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THEME

*Why should we stand
with Israel?*

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Israel and the Church is a journal for Biblical and theological reflections concerning Israel and the Church in God's plan for this world in the light of His coming Kingdom.

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Why should we stand with Israel?

Why should we stand with Israel? My introductory lines suggest at least sympathy with a nation under attack. However, there is much more.

For Christians, obviously, God's enduring covenant with the People of Israel, which includes the Land of Israel, should prompt a relation with the People and the Land of Israel. Does that also pertain to the State of Israel? If we see the establishment of the state as a modern expression of the bond between people and land, and if we see the return of the Jews to their ancient homeland as a sign of God's faithfulness, it does.

In this volume, we will explore non-Western and Western perspectives on Israel as a prime example of an indigenous nation and a successful modern state.



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*Indigenous People
encountering
Israel: Allies or
Antagonists?*

PERRY AND SHEREE TROTTER

**On 7 December 2023,
two months after Hamas' brutal attack
on Israel's southern communities,
a fiery debate took place in
New Zealand's Parliament.
A motion entitled
*'Israel and Occupied Palestinian Territories
—Ongoing Violence'*
was brought by Rt Hon Winston Peters
(Minister of Foreign Affairs),
who is of Māori heritage.**

The relatively balanced motion represented the government's position. It unequivocally condemned the Hamas' 7 October terror attack 2023, sought the release of hostages, while calling on all parties involved in the conflict, as well as countries with influence in the region, to take urgent steps towards establishing a ceasefire.

Māori leaders from three different parties voiced their opinions, which ranged from moderate to extreme anti-Israel positions, along with accusations of genocide and war crimes.

ACCUSATIONS

Māori party leader Debbie Ngarewa Packer expressed solidarity with Palestinians, describing them as 'indigenous communities fighting for their survival in occupied Palestinian territories.' She made a comparison with her own tribe's history, despite absence of similarity in context or particulars. The paucity of historical knowledge and confused messaging was evident in statements such as this: 'From our perspective Israel's colonial occupation of Palestinian lands in Jenin by the British Empire has led to decades of pain, suffering, and bloodshed.' Her speech included the accusations of ethnic cleansing, attempted genocide, murder of *tamariki* (children), the use of white phosphorous in densely populated areas with emotive terminology such as 'brutal occupation', 'savage violence' and 'atrocities'.

The most extreme position came from Green Party leader Marama Davidson who made similar accusations and also recommended substituting the wording of the resolution 'recognise Israel's right to defend itself, acting in accord-

Such extreme one-sided positions can't be taken seriously by those with even a modest commitment to history and reality

ance with international law, and that all civilians be protected from armed conflict;' with 'recognise that targeting civilians, schools, and hospitals constitutes a war crime and can never be considered self-defence.' Such extreme one-sided positions can't be taken seriously by those with even a modest commitment to history and reality. Labour Party Minister Willie Jackson's speech was interesting for the history it revealed. He railed against the protest of a Christian Māori group outside parliament, stating, 'I think it's important for the House to know that the Māori response is not what you see outside... The Māori activist movement was inspired by the Palestinian situation. They were inspired by Arafat, and they were inspired by Castro and Mandela, who all supported the Palestinians. (...) So, I'm glad today to tell the House that Māori are very much in support of the Palestinian people – always have been, always will be.'

MĀORI SOVEREIGNTY

Jackson was referencing the Māori sovereignty movement which began in the 1970s and 1980s, in which his family members were leaders. The movement connected with international movements such as the Black consciousness, anti-Apartheid and the American Indian movements. While much was achieved for Māori as a result of this movement, the revering of leaders like Fidel Castro and Yasser Arafat is problematic.

CONTROVERSIAL

Both Arafat and Castro are deeply controversial figures. While they were admired by supporters as anti-imperialist or liberation leaders, they were condemned by critics for authoritarianism and violence. Arafat was responsible for

hijackings, bombings, assassinations, murder and attacks on civilians. His organisation, the PLO and later the Palestinian Authority was also accused by critics and human-rights organizations of imprisoning opponents, torture, extrajudicial killings, and suppression of dissent, terrorism and political violence.

Regarding Fidel Castro's rule, human-rights organizations have documented arbitrary detention, torture allegations, executions after revolutionary tribunals, and long-term imprisonment of dissidents. In the early revolutionary years especially, hundreds of former Batista officials and perceived enemies were executed often after rapid revolutionary trials.

Jackson seems able to sanitise the violence of these leaders in similar fashion to his overlooking of the violence of Hamas. In a compulsive act of inversion, these Maori politicians, in lock step with the international community, attribute the worst crimes of humanity to Israel, even though careful investigation of evidence and reliable data fails to support such views, all the while making excuses for Hamas' terrorism.

INDIGENOUS THINKING

What is revealing about these speeches by three Māori leaders, is that each reflects the political positions of the speaker, rather than realities on the ground or an understanding of the historical and geopolitical context. Importantly, they derive not from Indigenous thinking, but from ideologies born in the ('white') Western academy – Marxism, progressive leftism and anti-colonialism.

Meanwhile, outside the House, on the parliamentary grounds another Māori voice was heard, that of Pastor Brian Tamaki. Newspapers reported that a group of 400 had rallied as an expression of support for Israel. Tamaki called on the government to not demand a ceasefire, and presented a petition calling for the Hamas and Hezbollah organisations to be declared terror organisations. He further called for any MPs who support Hamas and Hezbollah to be expelled from Parliament. The group performed a *haka* (traditional dance) in support of Israel, one of several that were later to go vi-

ral on social media.

The above demonstrates the variety of positions on Israel that exist in Indigenous constituencies. Tamaki's Destiny Church is part of a Christian response that is socially and morally conservative and believes in patriotism and Western civilisational values. At the other end of the scale are those politicians and activists who have embraced Leftist progressive, Marxist or decolonising ideologies – frameworks that have been deployed by anti-Israel activists. However, a third perspective are those Indigenous people who recognise the resonance between Jewish people and their own and who for various reasons, identify with the Jewish story.

INDIGENOUS RESONANCE

The Jewish people have been caricatured by detractors as foreign white colonisers, in spite of the fact that they are Indigenous to the land of Israel, with over 3,500 years of continuous connection. Those who returned in the late nineteenth and early twentieth centuries, were not white enough for their host European countries, in which they were subject to persecution, discrimination and ultimately annihilation. They were certainly not white enough for Hitler, who saw them as low on the racial hierarchy and unfit to live.

Missionaries who arrived in New Zealand in the early nineteenth century noted similarities between the Jewish and Māori peoples, pointing to sacred laws, burial customs, tribal genealogy, trading culture, and concepts of God. Later missionaries reportedly compiled lists of dozens of parallels between Māori and Old Testament Israelites.

