

Red and Green vs. Purple and Blue: Emerging Alliances in Troubling Times



By Fred Farrokh, © 2023

The title of this article was inspired by a question posed by Ronald Reagan in his 1975 speech to the Conservative Political Action Committee (CPAC): “Our people look for a cause to believe in. Is it a third party we need, or is it a new and revitalized second party, raising a banner of no pale pastels, but bold colors which make it unmistakably clear where we stand on all of the issues troubling the people?”¹

This article identifies and assesses emerging geo-political and ideological alliances. Though human relationships remain dynamic and ever-changing, global metanarratives have crystallized in the early twenty-first century. The alliances described herein are the radical revolutionary Reds working together with the Islamists, the Greens, *against* the Jewish people, the Blues, and the Bible-believing, oft-suffering, subset of Christians, the Purples. None of these groups are monoliths; they will be described below.

The essay begins with descriptions of these four groups. It proceeds to analyze how their alliances have developed—indeed they are strange bedfellows. The conclusion extends these trend lines into the near future, including implications for geopolitics, as well as for the vitality and vibrancy of the four groups.

The Four Groups Under Study

Scientists and educators regularly face the challenge of tackling large mountains of data. They distill and summarize the main findings to present them in a palatable fashion to readers and students. As a teacher, I seek to scale a similar summit, knowing that the charge of oversimplification lurks nearby. Recognizing that, I state at the outset my clear understanding of the diversity within all the groups described below, even within the ideological subsets themselves which provide significant gravitational loci for their movements.

A. The Radical Revolutionary Reds

These are Westerners. The mid-nineteenth century witnessed movements in Europe toward secularism, humanism, and associated political ideologies, such as Marxism and Communism. Such movements featured a commensurate movement away from the Christian underpinnings upon which European societies were built. Such ideologies have entered North America via

¹ Footnotes have been simplified in this unpublished paper.

<https://redstate.com/diary/ulyssesarn/2012/12/09/no-pale-pastels-a-lesson-from-ronald-reagan-lost-on-the-il-gop-n187722>

Europe. They have eventually redounded back in the form of radical revolutionary “woke” politics.

The Reds described in this article have developed far beyond the 205 persons accused by Senator Joe McCarthy of being Communists in the “Red Scare” of the United States in the 1950s. Those living in the West now know them well, since they have seized the levers of power within many governmental systems. Fifteen years ago, then-Presidential candidate Barack Obama stated, “We are five days away from fundamentally transforming the United States of America.”² Whether his statement was mere campaign talk or a signal to the ideological shock troops, these words, viewed through the prism of the previous fifteen tumultuous years, sound eerily prophetic.

I utilize “Reds” in this article as shorthand for secularists who seek the radical and fundamental transformation of the post-Christian societies they have largely come to dominate. Some of them seek to replace the nation-state concept altogether with a globalist alternative. Strategically, they invested themselves heavily into the educational, media, and legal streams a generation ago. Their labors have borne fruit. They have registered staggering successes, demolishing cultural institutions such as marriage and even what it means to be a man or a woman. Just as importantly, they have instilled a climate of fear to silence those who disagree with them.

The Reds publicly embrace a big-tent approach. *Intersectionality* has become their rallying cry, such that all aggrieved peoples and groups must take up each other’s causes to eradicate perceived injustices. Such an approach requires persuasive efforts to convince people, now shepherded into identity groups, that they are indeed victims. “People of color” (POC) provide wide swaths of potentially aggrieved persons, so the POC umbrella has been expanded to include the second of our four groups under consideration, Muslims.

B. The Islamist Greens

The color of the prophet Muhammad was green, so the usage here should pose no surprise. Many Islamic countries feature green in their flags. However, I use “Greens” in this article to represent only the subset of the world’s Muslims who intentionally and actively seek Islamic world domination.³ Many of the world’s Muslims, whether living in diaspora or in Muslim-majority countries, remain nominal, non-practicing, and non-ideological.

