

3 BIG Reasons Why Christians Should Care About Israel + Immigration with John Ferrer & Jason Jimenez

July 31, 2026

FRANK:

Ladies and gentlemen, there are four issues that all begin with the letter I that people in the church today appear to be having difficulty establishing a position on. One of them is Israel. Another is immigration, a third is Islam, and a fourth is identity. Today I've got a couple of experts here at the Cross Examined Instructor Academy, CIA.

We're going to talk about the first two. We're going to talk about Israel and immigration today. And we have Dr. John Ferrer, who is with us because he actually is with us at crossexamined.org and John went to Southern Evangelical Seminary. Also got his PhD at, you went to Southwestern, right?

JOHN:

I went to Southwestern after SES. Yes.

FRANK:

After SES. And the great Jason Jimenez is here as well, who went to SES.

And then you went to Veritas, didn't you? And Stand Strong Ministries. Jason, you're doing a presentation here on CIA on immigration because immigration's controversial. John's doing one on Israel. Israel's controversial. Now in this podcast today, we're not going to be able to cover all the bases, but we'll talk about some big issues maybe in three sort of buckets or three categories.

The first is theologically what's true. The next is morally what's true. And then the third issue is policy. What kind of policy should we have personally on, say, Israel and immigration and also our nation? What should our nation's policy be on those two things? So let's start with Israel, John, because obviously Israel is central to the Bible. It's central to what Christianity is all about.

Jesus came from the tribe of Judah, one of the tribes of Israel. And you've done a deep dive research into this topic. Let's talk theology first. I know some Christians disagree over the current state of Israel. Can you kind of give us an overview of the major views?



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JOHN:

Well, there's a couple views out there, different gradations of how to view Israel today.

Of course, you've got this long history with Israel. Israel divided, was conquered, and many times over, and just a really mixed up, messy, ugly history. But it all fulfills prophecy given in the time of Moses. And the question is, is there an even deeper covenant promise through Abraham that God has maintained throughout the whole history of Israel to where there's still something that he hasn't given up on with Israel yet?

And that's really the key question, where the church still divides. Some say that God has replaced Israel with the church. Others would say that he has grafted the church, Gentiles into the Jews to create the church that is today. And there's different views on it, but we're going to get into that here at CIA with our talk. I would point anybody who has a question on it to Romans 11.

That's your key reference text for it. But if you want to do a deep dive, you're going to have to get into Genesis, and go through Genesis 12, Genesis 15, Genesis 17, up to Genesis 22, because that's the Abrahamic covenant, and that's where the core of God's promises to Israel take place. And whatever else you think about Israel, you have to reconcile it with that Abrahamic covenant, and you have to reconcile it with Romans 11.

FRANK:

Alright, let's go to Romans 11. Just kind of an overview of Romans 11, if we could. Jason, you got a Bible there. Why don't you crack that open to Romans 11. We know that the overall arching theme of Romans, or outline of Romans is Paul talks about condemnation, then justification and sanctification and glorification in the first eight chapters. But then he takes a little bit of a detour. You know, he starts talking about Israel for three chapters; chapter nine is Israel's past, chapter 10, Israel's present, chapter 11, Israel's future. And the reason he's doing that is because people in Rome are thinking, Paul, if you're saying Christianity is true, what about Israel? Your own people haven't accepted the Messiah that you say is the Messiah, Jesus of Nazareth.

So what about Israel? What is Romans 11 talking about Israel's future, say?

JOHN:

Well, Romans 11:1 says, I ask then, has God rejected his people? And he has made clear in previous passages, as you were talking about leading up to Romans 11, that he's talking about

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the Jews. Has God rejected his people? By no means. For I myself am an Israelite, a descendant of Abraham, Abrahamic covenant, a member of the tribe of Benjamin.

God has not rejected his people, whom he foreknew, the foreknowledge there, while it is relevant to salvation, I think what he's trying to emphasize is he knew Israel would be unfaithful, as is the normal history of every people group who's ever tried to follow Christ or follow God in truth, for any length of time. Unfaithfulness is the human condition.

God knew that would be happening across their time in the wilderness, across their time in the judges, across their time in the monarchy, the divided kingdom, the exile, and throughout all of Jewish history, he knew that they'd be unfaithful. None of this surprises him because God knows all. So God has not rejected his people whom he foreknew would be at times unfaithful.

Do you not know what the Scripture says of Elijah, how he appeals to against Israel? Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life. Elijah thought he was the last faithful Jew on the planet. And God said, hold on a second, I've saved a few. Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.

But what is God's reply to him? I have kept for myself seven thousand men who have not bowed the knee to Baal. God retains a remnant. God maintains his promise with a few where the many are unfaithful. And that is how God maintains his promise with Israel, so that there are yet unfulfilled promises through the Abrahamic covenant that can yet be fulfilled in the future, namely the land promise.

