43:5-8).

Through His Word and Spirit

The Lord is bringing the Jews home. His hand is behind all these human, political, charitable, and ideological acts. But how does He do it? The Eternal always acts through His Word. Through the Word – the eternal Torah, as the Jews say – creation came into being; and through the Word, creation is upheld until this very day. All that the Lord does is mediated by the Word and by the Ruach YHWH, the Spirit of God. The way of the Lord into the world runs via the Word and the Spirit, and so does the

way back from this world to God the Father. *“The Word became flesh and made His dwelling among us”* (John 1:14).

After His crucifixion and resurrection, when He was about to go and sit at the right hand of God, Jesus said, *“All authority in heaven and on earth has been given to Me”* (Matt. 28:18b). He is the Lamb, who is allowed to take the scroll from the right hand of Him who sits upon the throne, to bring world history to a final close (see Rev. 5:1-10), and to bring in the Kingdom of God, even after and through final ordeals, plagues, judgments, and disasters, as the Book of Revelation explains.

“Come and appear! Come out! Go! Out of the deep darkness of the graves in which you were buried” (see Isa. 49:9). Who is this Servant of the Lord? Isaiah says that the Lord had formed Him as His Servant of His mother’s womb (conceived by the Holy Spirit in the womb of His mother Mary). To do what? *“To bring Jacob back to Him and gather Israel to Himself.”* Then he adds, *“It is too small a thing for you to be My servant to restore the tribes of Jacob [the servant is therefore not Israel itself] and bring back those [the rest] of Israel I have kept. I will also make you a light for the Gentiles, that you may bring My salvation to the ends of the earth”* (see Isa. 49:5b-6; Luke 2:29-32).

Israel is on the way to her rest – on the way to glory. The Servant of the Lord in Isaiah, Jesus, is bringing the Jews home. He will reveal Himself to His Jewish brothers and sisters by the Holy Spirit (see Zech. 12:10-14; 14:4), just as Joseph revealed himself to his brothers in Egypt (see Gen. 45:1-3a). The coming of the Lord is rapidly approaching.

This is what the Sovereign Lord says: “See, I will beckon to the Gentiles, I will lift up My banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders. Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground” (Isaiah 49:22-23a).

Israel is on the way to her rest and her glory, and is being brought home by the non-Jews, by believing and non-believing Gentiles. By you and me! He has initiated the last phase of this age of world history! Immediately after all the darkness and trials (which will certainly increase more and more in the future), His Kingdom will break forth, and the King of that Kingdom, Jesus Christ, the Messiah of Israel, will come in glory.

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