

# *Good News for Israel*

*your Faith Roots Radio Outfitters!*

*“About the Time of the End, a body of men will be raised up who will turn their attention to the Prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition”*

- Sir Isaac Newton



[www.gnfi.org](http://www.gnfi.org)

*Theodor Herzl - Founder of Modern Zionism pg.6-7*



# My Two Shekels

Dear Friends,

I just got back from speaking at the chapel at the state fair which set an all time record for attendance for one day at 234,000+. If you had a fear of crowds you were in big trouble. Looking at that sea of humanity was overwhelming. I almost ran into an infamous "heavy metal rocker". Israeli born Gene Simmons from the group KISS (I would have spoken to him if I wasn't getting in line for corn dogs with my 2 young kids) which in my studies stands for Knights In Satan's Service. There were people all over ages 5-50 with shirts and face paint showing their support for this demonic group. I also observed the vast majority seemed clueless to the lateness of the prophetic hour. Based upon their clothes and general attitude they needed deliverance from this fallen world system! I had to endure Heavy metal music for hours before, during and after my talk.



I feel a lot older and a lot has changed since I started with GNFI 14 years ago. I almost couldn't get an audience with churches back then and that has changed dramatically. Many lay people for the most part are looking for the truth in regard to HIS 2nd coming and figuring out if they are getting double talk or the absence of the teaching of the whole council of God.

The greatest scientist in HIS-Story Isaac Newton said-  
 "About the Time of the End, a body of men will be raised up who will turn their attention to the Prophecies, and insist upon their literal interpretation, in the midst of much clamor and opposition"

Are you attending a congregation that teaches the whole council of God? The 2nd coming, the 7 year tribulation, the judgment of the living & the dead, the physical 1,000 year Kingdom centered in Jerusalem and finally the New heavens and earth with the New Jerusalem forever!

Shalom,  
Chris Heel

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### REMEMBER GNFI IN YOUR WILL

Many set aside a certain dollar amount. Others leave a percent-age of their estate. Still others give a car, stock or a paid-up life insurance policy. It begins with an up-to-date will. You don't have to be wealthy to leave something for Jewish outreach.

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### IN LOVING MEMORY...

Signe Halverson and her husband Donald Halverson  
 From Ruth Davidson

For our family, friends and all of the troupes overseas who have passed on to their reward.

## What We Believe...

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

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

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

## LETTERS

Dear friends at GNFI,  
 Always enjoy reading each issue.  
 May god continue to Bless your ministry! Kept by His Power,  
 Richard & Olive Lafer

Dear Chris/GNFI,  
 Thank you for GNFI's summer newsletter issue! May the Holy Spirit use it to empower us to be Christ witnesses in these end times!  
 Gratefully,  
 Margaret Wall

Dear Chris,  
 This has been a very memorable July as I have said good-bye to both my sister and her husband. I saw Gods hand all through their lives and also in their deaths. Gods timing exceeds any plans we could have made. They both loved the work of GNFI! God Bless you and your family,  
 Ruth Davidson

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# 13 years and 13,000 people

*That's right 13 years and 13 thousand people! You will have to take my word for it. I actually feel it's much more than that but it sounded good for a title. In my early years before the explosion of internet and us being on radio we had 800-1000 visitors a year. Now we average much closer to 3-400. That doesn't include the state fair, campus ministry or any conferences. It could easily be twice as many. You have to like people and to press the flesh. Many people tell me I should be in politics and I say I am promoting the only candidate God ever put forward along with the perfect Government!*

*It's been quite a ride, when I started we didn't even have a computer! Can you imagine a world without one? I was single with no wife and kids of course. My 3 kids tell people I work for God. People have asked what's it like working for someone you've never seen. Never thought of it that way. Well the world has been turned upside down since 1979 when I received the LORD into my life. We have had at least 2 semi world wars, along with 9/11 and Israel is still blamed for most of it. I had a very interesting gentlemen come in recently saying he's wanted to come in and let me know how much our **GNFI-Good News for Israel** "Come let us reason together" Isaiah 1:18 sign really bothers him!*

*He said Jews don't appreciate what Americans have done for them in WW2 and the Middle East conflicts! I told him I didn't see it that way! He also thought we were a branch of the Israel government raising money and promoting them. I said we are not a political organization we are a religious / spiritual one. I told him as Christians we did endorse Israel and the Jewish people as the fulfillment of Gods salvation plan for the World.*



Chris Heeb at State Fair

*I said it's the Gospel of Yeshua/Jesus has come for the lost sheep of the house of Israel. He was stunned. He said that then would explain what the "Good News for Israel" was. He said he grew up Catholic but has his own religion now. Well I loaded him up with some newsletters and books and said to read these and come back and talk. I told him if he still had a beef he could write me an article about it and I would print it and respond to each point in person and writing. He seemed to go away satisfied for now and I believe he will come back.*