The full scale of that land, from the Nile all the way to the Euphrates, has never been part of Israel's land history. And yet God has promised it, back in Genesis 15:18, He didn't say you can go take it at will. He said, I will give it to you, not that you can take it for free. And so that's one of those things that's tripped up a recent congressman or a recent government official, which I won't name names. Israel doesn't have the freedom to go wage wars of aggression, but they do have the promises of God where he says, I will grant you this land. And you know that it's true, because there's no conditions in this promise.

FRANK:

That's an important point. No conditions. Because, Jason, a lot of people will say, well, Israel's apostate now, so why should we even support them, just even morally, much less theologically?

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How would you respond to that?

JASON:

Well, so John's point, again, the basis here is a land seed blessing that comes from Genesis 12 to chapter 17, as he was alluding to. And Paul is referencing this in Romans 11, clearly as a Jew. And to mention that, as he said, many times in the cycle of Israel, they've been in unbelief. And yet God keeps His promises because it's immutable. It's a reflection upon him to the point where we're told in Deuteronomy 1, Deuteronomy 7, he didn't choose them because of any good things they've done.

He chose him out of his graces and his sovereignty. To the point where he's going to be drawing them in a state of unbelief as a nation. This is what Ezekiel talks about, Jeremiah talks about as well. So this is what you're seeing, particularly in chapter 16. So it's not because of their faithfulness to God that he's drawing them together as a remnant, but because of his promises to Abraham.

FRANK:

And, I might add that all of the kings of the northern kingdom of Israel, all of them, 19 or 20 of them, I think there were 19, all of them were apostate.

They didn't follow Yahweh. Right. And only a handful in the southern kingdom did.

JOHN:

I think only eight.

FRANK:

Yeah, yeah. Very few. And only three did it well. And so if the argument is, well, you can't support Israel in any way because they're apostate, then—

JOHN:

You could never support them.

FRANK:

You'd never support them because they always had bad kings.

JOHN:

You can't support the U.S.

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FRANK:

Right. Yeah, We're evil, too. So this has to do with an unconditional land promise, not based on the behavior of Israel. True?

JOHN:

Yes. The location is yet to be fulfilled, and the duration is yet to be fulfilled too, because there are several points across the Old Testament where it is specified that this is a forever promise. And there has not been a spot in Israel's history where they have been continually sustained throughout all of that. There has to be some point where they're unchallenged on all sides.

What does it look like today? They're challenged on all sides. Yet to fulfill that duration promise, they have to be unchallenged, and they have to be stationary and fortified and unthreatened. That has not happened.

FRANK:

Yeah. What does it even mean to bless Israel? We're going to cover that after the break because a lot of people think, oh, that means that you have to agree with everything the modern state of Israel does and you can never correct them on anything.

I think that's false. But we'll cover it after the break. You're listening to I Don't Have Enough Faith to Be an Atheist or watching I Don't Have Enough Faith to Be an Atheist. With me, Frank Turek on the American Family Radio Network and other stations around the country. Our website is crossexamined.org. That's Cross Examined with a D on the end of it, dot org. By the way, go to our YouTube channel and see the brand new clip with Mike Johnson giving us a tour of the Capitol.

It's amazing. Speaker Mike Johnson. Anyway, a lot more right after the break. Don't go anywhere. We'll be right back.

Welcome back to I Don't Have Enough Faith to Be an Atheist. By the way, this week we're starting the brand new course, the Bible You Never Knew. This, when I first started to study typology, which is what this course is about a lot. And by the way, Dr. John Ferrer, who's with me today, had a big part in pulling this course together. He's going to also be on some of the Zoom sessions to answer your questions.

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When we first started studying this, it kind of blew us both away as to how much of Jesus is in the Old Testament. And once you see it, you can't unsee it. That's what the Bible You Never Knew is all about. You want to interpret the Bible the way Jesus and the apostles did, and we're going to show you how they did. So check out the Bible You Never Knew. If you take the premium version, you'll be live with me and John on several occasions for live Q and A.

Or if you take the self-paced version, you won't have the live Q and A, but you'll still get the rest of the course. So check all that out at crossexamined.org. Click on online courses. You'll see it there. Today we're talking about two of the four I's. We're talking about Israel and immigration with Dr. John Ferrer and also Jason Jimenez. Now, John, before we went to the break, we were talking about this idea of, oh, what does it mean to bless Israel?

Does that mean you got to agree with everything the modern state, apostate state of Israel does? What's your response to that?

JOHN:

Absolutely not. You do not have to agree with everything Israel does. Israel doesn't agree with everything Israel does. Jews in general don't agree with everything any given Jew will do. That's the nature of Israel. That's the nature of Jewish culture. And we set ourselves up for disappointment and false expectations, if we are assuming that blessing Israel means agreement.

That is a very lazy, loveless understanding of how blessing is supposed to work. If we are to love our neighbors as Christians we should, then we should love Israel just as we love Jews, just as we love neighbors, just as we love anybody. And to will the good of Israel sometimes means that we want what's best for Israel in spite of a policy that we think is doing harm or a representative who's making them look bad or even war.