The goal of Islamic world domination flows originally from a hadith saying of Muhammad:

“It has been narrated on the authority of Abdullah b. ‘Umar that the Messenger of Allah said: ‘I have been commanded to fight against people till they testify that there is no god but Allah, that Muhammad is the messenger of Allah, and they establish prayer, and pay

² <https://www.ncregister.com/news/how-barack-obama-fundamentally-transformed-the-united-states>

³ Non-Muslims have introduced the term “Islamist” into the global parlance as described here. Though this is a non-indigenous term, and may also cause confusion, I am reluctantly using it as a short-hand term as well.

Zakat and if they do it, their blood and property are guaranteed protection on my behalf except when justified by law, and their affairs rest with Allah.”⁴

Demographic and national security questions abound, such as: What percentage of Muslims support jihad? Or shari’ah law? Or Islamic world domination? Pew Research has polled these questions. Their findings indicate a wide diversity of support for Shari’ah among the world’s Muslims: from 99% in Afghanistan, to low numbers such as 12% in Albania, where I have been living on and off for the past four years, and in which Islamism seems to be growing slightly, due to foreign influence and investment.⁵

When ISIS announced in 2014 the beginning of the caliphate—a post-national, global Islamic *dawla* (state)—thousands of Western Muslims left everything to go live with and fight for ISIS. Though ISIS recruits represented only tiny fractions of their respective American and European communities, their existence demonstrates the appeal ISIS was able to project. They continue to make this appeal, though their caliph has been slain and though they have lost their territorial holdings. Importantly, ISIS and other Islamist groups project themselves as God-ordained victors, rather than victim-losers, which may pose a challenge to the intersectionality-victims motif.

Of course, ISIS comprises merely a subset of groups bent on Islamic world domination. The wider umbrella includes countless groups, such as al-Qaeda, Hamas, Islamic Jihad, Muslim Brotherhood, Boko Haram, Hezbollah, and the Islamic Republic of Iran. These groups frequently embrace eschatological narratives of an ultimate Islamic victory in the last days.

C. The Jewish “Blues”

The second alliance of strange bedfellows begins with the Jewish people. The Star of David flag of Israel is blue on a white background, hence the color attribution. Nevertheless, less than half of the world’s overall Jewish population of 15 million live in Israel. The remainder live dispersed throughout the world. Even within Israel, the Jewish population exhibits vast differences in religious observance, national origins, and political persuasion.

In this article, I do not equate the Blues solely with the State of Israel. When it comes to issues of persecution—antisemitism—the global Jewish community has been at risk. It currently continues to be at risk even as Israel continues to contend with existential and genocidal threats.

D. The “Purple” Christians

Though Christians comprise the largest religious group in the world, this essay refers by “The Purples” to Bible-believing Christians who identify with and embrace Jesus and his suffering. The color code comes from the following passage of John’s Gospel, 17:1-3:

⁴ <https://sunnah.com/muslim:22>

⁵ <https://www.pewresearch.org/religion/2013/04/30/the-worlds-muslims-religion-politics-society-overview/>

Then Pilate took Jesus and had him flogged. The soldiers twisted together a crown of thorns and put it on his head. They clothed him in a *purple robe* and went up to him again and again, saying, “Hail, king of the Jews!” And they slapped him in the face.

Purple Christians may emerge from the ranks of Catholic, Orthodox or Protestant churches. They would include neither the woke churches currently in vogue in the west nor the current Roman Catholic pontiff, who embraces leftward politics.

The geographical centering of global Christianity has migrated south and east in the past century. This is also where Christians are more likely to suffer for Christ’s sake, though persecution of Western Christians is now imminent.⁶ While the Purples include the persecuted church worldwide, this article refers to the wider swath of largely-traditional, largely-conservative Bible-believing Christians who embrace Christ, the Suffering Servant and “Man of Sorrows.”

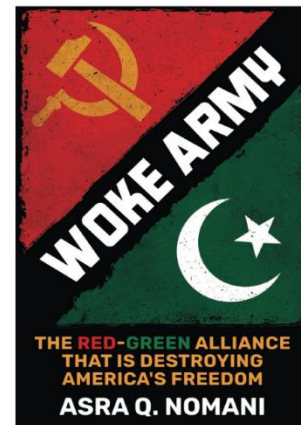
The Development of the Alliances

A. The Red-Green Alliance

The Red-Green Alliance between Woke Secularists and Islamists has been developing for decades. Many have observed this and have used the color-code phrasing which I also utilize in this essay. Emmanuel Karagiannis and Clark McCauley wrote of this “Red-Green Alliance” in 2013.⁷ They state: “No matter how unlikely it may seem, radical Leftists and Islamists have come closer in recent years. Drawing on substantial ideological interchange, and operating at both state and non-state levels, the two movements are building a Common Front against the United States and its allies.”⁸