This was part of a Protestant fascination with locating Biblical peoples among Indigenous populations. A similar phenomenon occurred with other Indigenous peoples, such as the Cherokees. In the 16th century, Puritan minister Thomas Thorowgood theorised that Cherokees were part of the Ten Lost Tribes of Israel and in the 18th century Irish historian James Adair wrote similarly. However, it was not so much the missionaries'

accounts that mattered, but rather that the Indigenous peoples themselves identified with the Jewish people. During the colonisation period, many identified with the suffering of Old Testament Israelites. Māori prophetic leaders saw themselves like Moses or Joshua, leading their people out of slavery. Unique Māori prophetic movements developed, loosely based on the Hebrew Scriptures, often as an act of resistance to colonisation and at times to Christianity.

SHARED SUFFERING

In the twentieth century, other Indigenous groups allied with the Jewish people out of a sense of shared suffering. First Nations descendants of Canadian 'residential schools' who experienced displacement, attempts at erasure, and who were subject to dehumanising practices, identified with the experiences of Holocaust survivors. While by no means identical experiences, the sense of shared intergenerational trauma has deepened Indigenous – Jewish relationships in Canada.¹ But beyond the shared experience of suffering is something deeper. It is a recognition of the other as Indigenous through shared ways of being.

Māori call themselves the *tangata whenua*, People of the land. *Whenua* means land. It is also the word for the placenta. In Māori custom, the placenta is buried in the land. Burying the placenta symbolizes the inseparable bond between a person and the land – the place from which they come and to which they belong. It reflects the belief that the land nourishes life, just as the placenta nourishes the baby in the womb.

When Māori see Jews in the diaspora burying the soil of Israel in the graves of their loved ones, they recognise this as an Indigenous way of being. When they read sacred texts about

Jewish attachment to Mount Zion or Mount Sinai they recognise that longing. They too have their ancestral mountains, which are part of their identity as an Indigenous people.

When a Jewish blessing is recited upon seeing the sea, especially the Mediterranean, Indigenous peoples understand, as they too have a special connection to their waterways. They name their tribal seas, rivers or lakes in their formal introductions. It too is part of their identity. They recognise these things as expressions of Indigeneity. Indigenous Australian Nova Peris expresses it this way:

'When I stand on my Country back home in Arnhem Land, I stand on rock art that is tens of thousands of years old.

The Jews stand as a model of peoplehood

I see the ochre handprints of my ancestors, painted on cave walls before the pyramids were even built.

And when I stand here in Jerusalem, in Be'er Sheva, The Sea of Galilee and on top of Masada I feel the same heartbeat in the mother earth.

This land, too, holds a people whose story of connection to land, of exile and return, of survival against all odds, mirrors our own.

The Jewish people's truth is written in stone, in scripture, in archaeology, in language just like mine is written in ochre, in songline, in ceremony, in Country.'

Indeed, Jewish people fulfil the internationally recognised criteria for Indigenous peoples by maintaining a strong link to territories and surrounding natural resources. Regardless of where in the world Jewish people live, the Jewish festivals Rosh Hashanah, Sukkot, Pesach, Shavuot, and others have been faithfully observed for thousands of years. These festivals are intimately connected with the land, produce and seasons of Israel and make no sense without it.

Genesis include terms that are recurrent throughout the broader context of the two chapters:

These are the sons of Shem by their clans and languages, in their territories and nations.

These are the clans of Noah's sons, according to their lines of descent, within their nations...

These are the sons of Shem, after their families, after their tongues, in their lands, after their nations. These are the families of the sons of Noah, after their generations, in their nations...

We may thus distil the terms:

families	משפחות
languages	לשונות
territories	ארצות
nations	גוים
generations	תולדות

Familial units, language and land can be seen as the basis elements constituting a people group or nation. Generations or lines of descent introduce the element of time and continuity. Going beyond the text, we can assert that a necessary outcome of a people group plus time is history and culture - or broadly speaking, values and practices. These various elements fit well with most of the various definitions of indigeneity.

Connection to land and ancestors, and a unique language are among the defining features of peoplehood, and the core of Indigeneity. As we have seen, there exists a broad range of views on Israel amongst Indigenous people, and that some of the most antagonistic positions have their roots in non-Indigenous sources. I would argue, however, that a truly Indigenous perspective recognises that Jews are Indigenous to the land of Israel. Indeed, their experience and ways of being cast them as the archetypal Indigenous people.

NOTES

- 1 Krista Collier-Jarvis and Jason Chalmers, *Braided Words: Re-storying Holocaust Testimony through Indigenous-Jewish Dialogue*. 2025, Canadian Jewish Studies.



Why Would Christians in Africa Support Israel?





The question of why Christians in Africa would support Israel cannot be understood in isolation from the broader historical, theological, and demographic realities that have shaped Christian-Jewish relations over time.

The relationship between Christianity and the Jewish people has never been linear or uniform; rather, it has developed through complex historical phases marked by both continuity and rupture. Christianity emerged from a Jewish foundation, shares the Hebrew Scriptures with Judaism, and is deeply rooted in the narrative of Israel as presented in the Biblical record.

Yet, despite this shared foundation, later historical developments within parts of the church introduced interpretive frameworks that contributed to strained relations, misunderstandings, and in some periods, open hostility toward Jewish communities. At the same time, the contemporary global landscape reflects a significant shift in Christian-Jewish relations, particularly in the aftermath of World War II, the Holocaust, and the establishment of the State of Israel in 1948. These events prompted a global reassessment of inherited theological assumptions and political attitudes. In many Christian contexts, this resulted in increasing efforts toward reconciliation with the Jewish people, a rejection of antisemitism, and growing diplomatic engagement with Israel.

Within this global context, Africa occupies a uniquely important position. The rapid expansion of Christianity on the continent, combined with its increasing demographic weight in global Christianity, places African Christians in a position of considerable influence regarding theological interpretation and international ethical outlooks. Yet, despite this demographic and ecclesial significance, African states as a collective remain among the least supportive of Israel in international forums such as the United Nations. This apparent contradiction invites deeper reflection on the historical, theological, and educational influences that shape African Christian perspectives on Israel.

Understanding why African Christians would support Israel therefore requires a careful examination of three interconnected dimensions: the historical development of Christian-Jewish relations, the theological frameworks that have shaped African Christianity, and the current geopolitical expression of these inherited perspectives.

HISTORICAL COMPLEXITY OF CHRISTIAN-JEWISH RELATIONS

Historically, the relationship between Christians and Jewish communities has been marked by both continuity and tension. Christianity

did not emerge as a separate religion detached from Judaism, but rather arose within a Jewish context, drawing its Scriptures, messianic expectations, and early community structure from within Israel's historical and theological framework. The earliest followers of Jesus understood their faith as a continuation and fulfillment within Israel's story rather than a rejection of it.

However, as Christianity expanded beyond its Jewish origins into Greco-Roman and later European contexts, interpretive developments emerged that reshaped how the Jewish people were viewed within Christian thought. Over time, certain theological interpretations developed within segments of the church that diminished or redefined the ongoing theological significance of Israel. These interpretations, found in varying degrees across different historical periods, contributed to attitudes that later manifested as antisemitism in some cultural and ecclesiastical environments.

