

In the Shame of Jesus

**The Hidden Story of Church-Sponsored
Anti-Semitism**



William H. Heinrich

What others have said ...

In the Shame of Jesus is the most thoughtful and fact-filled publication of its kind outlining the deceptions, distortions and lies that led to a horrific history of the relationships between Judaism and Christianity. It presents a historical overview of various ideas, individuals and events that led to Church-sponsored anti-Semitism beginning in the first century, as well as the rise of Christian Zionism. This book reveals the errors in the concept of Replacement Theology and offers suggestions, as well as a challenge to the reader on reconciling the sins of the Church and Christians down through the ages. Christians and Jews have both contributed to the causes that made the events of the past unfold as they have. The time has come when we must recognize, admit and repent of those sinful behaviors and attitudes of the past. The Christian Church is obligated to seek forgiveness on behalf of the Church and Christians of past generations and reach out to Israel and Jews world wide with the love of Christ.

In Western nations, Judaism and Christianity have fallen from their esteemed pedestals as the culture drifts further from its Judeo-Christian heritage into the secular culture. At the same time Islam is experiencing a global renaissance and phenomenal growth.

The Church now has an excellent opportunity to recognize and do what is biblically correct. The solution to these threats and problems can only come from an informed public. Sound decision making requires that we know the history of the past which has led us to where we are today. We can ill-afford to allow ignorance of past generational actions and ignorance of God's plan and will to control the decisions we must make in the present and near future. Some of that critical insight that is needed can come from this informative and well-documented research and presentation called, ***In the Shame of Jesus.***

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A valuable contribution to the literature of church history that is recommended to Christian leaders in all walks of life.

Gilbert A. Peterson, Ed.D. Chancellor.
Lancaster Bible College & Graduate School

In his book, *In Shame of Jesus*, Dr. Bill Heinrich calls for a greater understanding of Israel by the church. He also stresses the need for the church to support the nation of Israel and the Jewish people. He makes a contribution to the existing scholarly literature about the important part of Bible and Theology.

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The purpose of this book is to inform readers of the errors of Replacement Theology and the horrific history it fostered.

The desired outcome is to have an enlightened reader think, pray and act biblically.

Why I Wrote this Book

Most Christians today have only a vague knowledge of the history of the Church, especially as to how it relates to the Jewish people. However one cannot understand the present (and the prophetic future) without knowledge of the past. For two thousand years the Church has opposed the words of the Apostle Paul concerning the Jewish people, and today many Christians are not even aware of this tragedy. In Ephesians 2:14-18 the Apostle stated that Jesus is our peace, “who has made the two [Jews and Gentiles] one and has destroyed the barrier,” that divided them. “His purpose was to create in himself one new man out of the two” that “through him we both [Jews and Gentiles] have access to the Father by one Spirit.”

Unfortunately, the Church has reinforced the barrier with the false doctrine of Replacement Theology. Rather than being compassionate and uniting with the Jewish people, the Church has usually fought against them in the name, or shame, of Jesus. This book presents hidden truths that have been long ignored and calls all true Christians to pray and act. Understanding these truths will enable the reader to understand why Jewish people have been historically opposed to evangelism and Christian aid. It will also reveal why support for the Jewish people and survival of the state of Israel is not only critical, but is also a biblical imperative.

At no time in history have the Jewish people and the state of Israel been so significant in the eyes of the world. Unfortunately, all too often Church leaders have led their followers in anti-Semitic actions. Today Christians must support the biblical view concerning both the Jewish people and the state of Israel for one simple reason – to be in line with God’s prophetic plan as outlined in both Testaments.

Not only does this book cover the errors of Replacement Theology and the history of suffering it has fostered, but it also covers the rise of Christian Zionism and the emerging evangelical “left.”

Too many Christians are unaware of the biblical and historical facts that pertain to this important issue. In this time of unprecedented conflict and strife, we need to think and act biblically. For two thousand years, the doctrine of Replacement Theology and the history it fostered have brought great shame in the Name of Jesus. But, today’s Christians have an opportunity to demonstrate the true love, character, and will of Jesus – in the Name of Jesus.

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Preface

When the author was a little boy sitting in Sunday school class, his teacher, Brother Milton Keeler, spoke of Bible prophecy and how the Lord was doing profound miracles in Israel. Years later, while attending Valley Forge Christian College, the words of Brother Milton were revived. The author's interest in the Jewish people (hereafter respectfully referred to as "the Jews"), Israel, and biblical prophecy continued to grow while doing graduate studies at Lancaster Bible College and Graduate School and post graduate studies at Oral Roberts University.

From prior knowledge, this author was aware that the Jewish people had suffered at the hands of some Church leaders. Incredibly, his research uncovered that for nearly two millennia the Jewish people suffered horrific pain and suffering and today most Church historians refuse to discuss it. They pretend that nothing evil ever happened. Volumes have been written by Jewish historians, but evangelical libraries, bookstores and encyclopedias appear to have a serious case of denial. What so-called Christians have done to the Jewish people in the Name of Jesus has brought utter shame upon His Name, His Church and Christians.

This book has the potential of disturbing some while angering others. It is intended not to condemn anyone, but to lead Christians and non-Christians to a greater understanding of doctrinal and historical truth. Believers should think and act biblically, rather than from ignorance and emotions. This book will inform readers of our shameful history and encourage a demonstration of love and kindness in the future.

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Introduction

If we as individuals are required to confess our sins before each other and before the Lord, then the Church has a serious unresolved issue – the confession of sin to the Jewish people and to the Lord; and to ask for forgiveness from both.

This book is not an indictment against Christianity or Islam. Rather it is a study specifically focused on Replacement Theology and the horrific history it fostered upon the Jewish people. The history is presented chronologically and includes the rise of Jewish and Christian Zionism, as well as the rise of Islamic pro-Palestinian terrorism and anti-Semitism.

Great care has been taken to be objective, although at times the information uncovered was rather discouraging and depressing. Throughout history, many Church leaders have come to the aid of the Jewish people, but often they were in the minority and were threatened or shunned by their peers. It must also be said that the Church has come to the aid of countless other people and thousands of pastors have been martyred for standing up in defense of Christian principles in the face of tyranny. Only Heaven has recorded all the sacrificial deeds done by thousands of men and women who honored the name of Jesus.

One cannot correct what has been done in the past. However, understanding the past can help focus our discernment in determining what to do in the future. God promised a multitude of descendants to Abraham, through both Isaac and Jacob (name changed to Israel – forefather of the Jewish people) and Ishmael (forefather of the Arabs). Yet today the Arabs number in excess of 250 million while the Jewish people number only about 13 million. Why is there such a huge discrepancy? While the Jewish people were persecuted in the Old Testament and Inter-Testamental Periods, their suffering continued at the hands of so-called Christians and Arabs in the Church Age. In fact, the Jewish people have suffered more from the so-called Christians than from the Arabs or any other people group. Now is the time to demonstrate to them true Christian love.

Finally, my intention is that after learning the truth, you will dedicate yourself to serving God by praying for and supporting the Jewish people and the state of Israel. That is not to say that the Palestinians or anyone else are to be forgotten. Far from it, but rather, add “the peace of Jerusalem” to your prayer list and support a ministry in Israel as the Lord leads you.

- Bill Heinrich, D.Min.

“‘Comfort, comfort my people,’ says your God.”

Isaiah 40:1

Chapter 1

Questions on Replacement Theology

If Israel is the “apple of God’s eye,” then Replacement Theology is the worm in the apple. Few Christians today are aware of the historical theological doctrine that continues to be the root of heartache and suffering of the Jewish people. Replacement Theology, also known as Supersessionism, has a long historical association with Church-sponsored anti-Semitism that fostered numerous forms of persecution, murder, theft and rape. Those actions and every other unimaginable crime were perpetrated for nearly two thousand years, all too often in the Name of Jesus.

Unfortunately, since the average evangelical is unaware of this history and he is also unaware that it is the major reason for the division between these two religious groups. Nor do evangelicals understand why Jewish people do not want to hear a word about Jesus or about “being saved.” In this chapter, the following critical questions concerning aspects of Replacement Theology and counter arguments are presented:

1. What is Replacement Theology?
2. What are the foundations of Replacement Theology?
3. Did Jesus end or fulfill the law (Rom. 10:1-4 vs. Mt. 5:17)?
4. What were the most important first-century cultural and political influences concerning Replacement Theology?
5. Who were some of the early Church fathers and modern theologians who promoted Replacement Theology?
6. What are some of the arguments against Replacement Theology?
7. What is the prophetic significance of the “wild olive tree?”

The doctrine of Replacement Theology has been so deeply ingrained in the Catholic and Protestant psyche, that at times it is innocently expressed without the speaker or listeners realizing it. An example is found in the introduction of a book published for pastors on the subject of understanding congregations as “emotional systems” – a subject not related to Replacement Theology at all. On the first page of his introduction, the author stated that the Church “is the body of Christ, the New Israel, and shepherd and flock.”¹ Declaring that the Church is the “New Israel” is Replacement Theology. Israel is still Israel and the Church remains the Church.

1. What is Replacement Theology?

¹ Steinke, ix.

Replacement Theology is a Church doctrine that believes in the following three points. First, all of the blessings and promises, including God's salvific plan given to Abraham and his descendants, are now passed on to the Church because the Jewish people rejected Christ. Second, the Jewish nation is forever damned for the sin of crucifying Jesus. Third, all divine covenants with the Jewish people are therefore broken, and God has no plans for a national Israel. Therefore, God has *permanently* forsaken the Jewish nation. The only exception is that God still has a plan for the salvation of individual Jewish people. God has replaced the Jewish people with the Gentile "New Israel" in His eschatological plan. Therefore, the words "Israel" and "Israelite" are representative of the Church; and the Church has "replaced" or "superseded" the Jewish people as God's people chosen to bring the good news of salvation to the world.²

The error of this interpretation is that although God has given His authority and blessings to the Church to evangelize the world, He has *not permanently* forgotten Israel as a nation. This is evidenced by more than three dozen biblical prophecies that have been fulfilled or are becoming fulfilled in the past century concerning the return of the Jewish people to their ancient homeland.

There were three keys to establishing Replacement Theology as a viable doctrine of the Church. First, was to place the guilt of Jesus' death upon the Jewish people. The Jewish people throughout Church history have been condemned as the "Christ-killers" and thus are said to be collectively guilty of "deicide." The irony is that all Christian confessions of faith have declared that Jesus suffered and died under Pontius Pilate, not the Jewish people.

Second, the practice of allegorizing or spiritualizing selected words of Jesus allows the reader to apply this interpretation, removing the natural meaning of Scripture. The lingering challenge for theologians of this interpretation has been to explain the numerous prophecies concerning the return of the Jews and the 1948 establishment of the Jewish state. Since Replacement Theology has been firmly ingrained, connecting the return of the Jews or the state of Israel with fulfilled prophecy is vehemently denied.

Finally, the most significant issue in this entire discussion is whether there is a *permanent* Divine judgment against a national Israel. There is no question that when the Jewish people rejected the Kingdom, Jesus turned to the Gentiles and the Church was created. Again, the entire issue hangs on whether God has any future interest in the Jewish people as a nation. If there

² For God's purpose and plan for the House of Israel, see Deut. 4:27-31; Isa. 2:2-3; 14:1-3; Jer. 23:5-6; 32:37-42; Ezek. 36:22-32; 39:25-29; Amos 9:11-15; Zeph. 3:14-15; Zech. 8:7-8, 13-15; Rom. 11:15, 25-27.

is no interest, then God broke His covenant with Abraham, Isaac and Jacob – and, as will be shown, this is a serious theological problem for all Christians.

2. What are the Foundations of Replacement Theology?

There are several Bible passages that have been incorrectly interpreted as condemning the Jewish people. In fact, even some Jewish scholars, such as William Nicholls, have improperly concluded that the gospels were written with an anti-Jewish flair to them. In Nicholls' opinion, the entire narrative concerning the three Jewish and three Roman trials³ gives evidence to the Gentile Christians that the Jewish people had a passionate desire to execute Jesus. What he fails to realize is that only the Jewish leaders who controlled the temple and most members of the Sanhedrin (Jewish Supreme Court) tried Jesus. Neither the disciples, nor those who were healed, nor any other followers desired to see Him crucified. That is why His trial was held illegally during the night. Since neither the Sadducees who controlled the temple nor the Sanhedrin had Roman authority to inflict capital punishment, they appealed to Pilate to have Jesus executed.

A number of Scriptures have been misinterpreted to blame *all* the Jews for the crucifixion. The three parables (the two sons of Mt. 21:28-32; the only son of Mt. 21:33-41; and the wedding banquet of Mt. 22:1-14 and parallels) have been focused on the Church rather than on the life of Jesus. When the parables are viewed from Jesus' viewpoint, the meaning becomes clarified.

Other misinterpretations include the condemnation by OT prophets of the Jewish people because of their sins. Prophets such as Hosea, Jeremiah and Ezekiel condemned God's people for their wickedness and warned them of pending judgment if they did not repent. Their prophetic warnings were for their audiences at a given time in history – not for Church leaders to use as condemnation throughout history.

Another error is that the Church blamed *all* the Jews throughout history for the action of Judas, the *single* betrayer of Jesus. Likewise when the religious leaders shouted to Pilate "Crucify him!" and then responded with "Let his blood be on us and on our children!" this was interpreted, and often still is interpreted, as meaning that every single Jew wanted Jesus crucified. It is true that "all" the Jews before Pilate shouted these words, but they were the Pharisees and Sadducees who had illegally tried Jesus – not all the Jewish people in the nation were before Pilate. In fact, most were still asleep.

³ Jewish trials: Jesus was before Annas, Caiaphas, and then the Sanhedrin. Roman Trials: Jesus was before Pilate, Herod Antipas, and then returned to Pilate.

A final misinterpretation pertains to the seven “woes” of Mathew 23. Jesus made specific reference to the corrupt Pharisees and the Church misapplied the reference to all Jewish people. Centuries later the authors of the Babylonian Talmud also condemned these same leaders.⁴ Yet shamefully most students in seminary never read Jewish literature to learn that many rabbis in the time of Jesus also lamented the corruption of their leadership.

3. Did Jesus end or fulfill the law?

Romans 10:4 states that Jesus ended the law whereas Matthew 5:17 states that Jesus did not come to end the law, but to fulfill it. A basic premise of biblical interpretation is that Scripture cannot contradict itself; the Law of Non-contradiction. The following study will demonstrate that the difficulty is not a matter of biblical conflict or interpretation, but translation.

Romans 10:1-4

Paul stated that he often prayed for his people who were zealous for God, but were without the proper knowledge of His plan. Nineteenth century Anglican scholar E. W. Bullinger said that such zealousness was with great blindness.⁵ Paul could have easily identified with that statement as he too was once so zealous for God that he willingly killed those who opposed him (Gal. 1:13-14).

The Apostle stated two important points concerning the divine plan of God: (a) righteousness comes only from God, and (b) the Jewish people did not submit themselves to divine righteousness. Finally, in verse 4 he said that Jesus is the goal (or “end,” according to some translations) of the law and that there will be righteousness for everyone who places their faith in Him. This verse has been the cause of various interpretations and debates throughout the Church Age. It is significant in understanding one of the core foundations of Pauline theology as well as Romans 9:30-10:3 and 10:5-13.⁶

The word of great debate and equal significance in Romans 10:4 is the Greek word *telos*, which is generally translated as “end.” *Telos* is followed by the Hebrew word *Torah*, which means “law,” or “instruction.” Since the passage is focused on the Hebrew word, its Hebrew definition must be considered.⁷ The laws of Moses are generally considered an external

⁴ *Babylonian Talmud*. Seder Nashim: Sotah 22b, Pesachim 57a.

⁵ Bullinger, 163.

⁶ Cranfield, 2:515.

⁷ Robinson and Davis, 375.

observance while the laws of Jesus are generally considered issues of the heart. For example, the circumcision of the heart (Col. 2:11) has replaced circumcision of the flesh in the Old Testament (Gen 17; Lev. 12:3). The Old Testament is not exclusive to external observances, as evidenced by “circumcision” of the heart as recorded in Deuteronomy 10:16. Hence, if the New Testament law replaced the Old Testament law, then this example of circumcision would give the appearance that the law would replace itself.

The consensus on the meaning of the law is this: It is for guidance, instruction and teaching of Scripture and its application to daily life.⁸ At times, the word “law” has a specific reference to the five books of Moses (Ezra 7:2; Josh 8:32; Mt. 22:40; Lk. 2:22; 16:16) which, as a class of books, is known as the Torah (Greek: Pentateuch). The word *Torah* can also refer specifically to a covenant of God (Ex. 34:28; 2 Kgs. 23:3), but by the New Testament era, it also referred to the entire Hebrew Bible (Jn. 10:34; 12:34; Gal. 4:21-23). Yet the understanding of the word *Torah* appears to have been somewhat ambivalent in the days of Jesus as some Jewish people claimed to be observant of it while perverting its intention (Gal. 3:1-5; 6:12; Mt. 23:1-4, 13). Jesus taught a positive attitude toward the law (Mt. 5:17-20) and desired that those who followed Him observe it more than did the legalistic Pharisees (Mt. 5:20; 23:3). However, rather than teaching the law from a legalistic viewpoint, Jesus emphasized its benevolent characteristics (Mt. 12:1-14) are to be obeyed from the heart.

The Apostle Paul underscored this theme when he said the Torah was holy, just and good (Rom. 7:12), but it will not bring salvation (Rom 8:2). The curse of the law falls upon those who violate it (Gal. 3:10, 13) but through Christ Jesus we can come to Him and plead for forgiveness and the curse of the law is removed. The law was not removed, but the consequence of the curse is gone by repentance of the transgressor and forgiveness by Jesus (Rom. 8:1-4). Phrases such as “under the law” and “works of the law” were used by Paul writing to Gentile congregations who were attempting to observe Jewish laws as if they had to first become Jewish in order to become Christian.⁹

Some early Greek Church fathers translated verse 4 to read that “Christ is the *end* of the law.” They may have translated *telos* as “end” because they believed that the Church had replaced the nation of Israel in God’s eschatological plan. The result is that for centuries some churches have promoted this interpretation. Jay Green, for example, in his linear word-for-word translation has translated the verse to read “For Christ (is) the end of law for righteousness to everyone believing.”¹⁰

⁸ LeLand, 489-90.

⁹ Moseley, 45.

¹⁰ Green, 496.

The word *telos* has two other definitions: First is “cessation,” “end” or “termination,” and the second is “culmination,” “goal,” “objective” or “fulfillment.”¹¹ Cranfield states that there are three interpretations to this word, “fulfillment,” “goal” and “termination.” Some early Church fathers considered only “fulfillment” and “goal” as possible interpretations.¹² St. Augustine, on the other hand, promoted the application of “termination” to the passage and centuries later Martin Luther also stated, “Christ is the end of the law.”¹³

Once the word “end” was accepted in early translations, later translations were required to accept it or be criticized for changing the meaning of the biblical text. The difficulty with accepting the meaning of “end” is that if Jesus said that He came to fulfill the law (Mt. 5:17), why would Paul later declare that Jesus ended or terminated it? A better translation for Romans 10:4 would be “goal” or “fulfill,” which means to understand the Scripture so as to live a lifestyle that is holy and honorable to God.¹⁴ James D. G. Dunn also suggests that *telos* could possibly have the fuller or further sense of “fulfillment” or “goal,” in emphasizing the grace of God (Rom 9:6-13).¹⁵ Just as the goal of an athletic race is the end, likewise the law of the Old Testament pointed toward the eventual goal of the plan of God that all nations are brought into the blessing and covenant of Abraham.¹⁶ In fact, this theme is carried throughout the book of Romans. Whereas Jesus referred to fulfilling the law (Mt. 5:17), Paul confirmed this when he said the law was not nullified by Jesus, but confirmed or established (Rom. 3:31).

In the meantime, to reconcile what some perceived to be biblical contradictions, some scholars have attempted to justify the use of “end” in the passage. Gerald R. Cragg reads the passage as “the end of the law,” probably meaning that in Christ the law is superseded (cf. 3:21; Gal. 3:25), rather than that the goal of the law is reached.¹⁷ John Knox states that the Jewish people trusted in the meticulous observance of the laws and festivals and, in doing so, they became legalistic, which was their method of attaining righteousness. Knox said that according to Paul, the “end of the law” means that the Jewish attempt to attain righteousness by legalistic observances and

¹¹ Zophiates, 524.

¹² Cranfield, 2:516.

¹³ Ibid., 517 citing Martin Luther’s *Lectures on Romans*.

¹⁴ Young, *Paul, the Jewish Theologian*, 66.

¹⁵ Dunn, 38B:597.

¹⁶ Howard, 331-37.

¹⁷ Cragg, 9:554.

attitudes results in bankruptcy.¹⁸ The best interpretation was given by Jesus in Mathew 5:17, or as an old adage says, “Let Scripture interpret Scripture.”

Nonetheless, the translation of “goal” for *telos* may not always be applicable in all New Testament uses. In Romans 6:14-15, for example, both verses state that the Christian is “no longer under the law,” which would indicate that either “end” or “terminate” would be the best choice in these translations.

Matthew 5:17

Jesus was a Torah-observant Jew whose disagreements with the Pharisees are very much in the spirit of the perennial intra-Jewish debates so characteristic of rabbinic literature. Little wonder then, that Jesus in Matthew 5:17-20 clarified His position on the Torah.

This passage follows the Sermon on the Mount of moral and ethical teaching that has Old Testament origins. Jesus then proceeded to Matthew 5:17-20 (cf. Lk. 16:16-17; Mt. 23:2-3) where He clearly did not abolish the law, but interestingly, He did not affirm it either. Jesus knew what the Pharisees were thinking and made His defense of anticipated objections (vv. 17-20). He not only reaffirmed the necessity to observe the law (v. 17), an observation of which the Scribes and Pharisees prided themselves, but then He elevated the requirement for righteousness by stating that what His opponents were doing remained insufficient.

Do not think that I have come to abolish the law or the Prophets; I have not come to abolish them, but to fulfill them. I tell you the truth, not the smallest letter, not the least stroke of a pen, will by any means disappear from the law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

Matthew 5:17-20

The key theme of Matthew 5:17 is that neither the Law of Moses nor the words of the prophets were to end/terminate, but rather, to continue and be fulfilled by the teachings of Jesus. Sherman E. Johnson states that the phrase “to fulfill” means “to fill, to enforce” or “to express in full

¹⁸ Knox, 9:555.

significance.”¹⁹ As Alfred Plummer stated, the ideals presented by Jesus are immeasurably higher than those of the Jewish laws.²⁰ Hence, the goal of the law is fulfilled, and in that sense it could be said that it has ended, but obviously not terminated.

The phrase, “Do not think that I have come,” presupposes the existence of the opinion that Jesus came to destroy the law and the Prophets. The Sermon on the Mount appears to have occurred early in His ministry, and evidently, there was at this time a rising suspicion that He came to make radical changes in Judaism.

Matthew placed his passage in this section of his work for a specific purpose. According to Donald A. Hagner, the purpose is that “the ethical teaching of Jesus that follows in this sermon [of the Mount], as well as later in the Gospel, has such a radical character and goes so much against what was the commonly accepted understanding of the commands of the Torah that it is necessary at the outset to indicate Jesus’ full and unswerving loyalty to the law.”²¹ In essence, the rabbis were preaching messages that were not faithful to the Old Testament text. For that reason Jesus repeatedly reminded His audience that “you have heard that it was said” (5:21, 27, 31, 33, 38, and 43). Everything that He did and preached was built upon the foundation of the law and the Prophets. To Jesus, the inward transformation toward righteousness was superior to the exterior appearance of righteousness.

Six times Jesus stated the literal interpretation of the law, but then presented its real intent. For example, He mentioned the sixth commandment of murder (v. 21) but gave pronounced judgment for the condition of an angry heart which prompts it (v. 22); he mentioned the seventh commandment concerning adultery (v. 27), and proceeded to warn of adultery in the heart (v. 28). Likewise, Jesus spoke of divorce (Mt. 5:31-32, cf. Deut 24:1), swearing and oaths (Mt. 5:33-37, cf. summary of Lev. 19:12, Num. 30:2), legal rights (Mt. 5:38-42, cf. Ex. 21:24-25; Lev. 24:20; Deut. 19:21) and to loving one’s neighbor (Mt. 5:43-47, cf Lev. 19:18). The Pharisees believed that observance of the law was an end in itself regardless of inner feelings (such as hatred). Whereas the laws of the Torah governed the actions of mankind, Jesus presented the intended purpose of the laws. He brought truth to which the Hebrew Scriptures pointed, as stated by John “For the law was given through Moses; grace and truth came through Jesus Christ” (Jn. 1:17). For this reason, the “new command” (Jn. 13:34) that Jesus gave was actually from Leviticus 19:18, but it was new in the sense that now it had a broader meaning to include a sense of brotherhood.²²

¹⁹ Johnson, 291.

²⁰ Plummer, 74.

²¹ Hagner, 103.

The phrase, “The law and the prophets,” was a common first century expression denoting all three sections of the Hebrew Scriptures (Old Testament) – the Torah, the Writings and the Prophets.²³ In essence, Jesus said that the entire Old Testament was “God-breathed” and therefore, eternal, never to be abolished or terminated. It testifies to the desire of God throughout history. Matthew stated that the work of God at this point is not complete, but rather, the phrase points beyond itself to future acts of God.²⁴

The Greek word, *kataluo*, meaning “abolish” or “destroy” is found seventeen times in the New Testament, as well as in other writings. Antiochus IV Epiphanes used it in reference to the attempted destruction of the law in the second century BC in 2 Maccabees 2:22 and 4:11. The word is also used in reference to the destruction of the Temple in Matthew 24:2; 26:61; 27:40 and Acts 6:14. In 2 Corinthians 5:1, it is used in reference to the decomposition or destruction of the human body. Finally, the first century historian Flavius Josephus, in his work, *The Antiquities of the Jews* used it twice (16.2.4; 20.4.2) in reference to the abolishment of governmental authority. Matthew used the word, not only in this sense, but also in opposition to “fulfill.”

The Greek word for “fulfill” is *plerosai*. There are several possible interpretations to this difficult word. According to Paul Kroll, it could mean, (1) Jesus came to accomplish or obey the Holy Scriptures; (2) to explain the full meaning of the Holy Scriptures; (3) to bring the intended completion to the Scriptures, and (4) to emphasize that the Hebrew Scriptures point to Jesus as the Messiah and are fulfilled in His work.

D.A. Carson states that the word *plerosai* means “that Jesus fulfills the law and the prophets” in that they point to Him; He is the fulfillment. The antithesis is not between “abolish” and “keep,” but between “abolish” and “fulfill.”²⁵ The life, work, ministry, death and resurrection of Jesus fulfilled the law and prophets. The Apostle Matthew used the phrase “to fulfill” sixteen times²⁶ to convince the Jewish people that Jesus was their long expected Messiah. Jesus fulfilled the prophecies regarding Himself (Lk. 24:44) and the demands of the Mosaic Law.

In the phrase, “Anyone who breaks,” the word for “breaks” can also mean “loose” as in Matthew 18:18, meaning a rabbinical decree that certain actions are forbidden. The word is found in James 2:10 where “whoever

²² NIV Study Bible footnote on John 13:34.

²³ Matthew 7:22; 22:40; Acts 24:14; 28:23; Romans 3:21.

²⁴ Boring, 8:187.

²⁵ Carson, 143.

²⁶ Matthew 1:22; 2:15; 17; 23; 4:14; 5:18; 8:17; 12:17; 13:14; 35; 21:4; 24:34; 26:54; 56; 27:9; 35.

stumbles at just one point [of the law] is guilty of breaking all of it.” It was important to observe every one of the 613 laws, even those that were deemed to be of less importance than the most important ones. This was reflected in the teachings of Judah the Patriarch who compiled and recorded the *Mishnah* (the “traditions of the elders” in Mt. 15:2). He said “and be heedful of a light precept as of a weighty one, for thou knowest not the recompense of reward of each precept.”²⁷

Messianic scholar Ray (Reuven) Ehrenshaft gives insight from the Jewish perspective. He states that first century rabbis would have declared that misinterpretation of the law was equal to its destruction. Therefore, when Jesus said that He did not come to destroy the law, He meant that He did not misinterpret it. Yet it was the Pharisaic leaders who accused Jesus of misinterpreting Scriptures. These same Pharisees could not find anything Jesus did that would have been indicative of breaking the law. If Jesus had advocated termination of the law, then He would have been found guilty of breaking it.²⁸

The phrase “Heaven and earth to disappear,” according to Ehrenshaft, does not reflect the permanency of the Mosaic Law, but rather, it would be easier for heaven and earth to disappear than for the law of God not to fulfill its mission. When the legal sacrificial code was abolished by the sacrificial death of Jesus (Col. 2:13-14), the law of God fulfilled its mission. Note the following benefits of observing the Old Testament Law, as affirmed by various New Testament writers.

1. The Law provides instruction on how to honor God through service, worship, and obedience (Ps. 19:7-9; Acts 18:13-14).
2. The Law provides instruction in the maturity of healthy relationships in family and community (Lev. 19:18; Gal. 5:14, 6:2).
3. The Law gives direction to attain happiness and prosperity (Josh. 1:8; Ps. 1:1-3; Lk. 12:32).
4. The Law is a line of demarcation to identify the deeds of man as good or evil toward God and his fellow man. It is also the guidance system toward sound doctrine (1 Tim. 1:8-10; 2 Tim. 2:5, 1; 1 Cor. 6:1-12, 3:13; Rom. 2:12; Rev. 20:12-13).

²⁷ *Mishnah*, Aboth 2:1.

²⁸ Ray (Reuven) Ehrenshaft. *Understanding of Matthew 5:17-19*.
<http://www.kehilatdvarhashem.org/mattitya.htm> as retrieved on May 20, 2005 14:59:34 GMT.

5. The Law exposes our guilt of sin, its depth and therefore points all men to Christ Jesus (Gal. 3:21-24; Rom. 3:19-20, 4:15, 7:7-8). Hence, it is called “holy, just, and good” (Rom. 7:12).
6. The Law reveals the holy, just, and perfect nature of God that is the universal standard of mankind. When this standard is understood and realized, the meaning of Christ is manifested (Rom. 2:17-18, 7:12; 2 Peter 1:4). Only when the Law is recognized is humanity recognized as weak, sinful and imperfect.
7. The Law accomplished its function through faith. Hence, it is called the “law of faith” (Rom. 3:27, 31).
8. The Law is written in the heart of the believer by the Holy Spirit (Rom. 7:6-25).

In conclusion of this important subject, note that the Laws of Moses that transcend both Testaments and understanding the purpose of the Divine law brings to light the essence of the love God has for His supreme creation.

Finally, a rabbi once said that to understand the words of Yeshua, one must understand how Jews like to argue and debate Scripture. Argumentation and debate are ways of learning and gaining insight. As previously stated, if one misinterprets a passage, he is destroying it. So when Yeshua said that He did not come to destroy it, He meant that He did not come to misinterpret it. Likewise, when the Apostle Paul said that Jesus is the end of the Law (Rom. 10:4), he was not referring to the Law as the instructional Torah, but in the first century rabbinic sense when the word “Law” was a broad term meaning the entire Old Testament. The life, death, and resurrection of Jesus were the fulfillment, meaning “end” of the purpose of the Old Testament.

4. What were the important first century cultural and political influences on Replacement Theology?

Replacement Theology was not created in a spiritual vacuum, but a cultural and political environment with attitudes that existed for centuries. Within this cauldron of hatred was Jewish anti-Semitism, meaning Jews who hated other Jews because they accepted Jesus as their Messiah. The Apostle Paul recorded several times the physical abuse he suffered for preaching the gospel in the traditional Jewish synagogues.

