

Is Christian Palestinianism part of Eschatological Anti-Semitism?

Olivier Melnick, Northwest Regional Director

(Chosen People Ministries)

LCJE North American Conference - April 21-22, 2015

Vancouver, British Columbia

I. Introduction:

There has been a shift in Christian theology as it pertains to the Church's relationship with Israel and/or Palestinian Christians. Loyalties once rooted in biblical principles are quickly changing.

For followers of Yeshua (Jesus), it should not be much of a struggle to recognize Israel's right to exist as well as the desperate need of the Jewish people for their Messiah. Our eschatological positions may vary, but they should not exclude Israel from God's plan for mankind.

Nevertheless, there is a real crisis facing Evangelicals today. A growing number of Bible believers appear to have made it their personal duty to act as theological referees between Jews and Palestinians. They appear to be hoping and praying that Yeshua would truly become the reconciling person between the two groups, making them into the one new man as found in Ephesians 2:13-16: *"But now in Messiah Yeshua, you who formerly were far off have been brought near by the blood of Messiah. For He Himself is our peace, who made both groups into one and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, so that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity."*

One of the key words heard over and over is “reconciliation,” and it often punctuates the various programs and projects aimed at bringing both Jews and Palestinians to Yeshua. It seems to be the ultimate goal of Evangelicals involved in such programs. But is it really? It is undoubtedly one of the questions that will be asked in this paper, and my prayer is that we can at least formulate together, the beginning of an answer.

Before we explore some of the issues at hand, it is crucial to define a few of the terms that will be used in the following paper.

II. Definitions

A. Reconciliation

The Merriam-Webster dictionary offers two interesting definitions for reconciliation:

- 1. The act of causing two people or groups to become friendly again after an argument or disagreement.*
- 2. The process of finding a way to make two different ideas, facts, etc., exist or be true at the same time.*

We could actually derive a single definition from these two as it pertains to Jews and Palestinians. Reconciliation should be the act of getting two people or people groups—the Jewish people and the Palestinians—to agree through dialogue and compromise, as they find a spiritual common ground in Yeshua and His salvific message.

The key here is that for any reconciliation to work, it must be a two-way street. Reconciliation needs to include forgiveness, mutual acceptance and a desire to press on together towards a common goal.

B. Anti-Semitism

The term anti-Semitism is derived from the word Semites as in the original descendants of Shem, both Jews and Arabs (Genesis 5:32; 6:10; 12:21-32). Yet it is never used to describe animosity or hatred towards Arabs, but only against Jews.

The term was coined by German journalist Wilhelm Marr in 1873. He founded the first German organization dedicated to fighting the “Jewish Threat.” The word became widely used and accepted by 1885.

Many definitions of anti-Semitism have been offered over the years. Mine is as follows: *Anti-Semitism is the irrational hatred of the Jewish people, characterized by destructive thoughts, words and/or deeds against them.*

It is important to make a distinction between anti-Semitism that is directed at a people group and anti-Zionism that is directed at an ideology or political/cultural movement. One is pure racism while the other is rooted in ideological differences. Unfortunately, in our day and age they are often synonymous as one—anti-Semitism—hides behind the other—anti-Zionism.

The same distinction applies when speaking of Arabophobia and Islamophobia. The first is hatred of all Arabs as a people group and the latter is a fear and/or hatred of the ideology of Islam.

One can AND should be able to dislike and even reject an ideology without loathing the people connected to it. This should, of course, be especially true of the disciples of Yeshua.

C. Eschatological Anti-Semitism

With the publishing of my first book on the topic in 2007: “They Have Conspired Against You,” I explained and exposed what was then known as the “New Anti-Semitism.” Since then, the term has been widely

used to describe a morphing of Classical anti-Semitism that has become global. It is no longer racial but somewhat connected to the fight for social justice, tolerance and multiculturalism, apparently all under the umbrella of world peace. But we know now that multiculturalism often works as an excuse or a ploy to impose one's culture on others, as we are currently witnessing with radical Islam.

In my fifteen years of intense study on the topic, I have seen an evolution of anti-Semitism. I use the word evolution loosely to describe a constant change of the “Oldest Hatred,” but I certainly see no positive aspect to this “evolution.”