*We've had people stop in from Alaska to South America from Africa to Israel and in between. We've sent stuff all over the world. By the Grace of God we are penetrating every nook and cranny with the Good News for Israel!*

*I am so grateful to be apart of the cutting edge of Gods fulfillment of HIS-Story!*

*It reminds me of Theodor Herzls struggle to do Gods will and I quote- After the first Basle Congress in August of 1897, Herzl wrote in his diary, "Were I to sum up the Basle Congress in a word- which I shall guard against pronouncing publicly- it would be this: 'At Basle, I founded the Jewish State. If I said this out loud today, I would be answered by universal laughter. If not in 5 years, certainly in 50, everyone will know it.'"*

*Well he was within a couple of months because the United Nations voted in November of 1947 to form the Nation of Palestine /Israel. Nothing can stop the 2nd coming but we should be prepared to give an answer to a very lost and in many cases seeking, dying and sin filled world!*

*The GREAT NEWS is He's in charge and we will just have to learn to trust him about everything!*

**Remember...**

*The LORD will Rule and Reign from Jerusalem!!!!!! Zech:14*

# *Arab Muslim Gulf States Pushing for Attack on Iran*

First it was the United Arab Emirates ambassador in Washington, now it's a Saudi Arabian editorial, and John Bolton says the entire Persian Gulf feels the same: an attack on Iran is the only option - if it's not too late.

An editorial in an official Saudi Arabian newspaper indicates that a military attack against Iran might be the only way of stopping it from obtaining nuclear weapons. "Tehran is moving its conflict with the international community into high gear," the Al Madina daily wrote this week, "and [in this case] some may consider the military option to be the best solution."

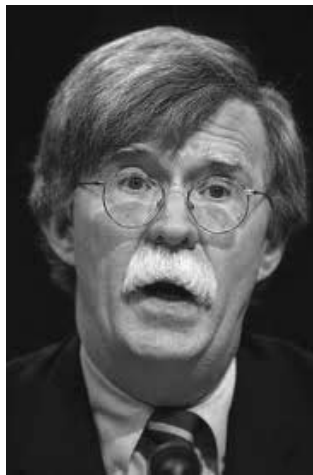
Delaying recourse to this option, the paper continues, "may lead to a point where it is impossible to implement it - if Tehran manages to produce a nuclear bomb of its own."

Former Ambassador to the United Nations John Bolton goes a bit further, saying it is the only way of stopping it - but adds that it might already be too late.

Just last month, the United Arab Emirates ambassador to Washington said at a conference, "A military attack on Iran by whomever would be a disaster, but Iran with a nuclear weapon would be a bigger disaster."

Ambassador Yousef al-Otaiba was unusually candid in his remarks, saying, "I think it's a cost-benefit analysis. I think despite the large amount of trade we do with Iran, which is close to \$12 billion... there will be consequences, there will be a

backlash and there will be problems with people protesting and rioting and very unhappy that there is an outside force attacking a Muslim country; that is going to happen no matter what... Am I willing to live with that, versus living with a nuclear Iran? My answer is still the same: 'We cannot live with a nuclear Iran.' I am willing to absorb what takes place at the expense of the security of the U.A.E."



John Bolton

Former Ambassador Bolton feels that many states in the Persian Gulf region feel the same. He told Army Radio today (Thursday), however, that it might very well be too late to attack Iran because of the radioactivity that will emanate from the bombed reactor, harming the civilian population.

"Diplomacy and sanctions against Iran have failed," Bolton told Army Radio's Nitzan Fisher on the Ma Bo'er program, "and don't think the West took seriously enough Iran's efforts over the course of decades to get nuclear power. Frankly, I think

the most likely outcome now is that indeed Iran does get nuclear weapons. I think the only possibility of stopping this is the use of military force - an extremely unattractive option, but it's even more unattractive to consider a world in which Iran has nuclear weapons."

He explained, though, that it might be too late: "With Russia beginning to supply fuel in Bushehr [two days from now], it makes the reactor essentially immune to attack, except in the most dire circumstances - because to attack it would mean, almost inevitably, the release of radioactivity into the atmosphere and possibly into the waters of the Persian Gulf."

"I don't think there's a ghost of a chance that the Obama Administration will use force against Iran's nuclear weapons program," Bolton said. "If anyone will do it, it's going to have to be Israel - and I don't know what Israel is going to do... I am very worried that Obama's fallback position is to accept an Iran with nuclear weapons. I think that can have potentially catastrophic consequences in the Middle East and beyond - but I think that's where the Obama Administration is."

Iran's Defense Minister Ahmed Wahidi said this week that Israel's existence will be endangered if it attacks the Bushehr reactor. He said such an attack would be an "international crime."

(Israelnationalnews.com)

# IRAN has unveiled a high-speed drone with a range of more than 1000km, described by President Ahmadinejad as a “*Messenger of Death*”.