Some believing Jews from Rome experienced the Pentecost event (Acts 2:10-11) and had returned home to their Jewish Messianic synagogues.

Soon Gentiles became interested in this new form of “Judaism,” and the congregations became a unique cultural mix. Tensions between them came to the point, when in AD 49 Emperor Claudius banished all Jews from Rome. This exodus included Priscilla and Aquila (Acts 18:2). The Roman historian Suetonius recorded that the mass eviction was the result of civil unrest created by one called “Chresto” or “Chrestus.” There can be little doubt that followers of Jesus were the point of the controversy; the traditional Jews attacked the messianic believers just as they had attacked the Apostle Paul.²⁹

After the death of Claudius, Emperor Nero permitted them to return to Rome, but the Gentile believers had difficulties integrating with their Jewish counterparts. More importantly, the opposition of unbelieving Jewish people and the removal of the Messianic ones appeared to have fostered the concept that God had transferred His eschatological plans into the hands of Gentile Church leaders. The Apostle Paul wrote his letter to the Roman believers to put an end to this opinion in order to prevent a Church split between Jew and Gentile.³⁰

Replacement Theology has cultural-political roots in two distinct disasters. First was the destruction of Jerusalem by Titus (AD 70), after which it was rebuilt. The second disaster was again the destruction of the Holy City by Hadrian (AD 135). Titus killed thousands, dismantled the Temple and burned it, putting an end to Jewish sacrifices. Jewish people of Jerusalem, who were not evicted by Titus, were killed, enslaved or deported by Hadrian. The Gentile Church saw this as divine punishment against *all* Jewish people for crucifying Jesus.³¹

In order to permanently remove any Jewish connection to the land, Hadrian renamed the country “Philistinia,” or “Palestine” in honor of the ancient Philistine enemies. The name has been attached ever since and is now heard frequently on the nightly news. At Hadrian’s command a majority of Jewish people were dispersed throughout the world. The few traditional and Messianic Jewish people who remained were prohibited from entering Jerusalem except for one day every year when they could mourn for the loss of their Temple.

Until AD 135, the leadership of the Church in Jerusalem was Jewish. After this date, Gentiles controlled the Church and soon the Jewish roots of Christianity were lost. By the time Constantine became Emperor of Rome in

²⁹ David Parsons, “Israel in the New Testament” A news report issued by the International Christian Embassy Jerusalem. www.c4israel.org/articles/english/e-i-03-1-paws-israelnt.htm. Retrieved June 19, 2005.

³⁰ Ibid.

³¹ It should be noted that there has been a continuous Jewish occupation from the days of Joshua (circa. 1450 BC) to today. While thousands of Jews were evicted from Jerusalem, about two dozen villages continued to thrive during Islamic occupation.

313, there was hardly any resemblance to a Jewish heritage in the Christian faith. As stated previously, the Greek Gentiles allegorized or spiritualized the interpretation of the parables, prophecies, and other key passages, rather than the natural meaning. Consequently, the Jewish people considered Christianity a cult after it rejected the law, meaning the five books of Moses.

A major influence that is frequently overlooked is the cultural-political environment of the Church in the first three centuries. While the Romans hated the Jewish people, at least Judaism was a recognized legal religion (*religio licita*) whereas the followers of Jesus were perceived to be promoting a new and illegal religion (*religio illicita*). The Romans thought of Christianity as a dangerous cult, and Christians quickly found themselves under more severe persecution than the Jews. Therefore, to limit their pain and suffering, early Gentile Christians dared not blame the Roman Governor Pontius Pilate for the crucifixion of Jesus. Instead, they blamed the Jews and claimed that Scriptures supported their viewpoint. This teaching was so strong that the Egyptian Coptic Church actually canonized Pilate and his wife with other saints of the Church.³² Likewise the Greek Orthodox Church also canonized Pilate and Procula, while the Ethiopian Church celebrated St. Pilate and St. Procula Day on June 25.³³ The desire to reduce or escape persecution has been found in several early writings. For example, Tertullian (160-230) recorded a comment that when Pilate informed Caesar of the crucifixion of Jesus, Pilate allegedly stated that he had become a Christian in his heart: “Pilatus, et ipse iam pro sua conscientia Christianus.”³⁴ It is hard to believe that a highly respected Church leader such as Tertullian created a fraudulent account like this one. Then, on the other hand, it is equally hard to imagine the severity of persecution that occurred at this time.³⁵

Another major influence of early Replacement Theology was the failure to understand the prophecies that pertained to the return of the Jewish people to a re-established Israel. A spiritualized answer solved this dilemma since the doctrine forced the Jews out of God’s plan. For example, the Bible repeatedly states that one day God would bring the Jewish people back to the Promised Land. Replacement Theologian Eusebius (260-339?) declared that these returning Jewish people would not be real Jewish people, but Gentile believers. In a lengthy statement he said, “Thus the remnant according to the election of grace and that which is called in the prophecy, ‘the remnant that is left of the people,’ ” has proclaimed the sign of the Lord to all the Gentiles and have joined to God as one people that is drawn to Him, the souls of the Gentiles that are brought out of destruction to the knowledge of the Lord, a

³² Rokeah, “Anti-Semitism in Early Christianity.” *Immanuel*. 52.

³³ Maier, 64.

³⁴ Tertullian, *Apologeticum*. 21:24.

³⁵ Rokeah, “Anti-Semitism in Early Christianity.” *Immanuel*. 54.

people which from the four corners of the earth even now are welded together by the power of Christ.”³⁶

Eusebius continued to say that the dispersed Jewish people, who he thought were stealing and plundering the nations of the world, were being used by God to force the Gentiles to come to Christ. His strange ideas are illustrated in part:

And these same refugees from the lost race of the Jewish people, the disciples and apostles of our Savior belonging to different tribes, thought worthy of one calling, and one grace and one Holy Spirit, will cast away all the love which the tribes of the Hebrew race had to them, as the prophecy says. Bound together, then, by the same mind and will, they have not only traversed the continent, but the isles of the Gentiles also, making plunder of all the souls of men everywhere and bringing them into captivity to the obedience of Christ according to the oracle which said, “and they shall fly in the ships of strangers; they shall at the same time spoil the sea, and them from the sun-rising” (Cf. Isa. 11:14).

Eusebius, *Proof*. 91.

The “blame game” intensified with unbelievable false accusations coming from both sides. For example, rumors were spread by pagans and Jews alike that Christians participated in child sacrifice. Church father, Origen, (185-225) wrote an incredible defense of the Christian faith titled *Contra Celsus*, which was in response to vicious attacks by a certain individual named Celsus. In this work, he said the following concerning the rumor:

He [Celsus] seems to have behaved in much the same way as the Jews who, when the teaching of Christianity began to be proclaimed, spread abroad the malicious rumor about the gospel, to the effect that Christians sacrifice a child and partake of its flesh, and again that when the followers of the gospel want to do the works of darkness they turn out the light and each man has sexual intercourse with the first woman he meets. This malicious rumor some time ago unreasonably influenced a very large number and persuaded people knowing nothing of the gospel that this was really the character of Christians. And even now it still deceives some who by such stories are repelled from approaching Christians even if only for a simple conversation.

³⁶ Eusebius, *Proof*. 91.

A Jewish writer, Minucius Felix, claimed that Christians placed an infant in dough, ate it, turned out the lights, and had an orgy of adultery and incest.³⁷ Such statements were usually received from the pagan servants of Christians under the pain of torture.³⁸ After the destruction of the Temple, when Jewish people gave a so-called “blessing”, they referred to Jesus as “Jesus ben Stana” or “Jesus ben Pantera”, implying that Jesus was born of a prostitute and a Roman soldier named Pantera.³⁹

As was often the case, those critical of the Christian faith were in a constant search to discredit the historical events that surrounded the life of Christ.

Three Groups of Jews

At the close of the ministry of Jesus there were three groups of Jewish people. First, the disciples and several women including His mother Mary, none of whom would ever have cried, “Crucify Him, crucify Him!” A second group was those who loved to hear Him preach, teach, and perform miracles. They are the ones who placed palm branches on the ground as He entered Jerusalem on what is known today as Palm Sunday. How can Replacement Theologians fail to answer the question, “Why did those who were healed by Jesus, decide to crucify Him?” The answer lies in the fact that they were ignorant of the illegal nighttime trial of the third group – the wealthy house of Caiaphas and his Sanhedrin. For the elite Pharisees and Sadducees the wealth, social position in the Temple, and security would have been destroyed if the miracle-worker Jesus had become the political-messiah that everyone was expecting. First century Jews believed that the political-messiah would cast off the Roman domination and restructure the Temple. Were this to happen it would in turn destroy the status and wealth of the religious elite. They were the same corrupted Jewish people whom Jesus frequently addressed as “hypocrites” and who in turn often plotted His death.

The diversity of the three groups was evident when Jesus rode into Jerusalem and the religious leaders who were planning to kill Him said of those cheering Jesus, “Not during the festival, lest a riot occur among the people”(Mt. 26:5). The reason they did not want to kill Jesus during the Passover was because the public sentiment for Jesus was so strong that any attempt to harm Him would have resulted in a riot. This would then have activated the Roman legions to quell the violence. In fact, the same Jewish

³⁷ Minucius Felix, *Octavius*. Ch. 9.

³⁸ Rokeah, “Anti-Semitism in Early Christianity.” *Immanuel*. 59.

³⁹ *Ibid.*, 61.

people who cheered Jesus as He rode His donkey into Jerusalem would later be the “great multitude of people and of women who were mourning and lamenting Him” (Lk. 23:27) on His way to the crucifixion. Obviously not *all* the Jewish people desired to kill Him, but all those who were in front of Pilate (i.e., Mt. 27:22).

The Pharisees who often plotted to kill Jesus are hardly mentioned in the gospels by the time Jesus was taken to the Jewish trials, yet were active in His death. Since the Sadducees mostly controlled the Sanhedrin, it is very possible then that it was they who took Jesus to the Romans while the Pharisees, like Pilate, did not want to have innocent blood on their hands.

The Jews are as much to blame for anti-Christian propaganda as the Christians are for anti-Semitism. The significant difference is that the Jewish people did not resort to murder, theft, and destruction as countless so-called Christians did. Five centuries later rabbinical writers said that of all those who persecuted them the Christians were worse than the pagans.⁴⁰ Clearly the cultural and political influences upon both Jews and Christians played a significant part in the formulation of their future relationship. Unfortunately, both sides permitted it to become a negative one.

5. Who were some of the early Church fathers and modern theologians who promoted Replacement Theology?

Early Church Fathers

A comprehensive answer to this question could fill volumes. Only a few major figures are described herein to demonstrate the power of their influence. Some early Church fathers whose ideas changed the Church for centuries are: Ignatius, (AD 36-108), Third Bishop of Antioch, lived at a time when he may have had contact with one or more of the original apostles or their disciples. Regardless, he certainly had access to original teachings of the Christian life and Church and that is what made his opinion profoundly dangerous. He stated that, “If anyone preaches Judaism to you, pay no attention to him.”⁴¹ In another writing he stated, “It is monstrous to talk of Jesus Christ and to practice Judaism. For Christianity did not base its faith on Judaism, but Judaism on Christianity.”⁴² While in other areas of doctrine he was an outstanding church leader, in this arena he was clearly anti-Semitic.

Justin “Martyr” (AD 100-165) was one of the most influential early leaders who was eventually martyred for his faith, and hence, his name was

⁴⁰ *Babylonian Talmud*. Shabbat, 116a.

⁴¹ Ignatius, *Philippians*. 6.

⁴² Ignatius, *Epistles to the Magnesians*. 10:2-3.

changed to Justin Martyr. He was born in the year 110 in Samaria, and therefore, was very familiar with the political and religious events in Jerusalem. He was among the first to claim that the Church is the true Israel, the key element of a Replacement Theology.⁴³ Justin discussed the Old Testament law, the divinity of Christ, and the “new Israel,” that he called the Church.⁴⁴ In his major work, *First Apology to Antoninus Pius*, he wrote that,

The Jews count us [Christians] as foes and enemies, and, like yourselves [pagans] they kill and punish us whenever they have the power. For in the Jewish war which raged lately, Bar Kokhba, the teacher of the revolt of the Jews, gave orders that the Christians alone should be led to cruel punishments, unless they would deny Jesus the Messiah and utter blasphemies.⁴⁵

Martyr made the comment that Jesus was “crucified under Pontius Pilate,”⁴⁶ yet later contradicted himself by making the following statements:

The Jews who are in possession of the books of the prophets did not even recognize Christ, even when He came, and they hate us who declare that He has come and show that He was crucified by them [the Jews] as predicted.”⁴⁷ He continued, “For the circumcision according to the flesh, which is from Abraham, was given for a sign; that you may be separated from other nations, and [separated] from us; and that you alone may suffer that which you justly suffer; and that you may be desolate, and your cities burned with fire; and that strangers may eat your fruit in your presence and not one of you may go up to Jerusalem. Accordingly, these things have happened to you in fairness and justice, for you have slain the Just One [Jesus], and His prophets before Him; and now you reject those who hope in Him, and in Him who sent Him – God the Almighty and Maker of all things – cursing in your synagogues those who believe on Christ. For you have not the power to lay hands upon us, on account of those [the Romans] who now have mastery [over you]. But as often as you could, you did so.”⁴⁸

⁴³ Martyr, *Dialogue with Trypho*. 11, 123, 124.

⁴⁴ Blumenkranz, “Church Fathers.” *Encyclopedia Judaica*. 1977.

⁴⁵ Martyr, *First Apology to Antoninus Pius*, 131.

⁴⁶ *Ibid.*, 13.

⁴⁷ *Ibid.*, 37.

⁴⁸ Martyr, *Dialogue with Trypho*, a Jew, 16. Italics and inserts are mine.

However, Martyr's most damaging words were,

For these words have neither been prepared by me, nor embellished by the art of man, but David sung them, Isaiah preached them, Zechariah proclaimed them, and Moses wrote them. Are you acquainted with them, Trypho? They are contained in *your Scriptures, or rather not yours, but ours*. For we believe them; but you, though you read them, do not catch the Spirit that is in them.⁴⁹

His writings were later used to support the erroneous doctrine and expand its interpretation in daily life activities of Christians.⁵⁰ These life activities had negative effects in various forms upon the Jewish people. However, Justin Martyr is not considered anti-Semitic by some Jewish scholars, such as William Nicholls, because Martyr said Christians should pray for the Jews that they might be won to the true faith.⁵¹

The author of the *Epistle of Barnabas* (AD 100 - 120) was not the Barnabas of the Bible but a Christian writer. This ancient form of "identity theft" was common of the time and eventually developed into classification of books known as the *Pseudepigrapha* "false writings." It is ironic that these writings were composed by fictitious authors who attempted to convey the truth of God as they understood it.⁵² The *Epistle* was so influential that some clergymen argued that it should be included in the New Testament canon.

Concerning the error, the author of the *Epistle* stated that since the Jewish leadership rejected Jesus the Church has become the true Israel. He encouraged Christians to take their God-given role as the new Israel because the Jewish covenant now exclusively belonged to them.⁵³ Furthermore, he also stated that believers are not to imitate the Jewish lifestyle as it placed sin-upon-sin. Notice his anti-Semitic tone:

I urge this further counsel on you: keep watch over yourselves now and do not imitate certain people by heaping sin after sin upon yourselves and saying: "Their covenant is ours also. Ours, indeed, but in the end they lost it."

⁴⁹ Ibid., 29. Italics and emphasis are mine.

⁵⁰ Rausch, *A Legacy of Hatred*, 21.

⁵¹ Nicholls, 176.

⁵² Ibid., 170.

⁵³ "The *Epistle of Barnabas*," *The Apostolic Fathers*, 270-327.

Epistle of Barnabas 4:6b-7a

But how did we receive it? Let me tell you. Moses received it as a servant, but the Lord in person gave it to us in order to make us the people of inheritance by suffering for our sake.

Epistle of Barnabas 14:4

It follows, then, brethren, that the Long-suffering One looked forward to the time when the people, prepared in His Beloved, would possess unadulterated faith and so He instructed us in advance about everything. He did not want us to suffer shipwreck by being, as it were, proselyted to their law.

Epistle of Barnabas 3:6 (cf. 5:7; 6:17; 7:5; 15:7; 16:1-9)

Tertullian (160-230) was an influential leader according to Jewish scholar and historian William Nicholls.⁵⁴ He was a bishop in Carthage, North Africa, and wrote against the Jewish people in both of his books: *Against Marcion* and *Against the Jews*. He firmly stated that God had rejected the Jewish people because *all of them* rejected Christ, and now God has permanently favored the Christians – the essence of Replacement Theology.⁵⁵ Tertullian also affirmed the so-called accusation of “blood libel” whereby the Jewish people supposedly murdered non-Jewish people to obtain the elements needed for the observance of Passover and other festivals.⁵⁶

Tertullian was right when he said that the commandments given by Moses were for the purpose of redeeming God’s people, but he was wrong in saying that the commandments were given because the Jewish people had a strong compulsion for idolatry, sensuality, theft, and greed – all of which culminated in the crucifixion of Christ.⁵⁷ The Jewish history of rebellion against God reached its zenith in the “death of their God”⁵⁸ – and as such, all Jewish people are guilty of deicide (the murder of God, meaning Jesus).

⁵⁴ Nicholls, 181-87, 207.

⁵⁵ Efraymson, David P. *Tertullian’s Anti-Judaism and its Role in His Theology*. Ph.D. thesis, Temple University (Ann Arbor, MI: University Microfilms, 1977), 228; See also David P. Efraymson, “The Patristic Connection,” *Anti-Semitism and the Foundations of Christianity*. Alan T. David, ed. New York: Paulist Press, 1979; and Stephen G. Wilson. “Marcion and the Jews,” in Stephen G. Wilson, ed. *Separation and Polemic*, Waterloo, ON: Canadian Corporation for studies in Religion, 1986. 45-48.

⁵⁶ Tertullian, *Apology*, 7:1 and 1:12.

⁵⁷ Nicholls, 182; Ruether, 124.

⁵⁸ Nicholls, 182; Ruether, 123-24.

Marcion (110-154?) rejected most of Hebrew Scriptures because the God of the New Testament had replaced an “inferior” Deity of the Old. In fact, he cursed the Jewish people and their Bible. His theology was greatly influenced by Gnostic philosophies that made him controversial in the Church. He also proclaimed that the covenant of God to the Jewish people was permanently transferred to the Church, which is the essence of Replacement Theology. Some scholars believe that he originated the phrases “Old Testament” and “New Testament” to mean that the former should be discarded. His teachings remained a strong influence even after he was removed from the Church.⁵⁹ Eventually he was declared a heretic and was excommunicated in the year 144. Unfortunately, his opinions never dissipated, but rather, intensified.

Except for a few small Protestant movements, Replacement Theology was not removed as a result of the Reformation, but continued to grow in Catholicism and Protestantism. The twentieth century historian Charles Bryant Abraham states that, “The Vatican Council II Bishops’ Conference (1965), recognized that the historic infrastructure of European anti-Semitism is traceable in no small measure to one specific doctrine of early ecclesiastical, residually Marcionite, supersessionism, a dogma unchanged by the Protestant Reformation.”⁶⁰

Melito (?-190), the famous Bishop of Sardis, carefully guided the Church through the turbulent times of persecution. He demonstrated great courage and leadership as well as accurate interpretation of Scripture. Unfortunately, he too had succumbed to one erroneous doctrine as reflected in his writing words accusing the Jewish people of killing Jesus:

He who hung the earth is hanging; He who fixed the heavens has been fixed; He who fastened the universe has been fastened to a tree. The sovereign has been insulted; The God has been murdered; The King of Israel has been put to death by an Israelite right hand.

Melito, *Peri Pascha*, lines 711-716 ⁶¹

While previously *all* Jewish people were accused of the death of Jesus, Melito was the earliest Christian writer to accuse *all* the Jewish people of *deicide*, the death of God. His writings had little effect during his lifetime, but later in the fourth century, they were enhanced by John Chrysostom.

⁵⁹ Nicholls, 178-79.

⁶⁰ Abraham, “Olive Branch Theology.” *Restore Magazine*. 12:24-26. See also <http://ccmsn.cache.com/cache.aspx?q=1995779631078&lang=en-US&FORM=CVRE3>.

⁶¹ Melito *Peri Pascha*, lines 711-716, as cited by Wilson from S. G. Hall, *Melito of Sardis “On Pascha” and Fragments*. Oxford: Clarendon, 1972; See also Nicholls, 177-78, 458.

Theologically, deicide is an impossibility -- one cannot kill God who is eternal.

The irony of Melito is that he believed that the Church needed to observe the Passover in a similar manner as the Jewish people. He made a contrast between the “two Passovers”⁶² - Christian and Jewish. He understood the words of Paul to be taken literally when he said, “Therefore let us keep the festival”(I Cor. 5:8). He and other Passover-observing Christians were known as the *Quartodecimians* or “fourteeners” by Hellenistic (Greek) Christians.⁶³

Origen (184-254) was born to a Christian family in Alexandria, Egypt, where he was a teacher and well known for some of his unconventional ideas. He applied Greek Platonic philosophical ideas to Scripture resulting in the allegorical interpretation, or “spiritualization” of parables.⁶⁴ He then applied his own interpretation rather than the literal meaning of the text. His comments on the Jewish people reflect his unabashed anti-Semitic attitude in this comment, “And these calamities they [the Jews] have suffered, because they were a most wicked nation, which, although guilty of many other sins, yet has been punished so severely for none, as for those that were committed against our Jesus.”⁶⁵ The irony is that, according to scholars, Origen was, in fact, Jewish.⁶⁶ Origen’s method of interpretation was later carried to its full development by Augustine, the bishop of Hippo in North Africa._

John Chrysostom of Antioch was the Archbishop of Constantinople. His life seems to have been an irony. He was known for his eloquent sermons and his unrelenting attacks on Empress Eudoxia and her sins. In fact, he preached a pious and righteous brand of Christianity that often offended local clergy as well as those in government.

Eventually he was sentenced to be exiled, but the threat of a riot by the populace caused his enemies to reconsider their decision.⁶⁷ He most certainly would be considered to be one of the great righteous leaders of Church history were it not for his anti-Semitic attacks. Of them he said,

⁶² The phrase is used by Jewish scholar William Nicholls, 177. History has preserved two written documents concerning the observance of Passover. First, the Passover Seder was observed by the Jewish people of Sardis as recorded in the Mishnah (Pesahim 10:5). Second the early Church father Melito observed the rite as recorded in Melito’s Homily (lines 580-595). Since these are incredibly similar, it must be assumed that Melito depended upon the Jewish Passover rite to observe Paul’s command.

⁶³ Garr, 143-45.

⁶⁴ Ferguson, “Origen.” *Eerdman’s*. 104.

⁶⁵ Origen, *A against Celsus*. 2.8.

⁶⁶ Blumenkranz, “Church Fathers.” *Encyclopedia Judaica*. 1977.

⁶⁷ Ferguson, “John Chrysostom.” *Eerdman’s*, 191.

They were murderers, possessed by the devil, their debauchery and drunkenness gives them manners of the pig.... For Jews abandoned by God for the crime of deicide there is no expiation possible ... God always hated the Jews ... Jews are the most worthless of men – they are lecherous, greedy, rapacious ... they worship the devil. It is incumbent of all Christians to hate the Jews.⁶⁸

The reason why Jews continued to suffer, according to Chrysostom, was because,

You killed Christ. It is because you stretched your hand against the Lord. It is because you shed the precious blood, that there is now no restoration, no mercy and no defense You have eclipsed everything in the past and through your madness against Christ, you have committed the ultimate transgression. That is why you are being punished worse now than in the past.”⁶⁹



⁶⁸ Schaff, 921.

⁶⁹ Chrysostom, John. *Eight Orations against the Jew.*” Cited by Ruether in *Faith and Fratricide*. 146.

Figure 1. John Chrysostom was described by his contemporaries as short with a wide and furrowed forehead and deep-set eyes. He was known for his powerful and eloquent speeches, theology, and anti-Semitism that impacted generations of clergymen.

When speaking of the Hebrew children who had been in Egyptian bondage, he told his congregation, “They built a brothel in Egypt, made love madly with the barbarians, and worshipped foreign gods.”⁷⁰ He also highly criticized Jewish Christians who continued to observe Jewish feasts and attended worship in a synagogue.⁷¹ Words such as these were repeated for generations to come.

The synagogue is not only a brothel and a theater; it also is a den of robbers and a lodging for wild beasts ... When God forsakes a people, what hope of salvation is left? When God forsakes a place, that place becomes a dwelling of demons ... The Jews live for their bellies. They gape for the things of this world. Their condition is no better than that of pigs or goats because of their wanton ways and excessive gluttony. They know but one thing: to fill their bellies and be drunk.

Chrysostom, *Orations against the Jews*. 1.3.1; 1.4.1.

It is difficult to imagine how one who understood the Scriptures so well and was so strongly committed to being a faithful servant of God, could also be so arrogantly wrong about the plan of God for the Jewish people. What may be even more difficult to imagine is how the Church canonized him as a saint. Clearly his “sainthood” reflects the sentiment of the Roman Catholic Church at this time. Consequently, this skillful and persuasive writer influenced teachers and pastors for centuries to come.

Unfortunately, this is not true of all of Chrysostom’s teachings because he popularized the allegorical or spiritualized interpretation of the parables of Christ. As stated previously, by “spiritualizing” the parables, the intended Hebraic meanings and implications were removed and the reader is free to replace these with his own spiritualized interpretation. He did the same with Old Testament prophecies concerning the return of the Jewish people to the land. Consequently, he did not recognize a political state of Israel as influential in the proverbial “last days,” a study which is commonly

⁷⁰ Ibid., *Eight Orations against the Jews*. 6,2 Ascribing the statement incorrectly to Ezekiel 16:31; 23:3. Cited by Nicholls 209, 461 n66.

⁷¹ Ibid., *Eight Orations against the Jews*. 1.1, Cited by Borovoy, 112.

referred to today as “end-time Bible prophecy.”⁷² The irony is that he still provided a biblically balanced view of Israelology for the individual Jew.⁷³

Saint Augustine (354-430), Bishop of the Church in Hippo in North Africa, is considered to have been one of the greatest theologians since the Apostle Paul. Because of his insight and wisdom, the Church has been greatly blessed. Augustine understood the Church (“Ecclesia”) to be the chosen bride of Christ and the bridegroom as Christ who left his mother, the synagogue (“Synagoga”). This interpretation is seen in his commentary of Psalm 45 wherein he said,

Ecclesia is the new bride, Christ is the bridegroom . . . Who then gave birth to the Son of God in the flesh? Synagoga. He will leave father and mother . . . And who is the mother he leaves? The Jewish people, Synagoga It is this that the passage refers to that asks, “Who is my mother and who are my brothers?”⁷⁴

Augustine’s influence continued for centuries. The imagery of Ecclesia as the bride of Christ, and Synagoga as the rejected and defeated Jewish people eventually became prominent in European Churches (see Fig. 16). He believed that while the Church had a New Covenant, God still had a plan of salvation for the individual Jew, a position not held by most Church leaders.

To his credit, he was rather reserved in his attacks upon the Jewish people. He realized that there was a cultural difference between Jewish and Gentile believers. Furthermore, he stated that when a Jew became a believer it was wrong for Christians to expect the Jew to change customs. This is a troublesome point for many evangelical pastors and Christians today.

In his work *City of God*, Augustine stated that he desired to see the Jewish people become incorporated in the kingdom of God regardless of their cultural and religious traditions.⁷⁵ Again he said he believed there was no merit for a Gentile believer to become like a Jew or a Jew to become like a Gentile believer. Rather, every culture throughout the world ought to worship the Lord within its own cultural setting as Paul instructed. Unfortunately, Church history is filled with many who failed to comprehend this all-important lesson and therefore they persecuted the Jewish people for being Jewish. The irony is that while replacement theologians use

⁷² Gannon, 45.

⁷³ Ibid., 35.

⁷⁴ Augustine, *Vitraux Peints*. I.56ff.

⁷⁵ Gannon, 36.

Augustine's allegorical interpretation, Augustine himself would have argued strongly against the Replacement Theology position.⁷⁶ The significance is that Augustine declared that God had *not permanently* forgotten the Jews nor broken His divine covenant with them, but maintained a compassion for the Jewish people.

Modern Theologians

Gerhard Kittel and Emanuel Hirsch were influential replacement theologians of the early twentieth century Germany. The world came to grips with the fruit of their teaching when the doors of the concentration camps were opened. The horrors of human suffering could not be described, and since then some churches have avoided discussion of the subject. In post-World War II Germany, however, the world's leading biblical archaeologist W. F. Albright wrote an incredible observant and scathing article on the liberal German seminaries and churches. Clearly, he placed the blame of the Holocaust not only on the Church, but also on the two most highly respected German theologians, Gerhard Kittel and Emanuel Hirsch. Kittel was the editor of a massive theological dictionary that today is in nearly every liberal and evangelical seminary library. Albright wrote as follows:

Two of the most violent and dangerous Nazi scholars came, unhappily, from the ranks of outstanding New Testament scholars: Gerhard Kittel, editor of the *Theologisches Worterbuch zum Neuen Testament* [*Theological Dictionary of the New Testament*] and Emanuel Hirsch, neo-Marcionite and existential theologian of the German Christian movement. In view of the incredible viciousness of his attacks on Judaism and the Jews, which continued at least until 1943, Gerhard Kittel must bear the guilt of having contributed more perhaps, than any other Christian theologian, to the mass murder of millions of Jews by the Nazis; an *apologia pro vita sua* [*a defense of his life*] written by him about the beginning of 1946 paints an utterly amazing picture of a diseased conscience. Through the equal viciousness of his long-continued campaign against the Old Testament and the Jewish elements of the New and through his systematic teaching that the German State could do no wrong, Emmanuel Hirsch prepared the way for the collective breakdown of Protestant conscience, without which the excesses of the Nazi movement would scarcely have been conceivable.⁷⁷

⁷⁶ Gannon, 46.

⁷⁷ Albright, 165.

Little wonder that Jewish people today often equate Christianity with Adolf Hitler and Nazism.

In more recent history, Replacement Theologians such as Colin Chapman claim that since God conveyed all the blessings of Israel onto the Church, the “land of Israel” is spiritualized and becomes the whole world wherever the Christian faith is established. Using Augustine’s method of spiritualizing Scripture, Chapman said the words of Isaiah 43:5-7 that referred to the return of the Jewish people from the north, south, east, and west are interpreted to mean that pagans from all tribes and nations will come to faith in Christ.⁷⁸ The blessing of Jerusalem is not the physical city of today, but the heavenly city which is the future home of the Church. The words of Hosea 6:1-2 concerning the resurrection of Israel mean a victorious Church.⁷⁹ Finally, the reign of the Messiah from Jerusalem is also spiritualized to mean that Jesus will reign through His people, the Church.⁸⁰ If it were not so deceptive, this interpretation would be a comedy.

Rick Godwin was a nationally recognized Bible teacher of the 1980s and 1990s and made this statement: “It is hurting our witness to the Arab nations when we sanction anything Israel does. Political Israel is not Israel. They (the Jews) have no right . . . to be on that land.”⁸¹ He then said the following in 1988 concerning Replacement Theology:

The representative view can therefore advocate love for the Jew, while being able to reject his anti-Christian nation that persecutes Christians and butchers other people who need Christ just as much as they do. It can work for the conversion of Israel without becoming the pawn of a maniacal nationalism, a racial supremacy as ugly and potentially oppressive as its twentieth century arch enemy, Aryanism (i.e. Nazism).⁸²

Obviously Godwin determined to ignore the three dozen biblical prophecies that have been in the process of being literally fulfilled for decades. These prophecies provide evidence that Scripture is true; that God has a plan for national Israel and Replacement Theology is simply wrong.⁸³

⁷⁸ Chapman, 127.

⁷⁹ Ibid., 129.

