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# Messianic Perspectives®

*God has not forgotten the Jewish people, and neither have we.*

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DR. GARY HEDRICK

In Part 1 of this article, we discussed four ways in which the specter of jihadist terrorism is unlike any other enemy we've ever faced, and why the War on Terror is unlike any other war we've ever fought.

Following were the first four points:

- 1. This war has a spiritual component at its very core.***
- 2. The geographical boundaries in this war are dangerously blurred.***
- 3. Many terrorists are influenced by the prophetic teachings of radical Islam.***
- 4. We must oppose evil with every means at our disposal.***

Now we resume this study with the next point.

- 5. We must match the terrorists' long-term resolve.***

To wage a successful war, you must have clearly defined, measurable objectives. When those objectives have been accomplished, you know you have won the war.

In previous wars, we've always known when we have won (or have lost, like in Vietnam). In the closing days of World War II, for example, Japanese and US military leaders met on the deck of the Battleship *Missouri*, anchored in Tokyo Bay,



and signed the Instrument of Surrender. That marked the official end of the war in the Pacific.

But in the current War on Terror, it's not that simple. How will we ever know when we've achieved our objectives? Let's just say, for the sake of argument, that we eventually succeeded in rooting out every trace of the terrorist insurgency in Iraq and withdrew our forces. What would prevent al-Qaeda and its allies from swooping in as soon as we're gone, cranking up the cycle of violence all over again, and eventually taking over and establishing an Islamic state in Iraq?

You see, fighting a political or national entity is one thing; but fighting an entire, ingrained, centuries-old religious culture is a wholly different proposition.

## Seven Things They Don't Want You to Know About the WAR on TERROR

PART 2 By DR. GARY HEDRICK



## The Jihadists' Long-Term Strategy

Some people say the solution is simply to “kill the terrorists.” Now I’m not philosophically opposed to the concept of executing cold-blooded killers. In this case, however, the big hammer, “shock and awe” approach won’t work because UBL (Usama Bin Laden) and his cohorts are creating new terrorists at a faster rate than our military and law enforcement agencies can smoke them out and dispose of them.

A shortsighted approach to this war will not—actually, *cannot*—succeed. The architects of the current global jihad have made it clear that they are in this for the long haul. Militant Islam is extending its tentacles all over the world, recruiting children in some countries who are barely old enough to walk and talk. There are large Islamic schools in the mountains of Pakistan where young children are being indoctrinated in the tenets of Jihad and in radical Islam’s fundamental hatred of Israel and America.

In the aftermath of the 9/11 tragedy, the *Chicago Tribune* offered this observation:

Terrorists can be defeated in Iraq and Afghanistan, but if nothing is done to end the intolerance and the teaching of hard-line Islam in classrooms, militants will have a never-ending supply of new recruits. Nowhere is this more evident than in Pakistan, whose schools were described as “incubators for violent extremism” by the Sept. 11 commission (“Schooled in Jihad: Clerics Block Education Reform in Pakistan,” 11/28/2004).

I was on a flight from London to Chicago not long ago and picked up a copy of *The Times* newspaper from the UK. One of the articles was about young children who were orphaned by the Kashmir earthquake being adopted by al-Qaeda-linked terrorist groups. They are taking these orphaned children into special homes and raising them to become drones in the Islamic Holy War. These little ones will grow up to become the jihadists of the future.

Earlier this year, the civilized world was stunned when the Taliban in Afghanistan released a video of a 12-year-old Muslim child beheading a man who was accused of being an American spy. After severing the man’s head, the boy held it up by the hair and proudly posed for the camera. Video footage of the beheading circulated for weeks on the Internet.



## World Taliban behind taped beheading by child

The Taliban claimed responsibility Wednesday for the execution of an alleged traitor whose beheading by a boy was filmed and distributed in Pakistan. Taliban spokesman Shuhab Athul said Ghulam Nabi was killed for betraying a Taliban commander killed in a December airstrike in Afghanistan. Athul would not comment on the age of the boy, who appears to be about 12. The United Nations Children's Fund said the video shows how adults use kids “to commit heinous crimes.”

Meanwhile, the Taliban's military commander, Mullah Dadullah, said Osama bin Laden was behind the attack outside a U.S. base during a visit by Vice President Cheney in February. The bombing killed 23 people, mostly Afghan civilians. Cheney was not harmed.

## Twelve-Year-Old “Beheads American Spy”

[www.myfoxorlando.com](http://www.myfoxorlando.com)

Saturday, 21 Apr 2007, 11:00 PM EDT

The Taliban has released a shocking militant video claiming to show a boy beheading a man accused of being an American spy. The video apparently records the death of a Pakistani militant accused of betraying a top deputy of the Taliban’s supreme commander Mullah Omar.

The blindfolded, bearded militant is filmed making a “confession” before being held down. The young boy, believed to be aged 12, then steps into frame and is seen denouncing the man before being handed a knife . . .

## Messianic Perspectives®

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1. Father of the slain man shows a picture of his son. 2. This photo taken Friday, April 20, 2007, from a video received by The Associated Press, shows Ghulam Nabi "confessing" before his execution. 3. Unprecedented in jihadist propaganda because of the youth of the executioner, a boy who looks barely twelve, prepares to execute Ghulam Nabi. 4. In a high-pitched voice, the boy denounces the blindfolded man before him as an American spy. 5. Armed with a knife, the boy hacks off the captive's head. (Images taken from the Taliban video downloaded at [www.YouTube.com/ae](http://www.YouTube.com/ae))

***The recruitment and training of children are part of the Islamist plan to raise up future generations of terrorists. If the Lord delays His return, the threat our children and grandchildren will someday face is already in the making.***

The recruitment and training of children are part of the Islamist plan to raise up future generations of terrorists. If the Lord delays His return, the threat that our children and grandchildren will someday face is already in the making.

This is why we can't win the war simply by going out and killing the terrorists. The numbers are against us. Our military could kill them at double the rate at which it's killing them now and it still wouldn't be fast enough. There are too many of them, with more on the way.

### **The Western "Instant" Mentality**

The terrorists' long-term strategy poses a particular challenge to Westerners because of our notoriously short attention span. We want everything to be quick, simple, and easy. We thrive on instant coffee, two-minute microwavable meals, eight-minute workouts, ten-minute oil changes, and 30-minute sitcoms. Television executives say that Americans get bored with any plot that requires more than three steps to come to a resolution.

Our enemies know this and are using it against us. They have implemented a master plan that spans generations. If we cannot match their long-term resolve, then what is happening right now before our very eyes could be the beginning of the end.

Of course, the decline and eventual fall of western civilization isn't nearly as alarming a prospect for Bible believers as it is for those who don't share our perspective.

Many unbelievers view history through a secular lens which sees it as a series of random events. Even those with more sophisticated viewpoints—like dialectical materialism, for instance—still see no divine purpose in the ebb and flow of history. To them, history is shaped by political and economic forces, without respect to any sort of divine purpose or plan.

We, on the other hand, recognize the hand of God in history. The rise and fall of civilizations and societies is a cycle that has been repeating itself for millennia. God elevates kingdoms and He brings them down. Civilizations arise, thrive for a period of time, and then go into decline and eventually give way to competing cultures—or simply fall into chaos.

The Bible says, *"The king's heart is in the hand of the LORD, Like the rivers of water; He turns it wherever He wishes"* (Prov. 21:1). Whatever happens, God is still sovereign (Psalm 22:28); and whether kingdoms rise or fall, He always takes care of those who trust in Him.

### **Israel: Scene of the Final Conflict**

The OT prophets put this repetitive cycle of rising and falling civilizations into perspective. They said that it will not continue indefinitely. Someday, the drama of history will climax with a final showdown between Good and Evil at *Har Megiddo* ("Mount of





Megiddo”), or Armageddon (Rev. 16:16). And this apocalyptic viewpoint is not unique to the Hebrew-Christian Scriptures. The Dead Sea Scrolls also pick up on this theme with passages describing an epic battle between “the sons of light” and “the sons of darkness” at the end of time (The War Scroll, 1 QM, 4Q491-496).

The battleground for the Armageddon Campaign will be the modern State of Israel—specifically, the corridor from the Jezreel Valley southward and upward to Jerusalem. We call it a “campaign” because it’s not really a single battle (contrary to popular notion), but rather a series of battles and skirmishes leading up to the siege and attempted destruction of Jerusalem just prior to the Messiah’s second coming (see Zechariah, Chapter 12).

So it is entirely possible that if we are unable to match the resolve of the jihadists over the next several years, we will be witnessing much more than merely the decline and eventual fall of yet another great civilization. The stage could be set for the fulfillment of the ancient prophecies about Armageddon and the end of this age.