Asra Nomani further exposes this alliance in her 2023 book, *Woke Army: The Red-Green Alliance That Is Destroying America’s Freedom*. Nomani describes this alliance: “The Woke Army is an organized, well-financed network of Muslim radicals and leftist activists who exploit the freedoms of the West to promote a system of beliefs that runs counter to any values of freedom.”⁹

While the existence of a Red-Green Alliance seems beyond debate, questions abound regarding how Red secularists, who feature a



⁶ See, for example, Eric Metaxas, *Letter to the American Church*, and Fred Farrokh, *Prepare for Persecution: Lessons from Acts*, Credo House, 2021.

⁷ Karagiannis, M., & McCauley, C. 2013. "The Emerging Red-Green Alliance: Where Political Islam Meets the Radical Left." <https://www.start.umd.edu/publication/emerging-red-green-alliance-where-political-islam-meets-radical-left>

⁸ Ibid, Abstract.

⁹ Asra N Romani, *Woke Army; The Red-Green Alliance that Is Destroying America's Freedom*. New York: Post Hill Press. 2023, xi.

pronounced anti-theistic ethos, may practically cooperate with Green Islamists whose commitment to theism—*tawhid* in Islam—forms the cornerstone of the Islamic belief system. As a person raised among professional, self-reliant Muslims, I have followed this development with a high degree of interest. In particular I have been intrigued to observe whether Muslims would allow themselves to be co-opted into a secular movement which features a strong victim mentality.

Red-Green comprises an unlikely alliance. For example, Muslim activist Linda Sarsour has expressed support for Shariah Law as well as intersectional activism, including homosexual rights.¹⁰ Shariah Law forbids homosexuality for which the punishment is death.¹¹ Its scholars at al-Azhar are no doubt scrambling to keep up with and rule upon the fast-multiplying possibilities being generated by the Trans movement. Upon all of this theological shoehorning, Muslim exegetes of the Qur'an cannot be smiling. Yet, the Green Islamists have made a concerted effort to overlook their Scriptural boundaries for political expediency. Activists like Linda Sarsour seem not to be troubled by their seemingly contradictory positions.

The foray of Islamists into the politics of victimization is not new. The Shi'ite minority embraces a theological paradigm of victimization. Historically, this sense of “having been wronged” (Arabic, *mazlumiyyat*) comes from two great historical injustices within the Shi'ite narrative. The first injustice was the usurpation of the leadership of the Islamic community in 632 by Abu Bakr upon the death of its prophet Muhammad. The Shi'ites (literally Shi'at Ali, or “Party of Ali,”) held that leadership should have passed to Muhammad's cousin and son-in-law Ali bin Abi Taleb. The second great historical injustice for Shi'ites occurred in 680 when the Sunnis led by Yazid massacred the party of Ali's son Imam Husayn, in Karbala, Iraq.



“Liberation theology” gained appeal in the late twentieth century in Latin America as a syncretism of Catholicism and revolutionary politics. In pre-revolutionary Iran, the theologian and philosopher Ali Shariati initiated a parallel initiative with his “Red Shi'ism,” paper,¹² though he referred to blood red rather than communistic red. His justice-oriented writings fomented some of the revolutionary political waves upon which Ayatollah Khomeini would ultimately surf into power. (This is figurative speech; I am not asking anyone to envision Ayatollah Khomeini actually surfing.) So, the Shi'ite minority has a victimization motif that could intersect with woke politics, should God provide no barrier. But what about the Sunnis?