You don't have to agree with everything about Israel to still seek to bless Israel so that you're in line with those blessing promises all the way back in Genesis 12.

FRANK:

Yeah. There's a proverb, I think it's in Proverbs 27, it says an enemy multiplies kisses, but wounds from a friend are good. What does it mean, wounds from a friend are good. That if you want to bless somebody, you've got to tell them when they've gone wrong.

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We know that as parents, right? We don't agree with everything our kids do. We're not blessing them by agreeing with them. So blessing does not mean you have to agree, but it does mean that you know that people, Jewish people have a right to exist, certainly. And the Jewish state of Israel has a right to exist. And yet you have people out there saying, from the river to the sea, Palestine will be free.

And all this. You know what that means? That just means that Jews will be wiped out because the Palestinians do not want a two-state solution. They want a one-state solution. Read the Hamas charter. For people who haven't read the Hamas charter, I say you're not qualified to have an opinion on this dispute because you haven't read what Hamas has said. You know what Hamas basically says? They want to wipe out all the Jews.

Talk about genocide. It's in the Hamas charter. We'll put it in the show notes. Please read the Hamas charter. In fact, Hamas in, I know it's an acronym, but in Hebrew it means violence. And that's what they want to do to the Jews. Let me ask you, Jason, let's go back to Romans 11 for a second, because in Romans 11, Paul is talking about people who obviously are not saved yet.

It also says that all of Israel will be saved. It's Romans, I want to say it's 11:26 to 28. Can you read that passage and comment on it?

JASON:

Yeah. So it says in Romans 11, building up where John left off; verse 25 says, lest you be wise in your own eyes, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel until the fullness of the Gentiles has come in. And in this way, all Israel will be saved.

And he's prophesying from the Scriptures where it says, the deliverer will come from Zion; he will banish ungodliness from Jacob, and this will be my covenant with them when I take away their sins. So one of the things that John are conveying to our audience, Frank, is this. When we say bless Israel, we are praying for its peace. This is going back to Psalm 25, verse 22, where this is the Psalms, the Psalters, where they would pray these things throughout the Levitical cycle of their feasts, throughout the year of restoration.

And that is important for us even as we're praying right now in the Middle East, there's conflict, there's issues. We're praying for things to be resolved. The United States, we've been trying to play that partner with them, as you said, earlier with Israel, Israel's tried to try to either find a two-state solution. Not all of them are in agreement with that diplomatically. But when you go

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back before Hamas came in after 2005, it was Israel giving up the Gaza Strip to try to have peace and stability.

That's what we're saying, to bless those decisions that would bring restoration. But Based on Romans 11, as Christians, as God's doing a work in the Gentile people, the church as we've been grafted in, and John's going to talk about that in a minute, what that means is we're also praying for their salvation as well as what this prophecy says here, that Paul is alluding to that there will come a point when they're coming together in unbelief, that they will then, hopefully at some point as we're praying, recognize Christ as the Messiah.

FRANK:

Yeah, because in Romans 11, the passage is talking about unbelieving Israel. Because he bifurcates, right? He says, what does verse 28 say again?

JASON:

Verse 28 says, as regards the gospel, they are enemies for your sake, but as regards election, they are beloved for the sake of their forefathers.

FRANK:

Okay, so they're enemies on account of the Gospel, which means they're not believers in Jesus. But in terms of election, not election to salvation, but election of the nation, they are blessed on account of the patriarchs.

God elected them to bring the Messiah to us, and he says he has a future for them as well. Although, John, there is some confusion about the word grafting and what this whole concept means. Can you clarify that?

JOHN:

So Paul uses the language of grafting. That's a farming, gardening concept where you take one species of plant and you expose enough of the bark or the limb, the trunk or the limb of it, and then you input another, compatible species of plant into it.

You seal it up, you grow them together. That's the gentile inclusion into the Abrahamic Covenant of Israel. Now here's the problem. Folks want to say that the Gentile church has come in and was, maybe some Jewish converts, has replaced that entire, all those covenant promises are now transferred to the church, and it's called replacement theology.

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But what happens if you graft a live branch into a dead trunk? You've grafted life into death and now you've got something that isn't survivable anymore. That covenant promise to the covenant people has to be maintained even in a remnant, or else the grafting doesn't work. And so the very concept of grafting implies that God's promises to Israel are still alive and still ongoing, and the Gentiles get included in it rather than replacing it.

FRANK:

What do you say to people who say, well, the Jews who are over there now weren't in the bloodline of the Jews that we read about in the Bible. These are totally different kinds of people. How would you respond to that?

JOHN:

I would ask, what's your source on that? What's the basis for that? Because the main substantiation for that claim is the Khazar myth, which is this idea that the Jews were so disseminated into Europe that they eventually you had these Khazar's who converted to Judaism and the Jews kind of died out.