## 6. The real root of the conflict is anti-Semitism.

Now we come to the underlying, fundamental dynamic of militant Islam: anti-Semitism. The real issue at hand is not economic disadvantage or political oppression. It’s not even the ownership of real estate in the Middle East.

We might as well face reality. The UN could relocate Israel next week to a remote location somewhere in the vastness of Africa, thousands of miles from the nearest Arab, turn all of present-day Israel over to the Palestinians, and the militant Muslims would still hate the Jews. That’s just the way it is, ladies and gentlemen.

The jihadists’ insatiable and deep-rooted animosity toward Israel and the Jewish people is what fuels the worldwide Islamic terrorist effort.

Muslim extremists, like other anti-Semites throughout history, see the Jewish people as being responsible for most of the world’s ills. If the economy takes a nosedive and you lose your job, it’s the Jews’ fault. If crops fail and food supplies are scarce, it’s because of the Jews. If your wireless network goes down and you can’t get online, it’s a Jewish conspiracy.

Even the horrible Black Death that wiped out half of Europe’s population during the Middle Ages was blamed on the Jews! Jewish communities were largely unaffected (due to their isolation and adherence to biblical dietary and sanitation laws), so people concluded that they somehow caused the plague. So whenever anything bad happens, just blame it on the Jews. This is how it’s always been.

Never mind all of the Jewish discoveries and achievements in fields like science and medicine that have saved and improved countless lives—let’s just blame the Jews for the bad things. And now the anti-Semites have even resurrected an obscure, forged (and long discredited) document entitled *The Protocols of the Learned Elders of Zion* and tried to use it to foment hatred and distrust toward the Jewish people.

The Russian pogroms, in which thousands of Jewish people were killed, were incited, in part, by this fictional propaganda. Later, the Nazis also used *Protocols* to justify their murderous campaign against the Jewish people—at the cost of six million Jewish lives.

Is it really that easy to deceive the masses? Well, sometimes even normally intelligent people have difficulty distinguishing between reality and unreality.

Consider what happened in October of 1938, when radio personality Orson Welles broadcast his dramatization of H.G. Wells’ *War of the Worlds*. According to a *New York Times* article the next day (October 31, 1938), Welles’ radio program “. . . disrupted households, interrupted religious services, created traffic jams, and clogged communications systems.” People were running through the streets, hysterical and screaming at the top of their lungs because they believed the earth was being attacked by Martians! Some New Yorkers even claimed to have seen the interplanetary invaders. Behold the power of suggestion—and of mass deception!

So it is possible to deceive large numbers of people—no matter how utterly ridiculous your premise is—if your presentation is convincing enough. *Protocols* is a clever and compelling piece of fiction that was plagiarized in Russia from an earlier work. It’s easy to find copies on the Internet (if you’re interested), and it continues to find a receptive audience in the

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Islamic world, just like it did in Nazi Germany. Anti-Semites gravitate to *Protocols* because it tells them what they want to hear: namely, that the Jews are evil. Never mind that it’s fiction. Truthfulness and accuracy are immaterial to people who already know what they want to believe.



## Israel's "Anti-Apartheid" Movement

Believe it or not, there is a pro-Palestinian movement in Israel which consists of mostly Jewish Israelis who are advocates for the Palestinians in the ongoing Mideast conflict.

Shimon Peres, former prime minister and recently elected President of the State of Israel, was once a prominent "dove" in the Israeli peace movement; however, he has become frustrated in recent years over the Palestinians' duplicity and their inability to govern themselves in a civilized manner. His views are not quite as liberal now as they were when he was Mr. Rabin's foreign minister. He even supports the defensive barrier (the controversial "wall") between Israel and the West Bank. Like many Israelis in recent years, Mr. Peres' idealism has been tempered by a sobering dose of reality.

The pro-Palestinian movement in Israel nevertheless continues to attract support from the fringes of Israeli society. Its constituency consists mostly of young, secular, and naïve Jewish Israelis who do not understand or accept the reality of evil in this world. They are idealists who refuse to believe that there are forces in the world that are bent on their destruction. Many of them see their own people as the oppressors and the Palestinians as the victims.

Former US President Jimmy Carter sided with the Israeli liberals in his recent book *Palestine: Peace Not Apartheid*. Jeff Halper, an Israeli peace activist who serves as Coordinator of the Jerusalem-based Israeli Committee against House Demolitions (ICAHN), defends Carter's "apartheid" allegations against Israel in the Sojourner's "God's Politics" blog at <http://www.beliefnet.com/blogs/godspolitics/2006/12/jeff-halper-yes-virginia-it-is.html>:

Jimmy Carter's use of the term "apartheid" to describe what is developing in the Palestinian territories occupied by Israel these last 40 years is both accurate and useful. [It is] accurate because apartheid is emerging in Israel/Palestine.

What is apartheid? It is the forced separation of populations in which one people establishes a regime of permanent and structured domination over another (whether on racial lines as in South Africa or on national/religious lines as imposed by Israel). This is *exactly* what Israel is doing, from annexing its huge settlement blocs to imprisoning the Palestinians behind 26' concrete walls and electrified fences. I don't even see what the "controversy" is about. Just go to the West Bank, Gaza, and East Jerusalem and *open your eyes*.

Carter's use of the term is useful because it names the thing: apartheid is the only term that gets at the systemic qualities of the regime of domination Israel is establishing. It's not just a policy or a response to terrorism or occupation—it is a full-blown, thought-out, intentional system of control and domination. Indeed, Israel itself calls its policy *hafrada*, separation, apartheid.

Let's thank Carter for giving us a handle on this thing. Let's stop arguing about the semantics and get on with the job of stopping it. Jews as the new Afrikaners. What a chilling thought!

Jeff will have to forgive many of us if we fail to see how securing a nation's borders and protecting its citizens from ruthless killers equates to apartheid. That much-maligned wall is a defensive shield designed to keep terrorists out. Anyone who seriously believes terrorists should enjoy freedom of movement to cross borders and carry out their mission of death and destruction is either incredibly naïve or completely insane.

## And Now—the Rest of the Story

Here is what Jeff doesn't tell us in his blog entry:

1. First, the land that Israel has "occupied" for forty years (that is, since the Six-Day War of 1967) is land that was won in a hard-fought, preemptive war against surrounding Arab states. (So, is Texas "occupied" since the US won it from Mexico in a war?) It was during this period that President Nasser of Egypt was telling his generals that the Arab alliance would destroy the State of Israel and they would have breakfast together the next morning in Tel Aviv. Rather than waiting for the inevitable attack, Israel struck first and won an overwhelming yet costly victory. Nasser was on the radio boasting of victory when the Israelis had already destroyed his air force while it was still on the ground. If it weren't for Nasser's threats, lies, and saber-rattling, the 1967 War may never have happened.

2. Closing the borders between Israel and the West Bank/Gaza is not the same as "imprisoning the Palestinians." One could say precisely the same thing about the border between the Palestinian territories and Egypt or Jordan, which are heavily fortified with concrete barriers, land mines, patrol roads, armed guard towers, and miles and miles of razor-sharp barbed wire. According to the original UN mandate, the Palestinians were entitled to Jordanian territory. Are the Jordanians guilty of apartheid because they are keeping the Palestinians out? Or what about refugee camps in Lebanon and Syria where thousands of Palestinians are confined and live in poverty and squalor? Are these Palestinians "imprisoned" by their fellow Arabs? Isn't it a double standard to say the Israelis are imprisoning the Palestinians but the Arab states are not? If the Israelis are really the bad guys, why don't the Arab states welcome the poor, persecuted Palestinians and allow them to live, work, and move freely within their countries?

3. Jeff doesn't have much to say about *why* the Israelis have sealed the borders. He implies that it's part of some Afrikaner-style conspiracy to oppress the Palestinians and prevent them from prospering. But this is nonsense. Many thousands of Palestinians used to work in Israel. And up until just a few years ago, the Israelis had factories in a buffer zone in Gaza. They employed hundreds of Palestinian laborers, in addition to the thousands of Palestinians who crossed over into Israel from the West Bank to go to work every morning. Both sides benefited from this arrangement. It was good for the Israeli businessmen because it lowered their labor costs and it was good for the





Palestinian workers because they needed the jobs to support their families. When the borders were sealed in response to a deadly wave of suicide-homicide bombings in 2004-05, it hurt both the Israeli businesses and the Palestinian workers. And it didn't happen overnight, either. Hundreds of Israelis were slaughtered before the government finally sealed the borders. No other nation on earth would tolerate this sort of threat to its civilian population from killers streaming across its borders. So why must Israel put up with it?.