The Sunni majority, being more populous than the Shi'ite minority, exhibit greater ethnic and sectarian diversity. Some Sunnis maintain a reasonable and humane position toward Israel. The Trump-Netanyahu nexus, combined with the Iranian Shi'ite hegemonic threat, created an incubational environment in which the recent Abraham Accords were born. So, Muslim-Jewish

¹⁰ See for example: <https://stepfeed.com/6-times-muslims-took-a-stand-for-the-lgbt-community-7702>

¹¹ https://wikiislam.net/wiki/Our'an,_Hadith_and_Scholars:Homosexuality

¹² https://www.iranchamber.com/personalities/ashariati/works/red_black_shiism.php

rapprochement and mutual cooperation remains a possibility, though the ideological Islamist Greens could never accept this.

Sunnis, like Shi'ites, feature a subset intent on Islamic world domination, particularly as an eschatological requirement. Notably, the original four-woman political "Squad" of the Democrat party features two Muslims: Ilhan Omar and Rashida Tlaib. Their antisemitic statements rank as virulent as any made by elected officials in the United States. Though gravely concerning, these statements are perhaps predictable and less surprising than their support as Muslims for the anti-Islamic sexual agenda. In 2019, Omar and Tlaib jointly denounced the Palestinian Authority's ban on LGBT gatherings.¹³

While these leaders maintain a large social persona, they are not in fact in high elected positions. But what can then explain the embrace of the Obama Administration of Muhammad Morsi and the Muslim Brotherhood in Egypt after the fall of Hosni Mubarak? Similarly, that administration failed to encourage popular democratic protests during Iran's "Green Movement" of 2009-2010,¹⁴ perhaps not wanting to scuttle its future nuclear deal with Iran's mullahs in 2014.

In his post 9/11 message, Bin Laden stated through al-Qaeda the Muslim nation was "defending oneself and punishing the aggressor." He argued that this should not be considered "objectionable terrorism."¹⁵ In this speech, bin Laden demonstrates the trademarks of victimization and justification of violence. Woke activists such as BLM, Antifa, and violent trans actors now utilize the same lethal combination in their physical attacks on political opponents, church buildings, Christian schools, and pregnancy care centers.

The Red-Green alliance is a marriage based on pragmatism, not love. Each party feels it can use the other to achieve its goals. Each assesses that "the enemy of my enemy is my friend." It remains to be seen if this alliance will hold, if either side will ultimately triumph over the other, and whether either side will ultimately attain its maximalist goals.

B. The Purple-Blue Alliance

Like the Red-Green alliance, the Purple-Blue Alliance contains a strange bedfellow element. In some ways, the alliance can be described better as two groups being persecuted by common parties. The Purple-Blue alliance remains less noticeable on the geopolitical front. The world

¹³ <https://www.ebar.com/story.php?280759>

¹⁴ The Green Movement in Iran was a cleric-led protest and political initiative which sought to usher in a more moderate form of Islamic governance. Since true reformists were banned from running for high office in Iran, only moderate reformists could actually run as candidates. Iran uses its own color signaling. Black is equated with the ruling mullahs, who wear black. Red is associated with the Communist Tudeh power which reached its zenith of power in the past century. The last Shah, Mohammed Reza Pahlevi, instituted a "White Revolution" in the 1960s to transform agriculture and industry. The Green Movement of 2009 was not "Islamist" as used in this article, but rather a popular reaction against that very form of Islamic theocracy.

¹⁵ <https://www.aljazeera.com/news/2004/11/1/full-transcript-of-bin-ladins-speech>

Jewish population is small, while the Purple Christians, who number in the hundreds of millions, have no actual state and therefore no true state voice or elected representatives.

Furthermore, the alliance has been tenuous, at least from the Blue perspective. History justifies Jewish skepticisms. Since global Christian and Muslim populations dwarf that of the world Jewish population, a brief discussion is warranted regarding the threat posed to the Jewish people by the world's two great missionary faiths.

Assessing the Threat Posed by Islam to the Jewish People

The Islamic world is vast, stretching from Morocco to Malaysia. Its history spans 1,400 years. Thus, summary statements about Muslim behavior or Islamic history will have many exceptions. In such cases, however, understanding active paradigms helps observers to begin to explain and then predict *likely* behavior. For Islam, the paradigm was set during the life of its prophet.