World events of the last three years have prompted me to once again look at global anti-Semitism from a different vantage point. While we are still in the midst of these world events, I am convinced that this new chapter in anti-Semitism is also the last chapter in Satan’s attempt at destroying the Jews. There is an unprecedented irrational animosity toward Israel from various people. These people usually have antagonistic ideologies, and/or religions, yet in the case of contempt for Israel and the Jewish people, they easily find common ground. I had to coin a new name for this final hybrid anti-Semitism. I call it Eschatological anti-Semitism or End-Times anti-Semitism.

D. Christian Palestinianism

Over the last few years, we have also noticed another phenomenon within the Evangelical community at large. This phenomenon known as Christian Palestinianism is responsible for revolutionizing the Evangelical outlook on Israel, the Bible, Jewish people and Palestinians.

Christian Palestinianism is a new way to look at the Middle East. It is almost like a new worldview. It has ramifications politically, historically geographically, archeologically, culturally and even spiritually.

In his book *For Zion's Sake*, Dr. Paul Wilkinson defines Christian Palestinianism by opposing it to Christian Zionism. He writes: "*Christian Palestinianism is an inverted mirror image of Christian Zionism. All the basic elements of a Christian Zionist eschatology are reversed, so that the Bible is seen to be Christian, not Jewish, the land of the Bible is Palestine not Israel, the son of God is a Palestinian not a Jew, the Holocaust is resented not remembered, 1948 is a catastrophe not a miracle, the Jewish people are illegal occupiers not rightful owners, and biblical prophecy is a moral manifesto and not a signpost to the Second Coming.*"¹

Christian Palestinianism seems to be re-interpreting the biblical record to allow for the inclusion of a Palestinian narrative. But is it doing it alongside the biblical account of Israel, its land and its people, or is it doing it in spite of or, worse, against the biblical Jewish narrative?

It wasn't until the mid 1960s that Palestine went from simply being a geographical area to describing a people group.

In a 1977 interview, Zahir Muhsein, a member of the PLO executive committee, clearly stated: "*Only for political and tactical reasons do we speak today about the existence of a Palestinian people, since Arab national interests demand that we posit the existence of a distinct Palestinian people to oppose Zionism.*"²

¹ Wilkinson, Paul R.: *For Zion's Sake* (Paternoster, Nottingham, England, 2007) p. 65

² See: Joseph Farah, "*Palestinian People Do Not Exist*," WorldNet Daily, July 11, 2002 at: www.worldnetdaily.com/news/article.asp?ARTICLE_ID=28222 (11502)

As Christian Palestinianism continues to spread and influence Evangelicals around the world, it will be helpful to briefly survey its birth and history before we look at its major influencers.

III. A Brief Overview of Christian Palestinianism

According to Dr. Wilkinson, Christian Palestinianism became a reality in 1994 through the work of Naim Ateek at the time that he started the Palestinian Ecumenical Liberation Theology Center known as Sabeel.³ Their motto is “*Working for Justice, Peace and Reconciliation in Palestine-Israel.*”⁴ Sabeel isn’t only established in Jerusalem, but also has a network of chapters across the world known as “Friends of Sabeel.”⁵ Christian Palestinianism has increased in popularity with the help of key international figures such as Archbishop Desmond Tutu of South Africa, Vicar of Christ Church, Reverend Stephen Sizer, Mark Ellis (Baylor University) or Gary Burge (Wheaton College).

A popular method used by Christian Palestinianists is the labeling of Israel as “occupiers,” “colonizers,” or “apartheid people.” It is not uncommon for proponents of Christian Palestinianism to compare the struggle of Palestinians to that of African-Americans during the Civil Rights movement as in the recent movie *Little Town of Bethlehem.*⁶

As a result, Christian Palestinianism appears on the other side of the spectrum from Christian Zionism, which according to Stephen Sizer is a

³ *ibid.* p. 49

⁴ <http://www.sabeel.org>

⁵ <http://www.sabeel.org/ifos.php>

⁶ <http://littletownofbethlehem.org>

“devious heresy” and “an erroneous interpretation of the Bible which is subservient to the political agenda of the modern State of Israel.”⁷

