



Zionophobia: Review; Dome of the Rock Sits on Mt. Moriah; A Jew's Definitions of Zionism & Anti-Semitism: Intro: Bio of Bernard Lewis

77. World peace is impossible when there is no peace in Jerusalem. Middle Eastern peace is impossible as long as Jews and Arabs seek to populate the same piece of real estate.
78. Zionists have willingly returned to the land ahead of the Lord's schedule and have confronted the reality of Paul's warning in Galatians 4:29: the sons of the bondwoman keep on persecuting the sons of the free woman and it is true even to this day.
79. Our prayer for the peace of Jerusalem should be for divine protection for those Jews who gather in Israel and for divine guidance to our nation's War on Terror. The greater the scourge of terrorism is brought under control to that degree a semblance of domestic order can be enjoyed in Jerusalem.
80. But as long as the Dome of the Rock sits atop Mount Moriah the Jews can inhabit the land but the site for their Temple is presently taken. The real-estate business' maxim of "location, location, location" could never be more adequately applied than to this plot of land.
81. The Jews are indeed back in the land but they are ahead of the Lord's schedule. Muslims believe that in A.D. 632 Muhammad ascended into heaven from Mount Moriah \m□ -r□ ' a\ which is the Temple Mount. From A.D. 688 to 691 the Muslim ruler Abd el-Malik built what is called the Dome of the Rock on that very site and it stands there today as a stark reminder to the Jews that they have staked a claim in the midst of their most vicious enemy's domain.
82. In Tom Clancy's novel *The Teeth of the Tiger* Marine Captain Brian Caruso sums up the option faced by terrorists when they attack the United States, "You'd better not kick a tiger in the ass unless you have a plan for dealing with his teeth." [Tom Clancy. *The Teeth of the Tiger*. (New York: G. P. Putnam's Sons, 2003), 25.]
83. The United States Armed Forces are the tiger's teeth presently defending this country against terrorism.
84. When the Jews returned to the land they had to know that they would need military teeth to successfully hold their ground and they have done so very effectively for 56 years.
85. However, they can never waver. Freedom demands eternal vigilance and Islamic terrorists surround them with genocide constantly on their minds for the sons of the bondwoman will always persecute the sons of the free woman.
86. The duty of the Christian is to pray for the Jews while remaining Zionophobic, a vigilant concern for the safety of the Jews of Israel due to the proximity of Islamic forces influenced by Lucifer's anti-Semitic strategy to annihilate them.

D. A Jew's Definitions of Zionism & Anti-Semitism:

1. Bernard Lewis is the Cleveland E. Dodge Professor of Near Eastern Studies Emeritus at Princeton University and is internationally recognized as one of the leading historians on the Middle East. He has authored twenty-four books on the subject.



2. Lewis was born in London, 31 May 1916. He received a B.A. from the University of London in 1936 and a Ph.D. from it in 1939. He has taught at the Universities of London, Princeton, and Cornell. He became a naturalized U.S. citizen in 1982.
3. Some background is needed on Dr. Lewis and we consult:

Kramer, Martin. "Bernard Lewis," In *Encyclopedia of Historians and Historical Writing*, edited by Kelly Boyd. (London: Fitzroy Dearborn, 1999), 1:719-20:

Over a 60-year career, Bernard Lewis emerged as the most influential postwar historian of Islam and the Middle East. His elegant syntheses made Islamic history accessible to a broad public in Europe and America. In his more specialized studies, he pioneered social and economic history and the use of the vast Ottoman archives. His studies in modern history rendered intelligible the inner dialogues of Muslim peoples in their encounter with the values and power of the West.

Lewis drew upon the reservoir of Orientalism, with its emphasis on philology, culture, and religion. But while Lewis possessed all the tools of Orientalist scholarship—his work displayed an astonishing mastery of languages—he was a historian by training and discipline, intimately familiar with new trends in historical writing. He was one of the very first historians to apply new approaches in economic and social history to the Islamic world. His studies of dissident Muslim sects, slaves, and Jews in Muslim societies broke new ground by expanding the scope of history beyond the palace and the mosque.

Lewis' early work centered on medieval Arab-Islamic history, especially in what is now Syria. However, after the creation of Israel, it became impossible for scholars of Jewish origin to conduct archival and field research in most Arab countries. Lewis turned his efforts to the study of Arab lands through Ottoman archives available in Istanbul, and to the study of the Ottoman empire itself.

Twentieth-century Turkey's eagerness to belong to the West accorded it a privileged place in Lewis' vision of the Middle East. From the early 1950s, Lewis became alarmed by the expansion of Soviet influence in the region, and he consistently advocated close Western ties with Turkey. Soviet support for the Arabs from the 1960s likewise led him to emphasize the importance of Western relations with Israel. In 1974, Lewis relocated from London to Princeton, where he became a public intellectual. His long-standing critique of the Soviet Union was reinforced by his revulsion at the combined Soviet and Arab effort to delegitimize Israel as racist. He expressed his views in several articles, and later in a book, *Semites and Anti-Semites* (1986).

4. It is from this book that I wish to quote Dr. Lewis's definitions of Zionism and anti-Semitism. Incidentally, Dr. Lewis served as a consultant to R. B. Thieme, Jr., during the writing of his book *Anti-Semitism* and is referenced on six occasions in the fourth edition published in 2003 by R. B. Thieme, Jr., Bible Ministries.

Lewis, Bernard. *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice*. (New York: W. W. Norton & Co., 1999), 16-17:

In the Middle East, in the Soviet block, in the West, and now also in the previously unconcerned Third World, there has in recent years been an increasing wave of publicly expressed and sometimes violent hostility which is variously directed against Israel, Zionism, and the Jews. Those who express this hostility in a Western or Soviet context usually try to distinguish between two things; on the one hand, criticism of a state and its policies or opposition to an ideology and its consequences, which are perfectly legitimate; on the other hand, prejudice against a people or—in the West—a religion, which for the most part they do not admit and indeed sometimes denounce. The targets of this hostility and of the violence that may be associated with it often have difficulty in distinguishing between the two types. Jews tend to dismiss the attempt to make such a differentiation as so much hypocrisy, and to treat them all as one and the same—hatred of the Jews, commonly known as anti-Semitism. A commonly expressed view would run something like this: they hate Jews, and whether they bomb them or abuse them as Israelis, Zionists, or simply as Jews, makes no difference.