When Muhammad and the early Muslims made *hijrah* (emigration) to Medina in AD 622, they confronted several Jewish tribes. Since Muhammad presented himself as a prophet, and the Jewish community was historically a people of prophets, he hoped they would confer on him the status of a prophet. The Jews of Medina refused to confer such legitimacy upon Muhammad, a decision for which they would pay dearly. Following this rejection, the Qur'an issued a torrent of castigations against the Jews, likening them to apes and swine.¹⁶ Tor Andrae explains:

One must see Mohammed's cruelty toward the Jews against the background of the fact that their scorn and rejection was the greatest disappointment of his life, and for a time they threatened to completely destroy his prophetic authority. For him, therefore, it was a fixed axiom that the Jews were the sworn enemies of Allah and his revelation. And mercy toward them was out of the question.¹⁷

Biographer of the prophet M.W. Watt adds, "The adoption of Jewish practices did not make the Jews any friendlier to Muhammad. He was anxious for some degree of recognition from them, for he realized that without their support the whole structure of ideas on which his religion was built was in danger of collapse."¹⁸

The disclaimer stands that many Muslims live in peace and harmony with their Jewish neighbors and friends. Nevertheless, Islamic antisemitism finds a strong basis in the life of Muhammad and the Qur'an itself. This reality manifests today in existential and genocidal threats issued by, for example, the Hamas Charter and a potentially nuclear Iran.

Assessing the Threat Posed by Christianity to the Jewish People

¹⁶ See Quran 2:65; 5:60; 7:166

¹⁷ Tor Andrae, *Mohammed: The Man and His Faith*. 1955, p. 166.

¹⁸ M.W. Watt. *Muhammad: Prophet and Statesman*, 1974, p. 99

Christian-Jewish relations extend back two millennia. The central figure in Christianity, Jesus Christ, was Jewish. His mother, the Virgin Mary, was a Jewish girl from the tribe of Judah. All the New Testament writers were Jewish, except for Luke. Christians read the same Hebrew Scriptures read by all Jewish branches and denominations. Christianity arose as contextualized manifestations of Messianic Judaism, which arrived ultimately at a Gentile majority.

Despite this beginning, Jewish populations have suffered much at the hands of European Christians over many centuries. Crusaders, mimicking the jihad of Islam, set out to retake the Holy Land, yet they slew countless Jewish bystanders on their way. The pogroms of Eastern Europe accentuate the stigmatization of Jewish populations in those regions. Not only did these persecutions include a “we-they” dynamic, but the persecutors developed theological mechanisms such as the Blood Libel and Replacement Theology to justify their actions. Suffering Jewish populations may take little solace by any argument that these antisemites were “not real Christians.”

Christianity, like Islam, also features a faith propagation program in which all unbelievers are candidates for conversion. Even in a world purely of ideas, free of any coercion or incentivization, Jews have cause for concern of losing their community members through conversion. If Christians were 100% successful, then every Jew would become a Christian, or at least a Messianic Jew. What might this mean for the Jewish community? Could anyone blame the Jewish community for emphasizing self-reliance, independence, and a maintaining a precautionary stance toward outsiders, the *goyim*?

Given these theological realities and the pains of history, Jewish reticence toward Christian initiatives of unity and brotherhood are understandable. Yet, flying under the global radar, the Purple Christians of today manifest a deep and unconditional love for the Jewish people. Most could be considered “Primitive Zionists” in that they believe in the biblical promise of a Jewish homeland in Zion, even if they could not identify terms like Likud or people such as David Ben Gurion, Golda Meir, Menachem Begin, or Ariel Sharon. They would know of the biblical tribe of Naftali, but perhaps not the politician Naftali Bennett.

From Nigeria to South Korea, from Indonesia to Brazil, these Purple Christians visit to the Holy Land, if they are able. Recently I was ministering in El Salvador. There in a church chapel in which I was ministering was a large Magen David flag—the only flag on display.

Similarly, the son of my messianic rabbi friend went to teach English in South Korea for a few years. South Korea has developed into a Christian-majority nation in under a century. Korean Christians love the Bible and the Jewish people, though their nation does not have its own indigenous Jewish population. My son’s friend received something akin to rock star treatment as he was the first Jewish person many of his Korean students had ever met.

It appears Jewish leaders are noticing these types of anecdotes and trends. The *Jerusalem Post* recently published an article on Iranian Christian pilgrims visiting Israel.¹⁹ Some of these cite the previous favorable treatment given to the Jewish people by the Persian monarchs, led by Cyrus the Great. These are Christians from Muslim families, who no doubt love their Muslim families, neighbors, and friends.