While modern Christian Palestinianism is only 20 years old, the concept of “de-judaizing” the Scriptures goes way back to the Second Century A.D. with Marcion of Sinope (85AD-160AD). The heresy known as Marcionism claims that the God of the Hebrew Scriptures was different from the Father of the Messiah found in the New Covenant. Marcion developed his di-theistic belief system, but was rejected by the Church Fathers. In spite of his views, Marcion’s teaching and church planting continued for several centuries after his rejection by the rest of his contemporaries. Marcion very possibly only saw the need to reject the God of the Hebrew Bible from a theological viewpoint, nevertheless, his influence lived on. Is it possible that modern Christian Palestinianism or Palestinian Marcionism picked-up where Marcion left off? Would it then mean that Christian Palestinianists are using a theological backdrop to validate an anti-Semitic agenda? I suggest that it does.

To further understand the current agenda of Christian Palestinianists, we need to identify the major proponents of such a phenomenon, and how they choose to promote their views.

IV. The Major Proponents of Christian Palestinianism⁸

A. Palestinian Christians

1. Naim Ateek (1937-)

In a recent interview with Rabbi Brant Rosen, Naim Ateek agreed that he believed in Supersessionism: *“Well, I would say it is true*

⁷ Sizer, Stephen, R.: *Christian Zionism A British Perspective in Holy Land Hollow Jubilee: God, Justice and the Palestinians*, edited by Naim Ateek and Michael Prior (London: Melisende, 1999) p. 196

⁸ As per its title, this section is a non-exhaustive list of key players within Christian Palestinianism.

*that if you read the New Testament, there is supersessionism. There is. And that's how the early church, I think, understood it – that they are really the 'New Israel...' But I don't have to stick to it today – today I have a different way of interpreting this.”*⁹

While he continues to see supersessionism as a valid biblical view of the Church and Israel, Ateek also seems to have migrated to a position of universalism when he further states: “*Judaism is a religion like other religions, like Christianity is a religion, so like it or not, we are all different religions and God is working with all of us in different ways.*”¹⁰

Ateek compares the Israeli treatment of the Palestinians today to the Nazis treatment of the Jews in the 1930s and 1940s. He also claims that Israel was built on Palestinian ashes.¹¹

2. Elias Chacour (1939-)

Elias Chacour was, until recently, the Archbishop of Galilee for the Melkite Greek Catholic Church. He is the author of *Blood Brothers* and *We Belong to the Land*, in which he claims to be a seeker of reconciliation between Israelis and Palestinians, but is also quoted comparing Israelis of today to the Nazis of yesterday.¹²

Furthermore, Chacour claims that Holocaust corporate guilt caused the West to seek reparations for the Jews, but in the wrong places: “*So, you wanted to repair the evil that was done to the Jews, but that is impossible. You cannot bring back the six million.*”

⁹ <http://rabbibrant.com/2014/03/24/land-and-liberation-an-interview-with-reverend-naim-ateek/>

¹⁰ *ibid.*

¹¹ http://blog.camera.org/archives/2010/10/naim_ateek_lets_it_all_hang_ou.html

¹² Chacour, Elias: *We Belong to the Land* (Marshall Pickering, London, 1992), p.3.

But instead of saying 'We have done the evil, we will give them from what we have,'... you have chosen us to be the reparation goat for your sins in the West, and we became the Jews of the Jews.'"¹³

Chacour and Ateek amongst other Christian Palestinianists, rely on a re-writing of the biblical narrative of Israel and the Church. They have gained tremendous ground within Evangelical circles where Western Evangelicals carry the torch for them.

3. Mitri Raheb (1962-) is Pastor of the Evangelical Lutheran Christmas Church in Bethlehem.
4. Michel Sabbah (1933-) was Archbishop and Latin Patriarch of Jerusalem from 1987 to 2008.

B. Mainstream Evangelicals

There is a real danger when history is being revised to fit an agenda, especially if that agenda aims at demonizing a people group. It is the de-humanizing and demonizing of the Jews that led many people to participate in the death of the "Six Million" without even giving it a second thought. Most in the West have become accustomed with the ongoing animosity between Arabs and Jews. We certainly expect tensions to exist based on a long history of anti-Jewish indoctrination. To be sure, our expectations do not validate such a position but simply accept its existence as a reality that cannot

¹³ <http://www.voicesofisraelandpalestine.com/chacour.php3>

be ignored. I would even expect such views to come from the more liberal side of the conversation. Yet, there is an even greater danger.