In particular, aspects of medieval Christendom and certain strands of Reformation-era polemics further entrenched negative perceptions of Jewish communities. These developments did not arise uniformly across all Christian traditions, but they nevertheless contributed to a broader historical pattern in which Jewish identity was often misunderstood or marginalized within Christian thought.

The cumulative effect of these historical trajectories helped shape cultural environments in parts of Europe that, in later centuries, contributed indirectly to some of the conditions that culminated in the Holocaust. While this tragedy stands as a distinct historical event rooted in multiple political and ideological factors, it also prompted a global reckoning with the consequences of long-standing antisemitic traditions within certain strands of Christian history.

POST-WORLD WAR II TURNING POINT AND THE ESTABLISHMENT OF ISRAEL

The aftermath of World War II marked a sig-

nificant turning point in global Christian-Jewish relations. The Holocaust exposed the devastating consequences of antisemitism on an unprecedented scale, prompting widespread moral reflection across religious, political, and academic communities. In response, many Christian denominations and leaders began to reassess theological assumptions that had contributed, directly or indirectly, to negative attitudes toward Jewish people.

The establishment of the State of Israel in 1948 further transformed the global context. For many Jewish communities, Israel represented not only a political homeland but also a response to centuries of displacement and persecution. For many Christian communities, it became a focal point for renewed engagement with the Biblical narrative and the historical identity of the Jewish people. Since that time, a growing number of Christian communities and Christian-majority nations have moved toward reconciliation with Jewish communities, actively rejecting antisemitism and strengthening diplomatic, cultural, and theological ties with Israel. In many cases, regions with strong Christian influence have become among Israel's most consistent allies, reflecting a renewed recognition of the shared historical and scriptural heritage between Christianity and Judaism.

AFRICA'S DEMOGRAPHIC SIGNIFICANCE IN GLOBAL CHRISTIANITY

Within this global transformation, Africa occupies a central and increasingly influential position. Contemporary data indicates that Christianity in Africa is not only growing rapidly but also represents a substantial portion of global Christianity. According to the World

Christian Database, the global Christian population is projected to reach approximately 2.67 billion in 2026, representing about 32 percent of the world's population. Within this, Christians in Africa are expected to number nearly 780 million, accounting for approximately 29 percent of all Christians worldwide (Zurlo, 2026).

In addition to its size, African Christianity is characterized by significant demographic momentum. Between 2020 and 2026, Christianity in Africa has been growing at an average annual rate of approximately 2.6 percent, which is substantially higher than the global Christian growth rate of approximately 0.95 percent (Zurlo, 2026). This indicates not only numerical expansion but also an increasing concentration of Christian identity within the African continent.

The establishment of the State of Israel in 1948 further transformed the global context

These realities position Africa as one of the most significant centers of global Christianity. The African church is not only large but also youthful, dynamic, and rapidly expanding. Consequently, African Christians hold a significant potential role in shaping global Christian thought, including

theological interpretations that influence attitudes toward Israel and the broader Biblical narrative.

AFRICA'S DEMOGRAPHIC SIGNIFICANCE IN GLOBAL CHRISTIANITY

Despite this demographic prominence, African states collectively demonstrate relatively low levels of support for Israel in international forums. According to UN Watch data concerning the Eightieth Session of the United Nations General Assembly, Agenda Item 50, Africa recorded the lowest level of support

for Israel among major continental blocs in a resolution concerning Israeli settlement activities in the occupied territories.

In this context, only 1 out of 54 African states, representing approximately 1.9 percent, voted in favor of Israel's position, with South Sudan being the sole African country supporting Israel in that resolution. At the same time, approximately 70 percent of African states voted against Israel, placing Africa among the highest regions in terms of opposition within this particular resolution.

This pattern reveals a clear tension between Africa's growing Christian demographic presence and its collective diplomatic posture in relation to Israel. While African Christianity is expanding rapidly and represents a substantial portion of global Christianity, this growth has not been proportionally reflected in foreign policy orientations toward Israel at the multilateral level.

In many cases, African political positions on the Israeli-Palestinian conflict continue to reflect broader post-colonial political frameworks and inherited interpretive lenses that do not always engage directly with the theological or historical complexities underlying the issue.

MISSIONARY TRANSMISSION AND THEOLOGICAL FRAMEWORKS IN AFRICAN CHRISTIANITY

One of the key factors contributing to this disconnect lies in the historical transmission of Christianity into Africa, particularly during the post-colonial missionary era. Much of contemporary African Christianity, while vibrant and deeply rooted in local contexts, traces its

institutional and theological foundations to missionary movements that arrived centuries after the apostolic period.

Punitive supersessionism suggests that Israel was rejected or punished for rejecting Christ and therefore replaced by the Church

These missionary movements often carried with them theological traditions that had already undergone significant development within European ecclesiastical contexts. Among these developments were interpretive frameworks that, in various forms, included supersessionist readings of Biblical history.

The term ‘supersessionism’ derives from Latin roots meaning ‘to sit upon’ or ‘to replace’, conveying the idea of one entity displacing another. In theological discourse, it is generally expressed in three main forms. Punitive supersessionism suggests that Israel was rejected or punished for rejecting Christ and therefore replaced by the Church. Economic supersessionism holds that Israel’s covenantal role ended with the coming of Christ, with the Church taking its place in redemptive history. Structural supersessionism refers to interpretive frameworks in which the Hebrew Scriptures are read primarily through a Christian lens that minimizes or removes Israel’s ongoing theological relevance.

While these categories vary in emphasis, they share a common tendency to reposition Israel's role within the Biblical narrative in ways that can distance Jewish identity from its continuing significance.

EARLY AFRICAN CHRISTIANITY AND APOSTOLIC FOUNDATIONS

A study of African Church history, however, demonstrates that the earliest roots of Christianity on the continent are not limited to later

missionary activity but extend directly to the apostolic era. According to the New Testament record, individuals from African regions were present at the events of Pentecost, including people from Egypt, Libya, and Cyrene (Acts 2:10). This indicates that the earliest proclamation of the Christian message reached African contexts from the very beginning.

Furthermore, the Ethiopian eunuch, described as an official of Candace, Queen of the Ethiopians, encountered the message of Christ through Philip and was baptized (Acts 8:26–39). Following this encounter, he returned to his homeland, carrying the message of Christ into Africa. This event is widely regarded as one of the earliest recorded instances of the spread of Christianity into the African continent. Early ecclesiastical tradition also associates Mark the Evangelist with the establishment of the church in Alexandria, Egypt, where he is considered a foundational figure in the development of early African Christianity. These early connections illustrate that Christianity in Africa has apostolic roots that predate later European missionary expansion.

LATER DEVELOPMENT AND TRANSMISSION INTO AFRICAN CHRISTIANITY

As Christianity developed further within European contexts, theological frameworks became more systematized, and in some cases, interpretations emerged that reconfigured the place of Israel within salvation history. These developments were then transmitted into Africa through missionary activity during the modern era. As a result, much of contemporary African Chris-

tianity reflects theological traditions that had already been shaped by centuries of doctrinal evolution before their arrival on the continent. This includes, in some cases, interpretive assumptions that either diminish or reframe the ongoing significance of Israel within Biblical theology.