What the Future May Hold

A. Continued Persecution of the Purples and Blues by the Red and Greens

Each year the Christian charity Open Doors publishes a list of countries ranking the severity of persecution against Christians. Each year at least of 8 of the top 10, and approximately 35 of the top 50 persecuting countries are Islamic nations. The year 2023 provides no exception.²⁰

Though Christians have at times lived peaceably under Muslim rule, such tranquility is the exception rather than the rule. Bat Ye'or chronicles the millennia-long oppression of Middle East Christian under Islam in *The Decline of Eastern Christianity under Islam: From Jihad to Dhimmitude*. This has resulted in the subjugation, emigration, and decimation of many Christian communities in the Middle East. In Turkey, for example, the Christian population within the present borders of Turkey plummeted from 20% in the late nineteenth century to less than 0.2% today. Facilitating these statistics were three genocidal initiatives by Muslim Turks against the Armenians, Assyrians, and Greeks. Similarly, the Christian population of Iraq has been nearly liquidated during ISIS' post-Saddam reign of terror.

While critics may decry conspiracy theories, antisemitism remains a reality, not a theory. Hitler mixed a lethal combination of evolutionary Darwinism in which Jews were *untersmenschen* (subhuman) with socialism—national control of the means of production. Six million Jews died at his hands.

Similar existential threats against the state of Israel regularly emanate from Islamic leaders in modern times. The continual reemergence of Netanyahu can be explained in part because of the greater confidence the Israeli voters have in Bibi for handling national security, despite the divided and fractured nature of the Israeli electorate. A survey of rising incidents of antisemitism in Europe and North America, as well as antisemitic terrorism in Israel, would easily double the length of this article.²¹

B. Tensions within the Red-Green Alliance as They Vie for Hegemony

The dichotomy between woke Westerners and rigid Islamists was made comically clear on a Saudi Arabian theological call-in show. Some westerners have gone “on strike” against having

¹⁹ <https://www.jpost.com/christianworld/article-720133>

²⁰ <https://www.opendoorsus.org/en-US/persecution/countries/>

²¹ See for example: <https://unherd.com/2023/10/how-the-democrats-betrayed-the-jews/>

children—a prescription for civilizational suicide. Instead, some of them have elevated pets to the role of children. The Saudi cleric Saleh al-Fawzen thus faced a theological question regarding the permissibility under Islam of taking pictures with one’s pet cat. At first, he could not understand the question, so the moderator had to repeat it several times. The elderly imam ultimately gave his firm Shariah-based ruling: “Taking pictures is prohibited if not for a necessity - not with cats, not with dogs, not with wolves, not with anything!”²²

As the Hebrew prophet Amos asked, “Can two walk together, unless they are agreed?”²³ That question will be put to the test in coming years as the Radical Reds and Islamist Greens vie for hegemony on the international stage. At present, they may still work together toward mutual causes, such as banning normal and natural discourse about Muslims and Islam as “Islamophobia.”

C. Increased Appreciation by the Purples for the Jewish People and the Jewishness of the Christian Faith

Historians previously believed the rupture between the church and the synagogue occurred early on, not later than the Bar Kochba Revolt of AD 132. Sociologist-historian Rodney Stark reflects an updated and better-informed position:

Since “everyone” has known that Christian-Jewish connections were insignificant by the mid-second century, it is understandable that no one has drawn the obvious (to me) conclusions about the persistence well into the fifth century of “Judaizing” tendencies within Christianity. The facts are clear. In this period large numbers of Christians showed such an affinity for Jewish culture that it could be characterized as “a widespread Christian infatuation with Judaism.”²⁴

Observers today will note a similar affinity for Messianic Judaism, Jewish holidays, and Jewish style worship music among many Gentile Christians in diverse contexts. I once needled a local pastor in the United States whether his church’s annual “Community Pig Roast” was intended as an outreach to the Jewish and Muslim communities. He replied, “I have two types of people in my church: Gentiles, and Gentiles who think they are Jewish!” While woke churches will likely continue to support initiatives such as BDS (Boycott, Divestment, Sanctions), the wider Purple Christian population will likely continue its unconditional support for the Jewish people.