That danger is created when mainstream Evangelicals bring their support to any cause that would endanger or demonize any side of the conflict, especially if those doing the demonizing are influential figures within Evangelical circles. Unfortunately, this is what we are faced with today. The threat of an exponential growth of Christian Palestinianists within mainstream Evangelicalism is very real.

1. Stephen Sizer

Stephen Sizer is, without a doubt, one of the most outspoken enemies of Israel within modern Evangelicalism. He is the poster boy for anti-Zionism. He was recently interviewed on Iranian TV where he claimed that there was very little difference between Christian Zionists and ISIS or Al-Qaeda.¹⁴ He also calls Christian Zionists “Christian Jihadists.”¹⁵ He recently accused the Jewish people from being behind the terrorist attack of 9/11.¹⁶ There should be no question that Stephen Sizer is an anti-Semite wolf in Christian peacemaker sheep’s clothing.

2. Gary Burge

Wheaton College professor Gary Burge is another proponent of Christian Palestinianism. Burge is a staunch

¹⁴ <https://www.youtube.com/watch?v=e-F-BTBAu6Q&t=235> (3:28)

¹⁵ <http://roshpinaproject.com/2014/06/17/sizer-equates-christian-zionists-to-jihadist-murderers/>

¹⁶ <http://www.dailymail.co.uk/news/article-2946831/Priest-banned-using-social-media-sites-six-months-posting-anti-Semitic-comments-claiming-Israel-9-11.html>

supporter and teacher of Supersessionism. He claims that all promises made to the Jewish people in the Jewish Scriptures are now passed on to the Church and that modern Israel, being mostly secular, isn't the least interested in a covenant with God¹⁷. In his book *Jesus and the Land*, he re-labels Replacement Theology as "Fulfillment Theology" agreeing with Colin Chapman on the idea that all was fulfilled at Yeshua's death and resurrection 2,000 years ago, leaving no room for Israel in God's plan today.¹⁸

3. Lynn Hybels and Sami Awad

Bill Hybels' wife has joined forces with Sami Awad over the last few years, speaking together on a tour of US cities in various churches to promote the injustice against "Palestinian Christians" in the Middle East.¹⁹ They have been very successful with audiences from Lutheran and Presbyterian Church USA groups. The same people that also heavily promote and support Boycott, Divestment and Sanctions (BDS). She has also regularly taken people to the Middle East to indoctrinate them in favor of the Palestinian cause.

Sami Awad, the Executive Director of Holy Land Trust says that one of the challenges of Middle East peace is fear: "*the Jewish community lives a fear of eradication and the Palestinian community lives a fear of ethnic cleansing or marginalization.*"²⁰ Together, they

¹⁷ <http://www.gatestoneinstitute.org/3430/gary-burge-wheaton-college>

¹⁸ Burge, Gary: *Jesus and the Land* (Grand Rapids, MI: Baker Academic, 2010), pages 60–61.

¹⁹ <http://www.meforum.org/3769/israel-evangelical-support>

²⁰ <http://www.holylandtrust.org/vision-1/barriers-core-challenges>

heavily promoted the 2010 movie “*Little Town of Bethlehem*,” hiding anti-Zionism behind a thin veneer of conflict resolution and reconciliation. In the advertising for the movie, only English and Arabic is found in the promotional materials. Hebrew is nowhere to be found which makes one wonder from the start what was really meant by reconciliation?

4. Hank Hanegraaff

The man who is still known as the “Bible Answer Man,” has completely turned his back on Israel, to the point of repeatedly accusing the Jewish people of Palestinian ethnic cleansing in his book *The Apocalypse Code*.²¹

On his radio show claiming to “defend the truth of the Gospel,” Hanegraaff recently said: “*biblical theology doesn’t justify ethnic cleansing based on the pretext of a promise made to Abraham.*”²² He then proceeded to quote Galatians 3:28: “*There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus,*” attempting to validate his belief that the Church has replaced Israel, using a verse about justification, but clearly taken out of context.