And they were replaced by these people that converted to Judaism and aren't ethnically Jewish. And they proliferated, and they took over the population of Jews. That's a myth. Genetically, it doesn't hold water. It was proposed originally, before we had the genetic testing to be able to verify or falsify it. And since we've been testing it, we've been able to falsify it.

Not to mention people have family trees. They kept lineage, they kept ancestry. And that's what people do when their culture, their ethnicity, their identity is under constant persecution everywhere they go.

FRANK:

You know, it's interesting because I'm remembering now in the workbook that you largely put together for the Bible You Never Knew, the course we just mentioned, you listed a number of persecutions of the Jews through the centuries.

I don't know how many there were in there, but there had to be like over 100 periods of persecution. So if—

JOHN:

And tens of thousands of events.

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FRANK:

Yes, of Jewish persecution. So how could all these people be persecuted as Jews if people didn't know they were Jews? Right? So the persecution has been going on, which tells me this has to be demonic. Why? Why this one little group? There's only 15 million Jews in the entire world. Why are these people continually being persecuted from, it seems like almost every side. It has to be demonic. I don't understand.

JASON:

Well, that's what it is, because we've seen that through the course of history with them, because going back from the days of the garden in Genesis 3:15, that curse, as you know, Satan has tried to attack that seed that the Messiah, the anointed one, would come from.

That we see even back in Isaiah 9. And so that's why we would say it's demonic, because Satan is strategically trying to attack God's people. And the other thing that I'd also say to what John was saying, which I love what you're saying there, John, because when you look at the tribes that are assembling now in the nation, you're having over 7 million, I think. In the naturalization, they're able to know their seed and their lineage when they're returning to the Holy Land; this is how they're knowing that these are legitimate Jews, because they immediately, once they can recognize it and verify it, they give them natural—

JOHN:

It's part of the citizenship process.

JASON:

That's a part of the citizen process. So when people say that those are not the real Jews, they don't understand the process of allowing them to get their naturalization when they're returning to their homeland.

FRANK:

All right—

JOHN:

Yeah—

FRANK:

Oh, go ahead. No, you're going to say—

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JOHN:

There's a whole litany of old Russian psyop, anti-Semitic, propaganda tactics that were put out 100 years ago and we're rehashing them.

All of a sudden—

FRANK:

In fact, the Russians started the PLO. Check our source on that. Bill Federer, the great Bill Federer, we've had on the show many times. He points out the PLO was started by the Russians to basically create a wedge between them and the United States in the Middle East and to try and get more conflict in the Middle East between the people in that area and the state of Israel.

Anyway, Bill Federer has done all the good work on that. So it's amazing how much misinformation is out there. So, let's say theologically there are people watching now, and they're replacement theologian people. They don't think there's no, they don't think there's any future for the nation of Israel. I don't think you can support that biblically, but let's just say, okay, let's move to the next level. And that is the moral level.

On a moral level, we saw what happened on October 7th of 2023. Executing people, executing babies, raping women. And it seems like the people that did this were very happy about it. They're calling home, they're bragging about it. And in their charter, Hamas Charter, it's genocide.

What do we say about this?

JOHN:

People who are quick to blame Israel in general do not understand what Israel's up against. They tend to project onto Israel the same kind of privileges and circumstances that we can enjoy in America or in Europe. And they don't take seriously the unique challenges that Israel faces.

Being surrounded on all sides by active aggressive terrorists who want to wipe them out of existence and wipe their country off the map. How are you supposed to respond to that when you're smaller than New Jersey? If you have a three-minute alarm time before you have. If you don't get. If you don't get wings in the air within three minutes, you're bombed out of existence.

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FRANK: Alright, we got a lot more coming up after the break. Don't go anywhere. You're listening to I Don't Have Enough Faith to Be an Atheist.

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FRANK:

Welcome back to I Don't Have Enough Faith to Be an Atheist. We're talking about Israel and immigration today. I want to point out that our brand new book coming out in September, *The War on Reality* right here, talks about Israel and what's going on over there in the first chapter. Because the first chapter is all about what happened with Charlie Kirk those last three days of his life. And we talk a lot about Israel and we get into that.

So if you want more on that, get the book *The War on Reality*. By the way, I want to point out that one of the reasons that we're talking about pre-ordering the book is because when pre-orders go up, secular bookstores notice that, and they say, well, this book might do pretty well. We're going to order it and get it in our bookstore. And that way people who normally wouldn't see a book on Christianity will see it and maybe that'll help evangelism and discipleship.

So if you pre-order the book, you might actually be helping it get in more secular spaces. So thanks for pre-ordering it. It comes out September 8th. But John, let me go back to you regarding Israel. We were talking during the break about civilizations or countries that have really attacked Jews. What has happened to them?

JOHN:

Every time that people mount a genocidal or wipe them off the map kind of effort. Those nations, when they were world powers beforehand, they're no longer world powers after that.

FRANK:

What do you mean? Who?