4. When Jeff says that the Israelis call their policy *hafra-da* and that this word means "separation" or "apartheid," he's putting a bit of his own spin on the Hebrew terminology. The word *hafrada* does mean "separate" (*lehafreed* means "to separate"), but it's not the same as apartheid. The Hebrew term for apartheid is actually *hafradah geezeet* ("racial separation"). With respect to the defensive barrier between Israel and Palestinian-controlled areas, its purpose is not to separate races, but to keep out terrorists. There are no walls around Arab villages like Abu Gosh (west of Jerusalem) because they don't harbor terrorists, so the issue is not race but terror. If it just so happens that the terrorists who are kept out of Israel are virtually all Arab Palestinians (and they are), then that is an unfortunate consequence of the policy. The alternative, however, is to say that Israel has no right to control its borders and to insulate its citizens from terrorist killers because the terrorists are mostly from the same ethnic background—and that is absolutely and unequivocally unacceptable.

This, then, is a missing dimension in most peoples' understanding of the situation in the Middle East. The conflict between Israelis and Palestinians is not rooted primarily in politics or economics. There's no evil conspiracy on the part of the Israelis to oppress the Palestinian people, former President Carter's "apartheid" theory notwithstanding. And the mainstream (liberal-ecumenical) religious establishment is dead wrong when it says that the recently erected defensive barrier between Israel and the Palestinian territories is the problem. Again, that wall is saving lives—and reasonable people would say that's a good thing.

The real root of the problem is anti-Semitism!

### Time for a Reality Check

The vast majority of Israelis just want to live their lives, enjoy their families, and be left alone. They don't want to hurt or oppress anyone. They are not colonialists or empire-builders. They simply have no interest in such things. And any Israeli rabbi who was known to advocate genocide would be run out of town on a rail—and everyone knows it.

But in the jihadist culture, the extremist imams who advocate homicide bombings, the destruction of Israel, and genocidal mass murder are revered as profound spiritual leaders.

The Israelis themselves have suffered at the hands of genocidal racists. They know what it's like to be hated and despised. Maybe that's why many of them actually empathize with the plight of the Palestinian people. They wish they could do something to help the Palestinians without jeopardizing their own security and endangering their loved ones. But the pervasive nature of jihadist extremism in the Palestinian culture makes it very difficult for the Israelis to help them in any substantive way.

So again, *the real underlying source of the Arab-Israeli conflict is the endemic, trans-generational anti-Semitism that is ingrained in the Islamic-Palestinian culture.* This is just one more thing "they" (that is, the political and religious powers-that-be

in our world) don't want you to know about the Palestinian-Israeli conflict.

Palestinian children are taught from the time they can walk and talk that the Jewish people are evil and that Israel must be destroyed. Muslim clerics preach an anti-Israel and anti-Jewish gospel that only reinforces and perpetuates the problem.

Does this mean there are no Jewish extremists or that the Israelis have never been guilty of atrocities against Palestinians? Of course it doesn't. Every race has its lunatic fringe of extremists who are, for whatever reason, unhinged between the ears. There are black, white, yellow, and brown hate groups. And yes, there are Jewish extremists, too.

IDF personnel who have been guilty of crimes against Palestinians have been prosecuted in Israeli courts. Damages have been awarded to Palestinian families in cases that were found to have merit. Offenders have been sentenced to prison terms. These cases have been widely publicized in the Israeli media. Both civil and military courts have ruled in favor of Palestinians in literally hundreds of instances since the 1950s. So no one is suggesting that the Israelis are always right. Sometimes they're not. We all know that. The Israelis themselves know it. They are acutely aware of their own shortcomings.

But let me tell you something: Israeli schoolbooks don't talk about the Palestinians being subhuman and related to apes

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or pigs, but the Palestinians have used textbooks for years that say this about Jewish people. Israeli rabbis don't stand before their congregations and proclaim that the Palestinians should be slaughtered or driven into the Mediterranean like rats; however, Palestinian imams routinely advocate this sort of violence against the Israelis.

And the imams mean business. If we're not willing to resist them, then we'd all better go out and buy our prayer rugs because it won't be long before we'll be rolling them out and praying toward Mecca five times a day. According to Islamic teaching, our only other alternatives will be martyrdom or accepting second-class status as *dhimmis* (see the Glossary entry on Page 9).



Let's go over those choices one more time. We can (1) convert to Islam, (2) die, or (3) become "protected subjects" by submitting to the new Islamic order and paying tribute to our Muslim masters. That will be the harsh reality of our situation someday if we fail to resist the onslaught of the global jihad that is now underway.

Al-Qaeda has told us that the 9/11 attacks were merely a foreshadowing of things to come. They say that they are preparing an attack on the US that will rival the destruction of Hiroshima in the closing days of World War II. So do we believe them or not? If we do, then we can either confront them now in places like Afghanistan and Iraq, or we can wait for them to bring the battle to us on our own turf.

Don't let anyone tell you that the War on Terror is just a big misunderstanding (because Saddam wasn't an accomplice in the 9/11 attacks) and that it has nothing to do with America's support of the State of Israel. *It has everything to do with our support of Israel.*

Make no mistake about it: The United States of America is in the jihadists' crosshairs because they know they cannot destroy Israel as long as the mightiest nation on the planet is Israel's most stalwart ally. There are powerful people in high places who insist that we should quit "meddling" in the Middle East (translation: We should abandon Israel) so the jihadists

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© Rex Stucky/Getty Images

will leave us alone. I'm not a prophet or the son of a prophet, but my prediction is that these voices will become louder and more numerous in the coming days.

Anyone who has any lingering doubts about the intentions of our Islamist enemies should take the time to read up on what the imams and emirs themselves are saying about their war on the "infidels" (yes, that's us). You can read English translations of their Arabic sermons on the Middle East Media Research Institute website at [www.memri.org](http://www.memri.org). If you don't believe me, maybe you'll believe the jihadists' own words.

For instance, here's an English translation of an excerpt from a sermon by Emir Al-Muaminin Abu Omar Al-Baghdadi,

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## LIBERAL, ECUMENICAL DENOMINATIONS LINE UP AGAINST ISRAEL IN THE MIDDLE EAST CONFLICT

Mainline "Christian" denominations tend to have a skewed view of the situation in the Middle East. This is due to several factors:

The older, larger denominations, for the most part, are overrun with liberal theology in their seminaries, pulpits, and denominational hierarchies. They long ago abandoned the Mosaic authorship and divine authority of the Pentateuch. This makes it easy for them to reject the promises that God made to Israel in the Torah as having no relevance in the 21st century.

Many liberal-ecumenical groups advocate some version or variation of Liberation Theology (LT), which they promote heavily in places like Africa, Latin America, and the Middle East. Liberation Theology portrays Jesus of Nazareth as a political revolutionary rather than a meek and humble Savior. Many LT advocates embrace Marxism (communism) and encourage the use of violence in the "liberation" of "oppressed" peoples. The late Yasser Arafat borrowed this theme in the 1990s when he distributed propaganda leaflets among his people that portrayed Jesus of Nazareth as a Palestinian revolutionary.

These liberal groups have degraded spiritually to the point where they can hardly be considered "Christian" in the historic sense of that term. Without the nurturing and illuminating ministry of the Holy Spirit, they are susceptible to spiritual deception. That's why they have bought into false teachings like LT, Feminist Theology (i.e., praying to "Mother God"), Neo-Orthodoxy, Process Theology, and Darwinism. As the Apostle Paul said, *"Professing themselves to be wise, they became fools"* (Rom. 1:22).

For these (and other) reasons, liberal churches and denominations tend to see the Palestinian-Israeli conflict through a warped grid that leads them to conclude that the Israelis are the "bad guys." These groups are also critical of Christians who support the State of Israel (Christian Zionists).

The Sabeel Ecumenical Liberation Theology Center in Jerusalem ([www.sabeel.org](http://www.sabeel.org)), for instance, is unabashedly critical of Christian Zionism. The Center's views and statements are consistently pro-Palestinian and anti-Israel. It is closely aligned with the World Council of Churches, the Roman Catholic Church, the Greek Orthodox Church, the Presbyterian Church USA, and numerous other liberal Protestant denominations.

Apostate Anglican Archbishop Desmond Tutu, who has accused the Israelis of apartheid, is Sabeel's "Patron."

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Apostate Anglican Archbishop Desmond Tutu, who has accused the Israelis of apartheid, is Sabeel's "Patron."



## “Defeat the Jews and the Americans . . .”

The Middle East Media Research Institute (MEMRI), founded in February 1998, is an independent, nonpartisan, nonprofit organization whose mission it is to explore and analyze trends in the Middle East and to provide timely translations of Arabic, Persian, and Turkish media to the West. MEMRI's TV monitoring center focuses on political, cultural, religious, and other developments and debates in the Arab and Muslim world and in Iran. Here are excerpts, in part, from speeches, interviews, and TV programs provided by MEMRI.