⁸⁰ Ibid., 137.

⁸¹ Ray Godwin made this statement in his 1988 audio tape series titled “The Shepherd-Sheep Relationship.” Cited by Michael Brown in *Our Hands*, 193.

⁸² Ray Sutton, “Does Israel have a Future.” *Covenant Renewal Newsletter*. 3.

⁸³ This is not an exhaustive list, but other theologians are: Pauline G. MacPherson. *Can the Elect be Deceived?* Denver, CO: Bold Truth Press, 1986, 46; See also David Clinton.

Louis A. DeCaro lays the blame of current Middle East problems squarely on the doormat of Israel, especially in his book, *Israel Today: Fulfillment of Prophecy?* Among his accusations is this statement, “Arab suspicion of Israeli expansionism coupled with the unresolved refugee problem, keeps the Arab world in a constant offensive and defensive position.”⁸⁴ Evidently, the ill-advised pastor does not realize that Israel never sought to expand its geographical area, but only to defend itself against Arab terrorism. The recommendation on the back cover of DeCaro’s book is by another scholar of like-mind, Loraine Boettner. Boettner said, “More effective than any other writer that I have read, he [meaning DeCaro] maintains that the state of Israel... has no basis whatever in Biblical prophecy, and that it is based on the same political and military principles that activate the other nations of the world.”

His comments were followed by Johannes G. Vos, whose opinion of DeCaro’s book is that “I am impressed with its high degree of Biblical scholarship, good sense, and sound point of view.”⁸⁵ It is amazing what some professors in evangelical Bible colleges and seminaries call “Biblical scholarship.” What judgment will there be for those who espouse their own views over Scripture and lead other pastors into the same error?

In 2005, Texe Marrs published *Power of Prophecy*, wherein he vilifies and scandalizes the Jews throughout the Old Testament and history. His writings go beyond literary and scholarly ignorance. For example, in the Book of Esther, he stated that Queen Esther was a sexy seductress and concubine who tricked King Ahasuerus into saving the Jewish people. He described the book not as a work of God to protect His people, but as the criminal acts of the Jews against God. More recently Marrs stated that the Jewish people still kill Christian children for their blood which is needed for Purim cookies. He claims to have considerable evidence of such rituals, but fails to give any from police sources that, if his accusations were true, would defend his claim. Fabrications as this, written by someone considered to be a Christian leader bring great shame to the Name of Jesus.⁸⁶

Finally, many missionaries from Europe and North America transferred this error to the nationals they trained in foreign countries. Consequently, many national churches throughout the world have accepted

Paradise Restored: A Biblical Theology of Dominion. Fort Worth, TX: Dominion Press, 1985, 53, 224; See also Earl Paulk, *The Great Escape Theory.* Decatur, GA: Chapel Hill Harvest Church, n.d.; See also Gary DeMar and Peter Leithart, *The Reduction of Christianity.* Fort Worth, TX: Dominion Press, 1988, 213.

⁸⁴ DeCaro, 22.

⁸⁵ Ibid., Cover and Forward.

⁸⁶ For additional comments on Texe Marrs, see “Christian Anti-Semitism” by Carol Rushton in *Prophetic Observer*. November 2006. Vol. 13, No. 11, 1-4.

this doctrine. In Japan, for example, the Church has been challenged by two theological monsters, their pagan emperor worship and Replacement Theology. While the former is no longer as prevalent as it once was, it still has a powerful influence and has control over new believers. The latter, on the other hand, is prevalent in nearly all of the evangelical churches and it appears unlikely to change in the near future because the selection of Christian literature printed in the Japanese language is highly limited. There is only one chain reference Bible, printed by Word of Life Press and heavily dependent upon the Ryrie Study Bible by Moody Press. All the footnotes presuppose the traditional Replacement Theology. It is only as students begin to think independently of study notes that they realize the fallacy of the theology.

6. What are the primary arguments against Replacement Theology?

Replacement Theology states that the Levitical ceremonial laws of sacrifices and feasts ended, but the moral law continues throughout the New Covenant. While this is true, attached is the erroneous component of the doctrine that the Church has replaced national-ethnic Israel forever.

There are three difficulties with the above statement. First, the church has replaced Israel in terms of spreading the gospel worldwide, but this replacement is not a permanent one. Second, some messianic theologians state that historically the salvation of Israel was always by God's grace and the Mosaic Covenant never taught that salvation is by works or good deeds. Paul's comments to Jewish people about being saved by works are simply a refutation of first century Jewish beliefs and not a confirmation of biblical fact.⁸⁷ Finally, for God to replace Israel with the Church, He would have to break His covenants with Abraham.

Some believe that since Messianic Jewish people maintain their Jewish heritage and culture as part of their worship, they are deliberately rebuilding a wall of separation between the Church and themselves which Jesus had destroyed (i.e., Gal. 3:28; Acts 10-11; 15). Nowhere in Scripture did Jesus ever remove cultural walls. Ephesians 2:14 states that Jesus is our peace and He made both groups (Jews and Gentiles) into one group and broke down the barrier of the dividing wall.

Kosher food laws were instituted by God to keep the Israelites (later known as Jews) from being assimilated into neighboring pagan cultures as well as for hygienic purposes. Some laws, such as those related to sacrifices

⁸⁷ Juster, 116.

and feasts, pointed toward the coming Jesus. Others revealed the purpose and plan of God in the lives of men and women.

As a whole, the law was a theological challenge. A key point to understanding the Jewish people's position in relation to God is that they have a covenant that can never be broken and an obedience covenant that has been broken. Failure of the second covenant does not necessitate a failure of the first. Walter Kaiser has listed five fallacies in the theory of Replacement Theology. They are as follows:

1. The "New Covenant" was made with the House of Israel and Judah. God never made a covenant with the Church.
2. The failure of the Jews, like the failure of the Church, was calculated in the plan of God (Rom. 11:8).
3. The New Testament clearly teaches that God has not cast off disobedient Israel (Rom. 11:1, 25-26), for they are the natural branches into which the Church has been grafted.
4. The "eternal" aspect of the promise of the land is not to be equated with the "eternal" aspect of the Aaronic priesthood (1 Chron. 23:13) or the Rechabite descendants (Jer. 35:19).
5. Paul's allegory of Galatians 4:21-31 does not teach that national Israel has been replaced by the Church; it teaches that the quest for justification by works leads to bondage whereas justification by faith and grace leads to freedom and salvation.⁸⁸

Additional arguments are as follows. The Psalm writer said that the covenant between God and Abraham is "to a thousand generations" (Ps. 105:8), which indicates permanence. Even though several other passages repeat this promise, Replacement Theologians argue that the Jewish people broke the covenant; God would never break it. Therefore, He remains faithful and judgment has fallen upon the Jewish people. However, the Bible responded to this argument long before there was a Replacement Theologian. Note these words from Psalm 89:

If his sons forsake my law
and do not follow my statutes,
if they violate my decrees
and fail to keep my commands,

⁸⁸ Kaiser, 10.

I will punish their sin with the rod,
their iniquity with flogging;
but I will not take my love from him,
nor will I ever betray my faithfulness.
I will not violate my covenant
or alter what my lips have uttered.
Once for all, I have sworn by my holiness—
and I will not lie to David—
that his line will continue forever
and his throne endure before me like the sun;
it will be established forever like the moon,
the faithful witness in the sky.
Psalm 89:30-37

From the words of Hosea is the promise that even in spite of disobedience God would never cast away His people.

How can I give you up, Ephraim?
How can I hand you over, Israel?
How can I treat you like Admah?
How can I make you like Zeboiim?
My heart is changed within me;
all my compassion is aroused.
I will not carry out my fierce anger,
nor will I turn and devastate Ephraim.
For I am God, and not man—
the Holy One among you.
I will not come in wrath.
Hosea 11:8-9

Clearly, God said that if His children break His covenant, there would be a punishment to come. Decisions determine destiny, yet God will not discard His covenant. That means that for the Jewish people, the covenant is still in effect, a thought which most Gentile believers have great difficulty processing. Notice these promises of God concerning the land covenant to Abraham in Genesis 13:15: “All the land that you see I will give

to you and to your offspring forever.” If the offspring or descendants were to be cut off, then obviously the land would not be given to them “forever.”

On that day the Lord made a covenant with Abram, saying, “To your descendants I give this land, from the river of Egypt as far as the great river, the Euphrates -- the land of the Kenite, Kenizzites, Kadmonites, Hittites, Perizzites, Rephaites, Amorites, Canaanites, Girgashites and the Jebusites.”

Genesis 15:18-21

In Genesis 17 God affirmed His covenant with Abram, changed his name to Abraham (v. 5), and promised that he would become the father of many nations (Heb. *goyim* = Gentiles).⁸⁹ When God gave the Torah to Moses, He told the Hebrew children that if they disobeyed His commandments they would be cursed and, if they obeyed it they would be blessed (Deut. 28). Clearly, there are some promises that are based on the faithfulness and obedience of God’s children. However, there are other promises, that even when they were disobedient, God would punish them but not cast them off. The entire premise of Replacement Theology hinges on the theory that God has forever cast off the disobedient Hebrews. Leviticus 26:21-39 specifically reads that God would punish them for their sins and He would allow them to be taken into captivity by other lands and people. Most certainly, this was a tearful remembrance as the ten northern tribes were enslaved and deported by the Assyrians (722-21 B.C.). The Babylonians (605-586 B.C.) did likewise with the tribes of Judah and Benjamin. All captive Hebrews eventually had the opportunity to return home but only a remnant made the decision to do so. God had also told Moses that He would remember His covenants with Jacob, Isaac, and Abraham (Lev. 26:42) and would not reject them. Note the decrees, the laws, the regulations and the promises the Lord established on Mount Sinai between Himself and the Israelites:

Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the LORD their God. But for their sake I will remember the covenant with their ancestors whom I brought out of Egypt in the sight of the nations to be their God. I am the LORD.

Leviticus 26:44-45

⁸⁹ Wilson, 20.

In the fifth book of Moses, God said that if His people sinned He would destroy them. Note these words:

If you ever forget the LORD your God and follow other gods and worship and bow down to them, I testify against you today that you will surely be destroyed. Like the nations the LORD destroyed before you, so you will be destroyed for not obeying the LORD your God.

Deuteronomy 8:19-20

Reading this, one would conclude that if the people sinned destruction would follow, similar to the legendary Sodom and Gomorrah. Yet while these cities were destroyed a remnant was permitted to survive. Otherwise, God could not promise a return. The Psalmist many years later wrote a similar promise of God.

For the LORD will not reject his people;
he will never forsake his inheritance.

Psalm 94:14

Centuries after the Psalmist, Isaiah was given these comforting words for his people:

But you, O Israel, my servant,
Jacob, whom I have chosen,
you descendants of Abraham my friend,
I took you from the ends of the earth,
from its farthest corners I called you.
I said, 'You are my servant';
I have chosen you and have not rejected you.

Isaiah 41:8-9

Repeatedly, God promised severe punishment when His people chose sin, but He also promised they would not be completely rejected. If the Replacement Theology is true, can we conclude that our salvation is in jeopardy every time we commit a sin? Of course not! In spite of the fact that Hebrew children were evicted from their inheritance, God remained faithful

to His covenant. Isaiah said that the Word of God would go forth from Zion (Isa. 2:3) throughout the whole world. This is precisely what happened during and after the ministry of Jesus (cf. Acts 1:8). In Jeremiah 30:11 (= 46:28) God said He would destroy the enemy nations of Israel, but God did not promise destruction if the Jews rejected Him, as Replacement Theologians claim.

James 1:1

In this passage, the half-brother of Jesus said that his writing was addressed to the twelve tribes who were dispersed abroad. It is impossible to think that James, who was also the leader of the Jerusalem Jewish-Christian Church, would not know the true plan of God. This introductory verse clearly reveals that he believed that the New Testament believers were successors and the fulfillment of the covenant recorded in the Hebrew Bible.⁹⁰

The Apostle Paul

The Apostle Paul went to an extraordinary length (esp. Rom. 9-11) to explain the present and future relationships of the Jewish people and Gentiles to God. The first century Church in Jerusalem was composed essentially of Jewish believers like Paul, who, by the way, always maintained his Jewishness as a Pharisee and never departed from his Jewish convictions.⁹¹

When he wrote to the Church in Ephesus, it was not about any particular problem but rather to expand their understanding of God and His purpose and goals with a closing comment on spiritual warfare. It is within this context that Paul made some interesting comments (Eph. 2:11-18) about the unbelieving Jewish people, as well as believing Gentiles. He reminds his Gentile readers that at one time they had no covenant of promise and were hopelessly lost (v 12). However, by the blood of Christ Jesus both groups (Jews and Gentiles, if they are believers) are brought together. Note the passage:

For he himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace, and in this one body to reconcile both of them to God through the cross, by which he put to death their hostility.

⁹⁰ Grudem, 862.

⁹¹ Young, *Paul, the Jewish Theologian*. xxi.

A similar message was given by Paul to the Galatians.

For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Galatians 3:27-29

The Apostle Paul was probably in Ephesus when he made the following comments to the Corinthian Church concerning the Jewish people:

Though I am free and belong to no man, I make myself a slave to everyone, to win as many as possible. To the Jews I became like a Jew, to win the Jews. To those under the law I became like one under the law (though I myself am not under the law), so as to win those under the law. To those not having the law I became like one not having the law (though I am not free from God's law but am under Christ's law), so as to win those not having the law.

1 Corinthians 9:19-21

“There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.” This verse is taken to the extreme by well-intentioned Christians to prove their point that Jewish people need not relate to their Jewish heritage. If that were true, then those same Christians would lose their identity as well. That is ridiculous. The focus on the passage is that all believers are equal to God through faith.

There are additional problems. Replacement Theologians fail to explain why a Jewish rabbi named Jesus and His disciples would begin a religious movement that would ultimately kill millions of their own people. Even more amazing is that they essentially say that the Jews who wrote the Scriptures did not understand what they were writing.

I Corinthians 9:19-21

The Apostle said that he is free, but enslaved himself to Jesus. Yet to the Jewish people he became like a Jew in order to win some to Christ. Likewise, to the Gentiles he became like a Gentile. Clearly, he was driven

by a deep passion and commitment. It hardly seems possible that he would have had such a passion to win Jews to Jesus if the Church had replaced Israel.

Romans 11:29-30; 15:25-27

In a similar manner, when writing to the church in Rome in the early spring of AD 57, Paul said, “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile” (Rom. 1:16). This was written 27 years after the death and resurrection of Jesus. If Paul knew that the Church was to replace Israel, he most certainly would not have said the gospel was to go first to the Jew. He hardly believed that he was preparing the Church to abandon the Jew. Notice that in Chapter 15 he came to the defense of the impoverished Jews in Jerusalem. His words and the blessings that are affiliated with the gift,

Now, however, I am on my way to Jerusalem in the service of the saints there. For Macedonia and Achaia were pleased to contribute for the poor among the saints in Jerusalem. They were pleased to do it, and indeed, they owe it to them. For if the Gentiles have shared in the Jews' spiritual blessings, they owe it to the Jews to share with them their material blessings.

Romans 15:25-27

Concerning this matter, at least Paul gave us some consolation when he referred to it as a “mystery.” Evidently, he desired his readers to understand the subject that would otherwise contain some difficulty. Herein he stated that for the sake of the fathers, the Jewish people will be saved since God will “take away their sins” (Rom. 11:27). Since God desires to have the Jewish people saved, it behooves believers to demonstrate true Christian love toward them, especially since he said it prophetically. Certainly Paul would have become saddened if he had known what the Church would do to in another century or two. Yet, with these words bringing clarity to the subject, the Church leaders are certainly no less guilty for what they did to the Jewish people than the Sadducees are for the crucifixion of Jesus. The mystery, however, deepens with the following two verses of Romans:

For God's gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience.

Paul said that the covenants God promised to Abraham are in some mysterious manner held in an account for the Jewish people, as well as for Gentile believers. Since the gifts and calling of God are irrevocable, the gifts and calling to Israel will never die. However, just as the Israelites were evicted for a time from the Promised Land, so likewise have the gifts and calling been given to the Church for a time.

Romans 7:12

In this passage, Paul clearly stated that, “The law is holy and the commandment is holy, righteous and good,” and obviously was not terminated. All the laws of the Old Testament were considered holy simply because these were instituted by God. Therefore, the obvious question, “What laws are still in effect?”⁹²

As was previously stated, the sacrificial laws and festivals all pointed to Jesus in some manner and He fulfilled their purpose.⁹³ Other moral and divine laws remain in effect. An example is Galatians 5:14, which underscores the continuation of Leviticus 19:18 wherein the true follower of Christ/God loves his neighbor as himself. Jesus taught this same principle in the Parable of the Good Samaritan (Lk. 10) and in a discussion with the Pharisees (Mt. 23:35-40 and parallels), as did Gamaliel, the teacher of Paul, whose teachings were later recorded in the Babylonian Talmud, Sabbath 31a.⁹⁴

Another example of a Torah law being fulfilled is that Christians were not required to observe the Levitical law of kosher foods. The purpose of the dietary restrictions of Leviticus 11 was to keep the people of God separate from their pagan neighbors (the world). This commandment was fulfilled in Romans 12:2 in which Paul said, “Do not conform any longer to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is — His good, pleasing, and perfect will.” The Mosaic Laws include divine, ceremonial and moral laws. Jesus fulfilled ceremonial laws but divine and moral laws will continue throughout eternity.

⁹² For additional study on this subject see Chapter 5 in Brad H. Young, *Paul the Jewish Theologian*.

⁹³ Some believe that the Feast of Trumpets has yet to be fulfilled, but will be when the heavenly trumpets are blown at the time of the Rapture.

⁹⁴ *Ibid.*, 45, n13.

In light of this discussion of how the Old Covenant is fulfilled by Jesus, it is easily understood that when the Church came under Gentile leadership the relationship of the covenants, as well as the meaning of law and grace, were soon lost. To understand the full meaning of the New Covenant the Old must be studied first.⁹⁵

Romans 9-11

This passage, and especially 11:17-28, speaks strongly against Replacement Theology. Romans 9-11 is not an appendix to chapters 1-8 but the climax and focus of the letter.⁹⁶ The apostle Paul warned the new Gentile converts to the faith not to “boast” (11:18) or become “arrogant” (11:20). They were only wild olives who were grafted into the “olive tree” (Jewish heritage or Israel, 11:24).⁹⁷ God granted them mercy to receive nourishment of the tree (11:17) after which Paul discussed the unity between heritage (the tree) and the Gentiles (engrafted branches). In Romans 11:26 he spoke of the ethnicity of the Jewish people in his comments about the ultimate salvation of Israel. In reality, the “grafting in” is for both Jews and Gentiles who accept the Messiah by faith for the forgiveness of sin and security of salvation.

Replacement Theologians insist that the allusions to Israel and the Jewish people are symbolic of the Church. However, the difficulty with this interpretation is that if the word “Church” or “Christian” were placed in these passages, they would make no sense whatsoever. Consequently, Paul was speaking of the Jewish people, not the Church. This is proof of discussion of Jewish people and not the Church in Romans 9 and is evident that the true foundation of Replacement Theology is bad hermeneutics. The Apostle stated:

I ask then: Did God reject his people? By no means! I am an Israelite myself, descendant of Abraham, from the tribe of Benjamin. God did not reject His people, whom He foreknew.... Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to

⁹⁵ This writer suggests that a good beginning point is to read the *Mishnah*, the first century Oral Law (Traditions of the Elders in Mt. 15:2) that was recorded in the second century AD. It is a commentary on the Torah and regulations of daily life that were created by various religious leaders but challenged by Jesus.

⁹⁶ Stendahl, 85.

⁹⁷ Deut. 8:8; Ps. 128:3; Jer. 11:16; Hos. 14:6; Ps. 52:8; See also Wilson, 12-14.

make Israel envious.... For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?

Romans 11:1-2a, 11, 15

This is a clear statement written several decades after the crucifixion, clearly indicating that God did not reject the Jewish people. It is also the death blow to Replacement Theology. What irony. The Apostle wrote as if he had foreseen the coming tragedy of his people. To emphasize the point, Paul then made a comment on what the prophet Elijah told God about the prophets of Baal who had killed all the prophets of God (Rom. 11:3) and only he was left alone getting ready to die. God answered by saying to Elijah that seven thousand prophets were still faithful to Him. In the same way in the post-resurrection period, there will be a remnant of Jewish people who will be faithful to Him. History shows there has always been a remnant of Messianic Jewish people, sometimes very few in numbers, but they have managed to survive. This is not a predestination message for Gentiles.

The difficulty with this section of Romans 11 is the apparent contradiction as to whether Jesus rejected the Jewish people (11:15) or not (11:1-2). The rhetorical question of verse 1, “Did God reject His people?” has the obvious negative answer given in the next verse. Therefore, if God did not reject His people, then why does verse 15 read, “For if their rejection is the reconciliation of the world.” Clearly, the word “rejection” has a reference to the Jewish people being in harmony with the Roman-Greek culture or world, and not being a distinctive people as God commanded them to be. The word is also found in Acts 7:27, 39; 13:46 and in I Timothy 1:19, as well as in various Old Testament passages (Judges 6:13; II Kings. 23:27; Ps. 44:9, 23; 60:1, 10; 74:1; 78:60, 67; 108:11; Jer. 7:29; 31:37; Lam. 2:7; 5:22; Ezek. 5:11; 11:16; and Hos. 9:17). Paul most likely was referring to the Hebrew word for “abandon” as used in I Samuel 12:22 and Psalm 94:14.⁹⁸ The nuance of meaning is often lost in translation. Evidently, there were numerous times when God entertained the thought as a prospect, question, or conclusion of rejection to keep a remnant of faithful believers for Himself. Hence, this now disagrees with the few references wherein He said He would not reject these people (I Sam. 12:22; Ps. 94:14; 95:3; Lam. 3:31) who had an appetite for materialism. Paul did not speak of a remnant, however. His choice words for “God’s people” clearly denote an ethnic or national entity.⁹⁹ Verse 15 has a comparative structure to verse 12 in which both passages refer to a restoration (in life and riches). This is preceded by verse 11 in which the Jewish people stumbled but were not permanently rejected or cast away. The concept that God is provoking His people to

⁹⁸ Wilch, 31.

⁹⁹ Dunn, 38b:634-35.

jealousy rather than being provoked by them is unique. Clearly, if He had lost interest in them He would not have considered encouraging them in this manner to return to Him.¹⁰⁰

Romans 9:3-5

Note these verses in chapter 9. In verse 3 are the words “my brethren, my kinsmen.” Nowhere else in Scripture is a Gentile ever referred to as “my brethren, my kinsmen.” To have done so would have been against all cultural norms of Paul’s day. Clearly, this phrase has reference only to the Jewish people. In verse 4 the phrase “adoption as sons” is indicative that the Jewish people are also a lost people in need of salvation through Christ Jesus. In that same verse the divine “glory” of God and the “covenant” were only made between God and Abraham, including his descendants, not between God and the Gentiles. Also in verse 4 is the phrase “the law” which can refer only to the law of God given to all men through Moses. God never gave any Gentile “the law.” The “temple service and promises” cannot possibly have been for any people other than the Jewish people, for they are the only ones honored to have the temple of God. Do those who promote Replacement Theology actually think that the temple service was given to them? Finally, in verse 5 is the phrase “Whose are the fathers.” This has specific reference to Abraham, Isaac, and Jacob (whose name was changed to “Israel”) who were the patriarchs of the Jewish people and not the patriarchs of the Gentiles.

Romans 9:6, 11

The phrase “all Israel will be saved” is at the end of Paul’s teaching and has been somewhat problematic. To understand this passage it is important to review a previous passage beginning in Romans 9:6. When Paul wrote chapters 9 - 11, he began and closed this section with the words “all Israel” (Rom. 9:6, 11:26). The question arises as to the meaning of this phrase, especially in light of 9:6b that states for they are “not all Israel who are descended from Israel.” The phrase “descended from Israel” is generally defined as an ethnic lineage whereas the previous phrase “all Israel” refers to all people, Jewish people and Gentiles who have been grafted into the covenant promises. To imply that ordinary Jews do not need Christ for salvation goes against all Scripture. In essence, all those who accept Christ are blessed by the grace of God to be a part of the covenant.

Romans 10:1

¹⁰⁰ Ibid., 38b:653-54.

This passage is a clear indicator that the word “Israel” was not intended to be synonymous with the word “Church.” Note these words of Paul, “Brothers, my heart's desire and prayer to God for the Israelites is that they may be saved.” If the word “Israelites” is replaced with “the Church,” the statement obviously does not make sense. “Brethren, my heart’s desire and my prayer to God for *the Church* is that they may be saved.” Only twice in all of the New Testament passages could the word “Israel” have a possible reference to the Church (Gal. 6:16; Rev. 7:4). In all other seventy-five references, it is impossible to replace it with the word “Church” and have any meaning whatsoever.¹⁰¹

There is little question that the first century Church in Jerusalem was Jewish. A point of difficulty for replacement theologians is that if the blessings of Abraham were passed on to the Gentile Church, why did Jewish churches ever exist? Obviously God did not remove His covenant from the Jewish people for all eternity, but rather, the Church is the agency of God’s redemptive process (Eph. 2:11-13; Rom. 11:11-32).

Romans 11:8, 10, 29

The Jewish leadership, by their decision to reject Jesus was therefore divinely blinded. Why? The answer is in verse 25, “that a partial hardening (or blindness) has happened to Israel until the fullness of the Gentiles has come in.” Paul said that it would not be until after the last Gentile is saved that the Jewish people would recognize the Messiah whom their forefathers rejected.

God will be faithful to His Word as to bring salvation to the Jewish people because “they are beloved for the sake of the fathers.” The “fathers” is a specific reference to Abraham, Isaac, and Jacob and not to the Gentiles. The “root” of Romans 11:16 is not a Gentile tribe but the Jewish people. In verse 17, some branches of the tree (that grew from the root of Abraham) were broken off (those who rejected Jesus) but a wild olive branch (the Gentiles) was grafted onto the tree of Abraham. In Romans 11:18, Paul specifically stated that the roots of the Christian faith are Jewish and for that reason believers should not be arrogant toward the Jewish people. This will be horrific news for some Church leaders and Crusaders on the Day of Judgment.

Clearly, the message is that the covenant promises God gave to Abraham are also for any Gentile who belongs to Christ. Paul, in his letter to the Ephesians, said Gentiles are joined with the Jewish people; they do not replace them, but this discussion refers to those who accepted Christ. What

¹⁰¹ Brown, *The Four Gospels*. 129.

about those who still refuse to believe? Has God forsaken them? In Romans 11 he addressed this when he said of the unbelieving Jewish people:

Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious. But, if their transgression means riches for the world, and their loss means riches for the Gentiles, how much greater riches will their fullness bring!

I am talking to you Gentiles. Inasmuch as I am the apostle to the Gentiles, I make much of my ministry in the hope that I may somehow arouse my own people to envy and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead? If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

If some of the branches have been broken off, and you, though a wild olive shoot, have been grafted in among the others and now share in the nourishing sap from the olive root, do not boast over those branches. If you do, consider this: You do not support the root, but the root supports you.

Romans 11:11-18

The answer to the question in this passage is an emphatic, “May it never be!” God has not forsaken the Jewish people; and therefore, He obviously still has a plan for them. This simply underscored an earlier word given by the prophet Isaiah, “Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you.” God asked a rhetorical question and obviously a nursing mother could never forget her child. Yet, if conditions were so terrible that for some reason she would, at such a time as that God would not forget the Jew. Many Christians do not fully comprehend the meaning of the words of Paul when he said that believers have been grafted onto the olive tree. They believe that the Jewish people are dead to God and that He is dead to them. Do they believe Christians are grafted onto a dead olive tree? Therein lays another mystery: If the Jewish people are spiritually dead, how can Gentiles be grafted onto them? Or are Gentiles grafted onto their covenant? While the Romans physically crucified Jesus, the Sadducees (temple leadership) in their hearts had only a passion of murder toward Him. Since both Pharisees and Sadducees rejected Jesus and plotted His death, God bestowed a season of spiritual blindness as of His Word on the nation they represented.

In Romans 11:11 Paul asked if the Jewish people stumbled as if to fall, and again the answer is negative. To stumble is to lose a step, but to fall

is to be cast down in a manner that is condemning forever without the possibility of getting up. Paul said that they did not stumble so as to fall down.

Again I ask: Did they stumble so as to fall beyond recovery? Not at all! Rather, because of their transgression, salvation has come to the Gentiles to make Israel envious.

Romans 11:11

While their stumbling was a loss of walking in union with God, it is not permanent. Since Gentiles have accepted the gift of salvation, it is the plan of God that their acceptance would provoke jealousy and win the Jewish people back to their First Love.

Paul admitted that the Jews rejected the salvation message but immediately stated that they would receive eternal life by the acceptance of Jesus (Rom. 11:15). This statement also underscores the fact that in their present lost state they are dead, contrary to some opinions that the Jewish people still have access to salvation by being faithful to first-century Judaism. Paul predicted that the Jewish people *will* one day accept the Giver of Life. Jesus gave a similar prediction when He lamented over Jerusalem (Mt. 23) and her failure to recognize Him as the Messiah. In sorrow, He said, "...you will not see me until you say, 'Blessed is He who comes in the name of the Lord'" (Mt. 23:39b). Messianic scholar Arnold G. Fruchtenbaum has prepared an excellent summary of the distinction between the Church and Israel. He said:

1. The first evidence is the fact that the Church was born on Pentecost, whereas Israel existed for many centuries.
2. The second evidence is that certain events in the ministry of the Messiah were essential to the establishment of the Church – the Church does not come into being until certain events have taken place.
3. The third evidence is the mystery character of the Church.
4. The fourth evidence that the Church is distinct from Israel is the unique relationship between the Jews and Gentiles, called one new man in Ephesians 2:15.
5. The fifth evidence of the distinction between Israel and the Church is found in Galatians 6:16.

6. Perhaps one more observation can be made. In the book of Acts, both Israel and the Church exist simultaneously. The term “Israel” is used twenty times and *Ekklesia* (Church) nineteen times, yet the two groups are always distinct.¹⁰²

In Romans 11:29 the Apostle Paul said, “For God’s gifts and his call are irrevocable. Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience.” If these gifts and calling of God to the patriarchs became revocable, did God change His mind or lie? If either is true then obviously the promises of God are *not* irrevocable.

2 Timothy 3:16-17

The Old Testament embodies the law but is not all law. Those who state that the New Testament replaced the Old have missed the objective of the Old Testament. A common saying is that the Old Testament is the New Testament concealed, and the New Testament is the Old Testament revealed.

If the Old Covenant was abandoned by God and completely replaced by the New Testament, then why did Paul tell Timothy that all Scripture is inspired by God and profitable for teaching, reproof, correction, and training in righteousness (2 Tim. 3:16-17)? Only a few books of the New Testament were written at this time. These certainly were not compiled into canon; Paul said this “Scripture” had only one definition – the Hebrew Bible – the very same text the Replacement Theologians say was discarded.

Revelation 21:12

John wrote in his book of Revelation (21:12), that the city gates would have the names of the ancient Israelite tribes. There are no names of any Gentile tribes or groups. This illustrates the point that it was never God’s plan to terminate the covenants.

Another argument against a Replacement Theology, a massive study that is easily beyond the scope of this book, is the fact that without a modern state of Israel there obviously would be no need for a Millennium Reign or Kingdom Age. Likewise, if there is to be no Millennium Reign then obviously there is no need of the Jew today in the divine eschatological plan of God.

Throughout the book of Acts various actions are recorded that clearly indicate that the apostles were Jewish people who remained within

¹⁰² Fruchtenbaum, 116-18.

the religious framework of Judaism. If they had been given instructions to move out of Judaism and build an entirely new organization, then the following passages would have been radically different. Note, however, that the first century Jewish Church in Jerusalem still functioned within the normal Jewish religious and cultural traditions.