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JOHN:

So ancient Rome, they leveraged their efforts to wipe Israel off the map. They exiled them from Israel, and from Jerusalem. They destroyed the temple and within short order they started losing power and were demoted. No longer the world power that they were before.

You've seen that happen with Spain, tried to do that. Spain and Portugal, you know, they ruled the seas when they had the Spanish Inquisition and targeted Jews, thereafter they were not the world power that they were before. We've seen it happen with Germany, and we set ourselves up for that same recourse in history if the U.S.

were to throw Israel under the bus and say, we're not going to have any, anything to do with you anymore.

FRANK:

But Israel is committing genocide in Gaza. Your response?

JOHN:

Myth.

FRANK:

Why do you say that's a myth? Why?

JOHN:

All of the leading anti-Zionist talking points, press them for facts and you find that they dissolve under the pressure. There's either some kind of unjustified demonization, or usually a double standard where you're holding them to a higher standard than you hold everybody else.

No country would be able to survive the kind of critique that Israel is being persecuted under.

FRANK:

If Israel wanted to wipe out everybody in Gaza, they could have done so already. They quite obviously haven't done that. Now, does this mean every IDF soldier always does, right? Of course not. No, no. That's not the case. It really is hard to get accurate information out of it.

JOHN:

They're leading the world in their civilian casualty rates for urban warfare.

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FRANK:

Meaning the lowest civilian casualty rates.

JOHN:

1.5 to 2 civilians per militant killed. The average. You want to know what the world average is? 9 civilians killed for every militant in urban warfare. They are leading the world in those stats, and they don't get any credit for it because they're Israel. Israel will be historic. I should say, the Jewish people will be faulted for whatever solutions they come up with to try to preserve their existence as they have been historically.

When they're landless, they're faulted as being nomads and homeless and for being unwanted refugees. When they have a nation, they're faulted for being colonialist imperialists. When they are, I'm losing my train of thought. When they are compliant and obedient, they're faulted for having no backbone.

When they stand out and they are independent and individual and unique in their culture, they're faulted for not assimilating.

FRANK:

Heads I win, tails you lose, no matter what happens.

JASON:

Well, the other thing to John's point, Frank, is if you look at it, you're dealing with ISIS as well. You're dealing with the Syria stuff. When they're sending in with the proctors with Iran. Israel's protecting the Palestinian people in the Gaza Strip. They're the ones that are processing foods that are coming in.

Humanitarian aid is coming from them. The IDF is protecting that to go to them. Hamas is using them as prey and finding shelter in the hospitals and the schools. So we're not strategically when I say we, because sometimes diplomatically, we are helping them militarily to preserve the rights that the Palestinian people have, knowing that the IDF is going to protect them. If they're committing genocidal acts, then we wouldn't be supporting them as a nation.

Not to mention the Brits, the French, everybody else wouldn't as well. So that's why it's unsubstantiated. They're making these claims. The United Nations gets in and they're trying to force out Israel, who's trying to not only protect their land, as you said, the size of New Jersey, but also the surrounding areas, even to the Golan Heights in Lebanon. So this is not what we,

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we need to. This is why we're doing the conversation, because we need to be dismantling this lack, you know, of proof that they're committing genocide.

FRANK:

Okay, so we got the theological, we've got the moral. Now let's move on to the personal policy. As Christians, where should we be, and maybe nationally, where should we be on this question of Israel?

JASON:

Let me just say this first, before John, you chime in. I would say this as Americans and as Christians as well. We are commanded by the word of God to pray for the salvation of the Jews and the Palestinians and the Muslims that are in that region for all people. Knowing that in Galatians 3:28, there's neither man nor woman, barbarian, sentient, free or slave in this essence meaning that we are all made in the image of God. Right? And we all have access. Christ died for all mankind. But when we're talking about Christians praying for Israel, it's because we came out of Judaism. Jesus was a Jew. He came from the tribe of Judah, as you said in Genesis 49:10.

And so we're praying for peace for them. Secondly, I would say this. If you removed our alliance that we have diplomatically with Israel, there's no other nation in that region, not Morocco, not the UAE, not anyone else, not the Saudi, not even Saudi Arabia, that can give us the amount of military support, intelligence, diplomacy in that region to bring peace to the Middle East.

So this is why this is very important for us, even as a nation and our survival methods. And to John's point, I think historically and prophetically, when you do remove your hand from them, this goes back to Genesis 12:3, when you don't support them in the sense of aligning ourselves with the covenantal promises of God that will have a direct effect against us. It's like turning our back on God and his promises because as we read in Romans 11, His promises are irrevocable.

JOHN:

Israel is an oasis of Western civilization in the Middle East.

FRANK:

And some of that Western civilization I disagree with.

JOHN:

Exactly.

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FRANK:

They got gay marriage, they got all that stuff, but it's free, and people are elected to power there. And why is it a myth, John, because you hear this all the time, Israel is an apartheid state. It's exactly the opposite. But tell people who is in Israel and who gets to vote.