### America and Israel will be annihilated.

“You will be victorious on the face of this planet. You are the masters of the world on the face of this planet . . . Allah willing, ‘you will be victorious,’ while America and Israel will be annihilated, Allah willing. I guarantee you that the power of belief and faith is greater than the power of America and Israel. They are cowards who are eager for life, while we are eager for death for the sake of Allah. That is why America’s nose was rubbed in the mud in Iraq, in Afghanistan, in Somalia, and everywhere.

“ . . . Oh Muslims, I guarantee you that the power of Allah is greater than America, by whom many are blinded today. Some people are blinded by the power of America. We say to them that with the might of Allah, with the might of His Messenger, . . . we are stronger than America and Israel.”

The Hamas spokesperson concluded with a prayer, saying: “Oh Allah, vanquish the Jews and their supporters. Oh Allah . . . *kill them all, down to the very last one.* Oh Allah, show them a day of darkness. Oh Allah . . . who defeated the enemies of the Prophet, defeat the Jews and the Americans, and bring us victory over them.”

—Sheik Ahmad Bahr, acting speaker of the Palestinian Legislative Council, during a Friday sermon at a Sudan mosque in April 2007

### The Hamas of the great martyrdom-seekers . . . is the same Hamas . . . of the Legislative Council.

*“The Hamas of the Revolution of the Mosques, of the War of the Knives, of the car bombs, of the great martyrdom-seekers, of the Al-Qassam missiles, of the Zionists’ death tunnels, of the kidnapping of the soldiers and the (settlers) is the same Hamas of the government, of the Legislative Council, and of the ministries. It has not changed, and martyrs are to follow in their footsteps, until the liberation of the Al-Aqsa mosque from the filth of the aggressive oppressors (Israel)” [Italics added.]*

—Sheik Fayyadh Al-Akhdhar, a Hamas leader in Nablus, in an address which aired on Al-Aqsa TV, December 23, 2006

### There are no prohibitions on killing them (Israelis).

“Israelis are not civilians and there are no prohibitions on killing them; I am willing to sacrifice my ten sons.

“A Muslim mother should raise her children on prayer, good deeds, and, of course, on Jihad, which is one of the duties on which we should raise our children . . . Jihad in Islam is a duty that one cannot forego. It is like any other religious duty. If we understand the true meaning of Islam, the notion of Jihad will be included among the Islamic duties, and in Palestine—an individual duty. If we are remiss in this duty, we sin.”

“Umm Nidal” Farhat, Palestinian Legislative Council member and the mother of three Hamas terrorists killed while taking part in “martyrdom” operations. Aired December, 2005 on Dream2 TV, and on Iqra TV, February 2006.



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Continued from Page 7, *Seven Things They Don't Want You Know About the War on Terror*

who was appointed head of “the Islamic State of Iraq” in 2006 by al-Qaeda:

. . . Burn the ground beneath the feet of the Jews and their helpers, eradicate their army, destroy their equipment, down their planes, ambush them in their homes, in the *wadis* and on the roads. Hide in the darkness of night and turn their morning into hell . . . We are not afraid of your coalitions . . . We have drunk blood [in the past], and we find no [blood] sweeter than that of the Byzantines [i.e. Christians] . . . Roast their flesh with car bombs, cut off their supply lines with [explosive] charges and tear out their hearts with sniper fire. Know that offense is the best [form of] defense, and be careful not to lay down your weapons before the war is over . . . We are not fighting out of nationalism, but with the aim of making Allah’s word supreme (www.memri.org, Special Dispatch Series #1454, Feb. 7, 2007).

### 7. We face a much greater threat than the specter of Islamic terrorism.

Finally, and perhaps most importantly, we need to come to terms with our own sins and shortcomings as a people. We should be asking ourselves if it’s possible that God has allowed this terrorist plague to come down upon us to bring us back to Him.

As a nation, we need to repent. Our founding fathers built this republic on a Judeo-Christian foundation. But since that time, we have strayed far from our spiritual moorings. And sadly, the church has strayed, too. False doctrine, worldliness, materialism, and carnality are rampant in our ranks. The major denominations of Christendom are riddled with apostasy.

Even in evangelicalism, where the fires of Bible-centered Christianity should be burning brightly, it’s getting harder and harder to distinguish the church from the world. Today, for instance, the rates of abortion, immorality, and divorce are virtually the same in our churches as they are in the rest of the world. We are more interested in being healthy, wealthy, and prosperous than we are in living holy and consecrated lives.

The terrorists are attacking us from the outside—and that is a serious matter indeed! But an even greater threat is the spiritual decay that is eating away at us from within.

Only God can help us now.

There’s a verse in the OT that (in its original context) was directed to Israel as a nation, but I believe this same verse can have a secondary application in our situation today:

If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land (2 Chron. 7:14, KJV).



# The Language of Terror

## A JIHADIST GLOSSARY

**Afghanistan:** An Asiatic neighbor of Iran that was ruled by the Taliban until the US intervened in 2001.

**Al-Qaeda:** An international alliance of militant Sunni Islamist terrorist organizations originally founded by Abu Ubaidah al-Banshiri in 1988 and led by Osama bin Laden to establish Islamist states throughout the world, overthrow un-Islamist regimes, expel US soldiers and Western influence from the Gulf, and capture Jerusalem as a Muslim city.

**Ali:** The shortened title of Ali-ibn-Abi-Talib, who was the cousin and son-in-law of Mohammed (it's a long story). Considered by Shiites to be the first Imam appointed by Mohammed and the first rightful caliph. Sunnis revere him as the fourth Sunni caliph and the foremost authority on the Qu'ran and Islamic jurisprudence.

**Allah:** In general usage, this is simply the Arabic word for "the God" (Arabic translations of the New Testament use "Allah" for God). However, there is a more specific sense in which it refers to a spiritual entity from whom Mohammed claimed to have received revelations via the Angel Gabriel and whose pronouncements in the Qu'ran are demonstrably distinct from those of *Yahweh*, the God of the Judeo-Christian Bible (see *Allahu Akbar*).

**Allahu Akbar:** Literally, "God is greater." It's a shortened form of the Arabic phrase *Al-lahu Akbar min kulli shay*, or "Allah is greater than everything." This statement stands in stark contrast to the declaration of *Yahweh*: "*I am the LORD, and there is no other; There is no God besides Me . . .*" (Isa. 45:5).

**Ayatollah:** A high-ranking Shia religious authority with expertise in Islamic jurisprudence, philosophy, and ethics.

**Bayat:** An Islamic oath of allegiance like the one pledged by Islamic extremists to Osama bin Laden and al-Qaeda.

**Caliphate:** As a noun, the caliphate can be defined as the territorial jurisdiction or the office of a caliph, who is the spiritual head and temporal ruler of the Islamic state as a successor of Mohammed. The last caliphate, Ottoman Turkey, was constitutionally abolished in 1924. This concept is at the heart of radical Islamic ideology, with many extremist Muslim groups today wanting to reestablish the caliphate.

**Caphir:** An infidel; that is, anyone who is not a follower of Allah and his Prophet Mohammed.

**Dhimmi:** A Christian or a Jew who lives as a protected subject in a Muslim country (see *People of the Book*).

**Emir:** An Arabic word meaning "commander" in an Islamic nation. Osama bin Laden is regarded by his followers as an emir.

**Fatwah:** A legal declaration or judgment (plural, *fataawah*) handed down by a *mufti* (a religious lawyer) on a specific issue.

**Gabriel:** The angel from whom Mohammed claimed to have received the Qu'ran.

**Great Satan:** A derogatory epithet used by militant Islamists and jihadists to refer to the United States of America (see *Little Satan* below).

**Hadith:** Traditional sources in Islam (originally transmitted orally and classified as sound, good, weak, or forged [fabricated] according to the reliability and memory of the reporters, yet often cited as authoritative) that are considered secondary in importance only to the Qu'ran.

**Holy War:** See *Jihad*.

**Imam:** An honorary title among Sunnis that refers to the leader of prayers in a mosque. For Shiites, a legitimate leader with absolute religious authority in the Muslim community.

**Infidel:** See *Caphir*.

**Iran:** The Islamic Republic of Iran, one of the largest and most unpretentious state sponsors of terrorism in the world, has been run as an Islamic theocracy since the fall of the Shah in 1979. The regime is openly anti-Semitic, advocating that the Holocaust is a myth and that Israel, "the Little Satan," should be destroyed.

**Islam(ic):** Islam is the religion that was founded by Mohammed in the 7th century AD. Its adherents are known as Muslims. Islamic and Islamist describe anything pertaining to Islam. The word *Islam* means "submission" in Arabic. To many Muslims, this denotes their submission to God; however, in the rapidly growing and spreading militant jihadist movement, it also conveys the necessity of the whole world being brought into submission to Islam and Sharia law.