A day after Israel denounced as “unacceptable” the supply of Russian uranium rods for Iran’s Bushehr nuclear reactor, Mr Ahmadinejad personally presented a pilotless, jet-powered bomber Iran says can air-launch guided missiles or deliver two 100kg bombs.

The weapon’s purported range would not reach Israel from Iran, but would vastly increase the threat posed to Israeli targets if supplied to Iranian-backed terrorist groups in Lebanon or Syria.

*Mr Ahmadinejad seldom wastes a chance to combine showmanship and barely coherent rhetoric, and yesterday was no exception. “This jet, before it heralds death for enemies, is a messenger of salvation and dignity for humanity,” he told an invited audience.*

He later made it clear that the Karar (Assailant) drone was intended to deter attacks on his nation’s nuclear infrastructure. Iran, he said, should “reach a point where we can cut off the aggressor’s arm before he acts, and if we miss, we should destroy him before he hits the target”.

An Israeli defence official called the announcement “another sign of Iran’s so-called ‘peaceful’ initiatives. They are making a mockery of the diplomatic options on the table.”

The unveiling came amid intensifying debate in the US and Israel on whether a pre-emptive military strike on Iran’s nuclear facilities may become inevitable - and, if so, when.

Mr Ahmadinejad’s defence minister earlier claimed that Iran’s home-grown defence industry had “reached a point where it does not need any aid from other countries”.

The boast has limited credibility, given growing optimism in Western capitals that sanctions are beginning to bite - in particular, by cutting off the supply of parts needed to repair Iran’s ageing nuclear centrifuges. However, it was clearly intended to signal that Iran wants to be thought of as militarily self-sufficient, despite Russia’s support for sanctions. Moscow has resisted fresh sanctions until this year, partly because of its lucrative arms trade with Tehran.

Under the terms of a \$US1 billion deal signed in 1995, it is also the exclusive supplier of nuclear fuel to the Bushehr reactor in the south of the country.

As Iran celebrated the insertion of the first fuel rods into the Bushehr reactor at the weekend, Israel said it was “totally unacceptable that a country that so blatantly violates resolutions of the Security Council should enjoy the fruits of using nuclear energy”

An article in next month’s Atlantic Monthly magazine, based on interviews with senior policymakers in Israel and Washington - including one with the Israeli Prime Minister Benjamin Netanyahu before he took office - claims “a consensus emerged that there is a better than 50 per cent chance that Israel will launch a strike by next July”.

In an interview broadcast yesterday by Al-Jazeera, Mr Ahmadinejad ruled out an Israeli or US attack against the Islamic republic.

“I reject the possibility of an attack by Israel. Israel is too weak to face up to Iran militarily,” he said.

The Times, AFP



President Ahmadinejad

# “The Root

Christians were pulling for the Jews’ return to the Holy Land centuries before the dawn of modern Zionism, says historian Shalom Goldman. For some, it was an integral part of their vision of the End of Days.

Shalom Goldman, author of “Zeal for Zion: Christians, Jews, and the Idea of the Promised Land,” could almost be called a New Historian, but he forgoes the iconoclasm of writers like Tom Segev and Benny Morris. His main focus is on Christian Zionism -- the belief among Christians that the Jews have a religious claim to the Holy Land. In short, Goldman, a professor of Hebrew and Middle Eastern studies at Emory University, says that “Jewish Zionism would not have succeeded without the help of Christian Zionism.” Zionism, he writes, was the “Jewish implementation of an idea that had been developing in Christian circles for more than 300 years.”

Lest this come as a surprise, Goldman points out that as early as the 12th century, Italian Christian mystic and monastic Joachim of Fiore began reading the Book of Revelation literally, breaking with the tradition of interpreting it as a metaphor. The Jews, he was convinced, would convert after the Christian churches reunited; in the meantime, the Jews would return to Zion, setting the conditions for Jesus’ millennial reign. Four centuries later, during the Reformation, the early Protestants stressed the primacy of Scripture, including the Hebrew Bible. Some gave it a more literal reading than even rabbinic Judaism did, essentially agreeing with Joachim’s interpretation. This disputed the traditional Roman Catholic view that the Jews were no longer God’s heirs, and thus were condemned to eternal exile.

This literal interpretation of Revelation gained pace with the birth of Evangelicalism in the 18th century and fundamentalist Christianity in the 20th; these movements envisioned the conversion of the Jews to Christianity. As Goldman puts it: “Between the early seventeenth and late nineteenth centuries a number of English and American Protestant thinkers advocated the return of the Jews to Zion. With few exceptions, this advocacy was linked to millennialist expectations that Jewish return was a necessary step in the unfolding of the Second Coming.”