In many African church environments, teachings that emphasize the Church as the primary continuation of God's covenantal purposes are frequently presented without sustained engagement with the Jewish context of the New Testament or the historical development of Second Temple Judaism. Consequently, theological perceptions of Israel are often shaped indirectly through inherited frameworks rather than direct engagement with the Biblical narrative in its historical setting.

THEOLOGICAL DIVERSITY AND ITS IMPLICATIONS FOR ISRAEL

Within African Christianity, various theological frameworks coexist, including covenantal theology, fulfillment theology, and other interpretive approaches. While these frameworks differ in terminology and emphasis, they often share overlapping assumptions regarding the continuity or discontinuity between Israel and the Church.

In some cases, even when explicit language of replacement is avoided, interpretive outcomes may still reflect similar conclusions regarding Israel's theological role. Conversely, certain eschatological frameworks distinguish between Israel and the Church in ways that preserve a structural separation in end-time

interpretation. These differing frameworks contribute to a complex theological landscape with-

These early connections illustrate that Christianity in Africa has apostolic roots that predate later European missionary expansion

in African Christianity, influencing how Israel is understood both theologically and politically. Given the influence of church teaching within African societies, these theological perspectives can indirectly shape broader public attitudes, including positions expressed in international forums.

CONCLUSION AND WAY FORWARD

In conclusion, the question of why Christians in Africa would support Israel is deeply connected to the historical development of Christian thought, the transmission of theological frameworks into the African context, and the contemporary demographic significance of African Christianity within global Christianity.

The African church stands at a unique intersection of rapid growth, historical inheritance, and global influence. While its early apostolic roots reflect a Christianity that emerged within Israel's narrative, later theological developments transmitted through missionary movements introduced interpretive frameworks that, in some cases,

reshaped perceptions of Israel's ongoing significance.

At the same time, Africa's growing Christian population represents a major opportunity for renewed engagement with the Biblical and historical foundations of the Christian faith in relation to Israel. As African Christianity continues to expand, there is a corresponding need for theological reflection that carefully re-examines inherited assumptions and engages more directly with the historical and scriptural context of Israel within the Biblical narrative.

The way forward therefore lies not in disengagement, but in deeper theological clarity, historical awareness, and reflective engagement with the roots of the Christian faith. Within this framework, African

Christians are positioned to play a significant role in shaping global Christian perspectives toward Israel in ways that are informed, historically grounded, and consistent with the shared scriptural heritage that lies at the heart of both Christianity and Judaism.

The African church stands at a unique intersection of rapid growth, historical inheritance, and global influence



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Why Should Europeans Support Israel?

DR. JAMES E. PATRICK

SEPTEMBER 2026 ■■■■■■■■■■ ISRAEL AND THE CHURCH

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Why Should Europeans Support Israel?

DR. JAMES E. PATRICK

SEPTEMBER 2026 ■■■■■■■■■■ ISRAEL AND THE CHURCH

Jew-hatred is a mutating virus, and Europe has one of the longest medical histories of this disease. The first strain of Jew-hatred was a religious one, as Christianity tried to distance itself from the Jewish people and define them as a different 'religion' – *anti-Judaism*. The second strain of Jew-hatred was a scientific one, as the post-Christian rationalism of the Enlightenment tried to define the Jewish people as a different 'race' – *anti-semitism*. Now, the third strain of Jew-hatred is a nationalist one, as the Christian civilisation of the West tries to cleanse itself of its imperial past. It tries to accuse the Jewish people of stubborn Western colonialism – *anti-Zionism*. This article will suggest a medicine to cure anti-Zionism, or perhaps a way of strengthening our national immune system to resist this disease.

HISTORICAL BACKGROUND TO ANTI-ZIONISM

Ironically, the accusation that ‘Zionism is racism’ was invented by the Soviet Union (an empire!) as anti-Western propaganda, after their Arab client states were defeated by Israel in 1967. The USSR claimed that they were defending the ‘indigenous’ Arabs against colonising Jews. They persuaded the United Nations to make this official in 1975 with the General Assembly Resolution 3379. But already by that point, the white Ashkenazi majority in Israel was being overtaken by local Sephardi and Mizrahi Jews who had been expelled from across the Middle East and North Africa after the Six-Day War. These were visibly local Jews, returning to their ancestral home. The UN resolution was eventually repealed in 1991.

The connection between racism and colonialism was most clearly seen in South African apartheid, which was rightly defeated in 1991–94 after a worldwide media campaign. It is not coincidental that the 2001 UN World Conference Against Racism was held in Durban, South Africa. There they turned the spotlight onto Israel instead, redirecting the ‘Boycott, Divestment, Sanctions’ (BDS) campaign against Israel, and unsuccessfully trying to restore the idea that ‘Zionism is racism’. South Africa continues to lead the attacks on Israel at the International Court of Justice with its ‘genocide’ case (2023), perhaps to cover up its own failures to stop reverse racism and murders of white farmers in its own country.

But across the Western world, the accusation that 'Zionism is racism' continues to

be an anti-West slogan, now propagated by left-wing socialists and their Islamist allies. They try to drive a wedge between Israel and

its Christian supporters, to break apart the foundations of Western 'Judaео-Christian civilisation' and weaken the West in preparation for revolution. This explains why those people on anti-Israel marches, disguised as pro-Palestinian marches, do not fly flags of the country in which they live. By contrast, pro-Israel marches are also proudly patriotic for their local country. Unless we understand the anti-Western motivation of anti-Zionism, we

will not realise how important this battle is for our own national survival.

THE WEAKNESS OF HOLOCAUST EDUCATION TO FIGHT JEW-HATRED

The Holocaust can be seen as the fever that finished off the second strain of Jew-hatred – racial ‘anti-semitism’. This term had been used boastfully in Germany in the late 1800s, but the Holocaust clearly illustrated its deadly consequences. Afterwards, the whole world saw anti-semitism as an undeniably evil prejudice. It was also in response to the horrors of the Holocaust that the term ‘genocide’ was created around 1943–44 by Polish Jewish lawyer Raphael Lemkin, to define the ultimate form of evil. In the following decades, Holocaust education became the standard method to warn against Jew-hatred. Yet today, eighty years later, we see that this is no longer effective, and even counter-productive, for several reasons:

First, an emphasis on the Holocaust reinforces the image of Jews as victims, who therefore deserve protection. This is the idea that ‘the only good Jew is a dead Jew’. Unsurprisingly,

people conclude that when Jews moved from weakness into a position of power, they gave up their claim to be innocent sufferers. Now it is the Palestinian 'victims' of strong Israel who have automatic virtue and deserve protection by us.