**Islamist:** As a noun, this word is sometimes used interchangeably with the term "Muslim" (as in "He was a devout Islamist").

**Jihad:** Arabic word for "struggle." The Anglicized, adjectival form is jihadist (as in "A jihadist interpretation of the Qu'ran"). The same form can be used as a noun to denote someone who adheres to an extremist view of jihad (as in "No one suspected that he was a Jihadist"). To a moderate Muslim, jihad can refer to an inner struggle with sinful impulses and temptations. Islamic extremists interpret it as a 'holy war' against all non-Muslims in general and against the Great Satan and the Little Satan in particular.

**Jihadist:** See *Jihad*.

**Little Satan:** A derogatory epithet for Israel used by extremist Islamists (see *Great Satan*).

**Mahdi:** The twelfth Imam, the Islamic messiah whose arrival is anticipated by fundamentalist (mostly Shiite) Muslims. According to Shia tradition, the coming Mahdi will rule over a worldwide Islamic kingdom from his seat of government in Kufa, Iraq. The Qu'ran contains no direct mention of the Mahdi.

**Mohammed:** The founder of the religion of Islam (b. AD 570, d. AD 632), regarded as a prophet and messenger of God (Allah) by his followers (also variously transliterated as Muhammad).

**Mufti:** An Islamic legal scholar who interprets and expounds on Sharia.

**Mushrikun:** Unbelievers; i.e., those who are not followers of Islam (see *People of the Book* and *infidel*).

**Muslim:** As a noun, this term denotes a believer or follower of Islam, the religion founded by Mohammed in the 7th century AD. There are approximately one and one-half billion Muslims in the world today in two main denominations—Sunnis and Shia. As an adjective, the term "Muslim" describes something pertaining to the religion of Islam and/or its followers (as in "a Muslim country" or "Muslim traditions").

**Palestine:** The Islamic designation for Eretz Yisrael, or the Land of Israel. Pronounced "Filasteen" in Arabic, the term comes from the ancient Roman (Latin) designation for the land of the Philistines, one of the ancient Canaanite tribes. In modern times, "Palestine" has come to designate (for the international community) the area of the West Bank and Gaza Strip that many world leaders insist should become a Palestinian state. To the Palestinians themselves, however, it refers to the entire Land of Israel because they believe the whole area belongs to them—not just the West Bank and Gaza Strip.

**People of the Book:** Known as *dimam* (singular, *dhimmi*) when they live in a Muslim country, these are Jews and Christians who are tolerated in moderate Islamic communities but are nonetheless regarded as second-class protected citizens with limited rights and privileges.

**Qu'ran:** The holy book of Islam, composed by a religious/political figure named Mohammed, who claimed its contents were revealed to him by the Angel Gabriel during the period between AD 610–632. Muslims believe the Qu'ran was divinely inspired and perfect as it appeared in the original Arabic text and that current Arabic-language copies reflect that text (although the original was burned, according to Muslim tradition).

**Shahadah:** The central creed of Islam: '*a\_hadu 'al-l ilaha illa-llahu wa 'a\_hadu 'anna muhammadan rasulu-llah*.' "I testify that there is none worthy of worship except Allah and I testify that Muhammad is the Messenger of Allah." Note the stark contrast between this declaration and that of *Yahweh*, the Judeo-Christian God, in Isaiah 45:5, "*I am the LORD, and there is no other; There is no God besides Me . . .*"

**Shahid:** Arabic for "martyr" (plural, *shuhada*). In Islam, a *shahid* is any Muslim who dies in the "struggle" (jihad) against unbelievers. Islamic tradition promises great rewards in the afterlife for any Muslim man who dies as a *shahid*—including a place in paradise for himself and a quota of family members, and a bonus of 70 young virgins.

**Sharia:** The law system of Muslims (Muslim law) inspired by the Qu'ran, Hadiths, older Arabic law systems, parallel traditions, and works of Muslim scholars over the first two centuries of Islam. It extends beyond law in totality to include religious, political, social, domestic, and private life.

**Shia:** An adjective relating to the Shiite denomination of Islam (as in "Shia law" or "Shia imams").

**Shiite:** The second largest denomination in Islam, consisting of Muslims who regard themselves as followers of Imam Ali. Shiites regard the early leadership of the rival Sunni movement as illegitimate because the Sunni caliphs were not direct descendants of Mohammed. Today, roughly 10 percent of the Muslim world is Shiite, and Iran is a Shiite Islamic state.

**Sunni:** The largest branch in Islam, comprising approximately 90 percent of the Muslim world by most estimates. The other 10 percent consists of Shiites.

**Sura:** A chapter of the Qu'ran. In Arabic, it refers to an area that's surrounded by a fence or a wall. There are 114 suras in the Qu'ran.

**Taliban:** A Sunni terrorist group allied with Osama bin Laden that ruled most of Afghanistan from 1996 until the US-led invasion ("Operation Enduring Freedom") in October 2001. The Taliban continues to be active in Afghanistan and other parts of the world, although it no longer rules an entire country.

**Usama [Osama] bin Laden:** The Saudi Arabian leader and major financier of the worldwide Islamic terrorist group al-Qaeda. Sometimes referred to as "UBL" by government agencies. He has issued two *fatwas*, in 1996 and then again in 1998, declaring that Muslims should murder American civilians and military personnel (and also those of its allies) until the United States withdraws its support for Israel and it and its allies pull their military forces out of Islamic countries. In a video broadcast in 2004 on the Al Jazeera Arabic network, UBL took personal responsibility for the 9/11 attacks on US targets.

**Zulfikar:** The legendary sword of Ali as represented in the traditional symbol of Islam. According to legend, Ali used this sword to slice one of his enemies and his horse in half.



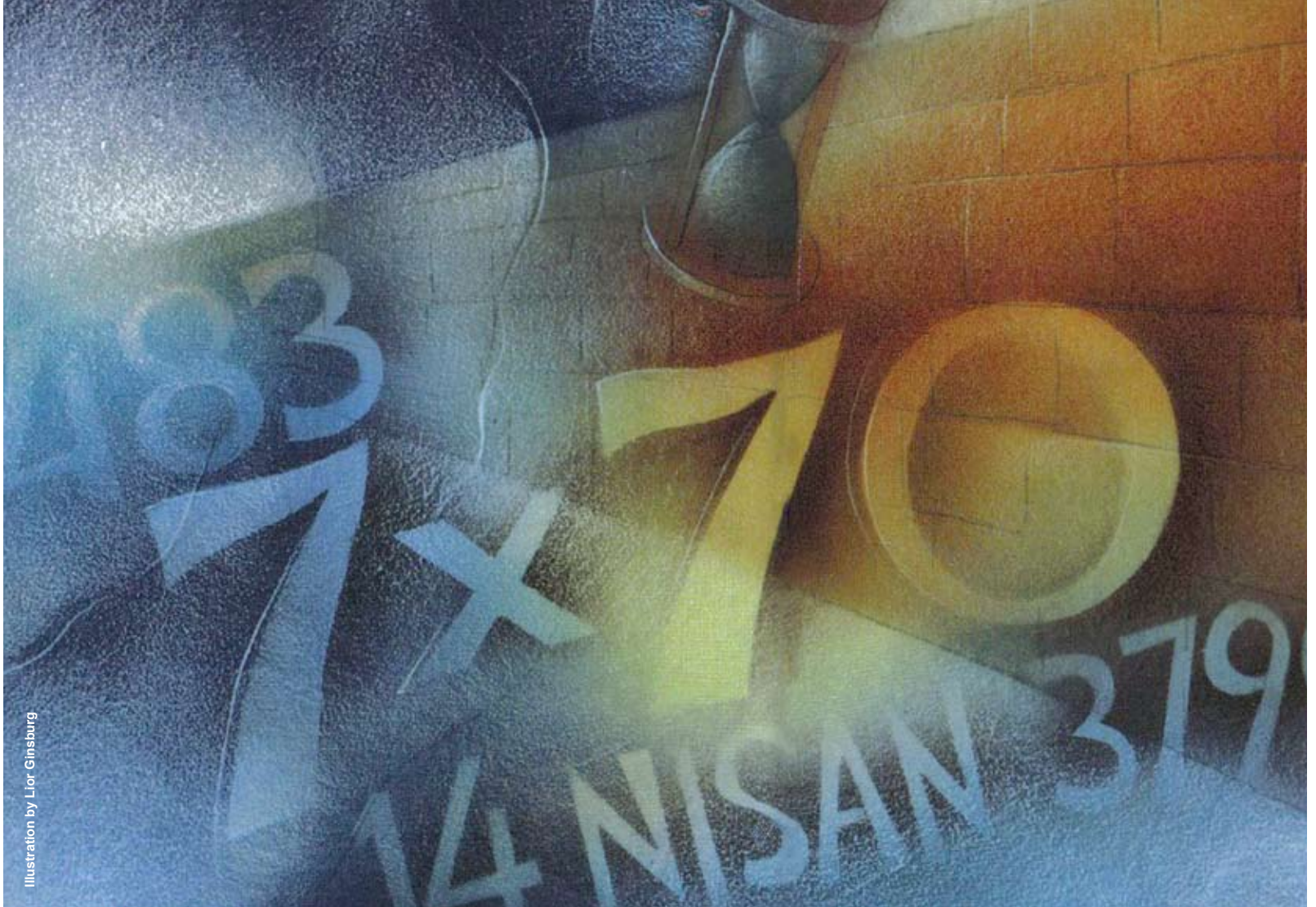


Illustration by Lior Ginsburg

# Perusing the Future By DR. RANDALL PRICE

***Jesus himself used Daniel's prophecy of the 70th-week as a template for the future events He unfolded.***

Futurists have been divided over whether or not the Olivet Discourse has already been partially fulfilled. The argument hinges on whether Matthew 24:4-14 describes general characteristics of the Church Age<sup>1</sup> or only the future, seven-year Tribulation.