## *Herzl and Hechler*

Goldman illustrates his thesis with what he calls “six narratives” -- relationships between representatives of Christian and Jewish Zionism. One of these is the friendship between Theodor Herzl and Reverend William Hechler, the chaplain at the British Embassy in Vienna who gained the founder of modern Zionism a meeting with Kaiser Wilhelm in 1898. Another is the alliance between British adventurer Laurence Oliphant and Jewish poet Naphtali Herz Imber, who wrote the text for “Hatikva.”



Theodor Herzl

“The Oliphant-Imber relationship is a small example of a larger trend,” Goldman writes. “In many ways this unlikely encounter would serve as a model for later Christian-Jewish partnerships in support of Zionism.” Indeed, Oliphant’s 1880 book “The Land of Gilead” offered a detailed plan for a Jewish colony east of the Jordan; Nahum Sokolow quickly translated it into Hebrew. The Sokolow version contained Oliphant’s Hebrew-language map, replete with biblical sites that “presaged British Mandate-period Jewish identification of places of the Bible.” Such “settlement plans, advanced most often by Christians, were drafts of blueprints for the Jewish state-in-the-making” that inspired Herzl, Goldman writes. To this end, nearly two decades before Herzl, Oliphant made contacts with the Ottoman Empire, but the Turks, spooked by British expansion in the region, turned down his request to have Jews settle in Palestine.

Oliphant is one of a clutch of largely unsung heroes Goldman says might serve as a model, but it’s not

# of Return”

entirely clear he shows the mechanism whereby “Jewish Zionism would not have succeeded without the help of Christian Zionism.” As he admits, Herzl’s talks with the kaiser did not yield any direct political benefit. Also, Goldman doesn’t give enough space to certain Christians who were particularly helpful, like British foreign minister Arthur Balfour. Goldman makes a more limited and palatable argument when he contends that “Christian advocacy helped pave the way for the birth of Jewish political Zionism.”

This can be seen in the case of Hechler, the Anglican chaplain who had been present at Herzl’s deathbed and at most Zionist congresses until 1931. On March 14,

1896, Hechler showed up unannounced at Herzl’s apartment in Vienna, whose Jewish community was cool, if not hostile, to Zionism. Herzl was suspicious of this man who wanted the Jews to return to Zion and convert to Christianity, until the reverend mentioned he had once tutored the grand duke of Baden, the head of the southwest German state. Hechler tapped his



Reverend William Hechler

connections and a month later the two men were in Karlsruhe for a conversation with the duke. Two years after that, Herzl received a one-hour audience with the kaiser, though Wilhelm was unable to convince the Turks to allow a German-sponsored Jewish colony in Palestine.

Most interestingly, Goldman makes clear that flirting with evangelical Christians to help the Jews was not a practice limited to our time, when American evangelicals can be counted on to help fund aliyah, visit Israel during hard times and support U.S. policies they consider pro-Israel.

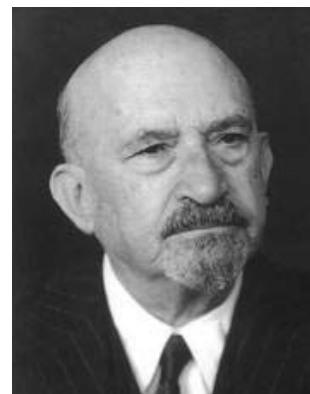
“Here, too,” he writes, “the Herzl- Hechler dialogue presages the subsequent century of Jewish Zionist-Christian Zionist relations. Christians focused on the Jewish role in the End Time; Jews focused on establishing and maintaining the Jewish state.” Goldman doesn’t say whether this strategy is a good one, though it would be

hard to criticize Herzl for exploiting a contact that won him an audience with the kaiser. It also might be hard to criticize anyone pursuing such a strategy today. Goldman quotes a 2005 survey by the Pew Research Center for the People and the Press in which 35 percent of Americans “say that Israel is part of the fulfillment of biblical prophecy about the second coming of Jesus.” In any case, if Israeli cooperation with the religious right increases, political scientists might look back on the likes of Oliphant and Hechler the way Sovietologists looked back at the 19th-century populist and socialist parties that, in hindsight, came to be seen as precursors to the Bolsheviks.

## *Overlooked friends of Zion*

Goldman, however, sometimes deals too harshly with the Zionist historiographical canon. He complains that most of the literature assigns Christian Zionism a secondary role, but some of these works do at least set the stage for arguments like those Goldman puts forth. Many books on Israel or Zionism include British prime minister David Lloyd George’s famous remark that the biblical names in Palestine were more familiar to him than those on the Western front during World War I. Howard Sachar’s “A History of Israel” notes that Balfour, too, “had been nurtured on the Old Testament.” In the foreign minister’s case, “a genuine vein of Zionist mysticism unquestionably strengthened commitment to the Jewish national home,” writes Sachar. “Others in the cabinet may have been animated by even more complex motives -- for example, Protestant millennialism.”