D. Blues and Purples: “Cornered Together”

²² <https://www.memri.org/tv/senior-saudi-cleric-saleh-al-fawzan-taking-pictures-or-without-cats-forbidden>

²³ Amos 3:3, New King James Version

²⁴ Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries*, 1997, San Francisco: Harper Collins, p. 65. Final internal quote from Meeks, Wayne A. and Robert L. Wilken. 1978, *Jews and Christians in Antioch in the First Four Centuries of the Common Era*. Missoula, MT: Scholars Press, p. 31

Though Purple Christians lack statehood or state voice—there are no equivalent calls for a “Christian State” to rival the “Islamic State” or *Da’esh*—the Purples comprise vast numbers. In its annual Status of Global Christianity report, Gordon-Conwell Seminary lists the combined total of “Evangelicals” and “Pentecostal/Charismatics” as 1.1 billion by mid-2023.²⁵ Their numbers constitute 13.5% of the global population. The annual growth rate of each of these categories is a robust 1.8%. An overwhelming percentage of these Christian believers are theologically and culturally conservative with a high view of biblical authority. Other Christians not numbered in these categories by Pew also hold to a biblical orientation and a likely sympathy and support for the Jewish People and Israel.

Israeli leaders are quickly recognizing that what they have from the Purples is something almost no group anywhere can rely upon or boast: unconditional support. Purple support of the Jewish people comes from their biblical reading that the Jews are people chosen by God to fulfill a purpose and bring forth Messiah into the world. God’s own settling them in Canaan provides the basis for their Primitive Zionism. They believe that “the gifts and the calling of God are irrevocable” (Epistle to the Romans 11:29). From this belief springs a reservoir of unconditional support for Israel and the Jewish people. In the history of the world this constitutes a rarity.

Persecution may also incubate new relationships. Though Catholic, Orthodox, and Protestant clergy in the former Soviet Union may have had their theological differences, those jailed together in the Gulag cells discovered that indeed they had Christ in common. When Nazis required Jews to wear the Star of David as a stigmatizing identifier, the Dutch Gentile Christian Kasper Ten Boom donned one as well as a show of solidarity.²⁶ His entire family was arrested by the Gestapo for sheltering Jews, with his daughter Betsie dying in Ravensbruck in 1944. Another daughter, Corrie Ten Boom, was honored by Vad Yashem with the “Righteous among the Nations” award in 1967 for her wartime efforts to save Jews.

E. A Strange Dance with Death

The revolutionary Reds who have seized power in the West function in an increasingly tyrannical fashion. This pattern was borne out during the Covid pandemic. Their leaders were able to exploit the fear of death among relatively wealthy westerners to expand dictatorial powers. The jihadist Greens, on the other hand, tend to glorify the death of martyrdom.

The jihadist Greens may have met their match in the form of the Purple Christians. Though these Christians do not seek to die, they do not fear death. They believe that Messiah Jesus has paid for their sins and is preparing a place for them in heaven. And though the Israeli Jewish population is divided politically, most understand the genocidal intent of the jihadist Greens toward them. The Jewish people on October 7, 2023 were given a fresh reminder of the genocidal intent of their enemies.

²⁵ <https://www.gordonconwell.edu/wp-content/uploads/sites/13/2023/01/Status-of-Global-Christianity-2023.pdf>.

These numbers do not include “Protestants,” who would likely exhibit less support for Israel and the Jewish people.

²⁶ https://en.wikipedia.org/wiki/Casper_ten_Boom

Conclusion

This article observes emerging alliances. Much like the liquid stage of water, they are not as frozen as ice; neither are they as breezy as vapor. They exhibit currents that gush and rush in our time. The Jewish community worldwide is undergoing a revitalization fueled by ultra-orthodoxy. It remains to be seen how this renewal will impact the emerging alliances.

This article also chronicles growing persecution, especially against the Purple Christians and the Jewish Blues. Hopefully this will not be so, but the trend lines remain alarming. Ronald Reagan, quoted at the beginning of this article, identified “the issues troubling the people.” The world yearns for contemporary leaders who, like Reagan, can see bold colors and act courageously.