These verses speak of “wars and rumors of wars” (v. 6); “famines, pestilences, and earthquakes” (v. 7); “tribulation, martyrdom, betrayal, hatred, false prophets, and lawlessness” (see Verses 9-12).

Despite what some people teach today, Verses 4-14 must be eschatological and refer to the events of the first half of the Tribulation for several reasons.

## The Conditions

The conditions described must be considered divine judgments rather than “natural” disasters, in keeping with the pattern of Old Testament revelation. Jesus said, “*All these are the beginning of sorrows* [literally, ‘birth pains’]” (v. 8). In the Old Testament, the prophets used a Hebrew word for “birth pains” to symbolize the terrible calamities that accompany the Day of the Lord (Isa. 21:3, 26:17-18, 66:7, Jer. 4:31, Micah 4:10)—

particularly “the time of Jacob’s trouble” (Jer. 30:6-7) alluded to in the description of the Great Tribulation in Matthew 24:21.<sup>2</sup>

Many Jewish people during the Second Temple period believed a time of suffering would immediately precede the end. (See Ezra 9:3, 13:31-32, 2 Baruch 27:7, 70:3; Sibylline Oracles 2:22-24, 3:660-61.) The Jewish sect at Qumran referred to these troubles as “birth pangs” (see *Qumran Hymns*).

Rabbinic Judaism likewise spoke of the “birth pangs [Hebrew, *chavalim*] of the Messiah” as a series of worldwide convulsions that would precede the Messianic Age. The Talmud’s list of these disastrous spiritual, moral, political, social, and environmental conditions that will characterize “the generation when the Son of David is to come” (Sanhedrin 97a) closely parallels the list in Matthew 24:4-14.<sup>3</sup>

Since the New Testament indicates the Church will not experience the judgments of God that have been appointed for the Day of the Lord (1 Thess. 5:9, Rev. 3:10), these verses cannot describe events within the Church Age.



The Sequence

Second, Jesus stated that these judgments are not “the end” of the judgments but merely the “beginning” (v. 8). After beginning birth pains, the more intense birth pains come that climax the birth process. Since the Tribulation does not immediately begin after the Rapture of the Church, but begins with the commencement of Daniel’s 70th week (Dan. 9:27), these verses cannot describe events within the Church Age.

The most compelling argument for a Tribulation context for these verses comes from a comparison of Verses 4-14 with the first five seal judgments in Revelation 6 (see Correlation Chart 1).

These parallel conditions demonstrate that, just as the seal judgments of Revelation 6 lead to the more intense trumpet and bowl judgments of the Great Tribulation; so, too, the “beginning” birth-pain conditions described in Matthew 24:4-14 lead to the more intense, final “birth pains” described in Matthew 24:15-26, which result in the climactic advent of the Messiah (vv. 27-31).

Furthermore, Jesus himself referred to Daniel’s prophecy of the 70th week:

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet [Dan. 9:27], standing in the holy place (whoever reads, let him understand), then let those who are in Judea flee to the mountains” (Matt. 24:15-16).

Both Matthew and Mark (Mark 13:14) tell the reader to consider this text as a means to understanding the prophecy of the Olivet Discourse. In other words, Jesus used the 70th-week prophecy as the template for the chronological events He unfolded in His response to the disciples’ questions. This also applies to the judgment section of Revelation (Chapters 4—19) where Jesus, the One who gave the Revelation vision to the Apostle John (Rev. 1:1), modeled the vision on the structural divisions of Daniel’s 70th week.

Viewing these texts together (see Correlation Chart 2), we find that the “beginning” birth pains of Matthew 24:4-14 correlate with the seal judgments of Revelation 4—6, which (1) have a terrestrial focus, (2) fit within the first half of Daniel’s 70th week (Dan. 9:27a), and (3) climax with the pivotal event of the Temple’s desecration (abomination of desolation) in Matthew 24:15 and Mark 13:14, the midpoint of Daniel’s 70th week (Dan. 9:27b).

Events then intensify to concluding birth pains in Matthew 24:16-26, which (1) correlate with Revelation 7—19, (2) have a celestial focus, and (3) climax with the heavenly appearing of “the sign” of Messiah’s advent to earth in judgment

***The Talmud’s list of disastrous spiritual, moral, political, and environmental conditions that will characterize “the generation when the Son of David is to come” (Sanhedrin 97a) closely parallels the list in Matthew 24:4-14.***

(Matt. 24:27-31, Rev. 19). These events fit within the last half of Daniel’s 70th week (Dan. 9:27b), which concludes with the destruction of the Temple’s desolator (“the prince who is to come,” the Anti-christ: Dan. 9:26).

If Verses 4-14 predict signs that are for the future Tribulation, and relate primarily to the Jewish people of that day, they cannot have had a past fulfillment, especially not with the fall of Jerusalem

in AD 70. Comparing the events in these verses reveals that they cannot be identified with first-century historical events.

The passage describes wars between many different nations and kingdoms, not between a single nation (Rome) and Israel, as occurred in the Jewish people’s first revolt against Rome (AD 66-74).

Likewise, Scripture says there will arise many claiming to be Christ (Messiah). But no historical evidence exists of

Correlation Chart 1

Certain verses in Matthew 24 and Luke 21 parallel verses in Revelation 6, as seen in the chart below.

Condition	Gospels	Revelation 6
False Messiahs/Prophets	Matt. 24:5, 11	v. 2
Wars	Matt. 24:6-7	v v. 2-4
International Discord	Matt. 24:7	v. 3-4
Famines	Matt. 24:7	v. 5-8
Pestilence	Luke 21:11	v. 8
Persecution/Martyrdom	Matt. 24:9	v v. 9-11
Earthquakes	Matt. 24:7	v. 12
Cosmic Phenomena	Luke 21:11	v v. 12-14

Adapted from John McLean’s “Chronology and Sequential Structure of John’s Revelation” in Thomas Ice and Timothy J. Denny’s book, *When the Trumpet Sounds*.



## Correlation Chart 2

The Olivet Discourse and the judgment section of Revelation correlate with the structural divisions of the 70th Week of Daniel in the Old Testament. Bear in mind this prophetic “week” is seven years long.

### First Half of the Week

Dan. 9:27a	Beginning Birth Pains (terrestrial focus)
Rev. 4–6	Seal Judgments
Matt. 24:4-14, Mark 13:4-13, Luke 21:8-19	Preliminary Signs

### Second Half of the Week

Dan. 9:27b	Pivotal Events
Rev. 7–13	Trumpet Judgments
Matt. 24:15, Mark 13:14, Luke 21:20-24	Abomination of Desolation

### Conclusion of the Week

Dan. 9:27b	Final Birth Pains (celestial focus)
Rev. 14–19	Bowl Judgments
Matt. 24:29, Mark 13:24-27, Luke 21:25-28	The <i>Parousia</i> (“bodily presence”) and Close of End Times

Adapted from Randall Price, *The Desecration and Restoration of the Temple as an Eschatological Motif in the Tanach, Jewish Apocalyptic Literature and the New Testament*.

**Matthew and Mark tell the reader to consider Daniel’s prophecy of the 70th week as a means to understanding the prophecy of the Olivet Discourse.**

til Israel enters “the time of Jacob’s trouble” (and we do not know how long this will be after the Rapture), we must exercise caution in trying to predict the nearness of end-times events based on the presence of these conditions in the present age.