These British leaders really were staunch believers in Christianity, as was C.P. Scott, the editor of the *Manchester Guardian* -- who, as noted by Walter Laqueur in “The History of Zionism,” was won over to the cause by Chaim Weizmann. Scott, who once had wanted to become a Unitarian minister, “was attracted by the passionate religion of Zionism, its deep sense of continuity.” It was Scott who, during World War I, suggested that Weizmann meet with Lloyd George.



Chaim Weizmann

*Continued on page 10*

The Weizmann-Scott link would have made for another useful narrative, especially since Weizmann's diplomatic role in the Zionist movement after Herzl's death was unparalleled. On the other hand, though Goldman's accounts of overlooked friends of Zion such as Vladimir Nabokov, Jorge Luis Borges and Robert Graves -- the three make up one chapter -- may prove fascinating reading for fans of these writers, they are peripheral to the central issue of the mechanism of Zionism. All told, the value of "Zeal for Zion" lies in bringing together the overlooked Christian Zionists into a single volume.

Goldman makes further valuable contributions in the chapters that describe the Jews' improving relations with the Catholic Church and their closer ties with the American evangelical movement. The main unsung Catholic hero is French philosopher Jacques Maritain, who by 1939 had stopped criticizing Jews for spurning Jesus to claim that to "be hated by the world is their glory, as it is also the glory of Christians who live by faith." In 1948, Maritain wrote that "Israel is the Jesus among nations, and the Jewish diaspora within Europe is one long Via Dolorosa." These sentiments found expression in the 1965 Vatican II reforms, which absolved the Jews of blame for Jesus' death. As Goldman tells us, referring to the popes who presided over the Second Vatican Council, "John XXIII directly acknowledged Maritain's influence, as did John XXIII's successor, Paul VI, who was Maritain's friend and student."

Goldman, meanwhile, takes us through the first visit by a pope to Israel, in 1964, when, to Jerusalem's chagrin, intra-Christian reconciliation was the focus. He moves on to

John Paul II's visit to Rome's Great Synagogue in 1986, when the pope called the Jews the church's "beloved elder brothers." This led to diplomatic relations between Israel and the Vatican in 1993 and the pope's visit here in 2000, when, as Ashkenazi chief rabbi Israel Meir Lau put it, John Paul gave his "stamp of approval to the Israeli authority over its eternal capital."

But as relations improved with the Catholic world, ties with evangelical Protestants became too close for many Jews, Christians and others. In the Protestant world, dispensationalism gathered pace -- the belief that a third "dispensation," or period, will follow the eras of the Hebrew Bible and New Testament, in which Jews return to the Holy Land and embrace Jesus as part of the fight between good and evil at the Battle of Armageddon. As Goldman notes, dispensationalist churches have donated large sums of money to Israeli organizations seeking to gain full Israeli control over the Temple Mount. In the book "The Late Great Planet Earth," published a few years after the 1967 Six-Day War, dispensationalist Hal Lindsey predicted that "the Jews had unwittingly further set up the stage for their final hour of trial and conversion." He wrote that "the dispute to trigger the war of Armageddon will arise between Arabs and Israelis over the Temple Mount and Old Jerusalem."



Hal Lindsey

The dispensationalist movement gained ground in the United States in the 20th century, and after the Likud party came to power in 1977, it was not unusual to see televangelists like Jerry Falwell hobnobbing with Israel's leaders. Falwell cheered on the efforts of groups like Gush Emunim to settle in the West Bank. Pastor John Hagee, the man who had glibly written that the "shot that killed Yitzhak Rabin launched Bible prophecy onto the fast track," gave a keynote address at the 2007 annual meeting of the American Israel Public Affairs Committee.

Again, readers will have to go elsewhere if they want a detailed analysis on the wisdom of keeping such company, although Goldman lays the groundwork when he says that Gush Emunim's version of religious Zionism marks the "rejection of Jewish humanism and universalism and thus expresses a bitter antagonism to the universalist strain in earlier forms of Zionist discourse."

*Steven Silber is an editor at Haaretz English Edition.*

### **Zeal for Zion: Christians, Jews, and the Idea of the Promised Land, by Shalom Goldman**

#### ***FYI-Saudis Want 'Mecca Time' to Replace GMT***

For centuries, an astronomy observatory in Greenwich, London -- the namesake of Greenwich Mean Time -- has been the reference point for lines of longitude, ships' navigation on the world's seas and the time zones used today.

But Saudi Arabia wants to change that. It's building what it calls the largest clock in the world, atop the second-largest skyscraper in the world, in the Islamic holy city of Mecca -- in hopes of replacing GMT with "Mecca Time."