Second, when supporters of the Jewish people bring up the Holocaust as a comparison for Jew-hatred today, it can sound like the ultimate excuse for getting away with murder. The Palestinian Arabs repeatedly claim that their experiences under Israeli rule are similar to the Holocaust. Those who believe them and believe that Israel is now committing a 'genocide' against Palestinians, think that the Jews cleverly used their suffering to convince the world to create their state. They stole Palestinian land and then treated the Palestinians just like they had been treated by the Nazis. Of course, we know that the comparison is completely false.

Third, the pro-LGBT movement gained sympathy by noting that the Nazis also exterminated homosexuals, along with many other groups such as the disabled, the Roma, and Jehovah's Witnesses, not to mention millions of Soviet prisoners of war too. The Holocaust became a generic term for Nazi victims. It weakened the particular focus on Jews, so completely that in recent Holocaust Memorial Day broadcasts, many newsreaders failed to mention that the 'six million victims' were Jewish! This problem is made worse by the Jewish community's compassionate desire to remember other examples of genocide too, in Rwanda, Darfur, and elsewhere. That only dilutes the uniqueness of Jew-hatred, history's most enduring racism.

The Palestinian Arabs repeatedly claim that their experiences under Israeli rule are similar to the Holocaust

Fourth, when teaching about the Holocaust, whether in schools or on television programmes, the focus is inevitably on the industrial scale of the death camps. That was what made Nazi Jew-hatred unique. Yes, the build-up to the 'final solution' is also described, whether in laws or yellow stars or ghettos. But it is easy to skip over the Nazis' vital first stage of increasing demonising and discrimination, to de-humanise Jewish neighbours. That is exactly what we are seeing happening now, de-sensitising us to repeated slanders and random attacks on Jews. People start to think that all this dislike must have some good reasons behind it.

Fifth, people have learned that 'Jew-hatred equals anti-semitism', and that means hating the Jews because of their race, as people did during the Holocaust. But if Jew-hatred is limited to that second strain, then the current third strain of anti-Zionism cannot be seen as anti-semitic. People just have to say they have a Jewish friend, or point to a token Jew on a pro-Palestinian march, to prove that they do not hate all Jews, so they cannot be 'racist'. They call for the murder of all Zionists and dismantling of the Zionist state, the embodiment of evil, and yet they fail to see how this uniquely targets Jews.

So, in this new era of anti-Zionist Jew-hatred, how do we 'overcome evil with good'? Too often we are just defensive. We keep reacting to lies and misrepresentation on social media or from our friends and church members. But the most effective form of defence is to push forward, to be pro-active in celebrating

the truth, to light a lamp not curse the darkness. I have found that when I wear a UK-Is-

rael flag lapel pin, it quietens anti-Israel talk around me. Most people do not feel they know enough to debate with someone who admires Israel. For those who do, it invites them into a dialogue, so we need to prepare ourselves for this.

SIX REASONS TO CELEBRATE THE ZIONIST STATE

There are many ways to spread good news about I-S-R-A-E-L in our churches and beyond:

INNOVATION

Israel is constantly inventing solutions for problems that face other countries also. It is known as the 'start-up nation' for that reason. Situated at the land-bridge between Europe, Asia, and Africa, it can relate to a wide variety of people and places. It has truly become a 'blessing in the midst of the earth' (Isaiah 19:24; 2:2-4).

- **Agricultural**
Drip irrigation, cherry tomatoes, GrainPro Cocoons, RipeGuard...
- **Medical**
Pill camera, ReWalk exoskeleton, flexible stents, Israeli bandage...
- **Digital**
Waze, Mobileye, firewall software, USB memory flash drive...
- **Environmental**
WaterGen (water from thin air), flexible / see-through solar panels...
- **Defence**
Iron Dome, Iron Beam (high-energy laser), Krav Maga martial art...

In addition to these, Israeli technology contributed fundamentally to personal computers (Intel processors), mobile phones (Motorola R&D), and on-line communication (ICQ instant messaging, Voice-over-Internet Protocol). Those who want to boycott Israeli products will find it difficult to live in the modern world!

Look up more Israeli inventions for yourself and become excited about them, to remember the details when people ask for examples.

SHIELD

Israel is the first line of defence against enemies of the West. Israeli intelligence and security services continuously pass information to European countries about dangerous individuals and terrorism plots. Partly this is to protect Jewish people who live among us, but in doing so they protect all of us. Those who hate the Jews also hate Western countries, and will not care how many 'Christians' are killed in the process. The Iranian ayatollah regime is infamous for its chants of 'death to America' and 'death to Israel' (the 'great Satan' and 'little Satan'), but they also call for death to European nations.

The reason these terror states and organisations hate our nations, alongside Israel, is that we were both built on Judaeo-Christian values, and we are

willing to defend them against hostile forces. In Britain, we often hear about our shared 'British values' that should shape our identity as a society and culture. But we are rarely told what these values are. Here are just a few examples, with evidence for where they come from in the Bible:

First, **equal individual human rights**, regardless of a person's age, race, sex, disability, beliefs, or social status, is often assumed to come from the French Revolution's 'Declaration of Human and Civil Rights'. However, it could not have been written except in a culture that was first soaked in the idea that every human is made in the image of God (Genesis 1:27).

Second, and based on the first, **care for the vulnerable** is not taken for granted in many cultures. They see suffering as inevitable, or even as a fair punishment for your karma in a previous life. But the story of Israel begins in Exodus 1–15 when God rescues a slave people from a powerful empire. This teaches us to defend the helpless too (Deuteronomy 10:17-19).

Third, our societies are governed by **rule of law**, and not by force, where 'might is right'. This encourages a separation of powers, so that those who enforce the law (executive) are not the same people who make the laws (legislature) or who judge how it applies (judiciary). Rule of law is based on God's command to Moses (Deuteronomy 17:18-20) that kings must submit themselves to His law. This gave His prophets the courage to criticise their rulers. Still today, it justifies the idea of a free press and journalism independent of the government.

Fourth, we presuppose that everyone should bear **truthful witness**. But this is not valued in the same way in honour-shame cultures like Islam, where lying or breaking oaths is allowed for various reasons (taqiyya). The ninth commandment prohibits false witness (Exodus 20:16), and more generally, Leviticus 19:11 prohibits lying and being deceitful.

Fifth, we often praise democracy as the best form of government. But on its own, majority-rule does not protect minorities, unless societies have other values too, such as those above. The broader principle of **government by consent** is clearly taught in the Bible. It applies to monarchies (1 Samuel 8:9-22; 10:25; 2 Samuel 5:3) and even theocracy (Exodus 24:3, 7-8).

Sixth, **freedom of religion or belief** is a key part of what our cultures mean by 'tolerance'. We might initially assume that the Bible is against this, because it commands to destroy altars and statues of other gods and to execute those who promote them (Deuteronomy 12–13). But Joshua (24:15) allowed Israel to 'Choose this day whom you will worship', considering each god's actions. This is linked to the previous value – religious loyalty cannot be imposed or coerced; it must be voluntary. The book of Daniel shows how God defends the freedom not to worship (chapter 3) but also freedom to pray openly inside one's own home (chapter 6).