5. Other players to watch closely: Colin Chapman, Donald Wagner, Michael Prior.

²¹ Hanegraaff, Hank: *The Apocalypse Code: Find Out What the Bible REALLY Says About the End Times... and Why It Matters Today* (Thomas Nelson, Nashville, 2010), pages 162, 164, 166, 167 and 189.

²² <http://streaming.integrationworks.com:3000/archive/BAM20120712.mp3>

- C. Projects (Conferences, movies, movements and documents)
1. Christ at the Checkpoint (Conference)^{23 24}
 2. With God on Our Side (Movie)²⁵
 3. Little Town of Bethlehem (Movie)²⁶
 4. Kairos Palestine Document (Document) ²⁷
 5. Boycott, Divestment and Sanctions (BDS movement)²⁸

V. The Dangers of Christian Palestinianism

I believe that Christian Palestinianism is a distorted view of God's Word hiding a political agenda behind a reformed theology, resulting in a presentation of Christian Zionism as heretical. The Bible is slowly getting "de-judaized," paving the way for Islam's influence to overtake Judeo/Christian history.

With any vestige of the Jewish roots of Christianity eradicated, Israel and the Jewish people will become irrelevant and this is a risk we cannot afford to take! Evangelicals who moved from Christian Zionism to Christian Palestinianism are putting Israel and the Jewish people at risk. This shift from Israel to Palestine in the Christian psyche really is a slap in God's face and a grave altering of His Word.

This is where it starts! At the core of Christian Palestinianism is a distortion of the Word of God. It wasn't too long ago when we could find ourselves arguing Israel's position in God's plan, against people promoting Replacement Theology. But the dichotomy between Dispensationalists and

²³ <http://roshpinaproject.com/2012/03/11/the-checkpoint-manifesto/>

²⁴ <http://blogs.timesofisrael.com/250708/>

²⁵ <http://www.withgodonourside.com>

²⁶ <http://littletownofbethlehem.org>

²⁷ <http://www.oikoumene.org/en/resources/documents/other-ecumenical-bodies/kairos-palestine-document>

²⁸ <http://www.bdsmovement.net>

Reformed theologians seldom, if ever, led to contempt for Israel and the Jewish people, let alone anti-Semitism. This has changed.

Postmodernism's thirst for social justice and tolerance has positioned many Evangelicals on the other side of the spectrum from Christian Zionism to Christian Palestinianism. It could be argued that Christian Palestinianism is Replacement Theology amplified.

A. A Distortion of God's Word

While it has been used and even at times overused, the promise of Genesis 12:1-3, made by God to Abraham and the Jewish people, still stands. The land boundaries of Genesis 15:18-20 have never changed and have yet to be fully fulfilled: *"To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite."*

Why is it that almost nobody questions the historical and biblical revisionism of people like Stephen Sizer, Naim Ateek, Elias Chacour and the likes? We are seeing 21st century Christians blinded by reports of occupation and ethnic cleansing against Palestinians completely turn their back on Israel. But even more than changing one's interpretation of the Bible, we also witness rejection of the inspired Word of God.

B. A Rejection of God's Word

Naim Ateek recently wrote in *Sabeel's* newsletter *Cornerstone*:

*“The lesson is clear for me: whatever does not agree with the hermeneutic of God’s love for all people has no authority for us and must not be read even if it is written in the Bible...Jesus had a hermeneutic of God’s love for all people and Isaiah’s words did not comply with that criterion.”*²⁹

This desire to ignore and even reject Old Testament Scripture simply because it appears to be in conflict with later teachings of Jesus is strangely reminiscent of Islam’s “Law of Abrogation,” when Qur’anic verses can be annulled, when historically superseded by contradicting ones. Such an approach to God’s Word is inherently wrong, yet many evangelicals take their lead from people like Naim Ateek on what they perceive to be a valid biblical approach to the Middle East crisis.

Biblical illiteracy is running rampant within the Evangelical Church, and it creates a very shaky foundation upon which historical revisionism can be built with very little challenge, if any.