# Winston Churchill, The last romantic Zionist

65 years ago World War II came to an end, and Winston Churchill's Conservative Government lost heavily in the polls. 54 years ago Winston Churchill resigned after having served for the second time as Prime Minister. 45 years ago Winston Churchill died. *Much has been written on Churchill's attitude towards the Jews and the Zionist movement prior to the establishment of the State of Israel. But not much is widely known on Churchill's attitude towards Zionism and the State of Israel after 1948.*

Referring to the years prior to the creation of the Jewish state, the historian Bernard Wasserstein argues that "No British statesman had a more consistent and more emphatic record of...support for Zionism as a solution to the Jewish problem than Winston Churchill." *Churchill considered the establishment of the State of Israel "as one of the most hopeful and encouraging adventures of the 20th century."* Only eight months subsequent to the proclamation of the State, Churchill suggested to the House of Commons that *"The coming into being of a Jewish State in Palestine is an event in world history to be viewed in the perspective not of a generation or a century, but in the perspective of a thousand, two thousand or even three thousand years."*

Churchill used to trace his Zionism back to the days of the Balfour Declaration, describing himself as "an old Zionist." His attitude toward Zionism remained as passionate and as explicit following his return to Ten Downing Street in 1951. Now, however, with the State of Israel firmly in place, the images he entertained became perhaps more vivid, more colorful, and as ever imbued with historical resonance.

*Thus, in June 1954, Churchill stated to journalists in the United States, "I am a Zionist, let me make that clear. I was one of the original ones after the Balfour Declaration*

*and I have worked faithfully for it."* This was merely the introduction. He went on: "I think it is a most wonderful thing that this community should have established itself so effectively, turning the desert into fertile gardens and thriving townships, and should have afforded refuge to millions of their co-religionists who suffered so fearfully under Hitler, and not only under Hitler, persecution. I think it is a wonderful thing." In a conversation with Israel's Ambassador in London, Eliyahu Elath, *Churchill referred to Israel's population as "the sons of the prophets dwelling in Zion."*

Churchill's attitude toward Zionism and the State of Israel was distinctively positive, the images he entertained bordering on the romantic. In this respect, Churchill had no equal among British politicians and officials in the first half of the 1950s. On almost any question pertaining to the country, Churchill's rhetoric, more than any other decision-maker or official, was distinctively pro-Israel, reflecting, beyond political considerations and a pure judgement of principle, an emotional attachment to that country and the case it presented.

Thus, on the Suez Canal blockade by Egypt against Israel in 1956, Churchill made it clear to the Foreign Office that "I do not mind it being known here or in Cairo that I am on the side of Israel and her ill-treatment by the Egyptians." On the fate of Jerusalem, Churchill urged Evelyn Shuckburgh, Assistant Under-Secretary at the Foreign Office, "You ought to let the Jews have Jerusalem; it is they who made it famous."

While still Prime Minister, Churchill argued that there was no better army in the Middle East than the Israeli Defence Force, and wished to rely on Israel rather than the Arab states in setting up a regional system of defence against the Soviet Union. He insisted that Israel should be supplied with more jet aircraft than



(1874-1965)

either the defence establishment or the Foreign Office wished. He went on to stress his point by telling his Foreign Secretary, Anthony Eden, "To me the greatest issue in this part of the world is not deserting Israel." In this context, he warned Eden against following in the footsteps of one of his predecessors. "Ernest Bevin, being temperamentally anti-semitic, made the first mistake of backing Egypt against Israel...I hope...that we both equally condemn the Bevinite anti semitic policy."

*More remarkable still, Churchill was in favour of Israel joining the British Commonwealth.* "Do not put that out of your mind," he said to Shuckburgh. "It would be a wonderful thing. So many people want to leave us; it might be the turning of the tide."

*Churchill's was Israel's best friend, and as a friend his attitude was shaped by sentiment as much as by pragmatic considerations. He was emotionally attached to Israel and its people, and his stance was a corollary of this. His oft-repeated, self-declared Zionist sympathies, his emotional attachment to the Jewish people and their restored sovereign entity, permeated his attitude toward Arab-Israeli disputes. He was, perhaps the last romantic Zionist. Or the last romantic Zionist.*

## *ABC, NPR and PBS Hosts Equate Christian & Muslim Violence- Dennis Prager*

There was one thing more than any other that turned this New York, liberal, Jewish, Columbia University graduate student from modern liberalism. It was its use of moral equivalence to avoid confronting evil during the Cold War.

There was a time when liberalism was identified with anti-Communism; the liberal-led Korean and Vietnam Wars were examples. But the Vietnam War led liberals into the arms of the left, which had been morally confused about communism since its inception and had become essentially pacifist following the carnage of World War I.

After the Vietnam War, even liberals who continued to describe communism as evil were labeled "right-wingers" and "Cold Warriors." And the United States, with its moral flaws, was often likened to the Soviet Union. I recall asking the pre-eminent liberal historian Arthur Schlesinger Jr., in a public forum in Los Angeles in the late 1970s, if he would say that the United States was a morally superior society to that of the Soviet Union. He would not.