In Acts 3 Peter and John went to the Temple to pray at the regular Jewish prayer times. In the first century, all observant Jewish men prayed facing the Temple three times a day. In Acts 18:18 Paul completed a Nazarite vow, hardly a restriction any pastor today would place upon himself. The event described in Acts 21:20 occurred about twenty-five years after the resurrection of Jesus. At that time James and the Church elders said to the apostle Paul, “You see brother, how many thousands there are among the Jewish people of those who have believed, and they are all zealous for the law.” If grace replaced the law as is often taught in evangelical churches, then obviously James and the Church elders prided themselves in sin and Luke recorded it as truth in the inspired inerrant Word of God. In Acts 21:23-26 Paul and several other men went into the Temple to offer sacrifices, obviously indicating that they still observed Jewish laws and practices. If the Church replaced Israel, then why did Paul say that he was still loyal to his Jewish heritage and why did he follow the Jewish pattern of Sabbath worship as described in Acts 24:14-15?

7. What is the prophetic significance of the wild olive tree?

The prophet Jeremiah made the association of an olive tree and the people of Israel when he said, “The Lord called your name, ‘green olive tree, beautiful in fruit and form’” (Jer. 11:16). Hosea also referred to Israel as an olive tree (Hos. 14:6) as did King David centuries earlier (Ps. 52:8). This highly resistant tree is known throughout the Middle East for its endurance in an extremely harsh, dry climate. Yet, it is a sight of beauty, producing a bountiful fruit year after year. If it were completely cut down, a shoot would grow up from the root system, whereas other trees would die. It has always been highly valued for its fruit and valuable oil. It is no wonder that the prophets associated the chosen people with this most valuable tree of the Promised Land.

Using this imagery, the Apostle said the Gentiles have been grafted into the covenant of Israel.¹⁰³ Paul, however, used the metaphor of the wild

¹⁰³ The covenant is found in Jer. 31, but is given additional detail in Ezek. 36:25-27. See also Col. 1:13; Jn. 15:16-19; Eph. 5:2; Titus 3:5; Rom. 5:5; 1 Cor. 2:16; Rom. 8:14; Phil. 1:6.

olive tree (the Gentiles; Rom.11:17 - 24), implying their desperate need for cultivation and pruning, that has been grafted onto the original olive tree (the Jewish people). He never spoke of a new tree that would replace the old, as is the message of Replacement Theologians, but believed the Church would become a part of the Jewish people and their new covenant.

In his letter to the Ephesians, Paul said the Gentiles were without hope and distant from God (Eph. 2:11-13), and in his letter to the Corinthians he said they were idol worshipping pagans (I Cor. 12:2). Obviously in his opinion the Gentiles had nothing to offer, had no hope for salvation, yet had the opportunity to receive the blessings of God simply by being faithful to Him (Rom. 11:20). These blessings are the result of the divine plan to graft the Gentiles into the covenant of Israel, completed by the resurrection of Christ. Just as a wild branch is grafted onto an olive tree, so the Gentiles are grafted into God's plan that He began with His covenant with Abraham.¹⁰⁴ To Paul the Church could not exist without being integrated with the roots of biblical Judaism; otherwise, it would simply be another religious organization.¹⁰⁵ Rather, he saw both Jews and Gentiles as fellow citizens together in God's household (Eph. 2:19-22). It would most certainly have been devastating for him to know that the Church and Judaism would eventually split and that Christian anti-Semitism would reign for centuries. After Jerusalem was destroyed, the Church divorced herself from the olive tree, and by the fourth century, the separation was complete.

Sporadically since the first century, there have been saints who have attempted to be the proverbial peaceful olive branch and have tried to show the true love of Christ to the Jewish people. However, the momentum has been growing in the past half century among a number of evangelical believers who realize the need to recognize and learn of the Jewish roots of their faith. The grafted wild olive branch that Paul spoke of is beginning to blossom. Finally, because both Jewish people and Gentiles are in the image of God, both are also referred to as "olives." The Gentiles, however, are wild and uncultivated but are historically of the same stock as Israel because Abraham was a Gentile; yet over the centuries the Israelites (Jews) were transformed by the Word of God.

It is understood among evangelical Christians that Gentile believers are grafted into that household of faith that is of Abraham. Therefore, the promises and covenants given to him and his descendants are available for believers (both Jew and Gentile) who have placed their faith in Christ Jesus. It is at this point that Replacement Theology goes off track in teaching that, because of its denial and crucifixion of Jesus during the Passion Week, Israel is no longer of any interest to God. He has completed the plan of salvation

¹⁰⁴ Richardson, 9-14.

¹⁰⁵ Johnson, *Early Christian Zionists*. 100.

for all people, obviously including the Jewish people; He has not fulfilled all of the promises He made in various covenants beginning with Abraham. Therefore, evangelicals recognize the divine ongoing biblical purpose for the State of Israel as well as the current spiritual condition of the Jewish people. The imagery now takes an interesting step in Romans:

After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!

Romans 11:24

The branches of the cultivated tree were cut off and died, and wild olive branches were grafted onto the cultivated tree. Then Paul made an interesting statement by saying that the “natural branches” would be grafted onto their own tree, meaning that the Jewish people who had been broken off and removed from the tree will be grafted onto the tree from which they had originally grown. Hence, the final tree will be of natural and grafted branches, both Jewish people and Gentiles in the covenant of Abraham. This leads to the conclusion that, first, the Gentile Church did not replace Israel but instead has become part of their promised covenant. Second, the broken branches of the olive tree will be grafted onto the tree, which is indicative that Israel will be saved. Not only will the Jewish people be saved, but there will be life for Gentiles as well. This restoration may not be restricted to the Jewish people but could mean all those who come to the foot of the cross for salvation.

The history of church-sponsored anti-Semitism is actually the history of Satan doing his very best work to keep these words of Paul (Rom. 9-11) from becoming a reality. The truth of the matter is that in the twentieth century more Jewish people have come to the saving knowledge than in all the previous centuries combined. The state of Israel was born and many other prophetic words have been fulfilled or are in the process of fulfillment. The mystery was explained. The fact that the Gentiles would be saved was not a new thought to the first-century Jewish scholars. They always knew the Gentiles would someday be saved. The first-century Jewish people, however, strongly believed that Gentiles would be in a second-class position to them. Never in their wildest dreams did they ever conceive of the idea that the Gentiles would be on an equal footing (Acts 15; Eph. 4), and for them this constituted a mystery. Paul continued this point in his letter to the Romans,

I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: “The deliverer will come from Zion; he will turn godlessness away from Jacob. And this is my covenant with them when I take away their sins.”

Romans 11:25-27

In this passage, Paul used the word “mystery,” which seems almost out of place because so many of his other teachings are clear and concise. A cursory view will quickly highlight the obvious insight. The wild, unpruned olive tree is symbolic of the undisciplined Gentile people who, by the grace of Jesus Christ, were grafted into the Jewish covenant.¹⁰⁶ Romans 11:26 states that all spiritual Israel will one day be saved. This is based on the prophet Zechariah who specifically said that there would come a day when God will:

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.

Zechariah 12:10

John 8:44, 47, 56

From the gospel of John (8:44, 47), the Replacement Theologians again demonstrate their confusion concerning the accusations made by Jesus. In verse 44 Jesus said to the Pharisees, “You are of your father the devil and you want to do the desires of your father.” Later He said in verse 47, “He who is of God hears the words of God; for this reason you will not hear them, because you are not of God.” This is a further indication of a distinction between the true spiritual Israel that is considered a “remnant” and the carnal Israel that remained unfaithful not only to Judaism but also to the message of Jesus (Rom. 9:6-8).

The Church fathers, as do Jewish scholars of today, read this passage claiming that Jesus referred to all Jewish people as devils, when in fact He was speaking to an element of the leadership. As stated previously, if Jesus

¹⁰⁶ Garr, 14.

were speaking to *all* Jewish people, then He most certainly was also speaking to His mother, brothers, disciples, and those whom He healed and raised from the dead. Such a conclusion is absurd. These comments were addressed only to the religious elite of the Sanhedrin who were most likely all Sadducees, Pharisees, and their supporting scribes and teachers of the law. Pope Pius XI once said that “spiritually, we are all Semites.”¹⁰⁷ The more a believer learns of his spiritual heritage, the more he realizes this is true. Paul said, “For it is by grace you have been saved, through faith -- and this not from yourselves, it is a gift of God – not by works, so that no one can boast” (Eph. 2:8-9).

For those who believe that Jesus came to place an end to “the law,” notice that Jesus said he came to “fulfill” the law, not to replace or remove it. Furthermore, Paul spoke of the goodness of the law (2 Cor. 3:6; Gal. 3:25; 5:1). Whereas, the law was central to Judaism, in Paul’s theology Christ was central (Gal. 2:20-21; Phil. 1:21). The discussion concerning the termination of the law is a misinterpretation of the word translated as “end” (Rom. 10:4), but rather, Jesus is the “fulfillment,” “goal” or “conclusion” of the law.¹⁰⁸

Abraham was given a vision to look into the future and he rejoiced when he saw Jesus, for he knew that through Him all the people of the world would be blessed (Gen. 18:18). What Abraham *did not see* was the covenant being taken from his descendants and given to the Gentiles forever.

Acts 22:3

The first century Jerusalem Church was not a Gentile congregation, but a sect within Judaism, which became known as the “Sect of the Nazarenes” (Acts 24:5). Jewish scholars, Prager and Telushkin, suggest that anti-Semitism arose in the early Church because the Jewish believers “by continuing to be Jewish people” threatened the legitimacy of the Church.¹⁰⁹ This hardly seems possible, however, since the book of Acts records that in a single day three thousand souls were saved. More likely, the Jewish leaders were not only threatened but were absolutely horrified at the number of their brothers and sisters who were converting to the new sect of Judaism.¹¹⁰

Acts 26:22

¹⁰⁷ Wilson, 19.

¹⁰⁸ Strong’s No. 5056.

¹⁰⁹ Prager and Telushkin, 91.

¹¹⁰ Christianity was not considered an independent religion, apart from Judaism, until after the destructions of Jerusalem in AD 70 and 135.

Paul affirmed that the Christian faith does not replace the Old Testament but is its fulfillment. He made this statement, “But I have had God’s help to this very day, and so I stand here and testify to small and great alike. I am saying nothing beyond what the prophets and Moses said would happen.” Peter in the book of Acts was told that salvation was for the Gentiles. The Jewish people had no problem believing that since it was a part of their oral tradition. Peter, however, found it impossible to believe that God would open the door to the Gentile people to become equal to the Jewish people. This was a great mystery, according to Paul, that not only would the Gentiles be saved, but also they would have a part in the body of God as he wrote in his letter to the church in Ephesus:

For this reason I, Paul, the prisoner of Christ Jesus for the sake of you Gentiles—

Surely you have heard about the administration of God's grace that was given to me for you, that is, the mystery made known to me by revelation, as I have already written briefly. In reading this, then, you will be able to understand my insight into the mystery of Christ, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and prophets. This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus.

Ephesians 3:1-6

This tells us that the mystery of the ages has finally been revealed. What is this mystery? Paul continued to say that this mystery is that through the gospel the Gentiles are heirs together with Israel, members together of *one* body, and sharers together in the promise of Jesus Christ (Eph. 3:6). The mystery is that the Gentiles should be fellow heirs of *one* body and share in all of the promises of the Covenant. Paul did not say that the promises of the Covenant were exclusively for the Gentiles, but that both Gentiles and Jewish people would come together. Since this was written some three decades after the crucifixion, obviously Paul must have realized that the Jewish nation still had a part in God’s plan for the future.

Therefore, we can say that God has only one people -- all those who have placed their faith in Christ Jesus for their salvation. In John 10:16 Jesus said, “I have other sheep that are not of this sheep pen. I must bring them also. They too will listen to my voice, and there will be one flock and one shepherd.” The “other sheep” are the Gentile nations who were not part of

the flock (the Jewish people), but will be under *one* shepherd in *one* flock. This is because the Gentiles and Jewish people must both come to salvation.

The Jewish nation should have been saved before the Gentiles, since they had the Word. They were chosen by God to give His Word to the people of the world. But by the first century they not only failed in this role, but they also failed to recognize and accept Jesus, the Promised One of their Scriptures.

However, many of the common Jewish people did accept Jesus as their Anointed One, and they became known as the “Nazarenes.” Hence, there was a split in Judaism. On one hand there was the Jewish leadership, including the Essenes, Sadducees and a number of Pharisees that rejected Jesus as their Messiah. Likewise the Zealots were only interested in overthrowing the Romans and had no interest in a Messiah.

The incredible miracle of the past two thousand years is that an overwhelming number of Jewish people have decided that Jesus is their Messiah in spite of the tragedies of the Church. They are known by a number of names such as the Messianic Jewish people, Fulfilled Jewish people, Hebrew Jewish people or Completed Jewish people, but not as the Gentile Church. They realized that the New Testament is not a separate document but a continuation of their Hebrew Bible.

Hebrews 7:18; 10:9

In Jewish thinking, the law is central and always has been and here lies the difficulty for Jewish people. The law existed to enable men to be obedient to God. If, however, the law, instead of God, is the central identity of one’s life, then abolishment of the law is a loss of identity and to replace Christ for the law constitutes a new religion. This remains the teaching in which a Jewish teacher instructs his students that Christianity is a new religion.¹¹¹ The result is that today Messianic Jewish people are challenged about their “Jewishness.” Orthodox authorities will emphatically insist that Christianity is incompatible with Judaism because the “Christians” interpret the teachings of Paul as eliminating the Mosaic Law, thereby eliminating the Jewish identity. The foundation for these arguments is based upon centuries of Church-sponsored anti-Semitism, Replacement Theology, and failure to recognize that Jesus came to fulfill the Law, not eliminate it. All of this simply adds fire to the intense argument.

Galatians 3:13-14, 26-29; 6:15-16

Paul made specific mention that the Jewish people are not to be forever forgotten by God. Note that the promises of God to His chosen

¹¹¹ This is the continuous argument of Nicholls as well as Prager and Telushkin.

people through Moses (Deut. 4:37; 10:15; 14:2; 15:6; 33:29) are reiterated to the Gentile church in the following manner.

Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree." He redeemed us in order that the blessing given to Abraham might come to the Gentiles through Christ Jesus, so that by faith we might receive the promise of the Spirit.

Galatians 3:13-14

You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus. If you belong to Christ, then you are Abraham's seed, and heirs according to the promise.

Galatians 3:26-29

Neither circumcision nor uncircumcision means anything; what counts is a new creation. Peace and mercy to all who follow this rule, even to the Israel of God.

Galatians 6:15-16

The significant point of the Apostle is that when a person placed his or her faith in Christ Jesus, that individual becomes a new creation. The peace and mercy of God is upon anyone who has made this decision. Paul was concerned that converted Gentiles attempted to base their salvation on observing Jewish laws. While he pronounced a blessing on both groups, recognizing their individual identities, he affirmed that salvation was attainable only through Christ.

The phrase "Israel of God," as it is understood today clearly reflects the loss of Jewish roots in the Church or there would be no debate concerning its meaning. In the first century there were many sects of Judaism that spent seemingly endless hours debating one another. Each one would hold its theological position against all others and, in the process would claim it was the "Israel of God." Hence, the phrase is also found in Jewish writings that predate Jesus. These are extra-biblical books such as I Maccabees, the Psalms of Solomon, I Enoch, the Testimonies of the Twelve Patriarchs, and the Assumption of Moses. These works have been assigned to two classes of books, namely the Apocrypha and Pseudepigrapha (meaning "False Writings"). To think these authors could possibly have

referred to the Church is ludicrous. The phrase never referred to the Church but was a figure of speech to enhance a particular debating position.¹¹²

Conclusion:

Replacement Theology is unbiblical, anti-Christian and most frequently anti-Semitic as well. It is generally personal prejudice covered by a legitimate biblical robe. From the days of the primitive Church until today, there have been Church leaders who have preached this doctrine as gospel truth, yet they have deliberately forgotten that Jesus said that His gospel was to be preached first to the Jew, then to the rest of the lost world (Acts 1:8). The fact is that both testaments present overwhelming proof that God has an eternal plan for Israel and that Replacement Theology is anti-Christian. The following chapter is the tip of the proverbial iceberg concerning the effects upon the Jewish people that were fostered by this heretical theology.

The root of the Replacement Theology doctrine is the inaccurate interpretation of various Scriptures. Most significant is the fact that Jesus did not “end” the law, but He was the goal or completion of the law. Thus He fulfilled it. If Jesus intended to terminate the law and replace Judaism with the Church, He failed miserably in communicating this to the disciples and the world.

Paul, Matthew and the other disciples were Jewish people. As such they thought like Jewish people, dressed like Jewish people and spoke like Jewish people. They had a Jewish mindset and knew Jesus as a Jew. The challenge for Gentile Christians is to understand the Bible through Jewish eyes. From this new perspective the depth of biblical understanding will become astounding. The world owes a great debt to the Jewish people.

¹¹² See Richardson, 74-84 for detailed study on this subject and Galatians 6:16.

“‘Comfort, comfort my people,’ says your God.”
Isaiah 40:1

Chapter 2

A Historical Overview of Church-Sponsored Anti-Semitism and the Rise of Christian Zionism

Introduction

Hatred of the Jews is an historical phenomenon that appears and subsides, then reappears periodically with varying degrees of intensity. It is a shame which for the most part, is not recognized by the Church as evidenced by its lack of mention in various biblical and Church encyclopedias. When Church history is studied, the focus tends to be on theological debates, the development of various doctrines and schisms, and the good deeds of the Church throughout the centuries. On the other hand, seldom are students informed of the horrific events that were perpetrated upon the descendants of Abraham, Isaac, and Jacob. This historical chronology is only an overview of the Church-sponsored anti-Semitism. Many readers may have difficulty believing some of the decisions made by Church officials, as well as the actions that followed. For that reason, frequent quotations from the Church fathers and official Church policies are presented. These primary sources were significant leaders in their day and are not the ideas and opinions of another historian. Christians need to understand that we have a history of shame concerning the Jewish people. Christians and the Jewish people need to understand the following: (1) Jewish people and Christians worship the same God. (2) Christians who are anti-anyone do not reflect the life, nature, and ministry of Jesus. (3) During the past two centuries the evangelical Christians have made significant contributions to the establishment of the state of Israel and (4) as more and more Christians understand what has been done to the Jewish people in the Name of Jesus, there will be an outpouring of sorrow and repentance. In order to discuss these issues in a meaningful manner, it is important to first understand several historical features.

Throughout most of the ministry of Jesus there were three groups of Jewish people. The first group consisted of His disciples. Second, there were those who loved to hear Him preach, teach and perform miracles. They were the ones who placed palm branches on the road before Him as He rode a donkey into Jerusalem. The third group was the corrupt Temple elite which consisted of all the Sadducees, scribes who were also the teachers and the upper echelon of the Pharisees. Their wealth, social position and security would have been destroyed if the miracle-worker Jesus had become the

expected political-messiah...mainly because of the belief that the political-messiah would overthrow the Roman overlords and restructure the Temple services.

The diversity of the three Jewish groups was evident when Jesus rode into Jerusalem. The Temple elite were planning to kill Jesus. “But not during the Feast,” they said, “or there may be a riot among the people”(Mt. 26:5). The obvious reason the Pharisees and Sadducees did not want to kill Jesus during the Passover was that the public sentiment for Jesus was so strong, that any attempt to harm Him would have resulted in a riot. This in turn would have activated the Roman legions to quell the violence. The same people who cheered Him as He rode the donkey into Jerusalem would later be the “great multitude of people and of women who were mourning and lamenting Him” (Lk. 23:27) on His way to the crucifixion. Obviously not *all* the Jewish people desired to kill Him, only a few who held positions in the Temple leadership.

Only a few decades later, in the book of Acts, the Apostle Paul called upon the Gentiles to help Jewish saints in Jerusalem. These Scriptures reflect the cooperation between Jewish people and Gentiles under His leadership. These Scriptures also disprove Jewish arguments that the New Testament was intended to be anti-Semitic. Paul wrote the following of the Gentiles in Macedonia and Achaia:

For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem. They were pleased to do it and indeed they owe it to them. For if the Gentiles have shared in the Jews’ spiritual blessings, they owe it to the Jews to share with them their material blessings.

Romans 15:26-27

The Century after Jesus

From the time Roman occupation began in 63 BC until AD 70, there were thirteen Jewish rebellions. Elsewhere in the Roman Empire, peace (known as *Pax Romana* or “Roman peace”) was enforced by a powerful military presence. Periodically a Jewish leader would announce his messianic intentions and social unrest would elevate. Palestine, as it was later called, was such a hard place to rule that in 40 BC Herod Antipas, later known as Herod the Great, was given the task of subduing the Jewish people. In AD 26, the challenge was assigned to Pontius Pilate. Both leaders were tyrants who crucified thousands of Jewish people. Into this politically and socially tense world Jesus came to preach the gospel of salvation and peace.

After the destruction of the Temple (AD 70), the Jewish nation and Jewish people worldwide continued to be the proverbial “thorn in the flesh” for the Romans.

In its first century, the primitive Church in Israel was essentially a Jewish movement. There is undeniable proof that the leadership of the apostles was completely Jewish, and they had no desire to disconnect from their Jewish roots. Furthermore, they did not believe that the teachings of Jesus, His ministry, and His concept of God were contrary to Judaism even *after* the Temple destruction.¹¹³ The Church’s disconnect from Judaism would come later by Gentile leaders.

First century Jewish people, known as the “Nazarenes” (Acts 24:5), never considered themselves to be “converted Jews,” but rather, they believed they were the essence of the Jewish faith.¹¹⁴ The Apostle Paul never said he was “converted” to the Christian faith but simply preached Jesus as the One who fulfilled the expectations of the Hebrew Bible.¹¹⁵ This all changed radically when the Jewish people were evicted from Jerusalem and the Gentiles took control of the Church in AD 135.

The Jewish people originated the conflict between themselves and the Christians. This was especially true after the execution of James, the half-brother of Jesus, by the Jewish leaders of Jerusalem. His martyrdom greatly increased tensions. Jesus had warned His disciples that they would face Jewish opposition and told them that He was sending them out like sheep in the midst of wolves (Mt. 10:16). This prophecy was quickly fulfilled as they were beaten in the synagogues (Mk. 13:9) and faced persecution from those who were stirred up by the Jewish people (Acts 13:50). Stephen was the first Christian martyr at the hands of the Jewish people (Acts 7:54-8:1). This led to the persecution of Jewish believers by traditional Jews (Acts 8:1a-3). Paul and Silas reasoned with the Jewish people in a synagogue (Acts 17:2) in Thessalonica. But some of them reported Paul and Silas to the city officials stating they were troublemakers (Acts 17:5-9). Paul later returned to Jerusalem where Jewish rioters beat him until Roman soldiers intervened (Acts 21:32). Then they plotted again to kill him (Acts 23:12). The Jews hardly ever left him alone. Later in his first letter to the Corinthians Paul said that he had been brutally treated, cursed, slandered, persecuted and had become the scum of the earth (I Cor. 4:12-13). In the following decades, the persecution reversed from being instigated by the Jews against the Christians, to centuries of Christians persecuting Jewish people. The Jewish believers, unfortunately, were faced with persecution from everyone: the Pharisees, Gentile Christians, and pagans. In their deep distress they popularized the

¹¹³ Amir, 75.

¹¹⁴ Nicholls, 158.

¹¹⁵ Doukhan, 22.

Aramaic phrase “Maranatha,” (or possibly *marana tha*) meaning, “Our Lord, come.”¹¹⁶

When the Nazarenes saw the Roman army surrounding Jerusalem in AD 66, they remembered the words of Jesus in His Olivet Discourse (Mt. 24) and quickly fled for safety to the Decapolis cities, such as Pella, east of the Jordan River. Hence, they were spared the starvation, persecution, and death inflicted upon the remaining Jewish people. The Holy City was completely destroyed along with the Temple in AD 70. This not only was the fulfillment of Daniel 9:26, but the destruction ultimately pointed to Jesus as the “Anointed One” mentioned by Daniel. At the hand of the Romans thousands of traditional Jewish people (Zealots, Sadducees, and Essenes) were either slaughtered or taken into slavery. The only survivors were the Pharisees who had remained and the Nazarenes who had escaped. Even though Jesus predicted the fall of Jerusalem to occur within one generation (Luke 19: 41-44; 21:32), many refused to recognize the obvious sign. While Jesus also predicted their dispersion from the land (Lk. 21:24) that prophecy would not be fulfilled until the end of the Second Revolt in AD 135.

Of the thirteen revolts in Judea after the Romans entered in 63 B.C., the revolt of AD 66 - 70 was so massive that it has become known as the “First Revolt.” An estimated 600,000 died in Jerusalem alone – either by starvation or the sword. The destruction changed the perception of traditional Jews toward the Nazarenes (Jewish people who believed in Jesus).

The Pharisees found themselves in the temple ruins of Jerusalem and were filled with hatred against everyone.¹¹⁷ The destruction was said to be a judgment of God that was brought on by the corrupt Sadducees (including the family of Caiaphas) as well as those who accepted Jesus as their Messiah. The Pharisees also had a passionate hatred for the Zealots, now also deceased, because their insurgence started the rebellion. With the Essenes, the Zealots, and Sadducees gone, the anger of the Pharisees now pointed toward those who believed in Jesus—the Nazarenes. When the Nazarenes returned from the Decapolis cities, they were accused of being traitors. In the eyes of the Pharisees, the Nazarenes were the reason why God permitted the temple to be destroyed. Nonetheless, the Nazarenes began to work with them to rebuild the city. Even though there was bitterness and resentment between them, they worked together to face the greater challenge of living under Roman tyranny. Their separation would become complete at the end of the Second Revolt that would come a little more than six decades later.

Early Church leaders said that the Jews brought the destruction upon themselves because they rejected Jesus their messiah. They added to that the idea that because of that rejection, the Jews had broken God’s promises to

¹¹⁶ Brown, *Our Hands*. 38.

¹¹⁷ Nicholls, 158.

Abraham. Therefore, all promises and blessings were upon the Church and the Jews would receive only the curses of God.

132 - 135: Second Revolt In Jerusalem.

Rabbi Akiva, a highly respected Jewish leader of the Pharisees, declared Simon bar Kokhba to be the messiah. This event was the final act of separation between the Pharisees and the Nazarenes because it signaled the final rejection of Jesus as the Jewish Messiah. The Nazarenes remembered the words of Jesus in Matthew 24:5, wherein He predicted future false messiahs. Bar Kokhba (meaning “Son of the Star”) punished the Nazarenes for not fighting in the First Revolt (AD 66-70) and persecuted them for accepting Jesus as their Messiah. However, when he minted coins with the image of the Second Temple as a symbol of independence from Rome and organized the Zealots into an army of freedom fighters, he captured the attention of Roman Emperor Hadrian.

The Roman response was utter destruction. By the year 135, the Romans not only destroyed Jerusalem, but Hadrian also decreed that any Jew found in Jerusalem would be killed, except on *Tisha b’Av*, which is the day of mourning the destruction of both Temples. His bitterness toward them was so great that he cursed the land by renaming it *Palestina*, in honor of the ancient Philistine enemies of the Jewish people. It is from *Palestina*, that the modern name *Palestine* was derived. Hence, there is no cultural or political connections between the ancient Philistines and modern Palestinians. Hadrian also renamed Jerusalem *Colonia Abelia Capitolina*, after his family name “Abelia.” He died shortly thereafter and, in 138, Emperor Antoninus Pius revoked the prohibition. By then, however, nearly all the Jewish people had been literally cast out from their land and only a few Jewish villages, such as Tiberias, remained in the distant countryside. As to Rabbi Akiva who endorsed bar Kokhba, the Romans lacerated him with iron combs until he died and his flesh was sold in the Jerusalem marketplace. The massive eviction in AD 135 fulfilled the prophetic words of Micah 5:3 as well as the prophetic words of Moses, “I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste and your cities will lie in ruins” (Lev. 26:33). Yet a remnant remain in the land to this day and through the centuries they have made significant contributions to Jewish life, culture and religion. These contributions include the second century recording of the Oral Laws (also known as the traditions of the elders; Mt. 15:1-2) which became known as the *Mishnah*. In the fifth century the commentary known as the Jerusalem Talmud was written in Tiberias. Shortly prior to the Crusader Period, Jewish grammarians in Tiberias developed the Hebrew vowel-pointing system which today is standard practice in both modern and biblical Hebrew. For centuries, Christian pilgrims to the Holy Land have often recorded a Jewish

presence in the land. In contrast, prior to the Islamic invasion, there is no mention of any Arab presence in Palestine. The popular idea that *all* Jewish people, meaning every single one, were removed from the land is simply not true.

Israel, the nation symbolized as a fig tree (Mt. 21:18-20; 24:32-33), was no more and the Jewish people would live for centuries without a king or leader (Hosea 3:4-5). Micah's prophecy (5:3) that Israel would be abandoned by God was fulfilled. The land would become more and more desolate (Deut. 29:23-27) until the time that God would bring His people home. Unfortunately, in the intervening years, the Church did not comfort Israel (Isa. 40:1-2) or bring her the message of salvation (Acts 1:8), but rather all too often brought persecution and death (Jn. 16:2).

In summary, many Christians today believe that *all* Jewish people were evicted from the Holy Land and that was a sign that God was *permanently* finished with them. The fact is a Jewish remnant has always been in the land as proven by archaeology, manuscripts, synagogues and cemeteries (see Map 2). For example, the Jerusalem Talmud was written in the land centuries after the eviction and the Sanhedrin met in Tiberias. Failure to understand this significant point has not only fueled the belief that God was permanently finished with them, but in today's context has given a credibility to the factitious Palestinian claim that for centuries the land was barren of Jewish people.

With the great scattering in AD 135 the fulfillment of two prophecies began. First was that of the scattering itself, which was prophesized in Micah 5:3. Once a majority of the Jewish people were gone, the land grew increasingly desolate (Deut. 29:23-27) until the 19th century when their return began.

The Early Christian Period (30 – 135)

135: Gentile Church Leadership in Jerusalem

With the destruction of Jerusalem and the eviction of the Jewish people, the Holy City became a Gentile city. Any connection between Judaism and Christianity was now completely severed. Prior to this event, only Jewish names were found in the leadership of the Jerusalem Church. However, after the year 135, only Gentile names were found in Church leadership records. Worship services were no longer patterned after the synagogue service and the Jewish influence began to wane. By the time Emperor Constantine came to power in the fourth century, not only was the Jewish roots and heritage of Christianity lost, but the emperor began to legislate various decrees that were anti-Semitic.¹¹⁸

¹¹⁸ Nicholls, 158-60.

306: Council of Elvira

Early Church fathers used the Apostle Paul's selected passages out of context to denigrate the Jewish people. The Council of Elvira decreed that close relations between Christians and Jewish people were forbidden. Replacement Theology was actively enforced by the issuance of anti-Semitic decrees. The Church of Rome gave an official "imprimatur" to the discrimination and persecution of the Jewish people in the early days of Christianity and the tradition was continued by Protestant churches during and after the Reformation.

The Roman Byzantine Empire (312 – 636)

The Byzantine Period is the beginning of an incredibly long and sad history of Jewish-Christian relations. To the Christians, Jesus was the symbol of purity, sacredness, and the fulfillment of God's plan for humanity by His incredible sacrifice. However, to the Jewish people, Jesus became the symbol of anti-Semitism, violence, libel, cruelty and death. Seldom have Christians respected and treated them as Jesus would have done. This is a great shame in the name of Jesus.

