



## Zionophobia: Biblical Insight into the Danger of Zionism: The Balfour Declaration; Thieme: 20th Century British Duplicity; Tarnas: Reformation v. Renaissance

### C. Zionophobia: Biblical Insight into the Danger of Zionism:

1. The Jewish people are free to go and to live wherever they desire. I believe they should be welcomed carte blanche into the United States. Any other nation that does not welcome the Jew should receive a cold shoulder from our government. Any nation that is demonstrably anti-Semitic in policy, attitude, and action should be denied diplomatic relations and loss of its embassy. Such policies would be the proper disposition taken by any client nation.
2. Further, the United States should be an undying ally of the nation of Israel offering support, encouragement, and protection.
3. Such a foreign policy would be a constant reminder to the world of the respect and high regard the United States holds for the State of Israel and the Jewish people.
4. However, it should be noted that the creation of the present State of Israel is the result of wide-spread anti-Semitism throughout the twentieth century and those nations that were involved in setting up the State of Israel have experienced dramatic declines.
5. The idea of a Jewish state came to flower during World War I and shortly after the close of World War II it became a reality.
6. Since the fall of Judah and Jerusalem in A.D. 70 the Jewish people have dreamed of returning to their biblical homeland, a motivation based on the Palestinian covenant they believe is their divine right.
7. In the late nineteenth century Jews began buying up land in the area called Palestine which at that time was worthless as far as real estate goes. The Turkish and Arabic land barons were happy to take good money for bad land and the Jews were happy to pay it.
8. In the meantime, the British got involved in World War I and Turkey sided with Germany and Austria-Hungary against them and this became a threat to British and Zionists interests in the Middle East.
9. In 1915 the British production of weaponry was threatened by a shortage of acetone which they had previously imported from Germany. This chemical is imperative in the manufacture of explosives because of its ability to dissolve cellulose acetates and nitrates. The solution to this critical shortage is described by:

**Thieme, R. B., Jr. *Anti-Semitism*. 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 41:**

In 1915, Dr. Chaim Weizmann \vii' smän\ (1874-1952) received a call to the British War Office. Weizmann was a brilliant Russian-born Jew and scientist, who had become an English subject in 1910 and was at this time the director of the British Admiralty Laboratories. He was presented with the problem: Could he produce a substitute for the acetone Britain so desperately needed? Weizmann promptly developed a perfect alternate substance—a synthetic cordite. He became a national hero overnight.

10. Following England's successful prosecution of the war, Weizmann capitalized on his popularity by cutting a deal with the British government that resulted in the Balfour \bal' far\ Declaration:

***Encyclopaedia Britannica: Micropaedia*, 15th ed., s.v. "Balfour Declaration," 1:758:**



A statement of British support for “the establishment in Palestine of a national home for the Jewish people”; it was made on November 2, 1917, in a letter from Arthur Balfour, the British foreign secretary, to Lord (Lionel Walter) Rothschild (rawths' child), a leader of British Jewry.

The Balfour Declaration, issued through the continued efforts of Chaim Weizmann and Nahum Sokolow (saw' kaw-lawv), Zionist leaders in London, fell short of expectations of the Zionists, who had asked for reconstitution of Palestine as “the” Jewish national home. The declaration specifically stipulated that “nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine.” Nevertheless, it aroused enthusiastic hopes among Zionists and seemed the fulfillment of the aims of the World Zionist Organization.

The Balfour Declaration was endorsed by the principal Allied Powers, and through its acceptance by the Conference of San Remo (sän rä' mö) in 1920 it became an instrument of British and international policy.

11. When Jewish immigration increased the Arabs along with the Turks were angered by the presence of Jews in their part of the world. What is now referred to as the Arab-Israeli Conflict began immediately after the Balfour Declaration went into effect.
12. One critical decision by the British exacerbated the tension and intensified the violence between the sons of Hagar and the sons of the free woman:

**Thieme, *Anti-Semitism*, 43-45:**

Before the outbreak of World War II, the British released a public document, the white paper of 1939, which guaranteed the further decline of the Empire. The Paper announced British intentions to create in Palestine a predominantly Arab state. Jewish immigration was to be limited to only 1,500 persons per month and was to stop entirely by 1944 when the Jewish population of Palestine was expected to number 500,000. (By comparison, in 1939 the combined Muslim and Christian population—mostly Arabs—numbered approximately one million people.)

Palestinian and world Jewry were outraged, but with the eruption of World War II, all differences were temporarily set aside. Political tension diminished. Because of its strategically important location, Palestine became an armed camp, a military defense base, with all parties aiding the British war effort in hopes of future favors. (p. 43)

With the end of the war the terrible truth of the horrors of the Nazi concentration camps and Hitler's systematic extermination of 6 million Jews were exposed. The world was shocked. Hastily, refugee camps were set up for the piteous survivors of Nazi atrocities. Still Britain was intent on enforcing the policy specified in the white paper. The Arabs were as implacable as ever and firmly opposed to any Jewish immigration.