Little has changed regarding the Left's inability to identify and confront evil. And its moral equation of good guys and bad guys was made evident again in recent weeks by hosts on three major liberal networks -- ABC, NPR and PBS.

First, on May 25, PBS host Tavis Smiley interviewed Ayaan Hirsi Ali, the ex-Muslim Somali writer and activist for human, especially women's, rights in Islamic countries. After mentioning American Muslim terrorists Maj. Nidal Hasan (who murdered 13 and injured 30 fellow soldiers at Fort Hood) and Faisal Shahzad (who attempted to murder hundreds in Times Square), this dialogue ensued:

Ali: "Somehow, the idea got into their (Hasan's and Shahzad's) minds that to kill other people is a great thing to do and that they would be rewarded in the hereafter."

Smiley: "But Christians do that every single day in this country."

Ali: "Do they blow people up?"

Smiley: "Yes. Oh, Christians, every day, people walk into post offices, they walk into schools, that's what Columbine is -- I could do this all day long. There are so many more examples of Christians -- and I happen to be a Christian.

"There are so many more examples, Ayaan, of Christians who do that than you could ever give me examples of Muslims who have done that inside this country, where you live and work."

Then, on Aug. 22, Michel Martin, host of NPR's "Tell Me More," in discussing whether the Islamic Center and mosque planned for near ground zero should be moved, said this on CNN's "Reliable Sources" with Howard Kurtz:

"Should anybody move a Catholic church? Did anybody move a Christian church after Timothy McVeigh, who adhered to a cultic white supremacist cultic version of Christianity, bombed (the Murrah Federal Building in Oklahoma City)?"

And third, on Aug. 26, ABC "20/20" anchor Chris Cuomo tweeted this to his nearly one million followers:

"To all my christian brothers and sisters, especially catholics -- before u condemn muslims for violence, remember the crusades....study them." I have known Smiley since the 1980s when we both worked at the same radio station in Los Angeles. He is smart, and he is a gentleman who has accorded me great respect both on his television show and off air.

How, then, does such a man equate Muslims who murder in the name of Islam with Americans who "murder every day," none one of whom commit their murders in the name of Christianity?

How does Martin equate the thousands of Islamic terrorists around the world, all of whom are devout Muslims, with a single American -- one who, in any case, professed no religion, let alone Christianity?

And how does Cuomo claim that Christians cannot condemn Muslims for violence because of the Christian Crusades?

First of all, the Crusades occurred a thousand years ago. One might as well argue that Jews cannot condemn Christian and secular anti-Semitic violence because Jews destroyed Canaanite communities 3,200 years ago.

Second, it is hardly a defense of Muslims to have to go back a thousand years to find comparable Christian conduct.

Third, even then there is little moral equivalence. The Crusades were waged in order to recapture lands that had been Christian for centuries until Muslim armies attacked them and destroyed most Christian communities in the Middle East. (Some Crusaders also massacred whole Jewish communities in Germany on the way to the Holy Land, and that was a grotesque evil -- which Church officials condemned at the time.) As the dean of Western Islamic scholars, Princeton Professor Bernard Lewis, has



written, "The Crusades could more accurately be described as a limited, belated and, in the last analysis, ineffectual response to the jihad -- a failed attempt to recover by a Christian holy war what had been lost to a Muslim holy war."

So how did Smiley, Martin and Cuomo make such morally egregious statements?

The answer is not that these are bad people, let alone that they are not repulsed by terrorist violence.

The answer is leftism, the way of looking at the world that permeates high schools, universities, news and entertainment media. Those indoctrinated by leftist thinking become largely incapable of accurate moral judgments: They regarded America and the Soviet Union as morally similar. And today, they claim that people they call "extremists" within Christianity (who are they?) and Islamist terrorists and their supporters pose equal threats to America and the world.

That is how bright and decent people become moral relativists and thereby undermine the battles against the greatest evils -- communist totalitarianism in its time and Islamic totalitarianism in ours.

The only solution is to keep exposing leftist moral confusion. One problem, however, is that in countries without talk radio, an equivalent to the Wall Street Journal editorial page, conservative columnists and a vigorous anti-left political party, this is largely impossible.

The other major problem is that the media that dominate American life have little problem, indeed largely concur, with the foolish and dangerous comments made by their mainstream media colleagues. That is why these comments, worthy of universal moral condemnation, were ignored by the mainstream (i.e., leftwing) media. *Instead, they directed mind-numbing attention and waves of opprobrium toward Dr. Laura.* ***Those who don't fight real evils fight imaginary ones.***

# 911 Mosque Imam Feisal Abdul Rauf Blames Christians: “The US and the West must acknowledge the harm they have done to Muslims before terrorism can end”

The imam behind the 911 talks one way to the infidels and kuffars on the television and quite another when he is not building shrines to 911. Check out what Robert wrote about him in 2004.