Christian Palestinianists excel at biblical revisionism. They will go as far as painting Yeshua as the first Palestinian. This far-fetched revisionist approach to Yeshua’s origins has been heavily promoted by the Palestinian Authority.³⁰ Mahmoud Abbas even went as far as celebrating Christmas in 2014 to further validate Yeshua’s connection with Palestine. Even though Yeshua is mentioned in the Qur’an as a prophet, He is never mentioned as a *Shahid* (holy martyr). This doesn’t stop Abbas and others from claiming Yeshua’s origins and Muslim martyrdom dogmatically³¹. It should be obvious to serious students of the Bible that Yeshua has no Palestinian connection. This chronic

²⁹ Ateek, Naim: *Sabeel Newsletter: Cornerstone* (Winter/Spring 2014), p.3-4.

³⁰ http://palwatch.org/main.aspx?fi=157&doc_id=13536

³¹ <http://palwatch.org/main.aspx?fi=505>

denial of the Jewish roots of the Bible will only further facilitate the acceptance of a revisionist Palestinian narrative. Not to mention that Christians shouldn't line-up with men such as Mahmoud Abbas.

But many will claim that they don't simply agree with Abbas but more with Christian Palestinianists such as Naim Ateek who, after all, delivered an Easter message in 2001 stating: *“Jesus is the powerless Palestinian humiliated at a checkpoint. . . . It seems to many of us that Jesus is on the cross again with thousands of crucified Palestinians around him. . . . Palestinian men, women, and children [are] being crucified. Palestine has become one huge Golgotha. The Israeli government crucifixion system is operating daily. Palestine has become the place of the skull.”*³²

In both cases of distortion and rejection of God's Word, the authority of the Bible is put in question. The God of the Bible, who is the God of Israel, as well as the God of Abraham Isaac and Jacob, is made into a different god. This allows for the insertion of a revised agenda favoring the Palestinian people at the expense of Israel and the Jewish people.

The concept of Eretz Yisrael being the Palestinian homeland and that of the existence of a native Palestinian people were already looming over the horizon a couple of decades ago, but today it is no longer discussed. The land ownership is accepted as truth, moving the issue of land grab and rightful occupation by the Palestinians to the forefront. Unfortunately, evangelicals defending the Palestinian cause are mostly unaware of its absence of biblical roots. The false premise of a biblical Palestine was propaganda long

³² Naim Ateek, “An Easter Message From Sabeel,” April 6, 2001

enough to become truth, with no longer needing to be checked for biblical accuracy.

C. A One-Sided Reconciliation

Accusations of “apartheid,” “colonization,” “ethnic cleansing,” or “nazification” of Palestine are constantly brought-up without ever speaking of terrorism, rocket attacks and human rights violations ordered by Palestinian leadership of both Fatah and Hamas. Islamic terrorism is simply dismissed and, in some cases, even justified. Christian Palestinianism offers a one-sided reconciliation, and that, of course, is no reconciliation at all.

D. God the Covenant Breaker

Christian Palestinianism changes God from a covenant maker and keeper to a covenant breaker. While it might not be clear to many Evangelicals yet, for Christian Palestinianism to exist, Israel has to cease to exist.

What better way to postulate that Israel has become irrelevant than to say that God’s covenants with the Jewish people have been changed? If God had reneged on His covenant or changed the original recipients of His covenantal blessings, it would become obvious that He is done with Israel and the Jews.

But God never changed His mind when He said to Abraham: *“I will establish My covenant between Me and you and your descendants after you throughout their generations for an everlasting covenant, to be God to you and to your descendants after you. I will give to you and to your*

descendants after you, the land of your sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.”

If God were a covenant breaker, He would also have to be a liar. 1 Samuel 15:29 tells us otherwise: *“Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind.”*

E. A Demonization of Israel

Once one is convinced that God is finished with Israel and the Jews, it becomes easier to extrapolate the generalization that Israel is the cause of evil against the Palestinians.