All of these basic Western values are originally Jewish ideas, rooted in their Scriptures, our Old Testament. They shape Israel's society as much as (or even more than) here in Europe. We take these values for granted in the West, but many other cultures laugh at them or even consider them dangerous. In fact, enemies of these values also live within our own countries. Their protests against Israel often include hatred for their host country too, and so do many of the sermons preached in their mosques. If we want to preserve our Judeo-Christian culture and its Biblical values, we must learn from how Israel holds up these values in an even more hostile environment. Let us be grateful for Israel's courage and principles, on our behalf.

REFUGE

As the nation state of the Jewish people, Israel was created to be Jewish while also protecting the civil and religious rights of non-Jewish communities. This vision featured in the Bal-

four Declaration in 1917, and entered international law in the San Remo Resolution of 1920. All Jewish people worldwide therefore have a legal right to become citizens of Israel (even if Messianic Jews face unique barriers). Yet throughout World War Two, Britain's Palestine Mandate limited Jews trying to escape from Europe. We abandoned our legal duty towards them. If the State of Israel had existed at that time, the Holocaust would not have happened.

Now, Jew-hatred worldwide is at levels not seen since that time, eighty years ago. Israel is the only Jewish state on earth, and it has a unique duty of care for Jewish people. If we value our Jewish friends, we should support the existence of Israel as a Jewish state. Even if we don't know any Jewish people, because Jews make up only 0.2% of the world's population, we still have good reason to want them to survive. They have been awarded 22% of all individual Nobel Prizes since 1901 across all areas of achievement in Chemistry, Medicine, Physics, Literature, Economics and Peace. The world is a better place because of the Jewish people, so we should all be grateful that they have at least one country where they will always have a legal right to live, and keep achieving 'for the greatest benefit to humankind'.

ALIYAH AS AN ACT OF GOD

It is unprecedented in human history for an ancient people, exiled from their land for nearly 2000 years (apart from a few small communities), to recover their independence in their ancestral land and speaking their original language. Their archaeologists can read the coins or inscriptions or scrolls they find in caves or dig up from destroyed towns that

existed thousands of years ago. [This is a vital point to make in our dialogue with anti-Zionists – Jews are not 'colonising' someone else's land. Rather, they are returning to the one land on earth in which they are truly indigenous, even if others might also have a claim to being indigenous there.] The Jewish return to ancient Judea/Yehud/Judah is a miracle of history.

Aliyah is a Hebrew word that originally related to the act of spiritual pilgrimage, 'going up' to God's sacred city of Jerusalem and its temple mount (Psalm 122 title + verse 4). It is now used to mean 'going up' to the land of Israel from the nations, becoming a new immigrant (oleh, plural olim) to Israel. The reason for immigration has often been to escape from Jew-hatred. But in addition to refuge, it is important to recognise the positive spiritual purpose of this national regathering of Jews. *Aliyah*, and the state of Israel itself, is an act of God. This can be demonstrated in three stages – past, present, and future.

All of these basic Western values are originally Jewish ideas, rooted in their Scriptures, our Old Testament

First, in the ancient **past**, Israel's prophets predicted the eventual return of all Jewish tribes to their land, no matter how long or wide or often they might be dispersed among the nations. This is by far the most frequently mentioned prophecy in the Bible, stated clearly over 100 times in the Jewish Scriptures, our Old Testament. It was also clearly prophesied by Jesus Himself in Luke 21:24, that after a time when Jews are exiled and Jerusalem is governed by non-Jews, these 'times of the nations' will be 'fulfilled'. After 1900 years and nine gentile empires or states, who governed Jerusalem one after the other, the city suddenly returned to Jewish authority during Israel's Six-Day War in 1967. God is fulfilling His past promises.

Second, the **present**-day experience of Israel since being re-established as a state in 1948 has involved one miracle after another. They are attacked by internal or neighbouring enemies time and again, in 1948, 1967, 1973, and even 2023, but the existential threats they face are defeated through a series of inexplicable events. Lance Lambert's book *Battle for Israel* (Eastbourne: Kingsway, 1975) reports miracles of the Yom Kippur War, and more from other wars can be seen in the 13-part documentary TV series 'Against All Odds – Israel Survives'. Even the fact that Hamas attacked on its own on 7 October 2023 stopped a worse invasion by Hezbollah, and allowed Israel's military defence to reshape the whole Middle East. As David Ben-Gurion famously said, 'In Israel, in order to be a realist, you must believe in miracles.'

Third, the ongoing physical return of the Jewish people to the Land is in fact a Biblical sign of a greater miracle in the *future* – the nation's spiritual return to their Lord. Ezekiel 36:22-32 describes this spiritual transformation, only after God has brought the people back home while they are still unclean. Ezekiel 37 then pictures again this return of both the northern kingdom (ten lost tribes) and southern kingdom, to be ruled over by Messiah son of David. Both chapters say that this will happen so that 'the nations will know that I am the LORD'. Paul taught this too, in Romans 11:12 and 15 – the final spiritual transformation of his Jewish nation will bring miraculous 'life from the dead' for the whole world. So, Israel's miraculous restoration

to the Land now, points forward to its miraculous restoration to the Lord. Then all other nations will know the ultimate miracle of

God's new-creation life through Messiah.

For this reason, we should celebrate Jewish *Aliyah* to Israel as evidence of God's awesome work across history, from the ancient prophets through modern wars to future resurrection!

ETHICAL EXAMPLE

It is often not enough to agree that Israel's technology and intelligence sharing are valuable, and that it should exist as a refuge for Jews, and even that God has a plan for the nation. Many still accept media accusations and say that Israel deserves disproportionate criticism for its immoral treatment of the Palestinians. On the one hand, it is true that the nation does do wrong things. Their spiritual redemption is not yet complete, as prophesied in Ezekiel 36. We can admit this, but still ask what our reaction should be. In Zechariah 3:1-7, we see that Satan was correctly prosecuting the high priest for his impurity. But the Angel of the LORD defended him instead because of God's choice, and then forgave and purified him. Whose side should we be on? How can we remove their speck, when we have a plank in our eye?

On the other hand, we must push back against so many criticisms that are false accusations. Instead, remind people of the truth that Israel sets a good example for other nations:

First, in its **diversity**, Israel has successfully integrated millions of Jewish refugees, wave after wave, from all over the world – Europe, Russia, East Africa, Asia, North Africa and the Middle

East. Its society is more non-white than white (though that should make no difference). And its integration is so successful that, despite in-

Israel's miraculous restoration to the Land now, points forward to its miraculous restoration to the Lord

evitable cultural tensions, it has been a top-ten happiest country since 2021 and top-fifteen since 2011.

Second, in its **opportunity**, many in Israel are still working to achieve equal outcomes for non-Jews as for Jews, but the 20% Arab population does have equal opportunity by law, including Arab women. Just to give two examples, Arab women have better education and employment in Israel than in any of the 22 Arab countries. And it was an Arab Christian judge, George Karra, who sent former Israeli President Moshe Katsav to prison in 2010. This could never happen in a truly 'apart-
 heid' state. It proves that the unique and unfair conditions in the former 'West Bank' do not reflect Israel's attitudes towards Arabs in general.