Feisal Abdul Rauf, a New York imam, expects us to believe that jihad warfare was started by the West and can only be ended by the West. He is therefore either concealing or ignorant of the fact that violent jihad is a developed tradition within Islam and found in core Islamic texts (including but not limited to the Qur'an, as well as Hadith and books of Islamic jurisprudence). In those it has nothing to do with the behavior of infidels. It only has to do with the fact that they are infidels. Take, for example, this quotation from the Muslim prophet Muhammad:

When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withhold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. . . . If they refuse to accept Islam, demand from them the Jizya. If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them. (*Sahih Muslim*, book 019, Number 4294)

That is offensive jihad. It is buttressed by numerous other sayings of the Prophet, by the Qur'an, and by Islamic legal scholars. But Feisal Abdul Rauf puts it all on the West, and gets [invited to Australia](#) by Premier Bob Carr.

The US and the West must acknowledge the harm they have done to Muslims before terrorism can end, says an Islamic cleric invited to Sydney by Premier Bob Carr.



New York-based Imam Feisal Abdul Rauf, who impressed Mr. Carr at an international conference last year, arrives in Sydney today for two weeks of meetings and public talks.

Speaking from his New York mosque, Imam Feisal said the West had to understand the terrorists' point of view.

In a move likely to cause controversy with church leaders, Imam Feisal said it was Christians who started mass attacks on civilians.

“The Islamic method of waging war is not to kill innocent civilians. But it was Christians in World War II who bombed civilians in Dresden and Hiroshima, neither of which were military targets.”

This is outrageously specious, but it depends on the ignorance of the listeners. The bombings of Dresden and Hiroshima were not justified by the bombers on the basis of Christian theology. The bombings by terrorists -- 9/11, 3/11, etc. -- are justified on the basis of Islamic theology. By claiming that they are equivalent, Abdul Rauf obscures the Islamic roots of modern-day terrorism, thus hindering the prospects for the reform within Islam that is so desperately needed if jihad terrorism is ever going to cease.

Imam Feisal said the bombing in Madrid had made his message more urgent.

He said there was an endless supply of angry young Muslim rebels prepared to die for their cause and there was no sign of the attacks ending unless there was a fundamental change in the world. Yes indeed. But displaying a lack of the self-critical faculty that he shares with radical Muslims, he makes no mention, at least according to this report, of the Islamic roots of terror, and of the need for Muslims who truly (rather than deceptively) oppose terror to address this problem.

Imam Feisal, who argues for a Western style of Islam that promotes democracy and tolerance, said there could be little progress until the US acknowledged backing dictators and the US President gave an “America Culpa” speech to the Muslim world.

Of course the historical depredations of jihad, they were all the fault of the West. The fall of Constantinople? Probably because of Byzantium's support for Israel.

*Ed. Note. This man is a very charming and dangerous Muslim leader. In spite of the fact that 71% of New Yorkers don't want the Mosque built near ground zero. He almost seems reasonable to the average American. He believes Islam must take over the world to fulfill Allah's purpose for Muslims. He believes Israel is the cancer to be dealt with before the Mahdi can come. I believe that the plan of the God of Israel thru HIS Son Yeshua/Jesus is on a collision course with them. Both religious Jews and Muslims believe that there is a showdown in the very near future that can not be avoided. We know from having the true text book of the LORD that God is going to shatter Islam on the mountains of Israel in Ezekiel 38-39. Buckle up with your BIBLE!*

# **FAITH ROOTS Radio!**

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### **A Jew and a Christian**

A Jew and a Christian were arguing about the ways of their religion.

The Jewish man said, "You people have been taking things from us for thousands of years; The Ten Commandments, for instance."

The Christian replies, "Well, it's true that we took the Ten Commandments from you, but you can't actually say that we've kept them!"

### ***IRS under Obama zooms in on pro-Israel groups***

WASHINGTON — The administration of President Barack Obama oversees a unit that is examining non-profit groups that support Israel.

A lawsuit filed in U.S. federal district court has disclosed that the Internal Revenue Service was operating a unit assigned to examine the positions and board members of pro-Israeli non-profit groups. The unit was said to have denied tax-exempt status to at least one organization, called Z Street, on grounds that it opposed Obama's policy toward Israel.

***(Please Pray For US!!!)***



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### ***Upcoming Events***

## ***Good News For Israel*** **Annual Fall Meeting**

**7 - 8:30 PM**

**Saturday, November 20, 2010**

**Guest Speaker:**

**Pastor and Hebrew Scholar**  
**Former MN Vikings Chaplain**

**Keith Johnson**

**Emmaus Lutheran Church**  
**8443 Second Ave. S, Bloomington**