



Jay Lefkowitz on Anti-Semitism; Loss of Thought in the Pulpit Has Led the U.S. to the Brink of National Discipline; Why This Is a Good Thing, Heb 12:6-8

37. The result is an historical trend of human good and evil which looks upon spiritual solutions as radical and on biblical theology as mythological.

Lefkowitz, Jay. "Singled Out," *The Wall Street Journal*, 30 July 2004, p. W13, col. 1:

By the overwhelming vote of 431-62, the General Assembly of the Presbyterian Church (USA) recently adopted a resolution calling for a divestment campaign from corporations doing business with Israel.

Nathan Sharansky, a member of the Israeli cabinet who for years has been a prisoner of conscience in the Soviet gulag, defined one current expression of anti-Semitism by three features: the application of double standards to Israel, the demonization of Israel and the delegitimization of Israel.

The recent action by the Presbyterian Church sadly satisfies Mr. Sharansky's test. The church has singled out Israel, alone among all the nations of the world, for divestment. It has demonized Israel's treatment of the Palestinians, and it has delegitimized Israel's right to self-defense.

The church is not calling for divestment of its \$7 billion portfolio from China, despite China's denial of the most basic political and religious rights. It is not condemning Russia, even though Russia's policies in Chechnya are by any human-rights standard atrocious. It is not even calling for economic sanctions against Syria or Iran, whose human rights records for their own people are egregious and whose Jewish citizens are denied the basic civil right and liberties afforded to all Israelis.

Beyond the question of whether the divestment resolution is anti-Semitic, the resolution ignores the fact that Israel is one of America's strongest and most dependable allies in the war on terrorism. Like the U.S., Israel is a target of choice for terrorist attacks on civilians by the jihadists. So when the Presbyterian Church singles out Israel for condemnation, it offers support to those whose ideology of hatred is directed against two of the most democratic nations in the world.

There is no reason to believe that most of America's 2.5 million Presbyterians even know about the divestment resolution. Surely for many the church's 1987 statement, in which it committed itself "never again to participate in, to contribute to, or to allow the persecution or denigration of Jews," remains church policy, and they would be perplexed by the recent resolution. But while the general membership of the Presbyterian Church should not be blamed for the divestment vote, the 431 members of the General Assembly who supported it should be called to account.

If we have learned nothing else from the ideological wars of the past century against Nazism and communism, it is that political orthodoxies are potent and deadly weapons. And religious crusaders, whether of the right or left, whether well meaning or not, may be even more dangerous than their secular colleagues, because they drape themselves in the mantle of God.

38. Regardless, human good and evil will be punished. Client nations that adopt them fall under national discipline while its citizenry suffers the consequences of believing the lie.
39. The justice of God is under orders from divine righteousness to dispense wrath upon those who reject and ignore His plan.



40. Yet American Christianity, corrupted and watered-down by the teachings of sanctimonious but doctrinally ignorant preachers, is helpless to stem the oncoming tide of national disaster.
41. The attitudes, opinions, and beliefs that have been spawned by Reformed theology have had their debilitating effects on our culture and the repressive climate it engendered has suppressed the few voices of truth which seek to gain an objective hearing.
42. Thus, establishment solutions to our national dilemma are no longer available for use and thus Jesus Christ in His control of history must intervene on behalf of the Pivot.
43. So that order, authority, and freedom may be reestablished within the commonwealth, God must personally reorganize things and the One who administers these changes is the Lord.
44. Fault for any client nation's decline can be found in the pulpits where pastors have miserably failed to inform their congregations of God's plan and purpose.
45. Instead they have peddled Bèza's lie of "limited atonement" and its bastard stepchild "lordship salvation," both of which produce human good and evil.
46. We now live in a land where in order to be accepted into the mainstream of society one must buy into evil and participate in a lifestyle which denies the Scripture and the Lord Who bought them.
47. Thus in our Lord's administration of corrective discipline, those who have entered into the advanced stages of reversionism and who have, in doing so, rejected all other categories of divine discipline, will experience the sin unto death.
48. This final classification of divine discipline is reserved for believers only—those who have chosen to reject the grace policies of God and join in league with Satan in his subtle assault upon the minds of men.
49. As far as the rest are concerned, the masses continue to be enticed by the delusive sirens of human viewpoint that will ultimately destroy them.
50. Such a scenario is on the doorstep of the United States of America as The People prepare to soon invite upon themselves the dividends of limited options paid out by drastically poor decisions.
51. And this is fine. If hell is to break loose, then let it break loose on the Progressives' watch. Let those who spun this woeful web be left with the impossible task of defending this country with nothing but their bankrupt ideas while remaining willfully ignorant of the guidance divine viewpoint would have provided them.
52. A fifty-year stretch of Frankfurt ideology in the academy, Fabian socialism in the government, and camouflaged Bèzaism in the pulpit has led this client nation to the brink of self-destruction.

Hebrews 12:6 - For whom the Lord loves He disciplines, and scourges every son whom He receives.

v. 7 - If you endure discipline, God deals with you as with sons; for what son is He whom the human father does not discipline?



v. 8 - But if you are without discipline, of which all believers are partakers, then you are bastards, and not sons.