During the Church Age, these general conditions (given in 1 Timothy 4:1-3, 2 Timothy 3:1-9, 1 John 2:18, 4:1-3) remind us that we are in the “last days.” But during the Tribulation, the conditions of Verses 4-14 become specific signs of the end times whereby “you” (in context, this word means the disciples’ people, or Jewish believers) will be able to discern where they are in the 70th week and endure to the end of the Tribulation: “*But he who endures to the end shall be saved*,” meaning physically delivered at the Messiah’s advent (v. 13).

These signs—and especially the signal event of Verse 15, the abomination of desolation—will enable Tribulation saints to persevere physically and spiritually as they await their promised rescue at the end of Daniel’s 70th week.

*Randall Price is an author and archaeologist, and is President of World of the Bible Ministries.*

anyone claiming to be a messiah in the first century until Simon Bar-Kokhba (AD 135), and then it was only a single individual making this claim.<sup>4</sup>

Neither can the signs be used by the Church as “signs of the times” to indicate the nearness of the Lord’s coming. Many Christians have used the apparent increasing frequency of earthquakes, apostasy in the Church, and moral decline of society in general as indicators that we are fast approaching the Rapture and the end times. The Rapture, however, is a signless (sic) event; and since these birth pains do not begin un-

<sup>1</sup> See John F. Walvoord, *Matthew: Thy Kingdom Come* (Chicago: Moody Press, 1974), 182-84.

<sup>2</sup> For additional study, see Randall Price, “Old Testament Tribulation Terms,” in *When the Trumpet Sounds*, edited by Thomas Ice and Timothy J. Denny (Eugene, OR: Harvest House, 1995), 71-72.

<sup>3</sup> See David H. Stern, *Jewish New Testament Commentary* (Clarksville, MD: Jewish New Testament Publications, Inc., 1996), 72-73.

<sup>4</sup> Thomas Ice, “The Olivet Discourse,” in *The End Times Controversy*, edited by Tim LaHaye and Thomas Ice (Eugene, OR: Harvest House, 2003), 167-170.



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# Bible Questions AND Answers

By DR. GARY HEDRICK

**QUESTION:** *We were shocked to learn on [a certain website] that the Star of David is actually a hexagram, a satanic symbol with a connection to the occult. Why would the Jewish people adopt such an evil symbol?*

**ANSWER:** We checked the website you mentioned, and it is filled with all sorts of paranoid, anti-Semitic propaganda. If you don't mind our saying so, you should be more discerning about the sites you visit on the Web. In the computer world, there's a saying: GIGO ("garbage in, garbage out"). It means that if you input flawed information, your output will also be flawed. The most powerful computer in the world can easily yield the wrong answer if its operators feed the wrong data into it. Likewise, if you input propaganda and misinformation into your mind, your conclusions will be wrong!

Now let's talk about the Star of David, since you asked about it. In Judaism, it's actually known as the Magen David, or "Shield of David," and yes, it's true that it's a very ancient symbol. In occult circles, it's known as the Seal of Solomon. Many anti-Semitic hate groups and conspiracy websites connect the Star of David with the occult in an effort to bolster their arguments to "prove" that the Jewish people are inherently evil and corrupt.

Remember that the devil is not a creator; rather, he is a counterfeiter, a thief, a liar, and a destroyer (Rev. 9:11). He takes things that are good and wholesome, and he perverts them so he can use them for his own purposes (John 8:44). The result is always the same—confusion, destruc-



Carved Star of David on 4th Century AD synagogue, Capernaum, Israel © Richard T. Nowitz/Corbis

***Many anti-Semitic hate groups and conspiracy websites connect the Star of David with the occult in an effort to bolster their arguments to "prove" that the Jewish people are inherently evil and corrupt.***

tion, and even death (Heb. 2:14).

We must realize, then, that many symbols have been misused and perverted by evil people and hate groups. One of the most misused symbols in history, in fact, has been the cross. The so-called "Celtic Cross," for instance, has been adopted by neo-Nazi and white supremacist groups. It consisted of a cross encompassed by a circle and is known to students of Norse mythology as "Odin's symbol." Adolph

Hitler adopted the Iron Cross in 1939 as a national symbol and superimposed the Nazi swastika in its center.

So you see, people can take almost any symbol and appropriate it for their own purposes. The fact that various movements have hijacked the cross, the Magen David, or other symbols, does not in itself make those symbols evil.

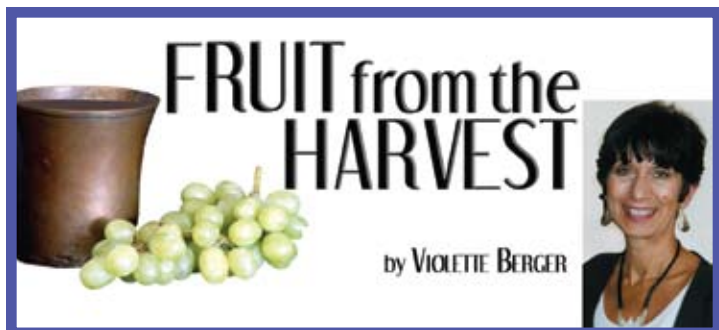
Actually, we know the Magen David was not associated with evil in New Testament times because it was used by the Early Church. In the 1960s, archaeologists working in an ancient grotto near the Tomb of David in Jerusalem discovered eight early second-century artifacts bearing a unique, three-part symbol that incorporated a menorah, a Magen David, and a fish. You will find more information about

this remarkable discovery at [www.familybible.org/About/MessianicSeal3.htm](http://www.familybible.org/About/MessianicSeal3.htm). It is a fascinating find because it provides a clear link to the first (Jewish) church in Jerusalem.

If the Magen David was an occult symbol, or if it was associated with evil in any way, do you think the Early Church would have used it? Of course not.

By the way, we have a limited supply of key chains (imported from Israel) that feature this unique symbol from the Early Church. It's a great conversation starter and witnessing tool. Proceeds from the sale of these key chains go toward the support of our work in Israel. For ordering information, call our toll-free OrderLine at (800) 926-5397, or log on to [www.messianicspecialties.com](http://www.messianicspecialties.com).





### ***Good News in a Hot Place***

Having recently graduated from Emmaus Bible College (Dubuque, IA), **Brian Zuckerman** is now working as a full-time missionary with CJFM in Las Vegas, Nevada. Before leaving Dubuque, Brian writes that he stopped by the YMCA to relax and take a Jacuzzi and a sauna. While taking his sauna, Brian noted two other men inside, and a conversation quickly ensued—particularly when Brian was asked what kind of work he did. Very soon, the conversation turned into a spiritual discussion.



Brian Zuckerman

Both “Bill” and “Jim” were not only open to the Gospel message, but also asked many questions. When they learned that Brian was a Jewish believer, Jim revealed that his grandfather is Jewish and became even more inquisitive.

After answering Jim’s questions, Brian then addressed Bill’s confusion concerning baptism. He explained that “baptism is an ordinance of the Church and that it is an outward expression of an inward change, but it is not regenerative, and that salvation is by God’s grace through faith in Jesus.” He further explained how Jesus paid the price for our sin with His sacrificial death and was resurrected on the third day.

Brian relates that “at this point in the conversation, the sauna was getting unbearable, so I continued my conversation with them by opening and standing near the door. At the conclusion of our discussion, both of these young men received Jesus as their Lord and Savior as I led them in the sinner’s prayer at the door of the sauna.” God had, indeed, provided a way out for Bill and Jim!

assistant pastor at Beth Yeshua, on an evangelistic sortie. Many young Israelis come to the US specifically to work in the kiosks (booths) at the mall selling Dead Sea products, such as lotions. They are very vocal and assertive in their sales method, inviting everyone to test their product.

This approach usually leads to spirited exchanges, and their conversation with “Eli” was not an exception. It quickly turned into a discussion about spiritual

***Many young Israelis come to the US to work at the mall selling Dead Sea products, such as lotions. “Eli” agreed with Brian and Richard’s belief in Yeshua. But it was soon apparent that his “agreement” was merely head knowledge.***

matters, once Eli learned that Brian and Richard Cooper are Jewish believers. Surprisingly, Eli’s response was not only positive, but he was in agreement with their beliefs. It soon became apparent, however, that what Eli believed was based on merely intellectual comprehension. He had no understanding that he needed to respond by faith, that God desires to have a personal relationship with him through His Son, Yeshua (Jesus). Brian and Richard shared the Scriptures and the Gospel message with Eli.

Subsequently, Eli expressed a desire to pray and receive Yeshua as his Lord and Savior. Brian commented, “Eli’s name is now written in the Book of Life. It is now *personal!*” And Eli even has a

### ***Shopping for Souls at the Mall***

Brian Zuckerman also writes about an encounter at a local shopping mall in Las Vegas. He joined CJFM missionary Richard Hill, who pastors Beth Yeshua Messianic Congregation, and Richard Cooper,

copy of the New Testament in Hebrew to take back to Israel with him.