312: Emperor Constantine and the Byzantine Period

In this era, Roman Christians ruled in Jerusalem, and Christianity was the official religion of the Roman Empire. The center of imperial power was moved from Rome to Byzantium (Constantinople), hence the name of this period. The Byzantine Period is generally divided into the early period (312-491) when large church buildings were constructed, and the later period (491-636) that witnessed the temporary Persian conquest.

The Byzantine Period began when Emperor Constantine supposedly converted to Christianity in 312. He claimed to have seen an image of a cross in the sky prior to the Battle of Milvian Bridge where he defeated his major rivals. As victor, he was able to occupy the seat of power in Rome. Thereafter, he placed the image of the cross on coins, along with pagan symbols, and made the cross the reigning symbol of the Christian faith.¹¹⁹ Today scholars question whether he had ever seen an image in the sky and whether he was a true Christian. The evidence that strongly suggests that he was an unrepentant pagan lies in the fact that he gave special attention to the pagan religions that worshipped the Unconquered Sun and he minted coins with the image of that deity. The Church's unholy hour came when

¹¹⁹ Guinness, 336.

Constantine came to power. There certainly was nothing “great” about Constantine. Of the many writings that have survived the centuries, there is no mention of his repentance of sin and confession of Christ as his Savior and Lord.¹²⁰

Prior to Constantine, Christianity was the persecuted religion. With him in power, Christianity became the persecuting religion and the Jewish people were the primary victims. Furthermore, under his leadership, numerous pagan ideas and images were introduced into the doctrines and worship services of the Church to make Christianity more acceptable to pagans. Consequently, he further alienated the Church from the Jewish people and its Jewish roots. Many scholars believe that he used Christianity purely for solidifying his political power.

313: Edict of Milan

From the time of Jesus until Constantine’s Edict of Milan, there were ten periods of extreme persecution of Christians. To reduce the intensity of Roman persecution, some Church leaders blamed the Jewish people for the death of Jesus because blaming the Romans would certainly have subjected them to more persecution. By the early fourth century accusations against the Jewish people had become standard fare. Now Constantine promoted anti-Semitism by legislative action.

Under the Edict, also known as the Edict of Toleration, Emperor Constantine granted toleration to all religions, except Judaism, and with favoritism oriented toward Christianity. He removed all laws restricting their activities, and if their property had previously been confiscated, it was now restored. For the Jewish people, however, the loss of their rights and privileges was accelerated. For example, in a law passed on October 18, 315, Constantine forbade Christians to convert to Judaism and Jewish people who married Christians were to be punished with death.¹²¹ He declared:

We ought not therefore to have anything in common with the Jews, for the Savior has shown us another way . . . In unanimously adopting this mode (Easter Sunday), we desire, dearest brothers, to separate ourselves from the detestable company of the Jews.

Constantine *Life of Constantine* 3:18-19

Clearly the Emperor had no regard for Acts 1:8 where Jesus said that the gospel should go first to the Jew. His decree remained in effect until the

¹²⁰ Russell, 27-28.

¹²¹ Nicholls, 190-93.

Persian invasion of 614. He also decreed that the official day of worship would be on Sunday, a change from the centuries-old Saturday observation. The reason is generally considered to be that Jesus arose on the first day of the week. However, by changing the day of rest, Constantine effectively forced the Jewish people to work on their holy day. To worship on Sunday also was very convenient in the “evangelism” of the pagans who already worshipped the Roman sun god Mithra on that day.¹²² For that reason, today the first day of the week is known as “Sunday” and not “Sonday.” Likewise, December 25, which was thought to be the shortest day of the year, became the day to celebrate the birth of Jesus because it was the pagan celebration of the *Dies Solis Invicti*, the “Day of the Invincible Sun.”¹²³ Epiphanius, a famous historian said that,

On March 21, 321, Constantine decreed that Sunday was to be a day of rest for everyone except farm workers in the fields. While this granted religious freedom to Christians, it also placed a hindrance upon Jews who now had lost a day of work.¹²⁴ Since the emperor had difficulty separating sun worship from the worship of Christ, he named the first day “Sunday” and celebrated the birth of Christ on December 25, the “birthday of the Unconquered Sun.”

Epiphanius, *Against Heresies*. 42.3.4¹²⁵

By this legislative action, Constantine placed a major wedge between the Jew and the Christian. For a Jew to fail to worship on Saturday was equivalent to a Christian denying the risen Savior. The day of worship was a mark of Jewish identity. The first century Jewish historian Josephus affirmed this when he said that breaking the kosher food laws and not observing the Sabbath were two major hallmarks of disloyalty to the Mosaic covenant.¹²⁶

Constantine also made a number of other laws limiting the liberties of the Jewish people. In 324 he forbade them from entering Jerusalem except to mourn the destruction of their Temple on the ninth of Av.¹²⁷ The irony of this regulation is that it implies that Jews could travel to Jerusalem any time, but were forbidden to do so. This was not focused on the few who could

¹²² Doukhan, 43.

¹²³ Metzger, 103-04.

¹²⁴ Nicholls, 192.

¹²⁵ Todd, 130-33.

¹²⁶ Josephus, *Antiquities*. 11.8.7.

¹²⁷ Gilbert, 13.

afford to travel, but prohibited local Jews living in the land from entering the city. Fortunately, the decree remained in force only until 438.

Until now, anti-Semitism was in its infancy, but it was about to take on numerous roles.¹²⁸ With Constantine as both emperor and religious leader, the Church raised itself into pride and exaltation, thereby declining into unholy degradation. Eventually it exercised authority over nations, crowned and deposed kings at will, sold priesthood positions, persecuted the Jewish people, and effectively became a corrupted organization. Power over nations and kings was precisely what Jesus refused when the devil offered Him power over the kingdoms of the world.

The commission Jesus gave to bring the gospel first to the Jewish people (Acts 1:8) was officially terminated and would remain so for centuries. Why would any Jew at this time even consider Christianity as a possible fulfillment of his faith? What fourth century Jewish people saw and experienced had nothing in common with the first century Jewish congregations in Jerusalem and the book of Acts. Many Christianized Jewish people no longer looked upon Christianity as a fulfillment of their own Judaism. Rather, they saw it as a false religion. This was especially true after the Church created the doctrine of Mary as being the mother of God.

325: Council of Nicaea in Asia Minor

Constantine convened the Council at the encouragement of Bishop Makarios of Jerusalem to unify various Church differences because various religious factions threatened the stability of the empire. A united Church would insure a united empire. While the Council is best known for formulating the Nicæan Creed, a classic statement of faith, it also restricted the political and religious rights of the Jews. It eliminated the Jewish roots of Christianity, such as the Christian observance of the “Festival,” meaning Passover, as mentioned by the Apostle Paul in I Corinthians 5:8.

While Constantine transformed the world by making Christianity the official state religion, the outlaw of pagan religions did not occur until much later in 391.¹²⁹ He believed there was value in maintaining recognition of pagan deities, which again questions whether he truly converted to the Christian faith or if he used Christianity to solidify his empire.

The Council reversed the prevailing teaching of a pre-millennial rapture of the Church. This opened the door for other interpretations and this doctrine, which had existed for the first three centuries, would remain hidden until the nineteenth century when John Darby and James Scofield resurrected

¹²⁸ Frend, 640.

¹²⁹ Russell, 30-32.

it. The Council also decreed that Christians should have nothing in common with the Jewish people and disconnected the Resurrection Day (renamed Easter) from Passover. Amazingly, both decrees are observed today by Christians without a thought of why or how these originated.

326: Christian Sites Secured by Queen Helena

One of the few good things credited to Constantine was the preservation of holy sites in the biblical land. He sent his mother, Queen Helena, to visit the Holy Land. While traveling in the Holy Land, Queen Helena claimed to have discovered the “True Cross” of Jesus. Fragments of “holy wood” then appeared throughout Europe and were sold as good luck charms. It is from this tradition that the modern phrase “knock on wood” originated.¹³⁰



Figure 2. The so-called discovery of the three crosses of Calvary by Queen Helena in AD 325, shown in a painting in the Church of St. Quattro Coronati in Rome.

She located many historic biblical sites and constructed octagon-shaped churches to commemorate the biblical events. At the site of the

¹³⁰ Carroll, 199.

crucifixion, however, she personally oversaw the construction of the Basilica, known as the Church of the Holy Sepulcher. This building was in the shape of a cross and was said to be the most beautiful Church in the world. Constantine personally dedicated it in 335, two years prior to his death.¹³¹ Since that time the Church of the Holy Sepulcher has been vandalized, damaged and rebuilt several times. Yet it remains today as an archaeological monument to the place where Jesus was crucified and buried.

On the other hand, many Protestants believe the Garden Tomb is where Jesus was crucified and buried. This identification was inaccurately made in the late 19th century. Archaeologists agree that it is a late Iron Age tomb – about eighth century BC. The accurate location of Christ's tomb is in the Church of the Holy Sepulcher.

Today many of Helena's buildings are in ruins, but the foundations are key identifiers of authenticated sites of the early fourth century. There was little change, if any, from the first to the fourth century in terms of culture and traditions. Therefore, there is little doubt among archaeologists that biblical sites identified by her are, in fact, authentic sites. Many would have been lost had it not been for her work and unique construction design.

337: Was Emperor Constantine a Christian?

As it was previously stated, Constantine claimed to be a Christian for the purpose of solidifying political power. He followed the historical patterns of the Roman emperors, all of whom claimed to be a god. It is unknown when Constantine considered himself to be deified, but in 337, the city council of Pistia, Umbria, honored him with an interesting inscription. On an inscribed stone, discovered below the pavement of the Church of St. Mary, is this reading: *The Council of Plestia to the deified Flavius Valerius Constantinus Augustus. Plestia Inscription.*¹³² Several other dedication stones have been discovered that honored the deified Constantine, as well as his son, Constantius. Collectively they provide overwhelming evidence that Christianity did not replace the imperial cult (emperor worship), but rather, Constantine became its replacement. With an emperor who claimed to be deified (god) at the head of the Church, there is little wonder that throughout the centuries many Jewish people refused to accept Christianity, not to say anything about the persecution the Church leveled against them.

339: Emperor Constantius

Constantius, succeeded his father Constantine to the throne and, as head of the Church, made matters worse for the Jewish people. For example,

¹³¹ Ibid.

¹³² Horsley, 2:191-92.

he decreed that any Jewish man who married a Christian was to be put to death and any Christian man who married a Jew forfeited all his property to the imperial treasury.¹³³ This was just one of many anti-Semitic laws that made daily life for Jewish people miserable.

341: Council of Antioch

Since some Christians recognized the Jewish roots of their faith, they maintained friendships with Jewish people. The Council prohibited Christians from celebrating Passover with Jewish friends and neighbors.

362 - 364: Julian the Apostate Attempts to Rebuild the Temple

Emperor Julian was a modest man who ruled with a sincere desire to be just and kind to his subjects, especially to the Jewish people. He was a philosopher, respected for his honesty, an organizer and when on a military campaign, he slept on the ground with his soldiers; a far cry from so many other Roman emperors.

He was raised in a Christian home, but in early adulthood he left his faith and turned to the pagan religions. In his short three-year tenure he instituted religious toleration, but was also determined to prove that Jesus was a false prophet. To accomplish this feat, he asked the Jewish communities throughout the empire to contribute to the rebuilding of the Temple. His purpose was two-fold: First to enlist Jewish people into his army who would fight against Persians to the east. Second, since the destruction of the Temple was seen by the Church that God validated Replacement Theology, rebuilding the Temple would prove that Christianity was not a valid religion.

A thousand years earlier the Persian King Cyrus *approved* the rebuilding of the Temple in the days of Nehemiah and Ezra, but this time Julian *required* the Temple to be rebuilt. In response, the Christian community was in panic. Shortly after the reconstruction started, a powerful earthquake destroyed what had been accomplished. Ammianus Marcellinus, who was in charge of the reconstruction, stated that, "Balls of fire came out of the ground and scorched and burnt the workmen, so that the work had to be abandoned."¹³⁴ The work was destroyed and fire consumed combustible construction materials.¹³⁵ Julian terminated his construction plans and a few weeks later he was killed in battle. Unfortunately, the event validated the anti-Semitic Church doctrine in the hearts and minds of Church leaders.

¹³³ Constantius, *Codex Theodosianus* 16.8.6-7; See Marcus, 4.

¹³⁴ Gibbon, 1:354.

¹³⁵ An excellent account of Julian's attempt to rebuild the Jewish Temple is found in an article by Jeffrey Brodd, "Julian the Apostate and His Plan to Rebuild the Jerusalem Temple." *Bible Review*. Vol. 11. Oct. 1995. 32-38, 48.

379: Theodosius I and the Degraded Legal Status of Jews

Theodosius I the Great came to power, and with his sons Arcadius and Honorius, the conditions of the Jewish people degenerated. Various laws described the Jewish people in highly insulting terms, such as *feralis secta*, a savage or animalistic sect; *turpitude*, wickedness; *flagita*, outrageous crimes; *indigna servitudo*, unworthy servitude.¹³⁶ On rare occasions Theodosius did stand up for the rights of Jewish people. For the most part they were clearly second or third class citizens. Many of his laws became known as the *Codex Theodosianus*, or Theodosian Code, that would be in future regulations of the Church and adopted by the German Nazis.¹³⁷

388: Jews Martyred in Callinicum

Christians in the town of Callinicum, along the Euphrates River, were led by their bishop to rob and burn a Jewish synagogue.¹³⁸ The mood of the Church was to replace the synagogues with Church buildings. Hence, the persecution and death continued._

391: Church and State United; Replacement Theology Affirmed

Under the leadership of Emperor Theodosius the Great, the Roman Empire and the Church were formally united. Like Constantine he made Christianity the official religion of the Empire, but he simultaneously outlawed all pagan religions.¹³⁹ For the next thousand years the Church had governmental authority to enforce its decrees.

From its earliest days both the Roman Catholic Church (in Rome) and the Greek Orthodox Church (in Constantinople) claimed to be the new Israel because they “are Abraham’s true spiritual children, just as the New Testament teaches.”¹⁴⁰ This is the essence of Replacement Theology. These two denominations have had congregations in Palestine for many years, where their membership is mostly Palestinian Arab. Consequently, many Arab Christians in Israel today feel they have a biblical right to the land and the Jews should leave.

¹³⁶ Parkes, *Conflict*. 185.

¹³⁷ *Codex Theodosianus*. 16.8.9 Trans. from Parkes; See also Nicholls, 195, 460.

¹³⁸ Todd, 142; Nicholls 202; Prager and Telushkin, 95.

¹³⁹ Russell, 30-32.

¹⁴⁰ As told to Gary M. Burg by Greek Orthodox Priest Father George Makhlof on March 23, 1990. 127-28.

399: Discrimination under Honorius

Under Emperor Honorius, Jewish people were prohibited from holding public office, military rank, or participating in the judicial system. This prohibition continued in the Church until the nineteenth century and was later revived by Nazi Germany. According to Honorius, “Jews and Samaritans who are deluding themselves with the privileges of imperial executive officers are to be deprived of all military and court rank.”¹⁴¹

The Roman Empire Ends; The Middle Ages Begins (315-613)

The Church slowly descended into the Dark Ages for many years and for many reasons. The leadership became an elite social class. Professional rationalism entered the Church, Scripture was restricted from public use and was read only by the clergy; pagan ideals and practices were commonplace. The Jewish people continued to be the victims of Church-sponsored anti-Semitism; and the Christians were no longer a vibrant group of believers who dearly loved the Lord. The Church became a social institution, frequently filled with corruption. Fortunately, there was always a faithful remnant. The Church fell into a spiritual decline with occasional revivals, but there was no longer the moving love of God desired by Jesus. One must wonder what the potential of the Church would have been, if it had followed the instruction of the Apostle Paul in his book to the Romans.¹⁴²

415: Church Patriarch Murdered Innocent Jews

Cyril, the famed patriarch of Alexandria, proudly used the doctrine of Replacement Theology to evict and kill Jewish people and steal their property. He wrote, “In the year 415, I fell upon synagogues of the very numerous Jewish people armed with force. I put some to death and drove the rest out, and exposed their property to the excited multitude.”¹⁴³ Evidently the Bishop gave little thought to the Great Commission wherein Matthew stated that the gospel was to go to the *whole world*, including Jewish people. Nor had he considered Acts 1:8 where Luke stated that the gospel was to go to the Jewish people first. What shame he brought to the Name of Jesus.

527 - 565: Reign of Justinian

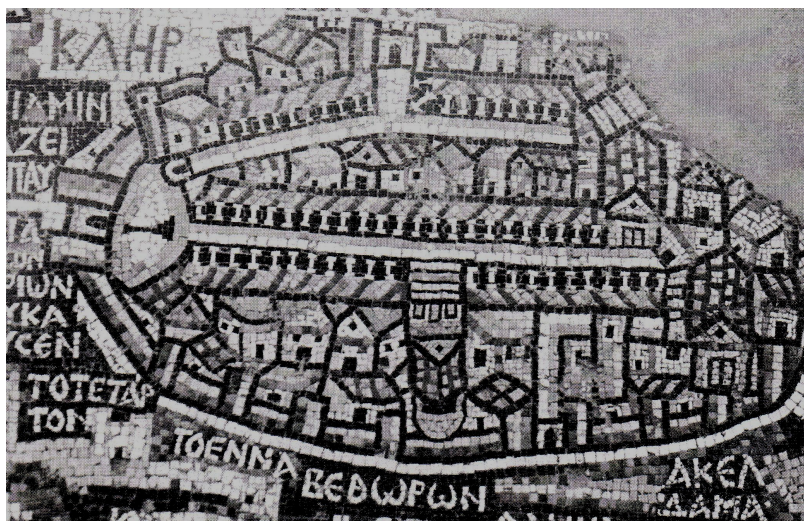
¹⁴¹ Cited by Parkes in *Codex Theodosianus*. 16.8.9, 201.

¹⁴² See Romans 9 - 11 in Chapter 1 on Replacement Theology.

¹⁴³ Schaff, 942.

Under Emperor Justinian, Church law was elevated to the same authority as imperial law. This was injurious to the Jewish people since religious law was less restrained in its attitude toward them than was imperial law. Specific laws to protect clergy remained in effect for Christians, but were dropped for rabbis. Previously the imperial laws protected Jewish people from Church law. For example: Justinian's Novella 146 explicitly stated that it was the Emperor's intent to bring the Jewish people to Christianity and the Christian interpretation of the Torah. For this reason, he favored the Greek translation (Septuagint) to the version of Aquila of the Old Testament.¹⁴⁴ In 546, he decreed that in the event Passover falls before the Christian Easter, the Jewish people were not permitted to celebrate their religious holiday. As such, he underscored the policies of Constantine and the Nicene Council. Due to the Justinian changes to the legal status of Jewish people, persecution rose to a new level that included forced baptisms and synagogue closures.¹⁴⁵

In essence, the Church in the sixth century stated that anything related to the Jewish people or their culture was of Satan and needed to be removed. An example of this is seen on a mosaic map of the ancient Near East that was discovered in 1884. Known as the Madaba Map, all Jewish landmarks in Jerusalem were replaced by Christian structures. The message was obvious -- the Church had replaced Judaism.



¹⁴⁴ Nicholls, 200.

¹⁴⁵ Flannery, 67.

ruins Map 1. The Madaba Mosaic Map was discovered in 1884 in the ruins of a 6th century Byzantine church in Madaba, Jordan. It identifies churches of Jerusalem but no Jewish sites, including the Temple Mount. This map is a physical representation of churches replacing synagogues in the Holy City.

6th Century: Replacement Theology Becomes an Established Doctrine

By the sixth century Replacement Theology became an established Church doctrine. It was now official. Anyone who argued against it was chided and ridiculed. It formulated not only the way the Church interacted with Jewish people, but wherever possible, anything that resembled Jewishness was tabooed or destroyed. Maps of the Holy Land were shown with Christian sites but without any reference to Jewish landmarks, synagogues or, as in the case of the Madaba Map, no reference to the Temple Mount. In a similar manner today, Muslim maps of the Middle East do not identify the state of Israel.

570 - 582, 613 Jews Evicted from France and Spain

When King Nebuchadnezzar invaded Judea early in the 6th century B.C., rather than be captured, tortured, or killed, some Jewish people fled to what is today Spain. There they became known as Sephardic Jews and established many communities, as well as in nearby France. A thousand years later, the Franks, who dominated a land that today encompasses most of France, had little care for their Jewish neighbors. The Franks gave them an ultimatum -- convert to Christianity or leave. Many moved to the long established Jewish communities in Spain. However, the Visigoths, who ruled much of what is Spain today, gave them the same ultimatum. Hence, in 613 the Jewish people were again evicted.

Muhammad and the Founding of Islam

The significance of Muhammad and Islam is important in that Muslims consider themselves as the divinely chosen people and believe God (Allah) rejected the Jewish people and Christians. While the Jews were often at the mercy of Christians, at times the Muslims came into the scene as well. Hence, a historical overview is foundational to understand not only the Muslim significance in Jewish-Christian history, but also in understanding the modern Palestinian-Israeli conflict.

570: Birth of Muhammad (d.632)

Muhammad was born into a prominent family in Mecca, but by the time he was nine years old his parents and grandfather passed away and he was raised by his uncle. Mecca was a trading center with a constant stream of caravans traveling in and out of the city. As a young man, Muhammad traveled with some caravans to distant cities such as Damascus and Cairo. During his travels he received a limited knowledge of Judaism and Christianity that would later be instrumental in the creation of a new monotheistic religion.

At the age of 40, he claimed to have been visited by the angel Jibril (Gabriel) who presented him with so-called divine revelations. He said there is only one true god whose name is Allah (“Allah” means “god”). In essence, Muhammad resurrected the ancient Babylonian moon god known as “Bell,” and constructed Islam around this ancient pagan deity by creating his own version of biblical history.

There are three significant theological-historical points that are foundational Islamic doctrines. These have caused centuries of violent actions and motivate today’s radical Muslims against Jewish people and Christians. First is what Muslims believe to be the theft of the land covenant. According to the Bible, including the thousands of biblical texts and Dead Sea Scrolls that predate the Qu’ran, God gave His covenant to Abraham, Isaac and Jacob, their descendants who are known today as the Jewish people. Isaac was Abraham’s second son, the first being Ishmael (whose descendants are today’s Arabs) who was born to Hagar, the housemaid of Abraham’s wife Sara. The cultural norm of the time was that the greater covenant went to the first born son. Therefore, culturally speaking, God’s covenant with Abraham should have gone to Ishmael. Since the land is part of the covenant,¹⁴⁶ they feel all of Palestine belongs to the heirs of Ishmael. All promises of the land belonging to the Jewish descendants are considered to be a Jewish fabrication.

Second, Muslims believe both the Jewish people and Christians were given God’s Word. However, since both groups changed the original Scriptures, Muhammad was given the final “Word of God” known as the “Qu’ran.” Hence, Islam has its own form of Replacement Theology, in that Muslims believe that they have replaced both Jewish people and Christians as the anointed people of God (Allah).

Third, when Muhammad created his monotheistic religion, he believed that Jews and Christians would be easy converts since they too were monotheistic. He was sadly mistaken. In fact, they considered him to be a heretic and fought against him. Eventually, the polytheistic Arabs came into

¹⁴⁶ According to the Bible, the promise of land God given to the Abraham, Isaac and Jacob is found in Genesis 12:1-3; 17:19-21; 15:18 and Jeremiah 7:7.

his religious camp and Muhammad determined to either enslave all Jewish people and Christians or eradicate them.

Arab Muslims Conquer Gaza and Jerusalem (634, 636)

A few years earlier in 614, when Muhammad was in Arabia and developing his religion, the Persians, under King Chosroes II marched from the east and conquered Syria and Palestine. Approximately 26,000 Jewish men from Galilee joined his army and fought against the Byzantine Christians to obtain their liberation. Chosroes slaughtered Christians, destroyed churches and terminated the Christian dominance. These Jews were inspired by the hope of a messianic deliverance and that Chosroes would be their messiah. Under Persian rule they enjoyed greater freedom which was due in large part as a reward for their assistance in the conquest.¹⁴⁷ However, this freedom was to be short-lived. In 629, the Byzantines recaptured Jerusalem and expelled all Jews.¹⁴⁸ But that victory was also short lived as the Muslim Crusaders were on the march.

In 632 Muhammad died without naming a successor and Caliph Omar emerged as the leader. He made two significant decisions. First, he enacted the Omar Charter that permitted Jewish people to live in Muslim communities as a protected people, but with restrictions. Some of these were later instituted by the Church. Note the following Islamic restrictions:

1. Jews were forbidden to touch the Qu'ran.
2. Jews were required to wear distinctive clothing.
3. Jews were required to wear a yellow piece of cloth as a badge whereas Christians were required to wear a blue piece of fabric.
4. Jews were not permitted to perform religious services in public.
5. Jews were not permitted to own a horse. Such ownership was a sign of nobility.
6. Jews were required not to grieve publicly during funerals.
7. Jews were required to pay an extra tax, as were Christians.
8. Jews were not permitted to defend themselves against a Muslim.
9. Jews were not permitted to testify against a Muslim.
10. The homes of Jews were not permitted to be higher than those of Muslims.
11. Jewish graves had to be level as to permit Muslims to walk over them.¹⁴⁹

¹⁴⁷ Gilbert, 13.

¹⁴⁸ Ibid.

Second, Caliph Omar formed an army of Arab tribesmen from Hijaz, Najd and Yemen and conquered one village after another as he advanced toward Jerusalem.

634: Muslims Conquer Gaza

After the death of Muhammad, his Arab Muslim crusader army advanced around the eastern perimeter of the Mediterranean Sea defeating or destroying one community after another. By 634 the ancient Philistine stronghold of Gaza became the staging ground for future conquests. In 635 they captured Damascus and a number of communities surrounding Jerusalem. Non-Muslims were terrorized by the thought of the coming Islamic Crusaders. Hence, by the time they reached Jerusalem in 636, the Byzantine Bishop surrendered it as to avoid further blood shed. The city's patriarch, Bishop Sophronius lamented that the citizens were "chained and nailed for fear."

Byzantine Church leaders and Jerusalem's Governor Farwa paid bribes and negotiated peace treaties with the Muslims. Some accounts indicate that Farwa converted to Islam as part of the peace process. However, the treaties provided a temporary false security as Jewish people and Christians in various communities were mercilessly slaughtered. The Muslim crusaders continued their warpath. In 636 they captured al-Basrah in Iraq; in 641, Antioch; in 647 Caesarea Maritima, the city built by Herod the Great; and in 647, Tunisia. By 709 they controlled North Africa. Within another two years they conquered Spain with the help of local Jewish people who rebelled against the controlling Church. The Muslims then moved into France. Their persistence never waned and only military defeats stopped them. By 846 they ransacked the Cathedrals of Saints Peter and Paul in Rome and desecrated numerous Christian holy sites. Christian defenders eventually regained some lost ground, but not before thousands of churches were destroyed and many Christians chose to convert to Islam as not to be martyred. These conquests would be remembered centuries later when the Roman Catholic Church justified the Crusades to liberate the Holy Land from Islamic control.

636: The Temple Mount Given to the Muslims

The Caliph Omar (a/k/a Umar), defeated Byzantine Emperor Flavius Heraclius at a battle at Yarmuk (just east of the Jordan River) on August 20, 636. His victorious reputation preceded him to Jerusalem. Hence, when his Muslim army arrived, Bishop Sophronius rode out to meet him and together they entered the city. Sophronius then invited the Caliph into the Church of

¹⁴⁹ Blech, 110-111.

the Holy Sepulcher to pray, but he refused stating that once he set foot into the building, it would forever become a mosque.

Since the Bishop surrendered Jerusalem, there was no killing, destruction of property, or desecration of churches. This was in stark contrast to what other cities experienced. Omar was undoubtedly one of the kindest Islamic warriors in history as he did not require the inhabitants to convert to Islam. Jews and Christians and their new Arab neighbors lived in peace under his rule and the rulership of his successors.

Since the Church believed it replaced Judaism, the Temple Mount was used as a dump for garbage and excrement; an object lesson to illustrate that the Jewish people were the refuse of God. To the Bishop the Temple Mount and Saint Mary's Church that was beside it had no value, so he gave the properties to the Caliph for houses of Muslim prayer. The Church later became known as the Al Aqsa Mosque.

During the Islamic occupation, Jerusalem was never a capital city. To Muslims, Baghdad, Damascus and Cairo were the centers of imperial power while Jerusalem was a small city that had no major highways or rivers, but was located on an inconvenient mountain top. Jerusalem was never a site of great Islamic schools, Islamic ideas or theologians. In fact, throughout much of history the Muslims looked down upon Jerusalem Arabs in the same way that in the time of Jesus, Temple leaders looked down upon the Jewish people of Galilee. Its only significance to Muslims was that it was the traditional "city of the prophets." Howbeit, all those prophets were Jewish. Jerusalem was never a capital to non-Jewish people. Therefore, to say that Jerusalem is the holy city of three faiths is at best a myth. Historically, it was the holy city only for Judaism and Christianity. In fact, throughout Islamic history other cities such as Damascus were often more "holy" than the City of Zion.

7th Century Anti-Jewish Hymn

Jewish people were now persecuted by both Christians and Muslims, but generally fared better under Islamic rule. A recent discovery of a seventh century hymn written on a small piece of papyrus (12.5 x 16.5 cm; origin unknown) reflects the theology of the Church all too well. It honors Christ as God yet blames the Jewish people for His death. It reads as follows:

the The creator of all things, God the Word lies in a manger born from
was virgin. Holy God, whom John saw at the Jordan (River) coming from
 above to be baptized by him. Holy Strong One, whom though He
 innocent, the Hebrews killed in Pilate's day; On the third day He

rose, Holy Immortal One, crucified for us, to save the world by His will.
Have mercy upon us. Jesus Christ Conquers.

Hymn to Christ ¹⁵⁰

Jews in Judea

Even though both Titus (AD 70) and Hadrian (AD 135) evicted Jews from Jerusalem, they never evicted *all* of them. A vast majority was dispersed into other countries, but there has always been a Jewish remnant living in numerous communities since the days of Joshua.

The consequence of Muhammad and his new religion has been pain and death for both Jews and Christians, as well as other people groups they encountered. In the first six centuries after Christ more than 400 dioceses were established in North Africa, yet every one was eradicated by the year 700. The *jihad* (holy war) of the Islamic Crusaders removed Christianity from North Africa. Muslims launched crusades against thousands of churches across northern Africa, the Middle East and into southern Europe. In a continuous massacre, they killed all Jewish people and Christians who would not convert to Islam. This became the stimulus that would later resurrect the counter-Christian Crusaders against Muslims and Jewish people. Likewise, in the Middle East, Christianity had spread into Syria, Iran and Turkey, but Islamic Crusaders wiped out all traces of Christianity within a decade of Muhammad's death. The peace treaties negotiated in Jerusalem served only to secure ultimate victory for the Arabs and a crushing defeat for Christians.

¹⁵⁰ Horsley, 2:149-50.

North
South

Map 2. Jewish communities in Israel from the 7th to 11th centuries indicate there has been a continuous Jewish presence since the days of Jesus. During this time Jewish people were treated as second-class citizens but lived peacefully with their Muslim neighbors.

The first Islamic *Jihad* (holy war) occurred in 636 when Muslim armies conquered the Christianized Middle East, including the seven churches of Revelation 1-3 in what is today known as modern Turkey. In today's politically-correct world it is frequently said that Arab Muslims ruled in Jerusalem for centuries. This is hardly the case. From 639-661 Arab Muslims ruled the land from Beirut, but eventually from 661-1099, non-Arab Muslims ruled the land. They were the Abbasids from Baghdad, the Fatimids from Cairo, and the Seljiks from Turkey. However, for practical purposes, in this text they will simply be referred to as "Muslims."