JOHN:

You have Arab Muslims at every level of Israeli society. You have full freedom. When you're an Israeli citizen, you can be an Israeli Muslim. You can be a range of different profiles. It's not just Jews. Jews, of course, are the majority. It is a Jewish majority state. But you have more freedom and safety as an Arab Muslim in Israel than you do any other country in the Middle East.

People take that for granted. They don't realize the beauty of freedom of speech, freedom of assembly, freedom of religion that Israel has and protects that. And it creates this bastion of freedom in the Middle East that you don't have anywhere else that's worth preserving, that's worth protecting.

FRANK:

There's about 2 million Arabs, so these are non-Jews that live in Israel. They vote. Last I checked, there was a Muslim on the Israeli Supreme Court. They vote just like the Jews do. Now, as you say, the Jews have a majority, so they control a lot. But there are Muslims in the Knesset, but there are no Jews in Jordan. There are no Jews in Iran. There are no Jews in Saudi Arabia.

JOHN:

Double standard.

FRANK:

They've been kicked out. Years ago there were Jews in those countries. Now they've been kicked out. Talk about apartheid. You've got, what is it, 54 Muslim countries and one Jewish country. And somehow this Jewish country has to give up land to the 54 Muslim countries.

JOHN:

Israel has held up to an impossible standard that no other country is judged against. That's how anti Zionism bleeds into anti-Semitism, often without people even realizing.

FRANK:

What is the difference between the two? What is Zionism? Let's start with Zionism.

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JOHN:

So there's a theoretical difference between the idea that Israel should exist. That's Zionism in a minimal sense. And then Jews are bad. That's anti-Semitism, when you theoretically distinguish them, that's possible on paper. Practically, it's hard to justify this belief that there should not be a Jewish state without leaning on some kind of anti-Semitic myth or some anti-Semitic propaganda, often hundreds of years old type of propaganda that was birthed from the Khazar myth or the Protocols of Zion or something like that.

Protocols of the Elders of Zion. Those kinds of myths are very old, but they get recirculated as soon as people have forgotten, they're debunking from a generation or two earlier. And that's a stage we're in right now where we're hearing stuff that was debunked back in the 1920s, but it's coming back because people don't know their history. And as students of history, we should be able to avoid the same errors of history.

But people generally aren't students of history. We tend to forget the lessons of the past.

JASON:

And that's why Zionism, to your point, going back to Herzl and stuff, and depending on the Balfour Declaration after the war they realized when they looked at the historical significance of Israel and the Covenant of God, realizing they've been taken out of their land. So Zionist says they have a right back to their land. And an anti-Semitic person is the disregarding of not just the land itself, but the people in general, that there's no significance.

And like I said, the brewing of hatred. And so when you. Doesn't mean that somebody who doesn't maybe support Israel had the right to the land, doesn't mean they're anti-Semitic. But we've seen that in the church age as well of some of the anti-Zionist movements within our umbrella of evangelicalism, going back to the days of Martin Luther, for example, and some of this anti-Semitic language they have. And like you said, right now as we're recording this, this is coming back, you know, full frontal in the church domain.

And there's a lot of ignorance there, Frank, that people just don't know.

JOHN:

You can theoretically separate anti-Zionism and anti-Semitism, in practice it's hard to separate without bleeding into the other. The anti-Semitism keeps coming back because the Jews have been basically the most convenient whipping boy historically. I think there's a spiritual element to that where the enemy wants to get at God by getting at his chosen people.

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FRANK:

You know, historian Bill Federer has said that if Israel goes down, he thinks global jihad is going to be amped up. That the folks who have been fighting Christians and Jews for 1400 years, the Muslims. Sorry, we on this program tend to tell you the truth, even if it's inconvenient or offensive.

But jihad against Christians and Jews and non-Muslims has been going on. It's been going on for 1400 years ladies and gentlemen, just read a history book. The Crusades were a response to Muslim aggression on Christians in Christian lands for 400 years. Now, were there atrocities on the Crusades? Yes, but the idea that they were all nice and peaceful and then the Christians suddenly decided, we got to go kill the Muslims?

No, that's just—

JOHN:

You can't understand Israel's actions without understanding Islam as part of that dance, historically.

FRANK:

Which means submission, ladies and gentlemen. In fact, we've got a video on Sharia law. When we posted it the first time, it got about a million views. We'll put it in the show notes. What is Sharia law? It's coming to a country near you unless you maintain your freedoms. More on that after the break. You're listening to I Don't Have Enough Faith to Be an Atheist. Back in just a couple of minutes.

Welcome back to I Don't Have Enough Faith to Be an Atheist with me, Frank Turek, my guest Dr. John Ferrer, and also Jason Jimenez. We're talking about two issues, Israel and immigration. We haven't got to immigration yet. We will here, and we'll complete our discussion in the midweek podcast on immigration. But before we get to immigration, let's talk about jihad for a second. It's been going on for 1400 years. It's in the Quran. Mohammad did it, successors did it. Who is the primary, I guess, force dealing with jihad right now John?