### ***“Free at Last”***

In addition to ministering in churches, CJFM missionary **Richard Toviah** (Phoenix) teaches an ongoing Bible study at the Lewis State Prison. He has also been meeting, one-on-one, with a certain inmate for the past four years. This particular individual continued to be, for the most part, closed and hardened to the Good News. He has been in prison for the past 30 years, and will be incarcerated for the rest of his life as punishment for the serious crimes he committed.

Richard revealed that at times he thought of giving up and no longer meeting with this inmate, thinking it just may be a waste of time. Instead, God impressed Hebrews 4:12 on Richard’s heart: “*For the word of God is living and powerful, and sharper than any two-edged sword, piercing even to the division of soul and spirit, and of joints and marrow and is a discernor of the thoughts and intents of the heart.*”

Within a few months, Richard began to see a major breakthrough—until the



From left to right: CJFM workers Richard and Oanh Hill and family (Las Vegas, NV), Richard Toviah (Scottsdale, AZ), and Rob Styler (Phoenix, AZ).



# Understanding The Olivet Discourse

By DR. RANDALL PRICE

miracle of salvation took place in this man's heart. And when this inmate made a profession of faith, Richard witnessed "a change in his entire demeanor—from that of a hard-nosed criminal to a softer child of God." In his own words, the man proclaimed, "I feel freer than I have ever felt in my whole life." He is now involved in Bible studies and prayer groups and continues to grow in the Word. "With God all things are possible" (see Matthew 19:26).

## Bible Story Stirs Hearts

**Rob Styler**, CJFM Director of Missions (Phoenix), is also the creator of 2nd Adam, a drama ministry of CJFM. While in California recently, Rob was encouraged following his presentation of "Don't Talk to Me About Sacrifice," based on the biblical account of Abraham and Isaac. Three people raised their hands to confirm that they had prayed to receive Jesus as their Lord and Savior. Rob writes, "The story of how God would not allow His faithful follower Abraham to sacrifice his son, yet was willing to give up His own for us, always stirs hearts."



Jesus' instruction to His disciples from the Mount of Olives (Mount Olivet, giving it the name the Olivet Discourse) appears in Matthew 24-25, Mark 13, and Luke 17:20-37. It is one of the Bible's most important texts because it not only provides the Lord's final discourse, but it is also His most extensive prophetic teaching.

It reveals His interpretation of crucial Old Testament prophetic passages concerning Israel and the nations, and serves as an inspired master outline of end-times events. Furthermore, it explains God's judgment on Israel, especially His promised restoration of it at the advent of King Messiah and the establishment of His messianic rule.



If properly interpreted, the Olivet Discourse enables the Church in this age to distinguish itself from national Israel in the Tribulation—the future "time of Jacob's trouble"—and from the events that will characterize that time immediately preceding Christ's return to earth.

Much prophetic confusion has resulted from a failure to understand that the Olivet Discourse involves Israel, not the Church, and refers to a future (eschatological) age, not the past or present one.

Matthew 24:1-14 explains the historical setting (vv. 1-3) that precipitated the prophetic discourse and describes the signs, or "birth pains" (divine judgments of the first half of the Tribulation, vv. 4-13), and the global evangelization that will be accomplished by the midpoint of this period (v. 14).

The setting was the latest occasion of Jesus and His disciples to journey to Jerusalem to worship in the Temple. Aware of Jesus' pronouncement against the nation and particularly the Temple establishment (He had just said, "*See! Your house [Temple] is left to you desolate;*" (Matt. 23:38), the disciples perhaps thought a reminder of the national unity symbolized by the Temple might temper Jesus' disposition toward national judgment. Indeed, some Jewish sects, such as that at Qumran, expected the Temple to be destroyed because it had an illegitimate priesthood and had been ritually defiled; but the disciples knew Jesus continued to reverence the Temple as His "Father's house" (see John 2:16).<sup>1</sup>

Too, the disciples were impressed, as were most in that day, with the Temple's unrivaled magnificence, which had become a source of national pride: "*. . . some spoke of the temple, how it was adorned with beautiful stones and donations. . . .*" (Luke 21:5). The disciples made their national statement to Jesus as He left the Temple precincts. There, waiting for Him, they began pointing out the latest structural additions to the compound, which, according to John 2:20, had been in process for 46 years: "*. . . Teacher, see what manner of stones and what buildings are here!*" (Mark 13:1).

Perhaps the disciples also thought, as did Aristaeas in his letter to Philocrates (*Letter of Aristaeas, 101-100 BC*), that the Temple was inviolable and invincible. Consequently, they were trying to comprehend Jesus' judicial remarks. In any case, Jesus addressed both of these ideas in His unexpected reply that all of the stones

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they had shown Him would be violently torn down at the time of judgment.

No doubt, as the disciples thought on these words, they concluded that Jesus meant the final attack on Jerusalem that Zechariah predicted will come at the end of the age when the Lord will destroy the Gentile nations and establish Messianic rule (Zech. 14:3-9). The disciples believed these events were already in motion and would soon climax with Jesus' public revelation and reign as Messiah.

As they walked with Him up the Mount of Olives, however, the inner circle of disciples determined they needed clarification, especially concerning the issue of the Temple's destruction and Jesus' timetable for these events. Therefore, in Verse 3 of Matthew 24, these disciples privately posed two questions: "*Tell us, when will these things be? And what will be the sign of Your coming, and of the end of the age?*"

The first question concerned the specific time of the Temple's destruction; the second (composed of two related parts) concerned "the sign" that would mark Jesus' advent to Israel (Greek, *parousia*, "bodily presence") as Messiah at the end of the age.<sup>2</sup> Jesus' response to these questions form the prophetic teaching of the Olivet Discourse. The first question is addressed in Luke 21:10-24 and the second in Matthew 24:4-31 and Mark 13:1-27.

There has been considerable discussion as to whether the Olivet Discourse was fulfilled in the past or is yet to be fulfilled, as futurists believe. Historicists have held that most of the events described (except Christ's advent) have been fulfilled. Preterists contend all events (including the advent) were specifically fulfilled in AD 70. The disciples had also presumed a connection between the Temple's destruction and the Messianic advent. Jesus gave the Olivet Discourse to correct this misunderstanding and protect the disciples from becoming deceived as a result of the events that would take place in their generation, since Jesus would not bodily return to restore Israel and establish the Messianic Kingdom after Rome razed the Temple.<sup>3</sup>

Jesus, therefore, began His discourse with a warning: "...*Take heed that no one deceives you*" (v. 4). Failing to understand this warning, preterists have been led astray in their in-

terpretation, being forced to spiritualize prophecy in an attempt to force a first-century fulfillment. What the disciples saw as connected events, Jesus explained were chronological and sequential occurrences that would not happen within the same time frame.

Despite the terrible conditions of the Tribulation, one of the greatest evangelistic outreaches in history is predicted: "*And this gospel of the kingdom will be preached in all the world as a witness to all the nations, and then the end will come*" (Matt. 24:14).

This global message, while having the same elements as the Gospel of grace (that is, faith in Jesus as Savior), focuses on repentance concerning Messiah's coming to overthrow the nations and establish the Messianic Kingdom for Israel. It is this repentance that will reverse the condition of Israel's house being left desolate (Matt. 23:38-39; compare Acts 3:19-21).

This was the same message initially preached by John the Baptizer and by Jesus during His earthly ministry. However, "the gospel of the kingdom" cannot again be proclaimed until the nation has moved into the chronological confines of Daniel's 70th week. The Greek term for "world" in Matthew 24:14, while meaning "the inhabited earth," cannot be limited to a particular region but must include the entire world of Gentile occupation.

It is this "world" that Christ is coming to judge (Acts 17:31), which is implied by the phrase *then the end will come*. For this reason this global evangel cannot be limited to the first-century Roman Empire. Nor could it have been accomplished within 25 to 30 years of Christ's ascension. Nor did it fulfill the Great Commission by AD 70, as preterists contend.

The good news that the Lord Jesus has left for believers in this future time of Jacob's trouble is that "birth pangs" will not hinder the Gospel of the Kingdom. Instead, the judgments will magnify its message, enforce its urgency, and fulfill the promise of Jeremiah's prophecy that Israel "... *shall be saved out of it*" (Jer. 30:7).

<sup>1</sup> For further discussion see Randall Price, *The Coming Last Days Temple* (Eugene, OR; Harvest House, 1999).

<sup>2</sup> Gerald B. Stanton, *Kept from the Hour* (Grand Rapids; Zondervan, 1956), 21.

<sup>3</sup> Randolph O. Yeager, "Matthew 19-28" in *The Renaissance New Testament* (Gretna, LA; Pelican Publishing Company, 1998), 227.

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