At first many Jews saw the rise of Islam as the messianic army coming to deliver them from Christian persecution.¹⁵¹ They were sadly mistaken, as Islamic leaders said that Islam was the replacement for both Judaism and Christianity. The violent and merciless reputation of Muslim fighters had spread far and wide. The Jews realized it would be only a matter

¹⁵¹ Pritz, 85. The history of the Jews in the past two thousand years is filled with a number of self-appointed messiahs. For a comprehensive study, see Rabbi Abba Hillel Silver, in his work *A History of Messianic Speculation in Israel* (1927).

of time until it reached Jerusalem. Obviously, this messianic dream led to disappointment. Yet for centuries Jews were able to live with less persecution under Islamic rule than under Christian domination.

As for the Jewish people, Islam was a mixed blessing. The Church had an apparent goal to either persecute or eliminate them, unless they converted. Muslims, on the other hand, at this time did not require conversion, but issued second-class citizenship. As happened so often throughout the centuries, Jewish people fared better living under pagan rule than under Christians.

Muslim Crusaders Slaughter Christians in North Africa

In the seventh century, Islamic Crusaders were a massive military-religious force that swept across North Africa. They destroyed more than 400 archdioceses and slaughtered thousands of Christians. The Islamic expansion quickly covered a massive area from southern France to Pakistan. They would have conquered Europe if Charles Martel had not defeated them in 732 at the Battle of Poitiers. Nearly 90% of all Jewish people found themselves living under Islamic rule. Seldom was there a choice of religion and life. The choice was either life with Islam and payment of the *Jizra tax* or death. But wise rulers soon realized it was better to have live Jews and Christians pay the taxes than to have dead ones who pay nothing.

Jews and Muslims Live Peacefully in Spain

An interesting divergence of the *Jizra taxes* occurred in Spain. There the Jewish people had for centuries lived under the oppression of the Roman Catholic Church. When they heard of the coming invading Muslims, the Jews believed the Muslims might bring their messiah. Therefore, in 712 they joined the Muslim invaders and together they won. As a reward, the Jews were permitted to live in peace and prosperity. Islam's golden age then blossomed from the seventh century until the time of the Roman Catholic Crusades. The imams (Muslim clerics) believed that, if all the minority groups thrived and became prosperous, then the Muslims would do likewise. Seldom have Jewish people lived in such tranquility in the past two thousand years. It is almost impossible to comprehend that at one time Jews and Muslims fought *together* and not against each other and that they lived in peace. Yet Spain has a history that testifies to that point.

In the centuries that followed lived one of Judaism's most honored Spanish rabbis, Moses Maimonides (1135-1204). Also known as Rambam, he was the preeminent medieval rabbi, physician and philosopher. He was the personal physician for the Egyptian Caliph, although some historians

argue against this fact.¹⁵² Rambam's ideas, while initially opposed, eventually influenced Jewish, Christian and Islamic theologians. He and many others are historical monuments to the true kindness expressed by Islamic rulers. The so-called "Golden Age" of Islam occurred in Spain when Muslims were kind and respectful to the Jewish people.

938: Muslims Persecute Jews and Christians in Jerusalem

By the tenth century the Muslim tolerance for non-Muslims had ended. Persecution occurred frequently for both Jewish people and Christians. The critical breaking point occurred on Palm Sunday of 938. Christians were reenacting Christ's walk to Golgotha when Muslims attacked them. The riot swelled as Muslims killed many and dragged the patriarch of Jerusalem to a stake where he was burned alive. These constant attacks gave cause for the Church to call for a holy war against the Muslims and recapture Jerusalem. Hence, the infamous Catholic Church-sponsored Crusades were conceived.

A few years later the Fatimids ruled again (969 – 1071) during which time Jewish people and Christians again lived in harmony. However, the seeds for the coming Roman Catholic Crusades had been planted and would produce their evil fruit.

Roman Catholic Crusader Period (1096 – 1291)

1095: Roman Catholic Pope Calls for Holy War

At the Council of Clermont, the Roman Catholic Pope Urban II declared that the Christians in the Holy Land were being persecuted and churches and leaders were being attacked by Muslims. He reminded the Council that North Africa and the Middle East were at one time Christianized and the believers were ruthlessly slaughtered by the Muslims. He also stated that the Church of the Holy Sepulcher had been converted into a mosque, a statement that was not true. Therefore, he declared that European Christians must set aside their regional squabbles, unite, and march in a holy war to

¹⁵² Lewis, 182-85.

route the infidels out of the Holy City. What followed became one of the darkest eras of Church history – the Crusader Period.

From 1096 to 1250, seven major Catholic-sponsored Crusades¹⁵³ from Europe attempted to “purify” the Holy City. The focus of the Catholic Crusades (referred hereafter as the “Church” or “Crusades”) was to gain back the territory lost to the Muslim Crusaders in the seventh century. While this objective was a failure, the Crusaders did stop the advancement of Muslim armies into Europe. The Crusaders were clergy-led peasant farmers, homeless people, fortune seekers and soldiers who were promised heavenly rewards, if they went to battle against the “infidels.” That name was given to anyone living in the Middle East, including Jewish people, Christians (Crusaders could not distinguish them from anyone else) and Muslims. The Europeans were not only brutal to Jewish people in the Holy Land, but also to those in Europe. For example, on May 3, 1097, in Speyer, Germany, Crusaders attempted to break into a synagogue. When they failed, they killed eleven Jewish people who happened to be walking on a nearby street.¹⁵⁴ The Crusaders were told that when they killed a Jew or Muslim, they would gain merit and possibly even salvation.¹⁵⁵ Hence, their popular slogan was, “Kill a Jew and save your soul.”¹⁵⁶ They offered a choice of baptism or death to most Jewish people. Others, they just killed. Centuries later in the 1800s, the Russians had a similar motto, “Beat the Jews and save Russia.”¹⁵⁷ The radical Muslims of today have a similar slogan: “Kill a Jew and go straight to heaven to be in the presence of Allah.”

A significant point of difference between the Crusaders and Muslims of any era is this: The Crusaders carried out their evil mission in *direct disobedience* to the Bible and were the very antithesis of the Christian faith. On the contrary, Islamic terrorists employ violence to spread Islam in *obedience* to the Qu’ran. Finally, while this segment deals primarily with the Crusaders, there was an abundance of anti-Jewish activity occurring throughout Europe, a few of which will be discussed later.

1096 - 1099: First Crusade

In 1095, Pope Urban II convened the Council of Clermont-Ferrand and called for a crusade to capture the Holy Land and return it to Christian

¹⁵³ The Roman Catholic Crusades were in (1) 1096-1099; (2) 1147-1149; (3) 1188-1192; (4) 1202-1204; (5) 1217-1221; (6) 1228-1229; and (7) 1248-1250. The atrocities committed against Jews, Muslims and Arab Christians fills volumes.

¹⁵⁴ Schwarzfuchs, “The Crusades.” *Encyclopedia Judaica*.

¹⁵⁵ Nicholls, 229.

¹⁵⁶ Flannery, 90-91.

¹⁵⁷ Hay, *The Roots of Christian Anti-Semitism*. 27.

rule. The organizers realized that the trip to the Holy Land would be incredibly

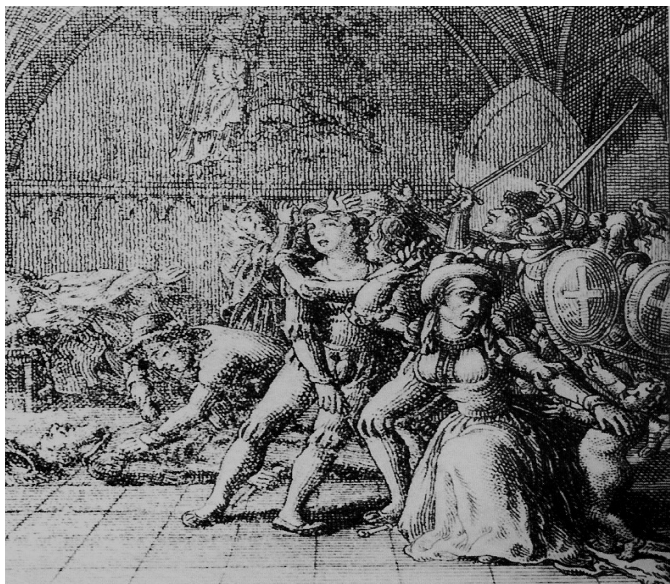


Figure 3. In 1096, Jews in Worms, Germany, committed suicide. Men chose to kill their wives and children followed by suicide, rather than suffer torture, rape and death at the hands of the Crusaders. Another Jewish community did likewise in 1140 when approximately 800 died.

expensive. To raise the necessary finances, they plundered Jewish property in Europe and cancelled any loans that Christians owed to Jews. Church leaders believed that if the Jews and Muslims should be removed from Jerusalem, then the Jews should also be removed from their European communities. With some 200,000 peasants they marched toward Jerusalem, killing an estimated 10,000 along the way. They did this with a great dedication – all in the Name of Jesus. A bishop in Mainz, Germany, who desired to protect them, had to flee for his life.

The Jews, however, remembered the first century battle of Masada where nearly 1,000 committed suicide rather than surrender to the Romans. Likewise, these European Jews chose to kill their children and wives, then commit suicide rather than submit to baptism or death at the hands of so-called Christians.¹⁵⁸ The Crusader horrors were so evil that some Jewish

¹⁵⁸ Prager and Telushkin, 96-97.

communities were completely exterminated. Scholars estimate that between 30 to 50 percent of European Jewish people were slaughtered during the Crusader Era.¹⁵⁹

To encourage peasant-soldiers to continue fighting, some Church leaders claimed to have discovered the true cross on which Jesus was crucified. Another claimed to have seen a vision of Jesus, nailed to His cross, and leading the Crusaders to victory. This hype encouraged bloodshed. What an irony! With sword in one hand the Crusaders killed Jews while with the other hand they held the Bible that was written by them.



Figure 4. Crusaders worship the “true cross” they claim to have discovered. A 19th century illustration by Gustav Dore.

¹⁵⁹ Blech, 133.



Figure 5. Some Crusader clerics claimed to have seen a vision of Jesus leading them to victory while still nailed to the cross. A 19th century illustration by Gustav Dore.

The Jewish people were said to have been spiritually blind for not recognizing Jesus as their Messiah, while the Crusaders were equally blind, if not more so, to every principle of love and kindness dictated in both the Old and New Testaments. The year 1096 marked a turning point in Jewish history as the horrific trail of blood and tears intensified from France and Germany to Palestine. In village after village, innocent blood was shed in the Name of Jesus.

In July of 1099, the Crusaders conquered Jerusalem, massacring Muslims, Jews, and Christians, since they could not clearly identify the religious tradition of their victims. But this atrocity was surpassed when the Crusaders captured 969 Jews. They herded them into the Great Synagogue and burned it with their captives inside. While the Jewish people were burning and screaming in agony, the Crusaders marched around the building singing, “Christ we adore thee,” after which they went to the Church of the Holy Sepulcher and gave thanks to God for His blessing upon them.¹⁶⁰ Those who survived this holocaust were sold into slavery. This so-called Christian action ended the Jewish community in the Holy City for many years.¹⁶¹

¹⁶⁰ Nicholls, 230.

¹⁶¹ Schwarzfuchs, “The Crusades.” *Encyclopedia Judaica*.

Under Crusader control, the Holy Land became a popular tourist destination for European pilgrims for the first time since the Muslim Conquest of 636. Those of nobility and the rich and famous came to see where Jesus walked and taught; to see the commemorative chapels and churches that dotted the countryside. However, since not all of the locations of biblical sites were known to the Crusaders and a few were too inconvenient for travelers to get to, new sites were created for the gullible tourists.¹⁶² Hence, many of the incorrectly identified sites are now called “traditional” sites for modern tourists.

1144: Accusation of a Jewish Ritual Murder Known as “Blood Libel”

In the meantime, back in Europe, the Jewish people were suffering throughout the continent. A rumor, which originated in an English church, stated that prior to Easter, “the Jews of Norwich tortured a kidnapped child with all the tortures wherewith our Lord was tortured. On Good Friday they hanged the child on a rod and afterwards buried him.”¹⁶³ While there was no evidence of this act, a man by the name of Theobold of Cambridge, who had converted from Judaism to Christianity, falsely testified that the Jewish people sacrificed a Christian child every year at Passover. Even though rumors ran wild, no family ever claimed to be missing a child.¹⁶⁴ If one was a Jew there simply was no refuge and it is a miracle that so many have survived this horrific era.

The Blood Libel myth is believed to have originated with Antiochus IV Epiphanes of the early second century BC era.¹⁶⁵ The accusations followed the Jewish people throughout Europe and as late as the 1970s were spread by King Faisal of Saudi Arabia. The irony is that Muslims have their equivalent myth of blood libel. They are particularly hateful toward the Jewish people for a lie recorded in the *Hadith* (traditions and legends of the life of Mohammad). It claims that the Muslim Prophet was poisoned by a Jewess.

1147 - 1149: Second Crusade

In 1149 King Conrad III of the Holy Roman Empire and King Louis VII of France joined forces to lead another Crusade to Jerusalem. En route, many Jewish people who refused baptism were burned alive at the stake,

¹⁶² One such site is Mount Tabor claimed to be the site of the Transfiguration. According to most scholars this event occurred on Mount Hermon. Typically, “traditional” sites as determined by the Crusaders are seldom accurate.

¹⁶³ Trachtenberg, 130.

¹⁶⁴ *Ibid.*, 135.

¹⁶⁵ Prager and Telushkin, 99.

such as in Bloise, France. The Crusaders committed more murder, rape, theft and persecution of Jewish people in Europe than in the Holy Land. They again spread the blood libel myth. However, when the Crusaders arrived in Damascus they were soundly defeated by the Muslims; their mission had failed.

In Europe Jewish people suffered severe economic discrimination. They were forbidden to enter most trades or own real estate such as farmland. Since the Church forbade the Christians to charge interest on loans, the Jewish people were permitted to enter the banking business. As a result, within a few centuries the leading bankers of Europe were wealthy Jewish people, yet they accounted only for a very small portion of Jewish people and had limited economic power. Nearly 800 years later this became a primary concern for a rising political star: Adolf Hitler believed the myth that Jewish bankers were attempting to control the world economic system.

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1187: Crusaders Defeated by Saladin

In 1186 Guy of Lusignan was crowned king of Jerusalem. As appears typical of all the Crusaders, leaders were frequently involved in struggles to capture or maintain power, as well as various adulterous affairs. Raymond III of Tripoli competed with Guy for kingship and they nearly battled each other in the hills of the Holy Land.

Saladin, a brilliant Kurdish general, had been uniting various Arab tribes into a formidable army and knew that Guy and Raymond were competing for Crusader power. In 1187 Raymond permitted Saladin to enter the Galilee area and Guy was enticed to challenge the Muslims with his Crusader army that was stationed in Jerusalem. They left Jerusalem and, for three days, marched in the July heat to the mountaintop known as the Horns of Hattin, located west of the Sea of Galilee. Their heavy armor and inexperience with Middle East climate quickly made them exhausted, thirsty and nearly faint. Nonetheless, they secured the grassy mountaintop that, according to their thinking, was the ideal strategic point for battle.

Once the Crusader force was in place, Saladin moved in and occupied the forest at the base of the mountain. It was said that his men were nearly shoulder to shoulder and there was no chance for the Europeans to escape. Saladin, understanding and working with the dry summer heat, had a camel caravan traveling daily to the Sea of Galilee for fresh water supplies while the Crusaders were dehydrating. When he felt the time was right, on July 4th Saladin set fire to the dry grassy mountaintop. As the sun was rising in the east and the smoke was choking and blinding the Crusaders, the Muslims attacked. Thousands burned to death or were slaughtered. Both Raymond and Guy surrendered. Saladin beheaded Raymond and Guy and a few hundred survivors were permitted to leave.

When the victorious Saladin arrived at Jerusalem, he ordered his men not to kill any civilians or destroy homes and other buildings. Rather, he converted churches into mosques and centers of Islamic study.¹⁶⁶ In him the Jewish people found a new freedom which, unfortunately, lasted only until his death, after which the Crusaders returned.

Saladin recognized the skills and talents of his subjects. Among them was the Rabbi Moses Maimonides, who became Saladin's court physician. The rabbi was without question the greatest theologian and philosopher of the Medieval Period and favorably influenced the non-Jewish world. His peers affectionately called him "Rambam," an acronym of his title and name. The historic rule of Saladin demonstrates that Jews and Muslims can live at peace with each other if the ruler demonstrates wisdom and kindness to his subjects.

1189 - 1192: Crusaders Fight Again

The Crusaders led by Richard of England, also known as "Richard the Lionheart," attempted to capture Jerusalem. He scored a number of victories over Saladin and regained some lost territory.¹⁶⁷ But he never attempted to capture Jerusalem, believing that he would not be able to hold it even if he defeated the Muslims. He had to spend a considerable amount of time and energy holding on to his throne, as the royal house was filled with betrayals, gossips, adulteries, and assassination attempts. His life was one that would make an ideal script for a medieval soap opera. His endeavors were largely a failure and he survived a shipwreck on the way home in 1192. Other Crusaders would follow, all having the same internal struggles as Guy and Raymond.

1248 - 1250: Seventh Crusade

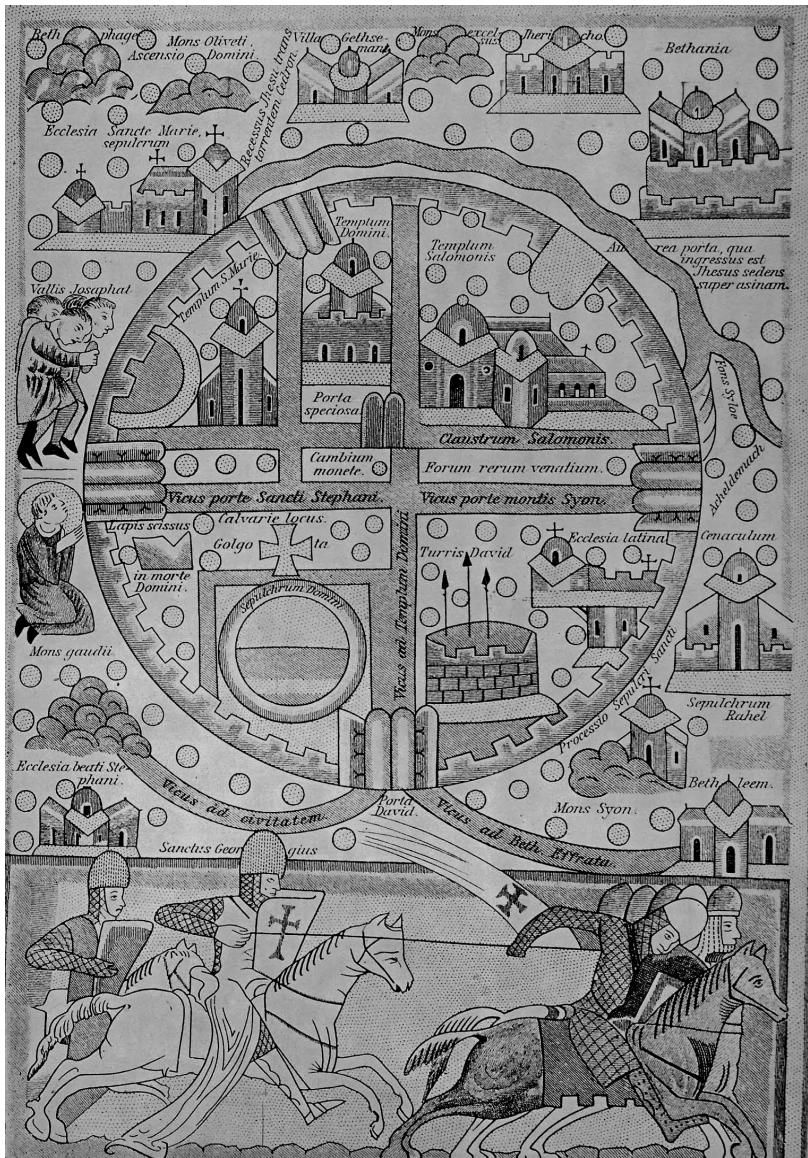
The seventh and last Crusade was a huge failure. Jean De Joinville and several other Crusaders wrote of their ventures describing the conflicts, the tragedies that fell upon the Jewish people, and the daily events of life.¹⁶⁸ Life was difficult for a soldier, but nearly impossible for anyone else. The attempts to recapture Jerusalem may have been successful had the leaders been focused on the conquest rather than in greedy and immoral lifestyles. Christian rule in Jerusalem ended in 1291 at the hands of the Egyptian Mamelukes, the Muslim military power class of Egypt. The Muslims had

¹⁶⁶ Prawer, 84-85.

¹⁶⁷ Clare, 269, 272.

¹⁶⁸ For accounts recorded by two Crusaders, read *Joinville and Villeharddoun: Chronicles of the Crusades*. Margaret R. B. Shaw, trans. Penguin Books. It should be noted that Jewish seminaries and museums have accounts written by rabbis of this era.

great celebrations, giving thanks to Allah for their victory over the Christian infidels.



Map 3. A Crusader Map of Jerusalem depicting the Christian sites that replaced Jewish sites and the Temple. Note the Christian knight, dressed in white and representing purity, is killing a Muslim who is dressed in black and representing evil. Courtesy of the Jewish National and University Library of Hebrew University.

The Effects of the Crusades

The Crusaders created one of the darkest legacies of Church history that still lingers today. For example, in biblical times one's Jewishness was determined by the father as evidenced in the genealogy of Jesus as recorded in Matthew and Luke. Likewise, in the rabbinical writings, there are frequent references to any rabbi who was the son of rabbi so-and-so, who was the son of so-and-so, etc. This is no longer the case. Now one's Jewishness is determined by whether his/her mother is Jewish or part Jewish. How did this change come about? The Crusaders! While they were marching throughout Europe, they raped so many Jewish women that the rabbis were forced to change their centuries-old biblical and rabbinic traditional custom of determining the Jewishness by the father. Their pain and suffering would fill volumes.

On the other hand, the Muslims remember Crusaders and how they massacred men, women and children. The vicious swords of the Crusaders left a terrible stinging impression of "Christianity" that remains in the Middle East to this day. Every Crusade was motivated by personal greed under the influence of religious piety that faithfully demonstrated the evil nature of unrepentant man. Seldom have this many worked so hard to bring a great shame upon the Name of Jesus. So bitter is this part of Church history that nowhere in the Middle East does one today find a cross as a religious symbol. What an incredible shame to the Name of Jesus that in the land where Jesus lived the symbol of His death and resurrection is not displayed for the shame it has created.

The actions of the Crusaders were absolutely heinous but not uncommon for the time. Clearly the teachings of the Bible had little or no affect on the actions of the Crusaders or their leaders. While critics and Muslims today focus on these horrific actions, they overlook the fact that in 1148 Muslims slaughtered every Christian in Aleppo. When jihadists captured Constantinople on May 29, 1453, they slaughtered men, women and children in the streets until blood literally flowed in street gutters. The butchery ended only when Muslims realized Christians could be sold as slaves. Whenever jihadists picked up the sword, death occurred without discrimination. Nothing has changed from the seventh century to the twenty-first century Palestine.

Middle Ages: Jews and Muslims Live in Peace in Islamic Countries

In light of the violence in today's news, it is difficult to imagine that Jews and Muslims could have lived peacefully together. Yet history

demonstrates this to have been true in past centuries. Jews who lived in the Muslim world fared much better than those who lived in Roman Catholic Europe. Both groups had suffered from the sword of the Roman Catholic Crusaders although the subject of the seventh century Islamic Crusaders is not mentioned in today's news or history books.

In Islamic countries Jews were reduced to second class citizens considered infidels and were subjected to occasional violence and humiliated in various ways. Nonetheless, they found a niche in the society wherein they achieved success in every imaginable occupation including commerce, medicine, education, and even government. Those who achieved wealth were highly respected by their Arab peers. Documents discovered in the late 1890s in a Cairo Geniza¹⁶⁹ indicate that during the 10-13th centuries, Jews and Arabs lived and interacted peacefully as neighbors.¹⁷⁰ Possibly to the benefit of the Jews, they were not the only minority group. There were also various Christian groups, the Zoroasters, and other religious communities.

The Roman Catholic Church, on the other hand, which was the predominant Christian denomination, excluded the Jews from society and prevented their participation in commerce, medicine, education, and government. Church leaders, who often directed government leaders, required Jews to live in ghettos, prevented them from land ownership, and restricted them from all occupations that could possibly compete with those of non-Jews. Catholic priests preached that the Jews killed Jesus the Messiah and, therefore, God condemned them forever. Furthermore, in Europe, the Jews were the only minority group and subject to the whims of majority rulership.

In the Muslim world, Muhammad was a prophet, not a messiah and he died a natural death (although some believe he was poisoned). Therefore, the theological hatred in the Roman Catholic world was far more severe than that of the Muslim world. Even though the Qu'ran condemns the Jews, when Muslim leaders realized that the Jews helped them prosper, they extended a favorable hand.

Turmoil in Europe (1096-1291)

1190: Riots in England

¹⁶⁹ A Geniza is the section of a synagogue where worn out Bibles were placed when retired from service.

¹⁷⁰ For a comparative on the Jewish life in the Christian and Islamic worlds during the Middle Ages, read Mark Cohen, *Under Crescent and Cross: The Jews in the Middle Ages*. Princeton, NJ: Princeton University, 1995.

While English Crusaders were on their way to Jerusalem, riots broke out in English cities. The worst of these was in York on March 16-17th (Passover was on the 17th). Catholics, who were heavily indebted financially to the Jewish people, caused a riot to rid themselves of their debts. By the time peace was restored, the register of debts had been destroyed, some 150 Jews lay dead on the streets, and the few surviving Jewish people who agreed to baptism were later murdered by angry mobs.¹⁷¹

13th Century: Birth of the Ghetto

Until this time Jewish people lived among Christians, but in the 13th century this changed as Christians no longer desired to have them for neighbors. As a result, the Jewish ghetto was introduced. It was a walled community with one or two gates, locked at night, in which all the Jewish people lived. This form of segregation eventually spread throughout Europe. Yet this segregated lifestyle was not a Christian invention, but was previously introduced by the Muslims, who forced both Christians and Jewish people to live in their own ghetto communities. Nonetheless, the Catholic Church depicted the Jewish people, represented by Moses and Aaron, as being possessed with demonic spirits.



Figure 6. A German woodcut depicts two Ashkenazi (Eastern European) Jews (Moses and Aaron) as demons. Jewish people were

¹⁷¹ Schwarzfuchs, "The Crusades." *Encyclopedia Judaica*.

generally viewed by the Roman Catholic Church as being possessed by demons or engaged in demonic acts. Woodcut by Cornelius Anthonisz dated Nov. 4, 1347 (Print Room, Berlin).

1198 - 1216: Pope Innocent III

Pope Innocent III was of a noble Roman family and well-educated in theology and law. This enabled him to deal tactfully with the varied religious and secular problems of the empire. In September of 1201, he made the following decree concerning the Jewish people:

He who is led to Christianity by violence, by fear and by torture, and who received the sacrament of baptism to avoid harm (even if he comes falsely to baptism) received indeed the stamp of Christianity ... They (converted Jews) themselves having been anointed with the holy oil and having participated in the body of the Lord, must be duly constrained to abide by the faith they had accepted by force.¹⁷²

In essence the pope stated that one could become a Christian even if he was forced to do so without a conversion of the heart. This is hardly a biblical principle. In 1215, the Pope called for the Fourth Lateran Council to deal with a number of issues. Among them, he required that Jewish people wear a special badge in public so that Christians could always identify them. While he was kinder in terms of death, persecution, and torture, he did whatever he could to degrade Jewish position and quality of life. He decreed that trade boycotts, social ostracism, and expulsion from all offices of authority and trust were the chief economic weapons to use effectively against them.¹⁷³ For this reason, most Jewish people chose to reside within ghettos, where they did not have to be humiliated and persecuted.¹⁷⁴

Yet of all the popes throughout history, Pope Innocent III is often seen as having been the kindest to the Jewish people. He firmly believed all Jews were responsible for the death of Christ (actually killed by Romans); and, in an unusual move, he reminded Christians to live within God's commandments. "The Jews, against whom the blood of Jesus Christ calls out, although they ought not to be killed, lest the Christian people forget the Divine Law, yet as wanderers ought they remain upon the earth until their countenance be filled with shame."¹⁷⁵

¹⁷² Poliakov, *The History of Anti-Semitism: Time of Christ to the Court Jews*. 47.

¹⁷³ Hay, 86.

¹⁷⁴ Rosenberg, "Pope Innocent III." *Eerdman's*. 255.

¹⁷⁵ Hay, 76, 81.

The Council also officially instituted the doctrine of transubstantiation, wherein the bread and wine of the Lord's Supper was said to be the actual flesh and blood of Jesus. Previously, Ratramnus of the ninth century had declared that the elements of the Eucharist were "symbols," a common interpretation for centuries. This teaching was opposed by another school that defended the "transubstantiation" position, meaning that the elements actually changed into the body of Christ when consumed. The Council endorsed the latter position that has been the official Roman Catholic doctrine since 1215.¹⁷⁶ Unfortunately, rumors spread that the Jewish people had stolen and eaten communion wafers and, therefore, they were guilty of "eating Christ." Over the next few centuries angry priests and mob leaders instigated anti-Semitic events to punish the Jewish people for desecrating the physical body of Jesus.

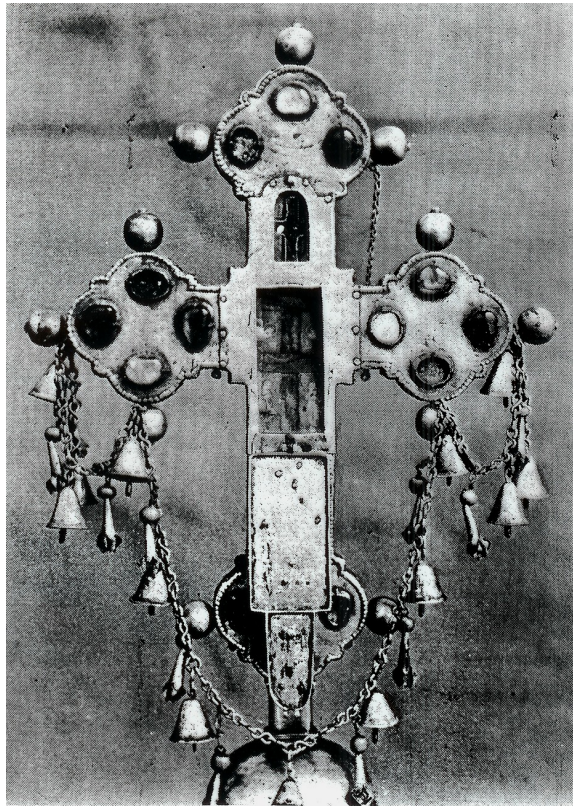


Figure 7. A silver reliquary in the Sanctuary of St. Augustine in Offida, Italy. The reliquary supposedly contains a piece of the "true

¹⁷⁶ Buchanan, "The Sacraments are Developed." *Eerdman's*. 257.

cross” plus the communion elements of bread and wine that supposedly became the physical flesh and blood of Jesus during a Eucharist in 1280.

In 1294 the Jewish people comprised one-tenth of the population in Barcelona, but paid one-fourth of the taxes. Jewish people were also required to wear badges of Shame, identifying them as Jewish people, which they received from Christian judges. Medieval woodcuts reveal that Jewish people were required to wear identifying hats, badges and patches to humiliate them, but eventually, the Jews wore them as a matter of pride and self-identity.



Figure 8. This 1294 Spanish woodcut shows Barcelonian Jews receiving identifying hats, badges and patches as required by Church and government officials.