Third, in its **protection of Christians**, most of whom are 'Arab', Israel is the only Middle-East country whose Christian population is protected and growing. The media loves to draw attention to Jews spitting at Christians or defacing statues and churches, but these are rare and deviant behaviours, condemned by Israeli leaders on all sides and punished by law.

Fourth, in its **free press**, criticism of Israel's government and military is frequent and unrestricted, even during wartime. Journalists know that the opposite is true in Arab society in the Palestinian territories, where they will be expelled or even killed for exposing the truth. So they self-censor those reports, and choose to live in Israel while publishing articles against Israel's actions. And anti-Israel activists often rely on reports published in Israeli papers.

Fifth, in its **independent judiciary**, Israel's

courts have greater power than in any other Western nation. They are able and far too willing to subject all Knesset legislation and government decisions to judicial review. Even Prime Minister Netanyahu must appear on trial weekly, while running the country, unless he can provide good excuses for postponing.

Their spiritual redemption is not yet complete, as prophesied in Ezekiel 36

Sixth, even in its wars in Gaza and elsewhere, its **care for enemy civilians** goes beyond any other country's military. This has been confirmed by military experts in the UK (Col. Richard Kemp), USA (Maj. John Spencer) and NATO (Gen. Sir John McColl). The IDF sends texts, phone calls, leaflets, and more, to warn civilians when to escape, even though this removes the element of surprise for enemy soldiers. And in the recent Gaza war, Hamas' death-count of 72,000 proves Israel's care for civilians. Removing natural deaths (roughly 6,000 per year, for two years) and also the IDF's count of how many terrorists they have killed (roughly 25-30,000), results in a civilian-to-soldier ratio of about 1-to-1, the lowest ratio recorded in any urban war in recent history. This is the opposite of 'genocide'.

We should celebrate how Israel's Biblical values are being demonstrated by their ethical example to the nations around them, and even to us here in Europe. This is even more remarkable when they are under continual pressure and intense scrutiny from enemies trying to kill them or to slander them in the media.

LOVED

These are all good reasons for why we as European nations should value the state of Israel, for our own benefit. But more than all of them, the greatest reason is simply love. First, God Himself chose to love Israel. In Deuteronomy 7:6-8, He points out to Israel

that they were the smallest nation, so they did not deserve His favour. He chose Israel as His 'special-treasure people' (7:6; 14:2; 26:18) just 'because the LORD loved you' and kept His promise to their ancestors. Then in chapter 9 and 10:14-16, God reminds Israel that despite their rebellion, He chose to 'set His affection to love them' for their fathers' sake.

Similarly, in Isaiah 43:1-7, God calls Himself the Holy One of Israel, who created Israel 'for My glory' and called Israel by name – 'you are Mine!' For this reason, He also collects them again from the ends of the earth, and promises that 'I will be with you' through the waters and fire. 'You are precious in My sight, you are honoured and I love you.'

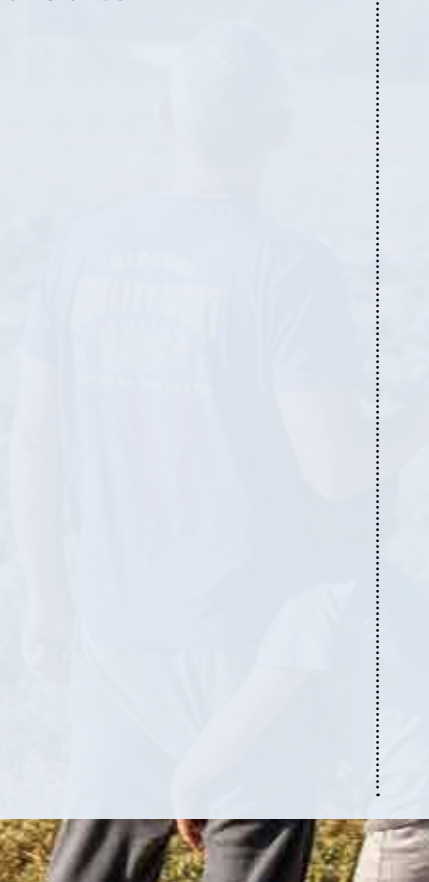
**God calls Himself
the Holy One
of Israel, who
created Israel
'for My glory'
and called
Israel by name –
'you are Mine!'**

Second, God will not stop choosing Israel as His 'beloved' people, even though most did not accept Jesus as His Messiah (Romans 11:28-29). By rejecting the Gospel, they allowed it to come to us nations. We received Israel's gift

of spiritual blessings, and in return, we are 'in debt' to serve them in practical ways (15:27). Earlier, Paul explained that we should 'owe nothing to anyone except the debt of love' (13:8), so we have a debt of love to repay to Israel.

In this time when Europe is again infected with deadly Jew-hatred, now appearing as anti-Zionism, it is Christian Zionists who have the medicine our nations need. Let us speak out confidently, and prepare to give reasons for the hope and

love we have for ISRAEL.





*Does solidarity with
Israel automatically
imply an anti-
Palestinian stance?*

REV. CORNELIS KANT



Christians for Israel aims to proclaim, on the basis of the Bible, the enduring significance of Israel in God's plan for the world. In addition, we seek to bless Israel and the Jewish people by expressing our solidarity and by supporting humanitarian projects in Israel. Within this mission and policy vision, there is absolutely no place for aversion toward Palestinians or other minorities. Being for Israel does not mean being against others. This attitude of love and connection with Israel is not like a football match, where hoping for victory for one side automatically implies hoping for defeat for the other.

this on several occasions since. Iranian ayatollahs and military leaders have also repeatedly declared that the destruction of Israel is a sacred goal. In 1979, Ayatollah Khomeini declared that the destruction of Israel, the 'Little Satan', is an ideological goal of the revolution. Former President Ahmadinejad stated as early as 2005 that 'Israel must be wiped off the map.' On May 22, 2019, Ayatollah Ali Khamenei said: 'You young people should be assured that you will witness the demise of the enemies of humanity (...) and the demise of Israel.'

MINORITIES IN OLD TESTAMENT ISRAEL

In Biblical times, foreigners were always present in the land. The Lord God repeatedly called His people Israel to receive the foreigner hospitably and to care for him well: 'So show your love for the alien, for you were aliens in the land of Egypt' (Deuteronomy 10:19). We also read: 'You shall not wrong a stranger or oppress him, for you were strangers in the land of Egypt' (Exodus 22:21).

Thus, the Torah clearly commands protection and proper treatment of foreigners (non-Jews) living as minorities in the land. An exception was the conquest of the land of Canaan under Joshua. At that time, the command was given to drive out and destroy the existing nations: 'Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete' (Genesis 15:16). The 'iniquity' of the peoples in Canaan determined God's command to Joshua. This is something that can only be regarded with reverent awe. Afterward, the enduring command was hospitality and proper care for the foreigner in the land.