JOHN:

Israel is definitely the tip of the spear in attacking and addressing jihad because they don't have the leisure of a lot of liberal, pluralistic conceptions of Islam being a religion of peace, because they have lost too many lives to the religion of warfare.

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If you look at the history of Islam, you find now it's going to sound like I'm just beating up on all Muslims. And I don't mean to be beating up on all Muslims, but orthodox Islam has as its founding example a warlord, a literal warlord. And that helps explain why every Islamic border is a bloody border, and that includes the borders around Israel, because they're surrounded on all sides by people with a theological commitment to the dissolution of the Israeli state and the extermination of all nonbelievers, Jews and Christians alike.

FRANK:

By the way, just read Surah chapter nine on that, slay the infidels, Surah chapter in the Quran 8. Same thing. That's been going on for 1400 years. And Israel has to deal with it, as you say, because—

JOHN:

Israel's considered the little Satan. You know who the great Satan is—

FRANK:

We are, of course, the United States—

JOHN:

And so that alliance there is significant, if for no other reason than the fact of Islamic imperialism and jihad being the military theological basis for that. That is a real concern. People who take that seriously recognize that Israel is an invaluable, invaluable, contributor to that attack against jihad, or at least a defense against it. And the alliance between the U.S. and Israel is in many ways the lifeblood of Western civilization. Because the opponents to that are anti-Western thought, so anti-colonialists.

You're going to have your Marxists, you're going to have your folks from the Orient and Russia, you're going to have China, you're going to have the Arab, Muslim world. All of them can align on this unifying idea that Israel needs to be wiped off the map and/or severed from support with the U.S. because that alliance means we get military intel, we get military technology, we get commercial technology, and Western civilization has a plant in the Middle East. And for folks that are anti-Western, they don't like that.

FRANK:

And this is what the Hamas charter says as well. Hamas says all of these conferences to try and get into a two-state solution are quote, a vein waste of time, unquote. Because they don't want

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a two-state solution. And even Trump and other presidents get this wrong. They keep talking about a two-state solution. They don't want a two- state solution; they want a one-state solution, no Israel.

Actually, there is a two-state solution. Winston Churchill came up with it after World War I. The Palestinian state is known as Jordan. Okay. And Israel later was carved out after World War II to be the Jewish state. But it's interesting to me that people here in the United States think that, okay, the land that we have here was stolen from the Native Americans.

What they seem to forget, of course, is that all land to a certain extent has been conquered by somebody else. You can keep going back, but they say the Native Americans were here first, so they deserve the land. But you go over to Israel, you go over to that land. We have archeological evidence that the Jews were there in 1406 B.C. let's just say 1400 B.C. in Jericho, that predates Islam by 2000 years.

And yet all these people are saying, oh no, the Palestinians have a right to that land. Wait a minute, why are you flipping your logic here?

JOHN:

Jews are the natives.

FRANK:

What's that?

JOHN:

Jews are the natives. They are the indigenous people—

FRANK:

They are the natives of that land—

JOHN: Palestine, so.

JASON:

Yeah, Palestine. And I find it ironic too, when you study the Quran, Jerusalem is mentioned twice and Medina. Mecca is far more influenced.

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And you look at it in terms of Muslims, historically speaking, Muhammad. But then you look at the Jewish Scriptures, 2,600 times of Jerusalem, the holy city. So it shows you that the Jews knew their origin in the Promised Land, what it recognized in the temple, right before the destruction in A.D. 70. And with the Muslims, no recognition whatsoever of the city.

JOHN:

Arabic doesn't have a letter P. It doesn't have a letter P.

FRANK:

Palestine. Of course, Palestine comes from Hadrian. It was a Roman emperor.

JOHN:

And Israel predates that by 1600 years or 1500 years easily.

FRANK:

Let's shift to immigration. We're not going to cover the waterfront, obviously, with just a, you know, seven minutes to go. We'll pick it up in the midweek podcast. But Jason, you're doing a presentation here at the Cross Examined Instructor Academy, CIA on immigration.

We can look at it in the same kind of three categories. We have the theological, we have the moral, and then we have the, sort of policy perspective maybe we ought to have. But let's start theologically because you hear people saying, you read the Old Testament, we got to welcome the sojourner. It almost seems like we shouldn't have borders. Anybody that wants to come in should come in. What say you?

JASON:

Well, I would say one is okay.

God created the world. And in that he put order to the world, and he has nations. And that's a beautiful thing, diversity. And you see that what Paul says in Acts 17:26, that there's not just the boundaries that he's put forth, but these nations and these tongues that you see later in Revelation 7:9 that the heavens will be gathered through the nations of all tribe, tongue, and ethnicity, or nations.