To his credit, during the last days of the Crusaders, Pope Innocent III attempted to abolish the mythical stories of blood libel by demanding evidence of a body or missing person.¹⁷⁷ He decreed that, “Christians charge falsely . . . that [the Jews] hold a communion rite . . . with the heart of a murdered child; and should the cadaver of a dead man happen to be found anywhere they maliciously lay it to their charge.” Unfortunately, his desires

¹⁷⁷ “Blood Libel,” *Encyclopedia Judaica*.

went unheeded. The decree did little to stem the tide of panic among the superstitious.¹⁷⁸ He is credited for having had good intentions, but he failed administratively to affect the attitudes and beliefs in local congregations.

The history of Europe is full of similar stories.¹⁷⁹ The fact that any European Jewish people survived at all is nothing less than a miracle. Accounts such as this appeared throughout Europe at one time or another. Throughout the Church Age, the epithet, *Christ-killer* was a synonym for “Jew.” Little thought was given to the words of Jesus when He said that no man would take His life, but that He would give it up freely. Church leaders shamefully demonstrated that hatred is blind. Those who targeted Jewish people always did so because the Jewish people were considered the *Christ killers*.

1348 - 1349: Bubonic Plague in Europe

The bubonic plague, (commonly known as Black Death or the Black Plague), struck Europe as if the judgment of God had finally arrived in apocalyptic proportions. One-third of the entire population died. The cause is believed to have been unsanitary conditions in cities that were overcrowded and infested with rats whose fleas spread the disease.

Since the Jewish people observed kosher regulations (concerning the cleanliness of their homes and food preparation), they suffered little compared to the Christians. These regulations included washing hands before eating, clean homes and bodies and the avoidance of filthy areas. However, Jewish people were blamed for poisoning wells with a potion made of spiders, lizards, and human hearts along with elements (bread and wine) of the Lord’s Supper.¹⁸⁰ Henceforth, they were dragged from their homes and burned to death. The persecutors chose not to realize that the disease was killing Jewish people as well as Christians. Thousands of Jewish people were tortured and massacred except for their children who were under the age of seven. In such cases, after their parents were put to death, the children were baptized into the Church and raised in Christian families.¹⁸¹ More than 200 Jewish communities were completely wiped out. Pope Clement VI attempted to halt the carnage, but he was powerless against those who had Jewish blood on their minds.

Accusatory legends followed the Jewish people, charging them with an international conspiracy that centered in Toledo, Spain. Supposedly, messengers were sent out to poison the wells of Christians. In Basle, where

¹⁷⁸ Hay, *Europe*. 311-12.

¹⁷⁹ Prager and Telushkin, 102-04.

¹⁸⁰ Flannery, 109-11.

¹⁸¹ Prager and Telushkin, 102.

many Christians perished from the disease, 600 Jewish people were burned at the stake. Since the Jewish people also were suffering from the deadly Black Plague, a few good-minded Christian men realized that the accusers did not have a valid argument. Pope Clement VI again attempted to restore order by another decree stating that anyone who blamed the Jewish people for the plague was “seduced by that liar, the devil.”¹⁸² Unfortunately, this policy did not always trickle down to the local parish.¹⁸³ In spite of severe persecution, it was the Jew who often demonstrated true Christian love toward the persecutors. There are no records of Jewish attacks upon Christians or any other kind of revenge as might be expected.



Figure 9. The massacre of German Jews in 1348 – 1349, was caused by Roman Catholic leaders who believed the Jews poisoned wells which caused the Bubonic Plague (Black Death) throughout Europe.

1453: Messianic Hope for the Jews

¹⁸² Tuchman, 109, 113.

¹⁸³ Eckert, “Church, Catholic.” *Encyclopedia Judaica*.

During times of oppression and death, the Jewish people called upon God to send the Anointed One to deliver them from their persecutors. An example was in 1453 when Constantinople fell to the Turks. The Jews looked to the Muslims as possibly bringing the Anointed One, who would deliver them from Christian oppression.¹⁸⁴ Again, they were disappointed. When considering the actions of the Crusaders, the Jews undoubtedly had a better understanding of the true character of the Messiah than did the Christians.

1470s: Persecution in Germany

Throughout the history persecution was sporadic and localized. Despite the lack of evidence to support the blood libel myth and the decrees of the Church, it remained popular. There was never a missing child, yet the common people and local clerics continued to promote the myth.



Figure 10. A 1475 German leaflet illustrates the “blood libel” account of the murder of a boy named Simon, in the city of Trent. Supposedly the Jews drained his blood to be used for Passover and the child died. The leaflet spread the lie throughout Europe causing the massacre of thousands of Jews. Woodcut from Schedel’s *Weltchronik*, 1493.

¹⁸⁴ Pritz, 85.

Freedom of religion was an unknown concept throughout most of the church age. In many communities the Jewish people were given the ultimatum to convert to “Christianity,” meaning become baptized and join the local church, or die. Those who remained faithful to their Jewish faith paid the ultimate price. Likewise, in the early days of the Protestant Reformation, Protestants such as the Anabaptists were drowned or burned at the stake for their beliefs, sometime by both Roman Catholic and Lutheran clergymen.



Figure 11. This woodcut depicts Christians burning Jewish people in the city of Trent in 1475. The Jews were assumed to be guilty of the murder of a Christian child (shown in Figure 10).

1480 - 1834: Spanish Inquisition

Until now the Jewish people of Spain had enjoyed generations of relative freedom and prosperity, more so here than anywhere else in Europe. But that was about to change. The Alhambra Decree, also known as the “Edict of Expulsion,” forced all non-Roman Catholics to convert to

Catholicism or leave Spain. This was part of the Spanish Inquisition that sought to rid Spain of Jews, Muslims and Protestants. However, many scholars believe the Inquisition was motivated by the desire to secure political power and profit. The deadline for all non-Catholics to convert or leave was the 9th of Av, also known as *Tisha B'Av* on the Jewish calendar. This date became a symbol of all the persecutions and misfortunes of the Jewish people, as it is also the day that marks the anniversary of the destruction of the two Jewish temples in Jerusalem.

The Spanish Inquisition and its counterparts encompass one of the bloodiest periods in the history of the Church. During the Inquisition(s) millions of people were slaughtered for the crime of "heresy" by Roman Catholic persecutors. It has been said that Pope Innocent III murdered many more Christians (Protestants) in one afternoon than any Roman emperor did in his entire reign.

As if the Alhambra Decree of 1480 was not horrific enough, in October of 1483, Tomas de Torquemada, a Dominican priest, was placed in the office of Inquisitor-General in the cities of Aragon and Castile. He became famous for his ruthless persecution of anyone suspected of heresy. "Heretics" included Muslims, Protestants and Jews. Scholars debate the number of victims the priest killed. Some say as many as 400,000 Jews were tortured and tried in courts and another 30,000 were sentenced to death during these years.

On March 31, 1492, the Spanish monarchs Ferdinand and Isabella issued a royal decree ordering all Jewish people to leave Spain and its territories or convert to the Catholic faith. The deadline was set for August 3rd of that year. If any Jewish people were found in Spain after this period they were to be killed. Before midnight on August 2nd, Christopher Columbus and his crew boarded their ships. At dawn Columbus (whose voyage was financed by wealthy and influential Jewish people, and who himself may have been of Jewish descent) set sail on his now-famous voyage to the New World.

The prophetic words of Moses were again fulfilled, "I will scatter you among the nations and will draw out my sword and pursue you. Your land will be laid waste and your cities will lie in ruins" (Lev. 26:33). The biblical words do not mean that God directed or approved of these horrible events, but were predictive warnings of coming atrocities.

With the introduction of the Inquisition, Jewish people who refused to convert to the Christian faith, were tortured, burned at the stake, or deported, often to die in the ocean. Church officials carried a cross (foreground) as they oversaw the events of the day. Ash Wednesday and Good Friday were especially dangerous days for the Jewish people.

The Church cooperated with the Spanish government to confiscate properties of Jewish people, Protestants and Muslims, all of whom were

considered enemies of the Church and government. Synagogues and mosques were either destroyed or turned into churches or pigsties. Cemeteries were obliterated and the wealth of affluent Jewish people was used for funding explorations. It was a shameful and brutal time in Spanish history.



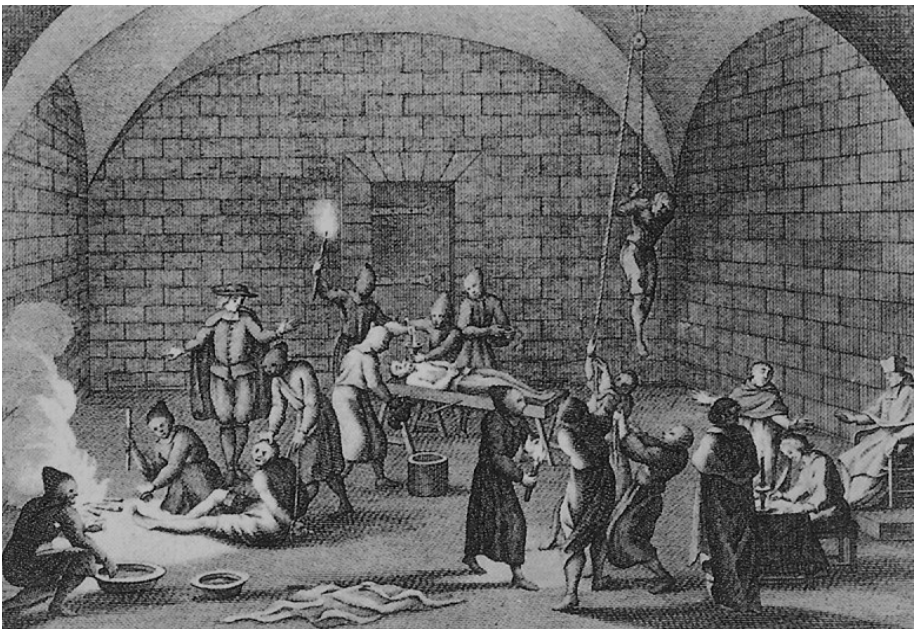
Figure 12. Thousands of Jews were expelled from Spain as priests offered them a last opportunity to convert to Catholicism. Those who refused to convert or leave were burned at the stake.

For those who decided to convert, the Catholic Church held conversion ceremonies. Documents preserved from this era reveal the horrific humiliation they endured. For example, when the Church wanted to impose the greatest degree of shame, the “converts” were paraded through the streets, men and women alike, bareheaded, barefoot, and naked to the waist. One surviving document states that the parade was led by Church clerics who were followed by the ...

Half-naked penitents [Jews], cruel physical discomfort being added to their mental torture, for the weather was so raw and cold that it had been considered expedient to provide them with sandals, lest

they should have found it impossible to walk. They held unlit candles in their hands indicating that they were yet in spiritual darkness, and they were marched through the city until they arrived at the Cathedral. A chaplain would make the sign of the cross on the foreheads of these Jews, many of whom had been prominent citizens and respected leaders of their city before the Jewish-hate craze erupted. Then he would recite these words: "Receive the sign of the cross which you denied, and which, being deluded, you lost."¹⁸⁵

At this point their "conversion ritual" was not yet complete. After listening to a sermon the punishment was meted out. They were whipped in the procession on each of the following six Fridays. Again being naked to the waist, bareheaded, and barefoot, they were to fast on each of those Fridays and were disqualified for the rest of their lives from holding office, benefice, or honorable employment, and were not permitted to wear gold, silver, precious stones, or fine fabrics.¹⁸⁶ As they were marched again through the streets, they were pelted with stones, bottles, and every description of filth, while the bystanders mocked and cursed them. No mercy was granted to those who fell or collapsed from occasional near-fatal stones. Those who condemned the persecutors of Jesus were creating a Via Delarosa for the descendants of their own heritage.



¹⁸⁵ Brown, *Our Hands*. 79.

¹⁸⁶ Ibid.

Figure 13. Torture Chamber of the Inquisition where Jews, Protestants and Muslims were encouraged to convert to Catholicism or face a gruesome death. (*Engraving from the Atlas van Stolk, Rotterdam, 1783*).

It is beyond comprehension how the Church had become so engrossed in its own self-righteous doctrines and theology that it lost sight of anything truly Christian. Except for a few true Christian believers, the love and compassion of Christ were seldom, if ever, afforded to the Jewish people for centuries. Little wonder that today Jewish people have a hard-grained opposition to any mention of Jesus.

Jews who accepted Catholicism were forced to denounce their Judaism, Jewish culture, and customs. The excerpts below are of four different confessions, any one of which would have been read publicly at the time of “conversion.”

I do here and now renounce every rite and observance of the Jewish religion, detesting all its solemn ceremonies and tenets that in former days I kept and held. In the future I will practice no rite or celebration connected with it, nor any custom of my past error, promising neither to seek it out nor perform it ... I promise that I will never return to the vomit of Jewish superstition. Never again will I fulfill any offices of Jewish ceremonies to which I was addicted, nor ever more hold them dear. [I will] shun all intercourse with other Jews and have the circle of my friends only among Christians.¹⁸⁷

We will not associate with the accursed Jews who remain unbaptized ... We will not practice carnal circumcision, or celebrate the Passover, the Sabbath or the other feast days connected with the Jewish religion ... With regard to swine's flesh we promise to observe this rule, that if through long custom we are hardly able to eat it, we shall not through fasting or errors refuse the things that are cooked with it ... And if in all matters touched on above we are found in any way to transgress ... [then] whoever of us is found to transgress shall either perish by the hands of our fellows, by burning or stoning, or [if our lives are spared], we shall at once lose our liberty and you shall give us along with all our property to whomever you please into perpetual slavery ...¹⁸⁸

¹⁸⁷ Parkes, 394.

¹⁸⁸ *Ibid.*, 398.

Together with the ancients, I anathematize also the Chief Rabbis and new evil doctors of the Jews ... And I believe and profess the Blessed Virgin Mary, who bore Him according to the flesh and who remained a virgin, to be truly and actually the Mother of God Incarnate, and as the Lady and mistress of all creation.¹⁸⁹

If I wander from the straight path in any way and defile the holy faith, and try to observe any rites of the Jewish sect, or if I shall delude you in any way in the swearing of this oath ... then may all the curses of the law fall upon me ... May there fall upon me and upon my house and all my children all the plagues which smote Egypt, and to the horror of others may I suffer in addition the fate of Dathan and Abiram, so that the earth shall swallow me alive, and after I am deprived of this life I shall be handed over to the eternal fire, in the company of the Devil and his angels, sharing with the dwellers in Sodom and with Judas the punishment of burning; and when I arrive before the tribunal of the fearful and glorious Judge, our Lord Jesus Christ, may I be numbered in that company to whom the glorious and terrible Judge with threatening men will say, "Depart from Me, evildoers, into the eternal fire that is prepared for the Devil and his angels."¹⁹⁰

The horrors of the Inquisition were officially abolished in 1834 and to the Jew, Christianity was something to shun at all costs.¹⁹¹ History has repeatedly demonstrated that those who called themselves Christians were hardly representative of His Holy Name. Both Protestant and Catholic Churches have a history of violating God's Word. (i.e. "'Comfort, comfort ye my people,' says the Lord." *Isaiah 40:1*)

Many "converted" to escape torture or death. By 1492, those who refused to convert to the Catholic faith were expelled and they fled to other countries that circled the Mediterranean Sea. It is estimated that between 100,000 and 150,000 Jewish people left, with the last ones leaving on August 2, the 9th of Av in the Jewish calendar.

The Protestant Reformation Begins (1517)

¹⁸⁹ Parkes, 397.

¹⁹⁰ Ibid.

¹⁹¹ Nicholls, 264-67.

The Reformation was an attempt to bring the Church back to the first century teachings of Jesus and the Apostles. It was to remove the pagan influences that were introduced by Constantine and, at the same time, a spiritual revival that would bring men and women closer to God. It began on October 31, 1517 when Martin Luther nailed his *Ninety-Five Theses on the Power of Indulgences* on the church door in Wittenberg Germany. His primary issues were on the corrupt activities of the Church, such as selling indulgences, selling church offices, and the doctrine of purgatory. He intended to resolve the issues peacefully through academic debates; instead a bloody war was started that lasted more than a century, ending in 1648. When peace finally came several protestant groups had emerged: the Lutherans, the Anabaptists, the Anglicans and the Reformed/Calvinists/Presbyterians.

For the Jewish people, it meant that the Roman Catholic Church was focused on a problem seen as a rebellion which was far more important than eliminating Jewish people. Consequently, there was a decentralization of leadership and control and that made it more difficult to attack Jewish people. The Reformation led people to think for themselves and, eventually, led to the Age of Enlightenment.

1483 - 1546: Martin Luther

Martin Luther was without question one of the most important religious theologians and Church leaders in Christian history. He was instrumental in proclaiming that salvation was by faith alone, that the Bible could be trusted, and the Holy Book should be read by everyone. He therefore translated the Holy Writ into German so the masses could read it for themselves. In 1523, he wrote a scathing criticism of how the Roman Catholic Church had treated the Jewish people. He hardly blamed the Jewish people for rejecting the Christian faith because of the horrific treatment they received by those who claimed to be leaders of the Christian religion. Luther said:

Perhaps I will attract some of the Jews to the Christian faith. For our fools – the popes, bishops, sophists, and monks – the course blockheads had until this time so treated the Jews that ... if I had been a Jew and had seen such idiots and blockheads ruling and teaching the Christian religion, I would rather have been a sow than a Christian. For they have dealt with the Jews as if they were dogs and not human beings.¹⁹²

¹⁹² Talmage, 33.

For this and other reforming ideas, he was excommunicated.¹⁹³ Most certainly, the Church is deeply indebted to Luther for his leadership and every believer in the past five centuries owes some gratitude to him for his ideas and influence. In his early years, he was very sympathetic toward the Jewish people, and in his tract titled *That Jesus Christ was a Born Jew* (1523), he said,

I hope that if the Jews are treated friendly and are instructed kindly through the Bible, many of them will become real Christians and come back to the ancestral faith of the prophets and patriarchs.... If we wish to make them better, we must deal with them not according to the law of the pope, but to the law of Christian charity.¹⁹⁴

When Luther realized the Jews would not convert, he became extremely anti-Semitic and taught the following seven steps to solve the “Jewish problem” (meaning, Jews living in a Christian community):

Let me give you my honest advice. First, their synagogues or churches should be set on fire, and whatever does not burn up should be covered or spread over with dirt so that no one may ever be able to see a cinder or stone of it. And this ought to be done for the honor of God and Christianity in order that God may see that we are Christians, and that we have not wittingly tolerated or approved of such public lying, cursing and blaspheming of His Son and His Christians.

Second, their homes should likewise be broken down and destroyed, for they perpetrate the same things that they do in their synagogues. For this reason they ought to be put under one roof or in a stable, like gypsies, in order that they may realize that they are not masters in our land, as they boast, but miserable captives, as they complain of us incessantly before God with bitter wailing.

Third, they should be deprived of their prayer books and Talmuds in which such idolatry, lies, cursing and blasphemy are taught.

¹⁹³ Stupperich, “Martin Luther.” *Eerdman’s*. 362-64.

¹⁹⁴ Nicholls, 269-70; Marcus, 166-67.

Fourth, their rabbis must be forbidden, under the threat of death, to teach.

Fifth, passport and traveling privileges should be absolutely forbidden to the Jews. They have no business in the rural districts since they are not nobles, officials, merchants, or the like. Let them stay at home.

Sixth, they ought to be stopped from usury. All their cash and valuables of silver and gold ought to be taken from them and put aside for safekeeping. For this reason, as already stated, everything they possess they stole and robbed from us through their usury, for they have no other means of support. This money should be used in the case - and in no other - where a Jew has sincerely become a Christian, so that temporarily he may get one or two or three hundred florins, as he may require. This is so that he may start a business to support his poor wife and children, and the old and feeble. Such wickedly acquired money is accursed, unless, with God's blessing, it is put to some good and necessary use.

Seventh, let the young and strong Jews and Jewesses be given the flail, the ax, the hoe, the spade, the distaff and spindle, and let them earn their bread by the sweat of their brow, as Abram's children are commanded. For it is not proper that they should want us Gentiles to work by the sweat of our brow and that they, pious crew, idle away their days at the fireside in laziness, feasting and display. And in addition to this, they boast impiously that they have become masters of the Christians at our expense. We ought to drive the unprincipled lazybones out of our system. If however, we are afraid that they might harm us personally, or our wives, children, servants, cattle, etc., then they serve us or work for us - since it is surely to be presumed that such noble lords of the world and poisonous bitter worms are not accustomed to any work and would very unwillingly humble themselves to such a degree among the accused Gentiles - let them apply the same cleverness (i.e., expulsion) as the other nations, such as France, Spain, Bohemia, etc. and settle with them for that which they have extorted through usury from us, and after having divided it up, let us drive them out of the country for all time. For, as it has been said, God's rage is so great against them that they only become worse and worse through mild mercy, and not much better through severe mercy. Therefore, away with them.

To sum up, dear princes and nobles who have Jews in your domains, if this advice of mine does not suit you, then find better advice so that you and we may all be free of this devilish burden - the Jews.

Martin Luther, *Concerning the Jews and Their Lies*.¹⁹⁵ (Published in 1543)

In spite of these scathing remarks, many of his followers who were loyal to him and his teaching, defended the Jews against many medieval defamations and misrepresentations. He was opposed by a number of other leading theologians, including Andreas Osiander, who was a defender of the Jewish people and supporter of their human rights. Yet Luther's remarks appear to have had the greater influence.¹⁹⁶ The names of Osiander and others are now known only to God and a few historians, but Luther's anti-Semitic legacy would, centuries later, have a severe negative impact upon the Jewish people.



Figure 14. LEFT: The title page of Martin Luther's anti-Semitic book, *Concerning the Jews and their Lies*. Later, Adolf Hitler would use a quotation by Luther, "The Jews are our misfortune" to justify the actions of the German Reich and its Holocaust.

a Figure 15. RIGHT: An engraving of Martin Luther by G. Scott after painting by Lucas Cranach.

¹⁹⁵ Nicholls, 270-71; Marcus, 167-69.

¹⁹⁶ Oberman, 10, 35.

The imagery of the Church, whether Roman Catholic or the newly formed Protestant Church was unmistakable: The Church was victorious over the Synagogue; the Christian over the Jew. The message continued to be engraved in the minds of common ignorant and illiterate European peasants in the form of sermons and works of art. One such expression was a pair of female images wherein one is a beautiful victorious virgin (depicting the Church) and the other is a defeated woman (depicting the Jewish faith).

Figure 16. Ecclesia and Synagoga on a 14th century manuscript depict replacement theology. On the left is the young virgin Ecclesia who is the victorious Church and holding the cross. On the right is the blindfolded Synagoga who is the defeated Judaism with a broken spear.

When Nazi military leaders were tried for their war crimes (post WWII), Julius Streicher was tried for his anti-Semitic publication, *Der Sturmer*. In his defense he said that since he was being tried for such publications, so should Martin Luther.¹⁹⁷ This was a difficult statement for

¹⁹⁷ Nicholls, 271.

the prosecution since the Catholic and Lutheran Churches are the only two officially recognized churches in Germany. In light of Luther's writings, Streicher was absolutely right, yet before God Almighty, he was absolutely wrong.¹⁹⁸

Figure 17. The Passion Window of Ecclesia and Synagoga. The victorious Church (Ecclesia) is shown wearing a crown and receiving life-blood from Jesus while Judaism (Synagoga) is shown being rejected by Jesus. While this window is in the Bourges Cathedral, ca. 1230, the same theme was also reproduced in many manuscripts and works of art.



¹⁹⁸ Rausch, *Legacy*. 29.

Figure 18. Martin Luther preaches that the true Church listens to him, while the Roman Catholic pope, cardinals and friars are engulfed in the flaming mouth of hell. His intolerance was not only against the Jews, but also against Anabaptist and Roman Catholics. From a 16th century manuscript.

Martin Luther, in spite of his shortcoming, was an influential leader who was instrumental to igniting a spiritual revival in the Church. From within the Protestant Movement he founded, a Zionistic Movement was later birthed. This movement, in various denominations, would view the Jewish people as significant in God's eschatological plan, and hence, the Zionistic Protestants would become ardent supporters of the Jews, Jewish heritage, and the state of Israel. It developed approximately the same time as did the Age of Reason.

The Age of Reason Begins (1600)

The Reformation was an attempt to return the Church to biblical Christianity. It encouraged people to read the Bible and think personally about God. This era was followed by the 17th century Age of Reason, also known as the Age of Enlightenment. It encouraged critical thinking and rationalism guided by science. Universities and seminaries were captured by the popular movement and soon all of Europe was swept by a tide of rationalism.¹⁹⁹ The 17th and 18th century professors vehemently attacked the stories of miracles and biblical prophecies as myths. While previously the authority of Church leaders was questioned, now the authority of the Bible was questioned. They challenged the deity of Christ, the inspiration and inerrancy of Scripture, all of which eventually penetrated both Christianity and Judaism. As a result, thousands of Christians left their orthodox foundations of faith and the Jewish people, likewise, migrated from their orthodoxy into liberalism. Humanistic reason placed Judaism and Christianity in the category of myths and legends. Atheism replaced belief in God (or belief in a god) for the first time in human history and this eventually led to the development of Marxism, communism and deism.

16th Century Protestant Martyrdom

The Jewish people were not the only ones who suffered at the hands of the established Church. Anyone who dared to be different was subject to excommunication, imprisonment, or martyrdom by drowning, or burning at the stake. Hundreds of accounts were recorded in *Foxes Book of Martyrs* that give credence to the horrific evil of the medieval era. In one such case, in 1571, Wolfgang Pinder was apprehended for preaching doctrines (i.e. infant baptism) contrary to the Catholic Church. For this he was tortured on the rack, and when he refused to change his mind, he was decapitated. Such

¹⁹⁹ The subject is the theme of Paul Hazard in, *The European Mind (1680-1715)*.

unmerciful torture fell not only upon men, but also upon women such as Maria von Monjon.



Figure 19. In 1552, Maria von Monjon was offered the opportunity to reject her belief that baptism was only for believers and, therefore, infant baptism was not biblical. Like many other Anabaptists, she maintained her faith and for this was drowned.

In Europe, those who held positions against the prevailing Church still found themselves persecuted, tortured and burned at the stake. Hence, the Jewish people were not the only ones suffering at the hands of the powerful Church establishment. The historical books of the Mennonites, Amish, and other Anabaptists are filled with the martyrdom of those who stood firm on their faith in Christ Jesus. An example is Maria von Monjon, a loving mother and wife who simply believed in adult baptism, and was martyred for her belief.

The concept of religious freedom was birthed, not in Europe, but in Colonial America. Religious leaders such as William Penn established large tracts of land for those who desired to leave Europe and establish a new home where they could practice their faith as they desired. Eventually, Jewish people came to America for religious freedom and economic opportunities.

Ancient forms of anti-Semitism did not die out with the rise of the open-minded philosophers. This is seen today as liberalism and pacifism

which strongly favor Palestinian causes at the expense of the Jewish people. It is also seen in the denial of the historical Holocaust and the reconstructed historical legacy of the Jewish people relative to their ancient land. Just as pseudo-scholarly falsification has removed the Christian heritage from American school textbooks, the true history of the Jewish people in Israel is being removed and already has been removed in Arab textbooks. The Palestinian Liberation Organization (PLO) has officially sponsored the denial of both the Holocaust and Jewish legacies to the land.



Figure 20. The beheading of Wolfgang Pinder. In 1571, Wolfgang Pinder was arrested for preaching doctrines, such as adult baptism, that were contrary to the Catholic Church. For this he was tortured on the rack. When he refused to change his mind his head was hacked off, as the executioner had great difficulty in his assigned task.

With Christianity liberalized, there was no firm belief in Christ. They removed grace, miracles and revelation from Scripture leaving only “natural religion” and “natural law,” the belief of men such as Benjamin Franklin.²⁰⁰ Beginning at a slow pace but eventually hastening, the movement of apostasy accelerated.

²⁰⁰ Nicholls, 291.

In Germany there was a rise of anti-Semitic philosophies and attitudes that originated from both secular and Christian leadership. Later, men like Johann Gottfried Herder and Johann Wolfgang von Goethe took every opportunity to attack the Jewish people. Lutheran theology formed the classical German philosophy that became a form of progressive secularization. As if to build upon Luther's theology, the new liberal theology quickly became the new foundation for age-old anti-Jewish propaganda.²⁰¹ The seeds and sprouts for Hitler's Holocaust were being nurtured by churchmen.

The Jewish people were the continuous recipients of discrimination and persecution. They were prohibited from working in various trades, so they were forced to pursue occupations based upon academic performance. Since they had for centuries memorized vast portions of Scripture, they quickly adapted to the new modern academic culture that was developing. They excelled in the arts, medicine, sciences, and economics. Thus, the intended curse of previous generations would, with the help of God, become a profound blessing within the coming century. Consequently, today the Jewish people, who comprise less than one-half of one percent of the world's population, hold over twenty percent of the Nobel Peace Prizes, far more than any other ethnic group.

Early 16th Century: Pope Leo X Sympathetic to Jews

Pope Leo X was sympathetic to the oppression of the Jewish people, but he had to deal with a number of theological issues that he considered heresies, including the teachings of Martin Luther. The Reformation was beginning to swell forth and the Roman Catholic Church was being challenged like never before. The pope had compassion for Jewish sufferings, but it was not on his list of priorities. In an era when many called for persecution, he was truly a welcome relief. But the Jewish people continued to plead to God for help.

The Rise of Christian Zionism in the Face of Church-Sponsored Anti-Semitism (1525-1800)

16th and 17th Centuries: Early Stages of Pietist Movement

As the Reformation began to formulate and change the face of Christianity, there were those who publicly confessed on rare occasions that

²⁰¹ Poliakov, *Voltaire to Wagner*. 167, 175-76.

they believed that God still had a plan for the Jewish people. Early voices were often squelched, but as time passed, more of them filled the seminaries and pulpits until one missionary movement after another was founded to help establish the Jewish people in their ancient land.

The 16th and 17th centuries also witnessed the early stages of the Christian Pietist Movement that was outspoken in support of the Jew. Some historians have argued that the reason some preachers supported the Jewish people may not have been for the purpose of promoting good will, but rather, they saw the return of the Jewish people to the Holy Land as part of a divine plan to be fulfilled prior to the return of Jesus. Hence, they helped the Jewish people, not because they wanted to help those who were persecuted, but because they wanted Jesus to return. While that may have been true for a few, there were many who not only supported the Jewish people, but did so at great sacrifice in their anti-Jewish home communities.

1525: David Reubeni and a Messianic Hope

David Reubeni traveled throughout Western Europe acquiring funds to finance an army that would conquer Palestine as the Crusaders had done centuries earlier. If successful, Palestine would have become a homeland for the wandering Jewish people. He appealed to the pope, who in turn recommended he ask King Charles V of Portugal and the Emperor of the Holy Roman Empire. The European Jews supported him and hoped that his victory would permit them to return to their Promised Land. For centuries they had dreamed of returning and some wondered if Reubeni would become their messiah. When he finally met with the king, he was immediately arrested and executed.²⁰² Their hopes and dreams of returning to Jerusalem were again crushed.

1537 - 1540: Suleiman the Magnificent

While the Church and Europe were struggling with the problem of what to do with the Jewish people; in Jerusalem, the Kurdish leader Suleiman the Magnificent seized control of the Holy City. His legacy is that he reconstructed the Old City wall which visitors admire today.