MINORITIES AND FOREIGNERS IN THE NEW TESTAMENT

The same command to show hospitality to the stranger is also heard in the New Testament. Jesus said in His teaching about the future judgment of the nations by the Son of Man: 'I was a stranger, and you invited Me in' (Matthew 25:35).

John writes in his third epistle: 'Beloved, you are acting faithfully in whatever you accomplish for the brethren, and especially when they are strangers' (3 John 5).

The author of Hebrews says: 'Do not neglect to show hospitality to strangers, for by this some have entertained angels without knowing it' (Hebrews 13:2). Here, hospitality to the stranger is presented as a sacred command, since the stranger might even be an angel of God. Although the focus here is not exclusively on foreigners, the command to show hospitality is expressed in a general and universal way.

In his letter to the Romans, Paul also emphasizes hospitality as an important Christian principle: 'contributing to the needs of the saints, practicing hospitality. Bless those who persecute you; bless and do not curse' (Romans 12:13-14).

It is clear that the Torah's command regarding hospitality toward foreigners continues in

the teaching of the Jewish authors of the New Testament. This explains why Christian pro-Israel organizations and individual Christians who feel connected to Israel can never, on the basis of the Bible, adopt or express a hateful or discriminatory attitude toward non-Jewish minorities in Israel.

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MINORITIES HAVE ALWAYS LIVED IN ISRAEL

Even in Biblical times, other peoples lived in the promised land. We read about King Solomon: ‘All the people who were left of the Amorites, the Hittites, the Perizzites, the Hivites and the Jebusites, who were not of the sons of Israel, their descendants who were left after them in the land whom the sons of Israel were unable to destroy utterly, from them Solomon levied forced laborers, even to this day’ (1 Kings 9:20–21).

Even during the period when the command to Joshua to extinction was still in effect, Joshua made a promise to the Gibeonites that they would not be killed but would have a legitimate place in the land: 'Thus he did to them, and delivered them from the hands of the sons of Israel, and they did not kill them. But Joshua made them that day hewers of wood and drawers of water for the congregation and for the altar of the LORD, to this day, in the place which He would choose' (Joshua 9:26–27).

The Torah even prescribes that foreigners who have lived in the land for a period retain the right to remain among the people of Israel: 'You shall not detest an Edomite, for he is your brother; you shall not detest an Egyptian, because you were an alien in his land. The sons of the third generation who are born to them may enter the assembly of the LORD' (Deuteronomy 23:7-8). Perhaps the most striking example of the inclusion of a foreigner in Israel is Ruth the Moabitess. She married Boaz and became the great-grandmother of King David (Ruth 4:21-22). In this way, she was included in the lineage of the Messiah of Israel, Jesus Christ.

There were also minorities in Israel who acted with hostility and waged war against the people of Israel. The best-known example is the Philistines. At such times, Israel was commanded by God to defend itself and engage in battle with its enemies. The Bible repeatedly pronounces judgment on nations that oppose His chosen people. It is clear that minorities in Israel who lived peacefully with the people had a legiti-

mate place in the land and among the people of Israel, whereas those who acted with hostility forfeited those rights and were opposed. In this, the ancient promise to Abraham is heard: 'And I will bless those who bless you, and the one who curses you I will curse' (Genesis 12:3).

MINORITIES IN ISRAEL IN THE ESCHATOLOGICAL FUTURE

The prophet Ezekiel describes how, in the future, water will again flow from the Temple, causing the desert to blossom and even the Dead Sea to become fresh, filled with abundant fish. A beautiful eschatological vision undoubtedly connected with the reign of the Messiah. The book of Revelation likewise describes a new Jerusalem, where water flows from the throne of God and of the Lamb: 'Then he showed me a river of the water of life, clear as crystal, coming from the throne of God and of the Lamb, in the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations' (Revelation 22:1-2).

In Ezekiel's description of this remarkable and beautiful future of Israel, minorities are also granted a legitimate and permanent place: 'So you shall divide this land among yourselves according to the tribes of Israel. You shall divide it by lot for an inheritance among yourselves and among the aliens who stay in your midst, who bring forth sons in your midst; and they shall be to you as the native-born among the sons of Israel; they shall be allotted an inheritance with you among the tribes of Israel. And in the tribe with which the alien stays, there you shall give him his inheritance,' declares the Lord GOD' (Ezekiel 47:21–23).

Foreigners and minorities in Israel are thus given a legitimate place and corresponding rights in the promised land when they are willing to live in peace with the Jewish people. This principle should always be reflected in the message of organizations and individuals who express solidarity with Israel and the Jewish people.

Why should Arabs support Israel?

The Arab Case for Israel

BOOK REVIEW
BY KEES DE VREUGD

The author presents himself as a Muslim-born Arab who grew up in Lebanon and Iraq. He traces his intellectual journey from a committed opponent of Zionism to a strong supporter of the State of Israel, which he now regards as an asset to its predominantly Arab neighbors and to the wider Middle East.

PERSONAL DEVELOPMENT

In the opening chapter, Abdul-Hussain recounts his life story. Born to an Iraqi father and a Lebanese mother, he was raised first in a Sunni environment in Iraq and later in the Shiite stronghold of Baalbek in Lebanon, where he came under the influence of Hezbollah. After moving to Beirut, he attended an international school with a diverse student body.

Friendships — particularly with a Christian classmate — introduced him to the Bible and sparked his interest in history. He went on to study history at the American University of Beirut, learned Hebrew, and engaged in conversations with Israeli soldiers along the Lebanese-Israeli border. These formative experiences shaped his later views.

CORE ARGUMENT

Abdul-Hussain does not conceal his admiration for Israel, yet he frames his argument in explicitly pragmatic terms, seeking to move beyond ideological and theological prejudic-

es. Chapter titles such as *The Myth of Ancient Palestine* and *Zionists Plan the Future*, *Palestinians Cling to an Imagined Past* reveal the thrust of his analysis.

His central claim is that many Arab states suffer from structural failure, marked by authoritarian governance and limited innovation. By contrast, Israel represents technological advancement and institutional effectiveness. For this reason, he argues that normalization with Israel would serve the broader interests of the Arab world.

The Abraham Accords function in his account as a model for peaceful coexistence — an approach notably embraced by relatively stable and prosperous states such as the United Arab Emirates.

A CONTROVERSIAL MESSAGE

Abdul-Hussain directs a pointed and controversial message to the Palestinians: they would be better off abandoning the pursuit of an independent state and instead accepting the State of Israel. In his view, the creation of another ‘failed state’ would not foster stability. Rather, peace and economic development should take precedence over historical grievances. He contends that Israel has become a target of envy and hostility in a world that, in his analysis, ‘glorifies victimhood and punishes success.’ At the same time, he portrays Israeli society as future-oriented, while Arab societies remain preoccupied with past injustices.

NARRATIVE AND HISTORY

A significant portion of the book is devoted to



c4israel.org