With a determination born of frustration, desperation, and a will to survive, the Jews of Palestine came to the aid of their less fortunate brothers. The Palestinian Jews smuggled in refugees right under the noses of the British in open defiance of their immigration quotas. The British intercepted the illegal immigrants and detained them on Cyprus. Mass arrests were made. Jewish leaders were captured and hanged. Yet the secret convoys kept coming, and Jewish determination to find a permanent solution to their dilemma was deepened by every act of reprisal.

In Parliament at that time, cautious and conciliatory voices were raised to reconsider Britain's attitude toward the Jews. But, handicapped by their allegiance to the Arabs, British leaders were deaf to those voices. The British military now became the most formidable enemy against Palestinian Jewish soldiers. This action would become a tragic mistake for the empire as the Union Jack was lowered over Palestine for the last time on 14 May 1948. (p. 44)

Britain lost the struggle in Palestine because of problems of greater precedence in other lands of her far-flung empire, which had begun to crumble. From the biblical view, however, Britain's loss in Palestine and decline elsewhere can be attributed to one fact only—anti-Semitism, the never-failing principle stated in Genesis 12:3. (pp. 44-45)



13. The element of Protestant theology that continued beyond the Reformation and led to its demise in Europe was a desire to be found intellectually compatible with the advance of scientific discovery.
14. The Catholic Church held sway over the European population until its sale of indulgences lit a fire in Luther's soul and he challenged the entrenched authority of the church and the infallibility of the pope.
15. The idea behind indulgences was obviously a plan to raise money camouflaged by spurious doctrines based on allegory rather than exegesis.
16. Johann Tetzel \tet' sal\", a German monk was authorized by Archbishop Albert of Mainz \mīnts\ to sell the Indulgences in Germany in order to raise money to build St. Peter's Basilica in Rome.
17. The religious impact of Catholicism on the people of Europe continued from Constantine to Luther. Some of the doctrinal concepts that motivated Luther's revolt are described by:

**Tarnas, Richard. *The Passion of the Western Mind*. (New York: Harmony Books, 1991), 233-34:**

It was in the person of the German monk Martin Luther that there erupted in Europe the momentous Protestant Reformation. The relaxed cultural syncretism displayed by the Renaissance Church's embrace of Greco-Roman pagan culture helped precipitate the collapse of the Church's absolute religious authority. Armed with the thunderous moral power of an Old Testament prophet, Luther defiantly confronted the Roman Catholic papacy's patent neglect of the original Christian faith revealed in the Bible.

The proximate cause of the Reformation was the papacy's attempt to finance the architectural and artistic glories of the High Renaissance by the theologically dubious means of selling spiritual indulgences. (p. 233)

Yet the more immediate cause, the Church's expensive patronage of high culture, does illuminate a deeper factor behind the Reformation—namely, the anti-Hellenic spirit with which Luther sought to purify Christianity and return it to its pristine biblical foundation. Yet perhaps the most fundamental element in the genesis of the Reformation was the emerging spirit of rebellious, self-determining individualism, and particularly the growing impulse for intellectual and spiritual independence.

Luther failed to find (redemptive) grace in himself or in his own works, nor did he find it in the Church—not in its sacraments, not in its ecclesiastical hierarchy, and assuredly not in its papal indulgences. It was finally, the faith in God's redeeming power as revealed through Christ in the Bible, and that alone, which rendered Luther's experience of salvation, and upon that exclusive rock he built his new church of a reformed Christianity. (p. 234)

18. What Luther discovered was salvation by grace through faith, a redemption not tied to the Catholic Church or its sacraments. Tarnas provides for us an excellent synopsis of Luther's doctrines of salvation by grace through faith and his opposition to sanctification by means of works:

**Tarnas, *The Passion of the Western Mind*, 235:**



Luther saw it was the whole man who was corrupt and needed God's forgiveness, not just particular sins that one by one could be erased by proper Church-defined actions. The particular sins were but symptoms of a more fundamental sickness in man's soul that required healing. One could not purchase redemption, step by step, through good works or through the legalisms of penance or other sacraments, not to mention the infamous indulgences. Only Christ could save the whole man, and only man's faith in Christ could justify man before God. Only thus could the terrible righteousness of an angry God, who justly damns sinners to eternal perdition, be transformed into the merciful righteousness of a forgiving God, who freely rewards the faithful with eternal bliss. As Luther exultantly discovered in Paul's Letter to the Romans, man did not earn salvation; rather, God gave it freely to those who have faith. The source of that saving faith was Holy Scripture, where God's mercy revealed itself in Christ's crucifixion for mankind. The Catholic Church—with its cynical marketplace practice of claiming to be dispensing God's grace, distributing the merits of the saints, forgiving men's sins, and releasing them from debts owed in the afterlife, in return for money garnered for its own irreligious purposes, meanwhile claiming papal infallibility—could only be an imposter.