So we see that throughout Scripture, right? But you also see God's love and care for what you use the word, sojourner. Now what English translations do is they kind of blur these terms of foreigner and stranger and sojourner. And so people that we love dearly who say, look, love thy

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neighbor. Let's apply this to the context of any type of migrant or immigrant, whether they're legal or illegal.

That's our job, that's our responsibility. And I would say, well, hold off theologically, not to say that we just, we're talking about Israel. We take everything that Israel's done, therefore we apply it and we believe the same. But what we're looking at is in principle from our Maker with what he did with the ancient tribalistic, you know, when they became Israel, when they entered the land that we see in the book of Joshua and later we're taking aspects of it, but in principle, and that is this.

There's a, there's key terminologies or categories that we see theologically that are laid out in these discussions with the foreigner. There's the Hebrew term *ger*, or the plural is *gerim*, and that is a resident in land that has been approved and permitted access.

FRANK:

So a legal immigrant.

JASON:

Yeah, that's what a modern-day, today in America, we would refer to as a legal or somebody who has lawful permanent residency.

FRANK:

So in Hebrew, there's a distinction between illegal, and illegal immigrants?

JASON:

Yeah. And then the other two, the other category is two terms that's used throughout and it's very specific, is *nekhar* and *zar*. And those are what we would refer to today more or less as an illegal or an undocumented immigrant. But the legal code or immigration code refers to that as an illegal alien. And so you see the differences that are being used throughout the Old Testament.

And what we're seeing is with a *ger*, with somebody who is entered, who's been permitted, they assimilate. And as such they are given blessings or promises or privileges of protection that coincide to that. And that shows two things. God's love for the sojourner who's entering the land approved. Secondly, it's always a reminder of what Israel came out of.

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The Hebrew people in slavery. So as you were vulnerable, there are people who are vulnerable; care for them. Now, the *nekhar* and *zar*, those privileges don't apply. And those are people, oftentimes it could be a merchant, but they can also be people who are coming in to invade land, and discourage the people and mess up their culture or, you know, to not make transaction but to dismantle them.

So there's a distinction in that. But that's important theologically to understand in principle, because when we're talking about God who made nations, we are to respect those boundaries of nations. Because you see in the book of Amos, God punishes many tribes, the Ammons, the Moabites, who invaded the land and they were destroying nations around them. And there's judgment to fall because God is respectable, a being who's respecting persons of human dignity.

So I think theologically, when we're talking about the issue of immigrants, we have to make sure that we're understanding who are they, why are they here, for what purposes? And are they assimilating within the nationalization of that particular country, i.e., United States?

FRANK:

And if they do not, what does the scripture say if they don't assimilate into, say, ancient Israel, if we were to take that same principle and apply it to the U.S. what would our position be?

JASON:

Yeah. So just like in ancient times of Israel, if people are not assimilating and they were here not being permitted, then they were removed. That's the keyword that we even use in our legal code is the removal of an illegal alien. But what we have to understand, though, and this is where the mercy applies, is again, who are they? I mean, this is what the USCIS deals with is fundamentally is who are you, why are you here, how did you enter this country?

And those laws apply to them. So, for example, if somebody comes here and they get a green card, which it depends on what administration is executing the laws through the executive branch. So what president is in office currently as a recording its Trump. So it's going to look a little bit different, you know, what Biden did, because they're the ones that are executing the laws that Congress makes based off of Article 1, Section 8 of the Preamble of the Constitution.

So when you're seeing this enforcement, when they find out like, well, you got here, and you got a green card, but you overstayed, let's say for, and paperwork got messed up or whatever, there are mercy laws that are applicable to that person who is permitted to a certain extent, but

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then overstayed their visa or they have to renew their green card and they didn't go back to their homeland. And that depends, Frank, on what country you come from.

What is our diplomacy with that nation? Why are they here in the first place? How is this helping us economically? You know, the safety net issues, you know, so it's going to depend on the immigrant, if you will, and what status they have. And what's important for us to understand is you have what, what, what anybody who's coming into our country, because obviously you're born in this nation, you have naturalization, you're born as a citizen in this nation.

So even if you had two illegal parents who had a child in the United States, by the Constitution, that child born by two illegal aliens, though, has natural born citizenship. But if somebody has lawful permanent residency, but something happens along the way, they commit a crime or they contract a disease or whatever, or they didn't file certain paperwork that can be an issue for them to be removed and back to their native country before they can enter our country again.

FRANK:

Well, there's so much more to talk about. We're just scratching the surface here. In the midweek podcast, we're going to take up this immigration issue again and go into a lot more depth. If you're listening on radio, you're not going to hear it there. You've got to find the I don't have enough Faith to Be an Atheist podcast. So wherever you find podcasts, find the I Don't Have Enough Faith to Be an Atheist Podcast on Tuesday. Lord willing, that will come out, and we'll continue our conversation with Dr. Ferrer and also Jason Jimenez there. Hope to see you there. God bless. See you next time.

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