The accusations against Israel come from Palestinians, Liberals and some Evangelicals. They come so strongly that at times, it becomes difficult to define one source from another. Additionally, the liberal media has absolutely no other agenda than demonizing the victims and victimizing the perpetrators. Facts no longer matter in our postmodern global village. As a matter of fact, radical anti-Zionism is now part of the fabric of society and is in the process of becoming the standard by which one measures his/her degree of tolerance and multiculturalism. French author Pierre-André Taguieff develops it further in his recent book *Israel et la Question Juive* when he writes: *“Intellectual and political conformism moves alongside radical anti-Zionism, having nothing to do with a critique of Israel’s politics but rather aiming at the final destruction of the Jewish State.”*³³

F. A Promotion of Islam

In her book *Eurabia: the Euro-Arab Axis*, Jewish author and

³³ Taguieff, Pierre-André: *Israel et la Question Juive* (Les Provinciales, Paris, France, 2011), p. 191-192.

activist, Bat Ye'or, describes Christian Palestinianism as “Palestinian Marcionism:” *“The Christian policy that would eliminate the Jewish source of Christianity by suppressing the link between the Hebrew Bible and the Gospels represents an old and lingering trend, always opposed by the Church. Today, Palestinian Marcionism (Palestinianism) paves the way for the Islamization of the Church as it prepares mentalities for an Islamic replacement theology...and encompasses the whole paraphernalia of traditional anti-Semitism.”*³⁴

Bat Ye'or's assessment has tragically proven true in the last eight years. Christian Palestinianism is well on its way to de-judaize Yeshua—a job that the gentile branch of Christianity generously contributed to, out of ignorance and sometimes pure hatred of the Jews over the centuries. Christian Palestinianism will also continue to invalidate much of the Jewish Scriptures as history gets re-written and Jewish references get replaced to accommodate the “Islamization” of the Bible.

VI. Conclusion: Is Christian Palestinianism part of Eschatological Anti-Semitism?

While it would be tempting and almost accurate to describe Christian Palestinianism as anti-Semitism, we must be careful in labeling this new trend.

Some Christian Palestinianists are clearly anti-Semitic, but this doesn't allow us to paint with broad strokes and simply say that Christian Palestinianism IS anti-Semitism.

I believe that it is a fair assessment to claim that Christian Zionism and Christian Palestinianism can be found on two opposite

³⁴ Bat Ye'or, *Eurabia: The Euro-Arab Axis* (Teaneck, NJ: Fairleigh Dickinson University Press, 2006), p. 213.

sides of the spectrum in terms of the Church's relationship with Israel and the Jewish people. I also believe that Christian Palestinianism is Christian anti-Zionism. But rather than labeling Christian Palestinianism as anti-Semitism, I would rather place it as one of the key components of the latest trend in anti-Semitism: Eschatological anti-Semitism.

Reminding ourselves of the fact that anti-Semitism is the "irrational hatred" of the Jewish people, I see the obvious converging of many unlikely allies against Israel.

Islam, Liberals and Evangelicals have many reasons to disagree ideologically and spiritually, yet they find it acceptable to go against Israel in one accord. Campus Intifada, BDS, media bias, historical revisionism, and Holocaust denial are different arrows in Satan's quiver of hate.

An evangelical might not be as determined to destroy Israel as a radical Muslim is, but they have become co-conspirators and co-perpetrators. As such, they could become guilty of the same crime in the eyes of the God of Israel.

From that perspective, I would have to agree that Christian Palestinianism IS part of Eschatological Anti-Semitism. Increased irrational alliances from unlikely parties being the common denominator in Eschatological Anti-Semitism, I see it as Satan's final weapon used against Israel and the global Jewish community. We can all agree that we haven't seen the worst yet from the enemy of the apple of God's eye (Zechariah 2:8).

We must continue to teach and promote a biblical approach to Israel as well as a biblical approach to mankind's need for a savior.

Jews and Palestinians need an encounter with the Jewish Messiah and Savior of the world. Part of the solution might be in our responsibility to teach other believers to be like the Bereans and thrive for biblical accuracy (Acts 17:11). Then, we might be able to return to the Bible's original meaning and recover the rapidly dying Jewish perspective so crucial to a proper understanding of the whole of God's counsel.

God was the first Zionist but He also gave His only begotten Son for both Jews and Arabs. I am obviously pro-God and thus I am pro-Israel, but being pro-Israel doesn't mean that one is anti-Palestinian, sadly, and I must say irrationally, the opposite is seldom true!

More on Olivier's blog at: www.newantisemitism.com