One of the biblical mysteries that perplexed scholars for centuries was the Prophet Ezekiel's prediction that the closed Eastern Gate would be opened for the Messiah (44:1-3). The difficulty lies in the fact that until this time the Eastern Gate was just like any other gate; open during the day and closed at night. When Suleiman heard of the expectant Messiah who would enter through the Eastern Gate, he was determined that no Jewish or Christian Messiah would succeed. He sealed it with stones and placed a

²⁰² Church, 9.

cemetery along the outer wall. He believed that no holy man would ever walk over the graves of dead men and, if he did, the sealed gate would prevent his entry. Hence, the gate was permanently shut preventing anyone from entering it. Yet the prophet said,

Then He brought me back by the way of the outer gates of the sanctuary, which faces the east; and it was shut. And the Lord said to me, "This gate shall be shut; it shall not be opened, and no one shall enter it, for the Lord God of Israel has entered by it; therefore it shall be shut." As for the prince, he shall sit in it as prince to eat bread before the Lord; he shall enter by way of the porch of the gate and shall go out by the same way.

Ezekiel 44:1-3

Suleiman, like his namesake, King Solomon, was a wise and caring monarch, although a Muslim. He was respected by European pilgrims and was considered by his fellow countrymen as the ideal ruler. His people called him the *Kanuni*, meaning the "law giver." His greatest gift to the Jewish people was permission for them to pray at the Western (Wailing) Wall. Life, for both Christians and Jews, under Suleiman was far better than under the Mamluke Egyptians.

1552: Publication of *The Wandering Jew*

The centuries-old myth of the wandering Jew is believed to have originated with Tertullian (150-230), although other scholars believe it originated during the Crusades. One version of the story begins with the High Priest's officer (Jn. 18:20-22), a Jew, who struck Jesus and, therefore, became the mythological figure. Another version states that a Jewish man struck Jesus as He carried the cross to Calvary. According to that story, as a punishment for striking the Son of God, the Jew was condemned to wander throughout the world until the Second Coming of Jesus (Mt. 16:28; Jn. 21:20), hence the name, *Wandering Jew*. Promoters of the myth say the Jew has appeared at various sites throughout Europe since the first century. In 1223 he was seen in a monastery in Armenia and again in 1542, when he entered a church in Germany. This gave rise to the 1552 publication of another "sighting." Thereafter, the mythical figure was said to have been seen more frequently in many major European cities. He is known by several names such as Ahasuerus, Boutedieu, or Espera en Dios, depending on the language and nation. The legendary character became the subject of many poems, stories, books, and plays and the moral of the story is always

the same: The Jew remains cursed for the death of Christ while the Church is blessed, an interpretation that is the essence of Replacement Theology.²⁰³

1554: Edict to Burn Jewish Books

Persecution continued from the highest level within the Roman Catholic Church with the edict by Pope Julius to burn all Jewish commentaries and other religious writings. To the Jewish people, this was reminiscent of the pagan Greek King Antiochus IV Epiphanes, who ruled Jerusalem in the early second century BC. Antiochus, not only burned all Jewish writings, but executed Jewish people who owned the Scriptures, destroyed their homes and synagogues.

Figure 21. The cover of the edict issued by Pope Julius on May 29, 1554, commanding the burning of all copies of the Jewish *Talmud*.

1545 - 1563: The Council of Trent

Several Catholic clergymen realized the persecution had to end and, with references to Hebrews 6:6 and 1 Corinthians 2:8, the catechism of the Council of Trent proclaimed the following decree:

²⁰³ Glikson, "Wandering Jew." *Encyclopedia Judaica*.

In this guilt (i.e., the Crucifixion) are involved all those who fall frequently into sin; for as our sins cosigned Christ the Lord to the death of the cross, most certainly those who wallow in sin and iniquities crucify to themselves again the Son of God as far as in their lives, and make a mockery of Him. This guilt seems more enormous in us than in the Jews since according to the testimony of the same apostle; If they had known it, they would never have crucified the Lord of Glory; while we, on the contrary, professing to know Him, yet denying Him by our actions, seem in some sort to lay violent hand on Him.²⁰⁴

Unfortunately, history demonstrates that the new catechism failed to impact the culture. The Council took 18 years to conclude all of its Church affairs, which is indicative of great dispute which existed among the clergymen. The decree reflects excellence in theology, but it never impacted any lives and, therefore, was all but worthless. The anti-Semitic pressures made true conversion nearly impossible. This was one among several reforms introduced to create a more compassionate environment for the Jewish people. There are various opinions as to whether or not these reforms were in response to Luther, Zwingli, and Calvin, or if the Church realized the time had come for some changes. Regardless, the exclusive power of the pope was curbed by introducing assemblies of bishops known as Councils, who re-examined the death of Jesus. They concluded that His death was *His* decision and *all* persons are/were responsible theologically for His death. This doctrine is basic to every Christian and should have ended the persecutions, but unfortunately, it was forgotten and did not surface again until Vatican II in 1965.

With the Reformation came common access to the Bible and some churchmen realized the return of Jesus was linked with the return of the Jewish people to Palestine (ancient Israel). The early promoters of this new teaching often suffered as much as did the Jewish people, yet they preached what they felt God said in the Bible and spoke in their hearts.

1589: Frances Kett, First Christian Zionist Martyred

Today it is difficult to imagine that a Christian was once martyred for teaching that God still had a plan for the Jewish people. Yet a devout man named Frances Kett was burned at the stake for expressing that belief and insisting that the Bible prophesied a return of the Jewish people to their

²⁰⁴ Fischer, 76.

ancient promised land. He is considered to be the first Gentile martyr to die for proclaiming the future return of the Jews to their Promised Land.

1594 - 1676: Isaac de la Peyrere

Isaac de la Peyrere, French Ambassador to Denmark, argued persuasively in his book for a restoration of the Jewish people to Israel without demanding their conversion to the Christian faith. Consequently, he too faced severe criticism and threats to his life. Men such as he understood they were going against the popular tide of the theologians and laypeople, yet stood firm on what they believed to be God's prophetic Word.

1621: Sir Henry Finch

Sir Henry Finch believed the Jewish people would find salvation, and after their repentance, would return to their land. He presented his theological argument in a publication titled *The Restoration of the Jews*. While he no doubt had great hopes for the advancement of his ideas, it is doubtful he or his publisher ever expected to spend time in a dungeon prison for promoting such provocative ideas. Their unpopular experience discouraged some theologians, yet the idea continued to thrive among the Puritans and a few other groups.²⁰⁵

The Myth of Money Lenders

For many centuries the Church enforced the policy of restricting Christians from charging interest on money borrowed by other Christians. However, there was no restriction against borrowing money from, and paying interest to, a non-Christian. Consequently Jewish people would lend to their Christian neighbors. Sometimes, they were forced to lend money to Christian rulers who needed funds. Often these loans were not repaid. Yet for centuries the Jewish people provided the only credit sources throughout Europe. From this lending practice arose the myth that Jewish people were extremely wealthy and planned to eventually take control of the global economy. While the banking powerhouse of the Rothschild family was indeed an international lender, their success added support to the myths that all Jewish people were rich. While some were wealthy, the February, 1936 issue of *Fortune* revealed that Jewish people had virtually no role in banking or heavy industry in the late 19th and early 20th centuries.²⁰⁶

The myth of Jewish wealth was also realized when they returned to the land of their ancestors. Hundreds of thousands came with only a suitcase

²⁰⁵ Church, 9.

²⁰⁶ Glock and Stark, 109-110.

and the clothes on their back. They were so poor that Christian ministries financed their return. For centuries they were victims in many ways.

1609: Thomas Brightman; Momentum of Christian Zionism.

Thomas Brightman published a book in Basel, Switzerland, titled *Revelation to Revelation*. His thesis was that the biblical prophets confirmed the return of the Jewish people to Jerusalem. He posed this question: “What! Shall they return to Jerusalem again?” His response was, “Absolutely!” By this time the emerging Christian Zionist movement was building momentum while anti-Semitism was growing.

1612: German Slaughter of Jews

This year was especially devastating for Jewish people who lived in Frankfort-am-Main, as “Christian” riots killed Jewish people wherever they could be found. Such killing sprees often had the blessing of the clergy.



Figure 22. An illustration of the ruthless slaughter of German Jews at Frankfort-am-Main in 1612. Riots were often caused by fictitious rumors.

17th Century: Puritanism

The rise of Puritanism in England led some biblical scholars to become Christian Hebraists and, as such, they were knowledgeable in the

Hebrew language and rabbinical writings. This religious movement was essentially interested in making the Church as perfect as possible, rejecting anything that resembled the ancient Roman-Greco Empire, culture and religion, and hence their name, the Puritans. They were the pastors and teachers of England and New England who desired to purify the Church of England, a task that to them seemed as ominous as purifying hell itself. In the search for the deep meaning of Scripture, they turned to the Jewish roots of Christianity for study and became quite compassionate about the plight of the Jewish people. They firmly believed in the restoration of the state of Israel and the Jewish people before the second coming of Jesus.²⁰⁷

1616 - 1683: John Owen and Robert Leighton

Rev. John Owen was undoubtedly one of the greatest Puritan theologians of his time, with a well-respected position in the Church. While many of his ideas had been preached previously by other pastors, his words carried incredible weight. As a Puritan he taught that Christians ought to live a pure and holy lifestyle, separated from the evils of this world and the dead traditions of the Church. As to the eventual return of the Jewish people to Palestine, he said,

The Jews shall be gathered from all parts of the earth where they are scattered, and be brought home to their homeland ... There is not any promise anywhere of rising up a kingdom unto the Lord Jesus Christ in this world but it is either expressed, or clearly intimated, that the beginning of it must be with the Jews.²⁰⁸

With spiritual eyes, Owen looked into the future and saw them returning home to their promised land as predicted by Ezekiel, Isaiah, and other prophets. Robert Leighton, an associate of John Owens, affirmed the position of the Puritan Church, which influenced other Protestant churches and leaders such as Charles Spurgeon. Leighton wrote:

They forget a main point of the Church's glory, we pray daily for the conversions of the Jews ... Undoubtedly, that people of the Jews shall once more be commanded to arise and shine, and their children shall be the riches of the Gentiles (Rom. 11:12), and that shall be a more glorious time than ever the Church of God did yet behold.²⁰⁹

²⁰⁷ Heilbrun, "Coleridge and Judaism." 112.

²⁰⁸ John Owen, quoted by Thomas, 155-57.

²⁰⁹ Robert Leighton, quoted by Thomas, 155-57.

1648: Shabetai Zvi, the Jewish Messiah

In times of severe persecution, the Jewish people desperately searched for a messiah who would deliver them from their affliction. During the 17th century they were persecuted in various communities throughout Europe. Hoping to bring relief to fellow people, in 1648 Shabetai Zvi (b. 1626 in Smyrna), achieved heroism when he announced that he was that messiah. Zvi was well educated in Jewish mysticism, known as the Kabala, and claimed to have divine insights. When his Jewish neighbors rejected his messiahship he refused to give up his messianic illusion. In 1665, he sent his friend Nathan into Jerusalem pretending to be the “Elijah” who announced that the messiah was coming. Zvi then made his grand entry into the Holy City. Word of the historic event spread like wildfire throughout Europe and northern Africa causing Jewish people to return to Palestine by the thousands, in hopes that Zvi would establish a Jewish kingdom.

The Turks who ruled Palestine viewed the situation with great skepticism, realizing that if he really was the messiah, there would be a serious military conflict. The Turks knew that the Jewish people prayed daily for a return to Jerusalem and the coming of their long awaited messiah. To avoid a potential conflict, the Turks offered Zvi the opportunity to either convert to Islam or be killed. The self-appointed messiah suddenly received a stroke of reality wisdom and converted. The event brought forth incredible devastation and discouragement among his followers and Jewish people worldwide were again humiliated and seen as mere fools.



Figure 23. The 1666 Jewish prayer-book with an image of Sabbatai Zvi and his disciples. When he was twenty years old, the self-proclaimed Jewish messiah applied Isaiah 14:14 to himself.

1653 - 1658: Jews Return to England

In England the Jewish people found life to be more promising than in other areas of Europe. Since they were expelled previously from England, Rabbi Manasseh ben Israel addressed the Lord Protector of England, Oliver Cromwell, seeking permission for them to return. Ben Israel argued that based on biblical prophecy, when the messiah²¹⁰ comes he would first visit those Jewish people who lived the farthest from Jerusalem. The implication was that the messiah would come first to England.

Cromwell, a Puritan and Lord Protector of England, welcomed the Jewish people, but found considerable opposition from the Anglican Church that controlled the government. While there was no official approval, many Jewish people returned and lived unmolested and in peace.²¹¹ Cromwell's favorable attitude toward them was so highly distinguished from other political figures, that his opponents said some Jews honored him as their messiah.



Figure 24. LEFT. A petition, dated March 24, 1655, by Manasseh Ben Israel addressed to Lord Oliver Cromwell, requesting permission for Jews to return to their homes in England.

²¹⁰ The term “messiah” has lower case “m” because the Jews have never associated deity with their messiah.

²¹¹ Nicholls, 295.

Figure 25. RIGHT. An Israeli medallion issued in 1956 honors Cromwell and Manasseh on the 300th anniversary of the return of Jewish people to England.

1654 - 1704: Johann Andreas Eisenmenger

While in Amsterdam in 1680-81, Protestant Bible Scholar Eisenmenger was astonished to learn that three Christians had converted to Judaism. As a result, for 19 years he studied the Talmud and Midrash with Jewish people while hiding his true anti-Semitic feelings. In 1686, as an appointed lecturer at Heidelberg University he wrote a manuscript promoting Jewish hatred titled *Das Entdeckte Judentum* (Judaism Unmasked). The text was filled with misquotes, lies and half-truths. In 1699, when he was about to have it published, some influential Christians, including the archbishop of Mainz, stood up to defend the Jewish people. The hate-filled publication was so controversial that it was stopped by the German Emperor.

Eisenmenger stated that the Jewish people practiced blood libel (child sacrifice at Passover) and poisoned wells. He was extremely influential in German seminaries, since theological studies had become philosophical at this time. His message of anti-Semitism was preached from hundreds of pulpits throughout Germany. He would have preached throughout Europe, but he died suddenly in 1704. His heirs persisted in having the manuscript published, but found great opposition. Finally, in 1711, it was published secretly with additional printings as late as 1893. The German scholar, who was admired as an educated Christian, authored a work that was to be a major influence in the development of the horrific anti-Semitic 20th century Europe.²¹²

Late 1600s: Academic Debates on Biblical Interpretation

There have always been discussions of biblical interpretations. Scholars now debated whether to interpret the Bible literally or allegorically. Even in the days of Jesus, rabbis were famous for their never-ending debates and arguments and counter-arguments. During the Reformation, Martin Luther and his colleagues debated the Catholic clergy. Later both debated against leaders of other Protestant sects. With the rise of the Age of Reason (Enlightenment) the issues became more diverse and intense. While some concentrated on whether the Jews would someday return to Israel, others (philosopher-theologians) questioned whether the Jewish people had a right to exist at all. Furthermore, key elements of biblical doctrine that had never been previously challenged, such as the deity of Jesus, were now being debated.

²¹² Avneri, "Eisenmenger, Johann Andreas." *Encyclopedia Judaica*.

While one group held to a literal interpretation, the other became more philosophical and eventually dominated European culture. In the following pages, leading scholars and clergymen of literal interpretation, who supported the Jewish people are presented. Certainly not all who held to this exegesis were pro-Jewish people or pro-Israel, but some were. Leading philosopher-theologians are also presented, as their influence is often associated with the Church's approval of the social-political scene that fostered the Holocaust. As will be shown, several went so far as to recommend extermination of the Jewish people years before the name Adolf Hitler was known to anyone.

Late 1600s: Netherlands is Kinder to Jews

The Holland Dutch extended a kinder hand to the Jewish people than did many of their European counterparts. While Jewish people were still often considered second-class foreigners, at least they were given a degree of tolerance. The Dutch required the Jewish people to not engage in trades that would compete with Christian craftsmen; any trade or occupation for which there was a trade guild (similar to a union), was prohibited from Jewish enterprise. These restrictions forced Jewish people to look elsewhere for economic opportunity. With the rise of the industrial revolution, Jewish people entered businesses, medicine, and professional careers where many prospered.

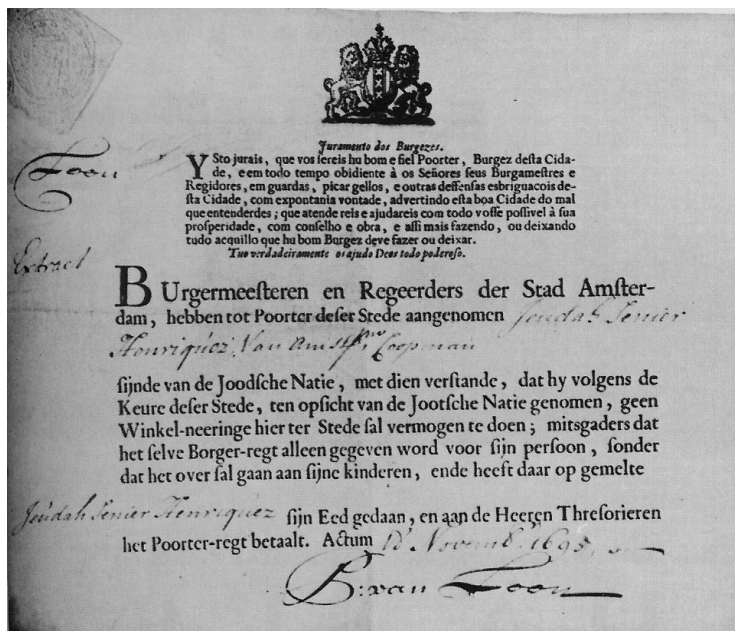


Figure 26: In 1695, Amsterdam officials issued an official Occupation Decree which stated that foreign Jews could settle in the city on the condition that they did not perform a trade for which they would have to be a member of a trade guild. Thereby Jewish craftsmen could not compete against Christian craftsmen for business. Courtesy of the Portuguese Israelitic Congregation, Amsterdam.

1700s: The Development of German Higher Criticism

The apostasy (defined as a departure from biblical orthodoxy) of Christian theologians was like the proverbial snowball that rolled down the mountain. What began on the mountain top as a few snowflakes bonded together and became a massive avalanche when it reached the valley. Likewise, with the theological movement of ideas from one generation to the next, the intensity grew experientially. Critics first attacked the leadership of the Church (some with good cause, by the way), then they attacked the Bible. The next step was to criticize others who disagreed with them, which was identical to what the Church had done previously. In each progressive generation of European theologians the snowball of apostasy grew bigger and bigger until the Holocaust. Then everyone wondered how it could have happened. Higher criticism was formed in the process of building the snowball of apostasy.

“Higher criticism” is the analysis of the Bible as though it was authored by men without any divine influence. It originated with Jean Astruc (1684-1766), a French scientist and physician, but was carried to its fullness by German theologians. By the 1800s higher criticism had liberalized a number of Protestant denominations and was instrumental in the development of the liberal Reformed Judaism. Traditional Orthodox Jews were horrified at the new hermeneutics and insulted the Reformed Jews by calling them “goyim,” meaning “Gentiles.” Needless to say, Jewish anti-Semitism was on the rise.

1694 - 1778: Voltaire

Francois-Marie Arouet, more commonly known as Voltaire, was a Freemason and harsh critic of Christianity. He was, undoubtedly, the greatest contributor to the destruction of traditional family and religious values in Europe prior to the French Revolution. During his time racial issues were on the academic menu in European universities and he fully accepted Darwin’s ideas of evolution. He taught that the black Africans were an intermediate species between the superior white race and the ape.²¹³ While he was a

²¹³ Poliakov, “Voltaire.” *Encyclopedia Judaica*.

devotee of racism, he focused even more criticisms on the Bible, Jewish people, and the Church. With so many others of the Age of Reason, he provided ample fuel for the 20th century Holocaust.²¹⁴

Anti-Semitism was well established by 18th century philosophers. Voltaire stated the Jewish religion was filled with ancient pagan attitudes and practices. He described them in his *Philosophical Dictionary* as, “a totally ignorant nation who for many years has combined contemptible miserliness and the most revolting superstition with a violent hatred of all those nations that have tolerated them. Nevertheless, they should not be burned at the stake.”²¹⁵ He agreed with Johann Gottfried Herder who said Jewish people were “a parasitic plant, clinging to almost all European nations and sucking their marrow.”²¹⁶ Students of Voltaire, Herder, and Eisenmenger preached the message of anti-Semitism from hundreds of pulpits throughout Germany and Europe. Even outbreaks of disease, severe weather conditions, war, and civil unrest were blamed on them. Little wonder then, that the Church was influential in fostering the future Holocaust. Anti-Semitic images were engraved in bridges and public buildings throughout France and Germany as they had been in churches.

²¹⁴ Ibid.

²¹⁵ Cited by Ettinger, “The Modern Period,” in Ben Sasson, 745.

²¹⁶ Nicholls, 296.

Figure 27. An illustration (c.1714-1717) on the bridge tower in Frankfurt, Germany. The top image (child) is one of blood libel, but the main theme is that of Jews drinking urine and milk from a pig while another Jew with demonic horns, looks on.

1717 - 1791: Johann David Michaelis

Johann David Michaelis was the first of the Lutheran “rationalists” who subjected the Scriptures to the verification test of reason. In his opinion, there were some sections of the Bible that were believable, but many others failed the test. As a professor at the University of Gottingen his views were highly respected in the world of academia. He sharply criticized those who in any manner were favorable to the Jew. According to Michaelis, the Jewish people were incorrigible and incapable of regeneration because of their stubbornness to live according to the Mosaic Laws and because of their religious beliefs, the following four traits existed in every Jew:

1. Jews were vicious and dishonest. (He even calculated that they were exactly 25 times more so than Christians.)
2. They were without honor, and the fact that some of them no longer followed the Mosaic Law aggravated this criticism: “... when I see a Jew disgracing his religion by eating pig, how can I believe his promise?”
3. They were worthless as soldiers because of their small stature and also because they refused to fight on the Sabbath; this concern with military value is already characteristic of Germany and, we think, of Germany alone; finally
4. They did not have a religion in a proper sense, since the Mosaic Law stipulated how to act and not what to believe.²¹⁷

Two points of his systematic viewpoints are significant in light of the fact that this was written at a time when there was nationalistic fever for German provinces to become a unified Germany. First is the impossibility of the Jew to find salvation. His last point strongly implies that if there is no belief in an afterlife, then patriotism for the homeland is questionable. What may be most significant in this “theological treatise” is that it grossly lacks both theological foundation and rational reasoning.²¹⁸ Two centuries later these ideas would be used by one of history’s notorious executioners, Adolf Hitler:

²¹⁷ Poliakov, *Voltaire to Wagner*. 177.

²¹⁸ Poliakov, “Voltaire.” *Encyclopedia Judaica*.

For here also everything is borrowed, or rather, stolen – precisely by virtue of his own being, the Jew cannot possess a religious organization for he lacks idealism in any form and thereby the belief in the beyond is quite alien to him. But from the Aryan standpoint a religion cannot be conceived which lacks conviction in the life after death in one form or another. In truth, the Talmud is not a book of preparation for the life beyond but only for a practical and tolerable life in this world.

Adolf Hitler, *Mein Kampf* Chapter 11²¹⁹

From the views propagated by Michaelis, a student of his, Johann Gottlieb Fichte, espoused the idea of an “Aryan Christ,” which became popular throughout European Christianity. Just as the Jewishness of Jesus and the Christian faith were eradicated by the Gentile Church in AD 135 and Constantine in the early fourth century, Jesus was now given a complete make-over as to have the image of the ideal German. Hence, in artwork Jesus was shown to be of fair complexion with Germanic features. Fichte went on to glorify the German people as a superior human race. This became grounds for “scientific racism” and a key element of Hitler’s doctrine.²²⁰ It is almost unimaginable that such evil ideas came forth from a school of theology in a land that birthed the Reformation.

It is no wonder great European artists like Rembrandt painted elderly Jewish people dancing naked like apes and Jewish women were shown to be parading around unclothed. Jewish children were illustrated by sadistic professors as subjects of moral and physical deformity in the emerging “racial science.”²²¹ They simply reflected the attitudes of the Church culture in which they lived.

1724 - 1804 Immanuel Kant

Immanuel Kant, another leading German philosopher-theologian, said that true religion is an ethical religion in which the kingdom of God is nothing more than an ethical government. He believed that of all religions, Christianity was the best hope to achieve this end, because of its emphasis on love and forgiveness and that it was grounded in pure reason. His philosophy influenced and directed the rising tide of liberalism in Christianity and Judaism.²²² Furthermore, Kant was extremely anti-Semitic and stated in his book, *The War of the Faculties*, that “The euthanasia of

²¹⁹ Cited by Poliakov, *Voltaire to Wagner*. 510.

²²⁰ Poliakov, *Voltaire to Wagner*. 181-82.

²²¹ Ussher, 98.

²²² Vogel, “Kant, Immanuel.” *Encyclopedia Judaica*.

Judaism can only be achieved by means of a pure moral solution and the abandonment of all the old legal regulations (i.e., Judaism).”²²³ He essentially suggested that it was necessary to either kill the Jewish people physically or to kill them spiritually and culturally by eliminating the Mosaic Law and heritage. Another philosopher-theologian, d’Holbach, wrote of the Jews in this manner:

The revolting policy of the Jewish legislator (Moses) has erected a stone wall between his people and all other nations. Since they are submissive only to their priests, the Jews have become enemies to the human race... The Jews have always displayed contempt for the clearest dictates of morality and the law of nations... They were ordered to be cruel, inhuman, intolerant, thieves, traitors and betrayers of trust... In short, the Jews have become a nation of robbers.... They have become notorious for deception and unfairness in trade, and it may be assumed that if they were stronger, they would, in many cases, revive the tragedies (not described) that occurred so frequently in their country.²²⁴

These comments by d’Holbach were obviously not true, but such false accusations filled the pulpits for more than two centuries. Needless to say, philosophers and theologians such as Kant, Voltaire, and d’Holbach had no concept of the true Christian faith.

1728: *Institutum Judaicum*, The Pietist Movement

In sharp contrast to the liberal movement in many European seminaries, especially those of Germany, was the *Institutum Judaicum*. It was led by Johann Heinrich Callenberg (1694-1760), an outstanding Protestant theologian who studied rabbinical writings extensively. In 1728, he established the Institute in Halle, Germany for the training of missionaries. Students studied Hebrew and rabbinical literature so they would be effective in presenting the gospel to the Jewish people.²²⁵

Callenberg was also unique in teaching that the Jewish people should be treated well for several reasons. First, they gave Gentiles the Scriptures. Second, it was incumbent upon Christians to learn the rabbinical writings and Hebrew language to encourage the Jewish people to become a part of the faith. Third, Jewish people should maintain their unique religious-cultural

²²³ Nicholls, 299.

²²⁴ Cited by Ettinger, “The Modern Period.” in Ben Sasson, 745.

²²⁵ Loewe, “Callenberg, Johann Heinrich” *Encyclopedia Judaica*. See also Mevorah, “Precursors of the Pietist ‘Institutum Judaicum.’” 99-104.

traditions as believers and fourth, that Christians should defend the Jewish people from false accusations (i.e. blood libel). Finally, he stated that a time would come when all Jewish people would collectively convert to Christianity. To Callenberg and his faculty, any missionary attempt to divert the Jewish people from their traditional ways was to oppose the divine plan of God – the plan of salvation was to be made attractive and inviting to them. Obviously, what the *Institutum Judaicum* promoted was radical for its time.²²⁶ In 1791, it was absorbed into a larger educational system, where it lost its vision and mission.

1762 - 1814 Johann Fichte

Fichte, also a leading German philosopher-theologian firmly believed in the superior qualities of the German people and their spirit, so much so that he denied the Jewishness of Jesus. He went so far as to be convinced that there had to be some mystical connection between the gods and the German race. Ironically, Fichte claimed to have a reverence for the Bible while completely rejecting the Jewish religion.

He was the father of German nationalism and years later Hitler would preach his message of a pure German race to the masses.²²⁷ At one time when speaking on the subject of Jewish civil rights Fichte said that, “I see no other way of doing this except to cut off all their heads one night and substitute other heads without a single Jewish thought in them.... I see no alternative but to conquer their promised land for them and to dispatch them all there.”²²⁸ Clearly, the German seminaries were setting the stage for the coming Holocaust. The theologian’s words were prophetic, for in 1938 Nazi Eichmann and Irgun Zvai Leumi organized illegal immigration of Jewish people from Germany and Austria to Palestine.²²⁹ In all probability Fichte was the first anti-Semite to recommend Zionism as a solution to the “Jewish problem” in Europe. The Jewish people who were sent to Palestine eventually considered themselves blessed for having survived the German reign of terror. Fichte’s philosophical arguments became fuel for theological discussions in German seminaries and by the 1930s those seminaries had degraded into theological agreement with Adolf Hitler. Little wonder that modern Jewish people have difficulty distinguishing true Christianity from the so-called Christianity espoused by these philosopher-theologians.

1770s: The “Gift” of Haym Salomon

²²⁶ Mevorah, “Precursors of the Pietist ‘Institutum Judaicum.’” 105.

²²⁷ Hugo, “Fichte, Johann Gottlieb.” *Encyclopedia Judaica*.

²²⁸ Cited by Ettinger, “The Modern Period” in Ben Sasson, 745.

²²⁹ Nicholls, 298.

In the 1770s the American colonies were in the process of fighting for their independence from Great Britain. The colonists, for the most part, had insufficient funding to carry on a war. Haym Salomon, a Jewish businessman and broker, purchased and sold financial papers and raised money for Robert Morris, who was the Superintendent of Finance for the Colonial Congress. Salomon believed the principles of the founding fathers would bring a future free of persecution for his people. The Revolution was more difficult and expensive than anticipated and Morris returned repeatedly to Salomon for financial assistance. Many historians doubt that independence would have succeeded were it not for this gracious businessman. By the time true independence was achieved and peace was instituted, the new country was in debt to him for an astounding \$800,000. However, the broker died in poverty at the age of 45. When his widow and four young children tried to collect on the debt, no papers could be found. Sadly, all that is known of him today is that he was buried somewhere in the Mikveh Israel Cemetery in Philadelphia and most Americans have never realized their indebtedness to the Salomon family.

1782: The Edict of Toleration

The kings of Germany, Hungary, Bohemia, and the archduke of Austria, along with the duke of Lorraine and Burgandy, all of whom were part of the fading Roman Empire, decreed the Jewish people could have limited freedoms. They now had access to education and selected occupations but were excluded from public office. Nonetheless, for the benefit of enjoying these privileged freedoms, they were taxed heavily.²³⁰

1789: Henri Baptiste Gregoire (1750-1831)

In December Henri Baptiste Gregoire encouraged his French Jansenist Church (a small independent Roman Catholic Church in Holland) to be friendlier to the Jewish people. As a scholar he participated in academic debates in which he, in 1789, shared first prize on an essay titled *Essay on the Physical, Moral, and Political Reformation of the Jews*. He argued that the Church's treatment of the Jews resulted in their refusal to accept the Christian faith and that such a conversion would come about only by kindness, tolerance, and the demonstration of the true love of Jesus. He also claimed that the return of Christ would occur only after a full-scale conversion of the Jews. As the result of his presentation, the French National Assembly granted the Jewish people full emancipation in 1791. Thereafter, Gregoire toured throughout Europe preaching on their behalf, their future in Palestine, and the Second Coming of Christ.²³¹

²³⁰ Isaacs and Olitzky, 31.

²³¹ Mevorah, "Gregoire, Henri Baptiste." *Encyclopedia Judaica*.

1795: London Missionary Society

The London Missionary Society was established and by 1801 Joseph Samuel Christian Frederick Frey was its first Jewish missionary. However, the good-hearted Gentile Christians were too difficult for him to work with, so by 1809 Frey established the London Jewish People Society. As a Jew, he had a passion to preach the gospel of Jesus to his Jewish brothers and sisters and became known as the “Father of Modern Jewish Missions.”²³² Since fundraising was difficult in Europe, he eventually came to the United States where he was well received and obtained greater financial support.

1796: Jewish Citizenship Debated by the Holland Dutch

The Batavian (Dutch) National Assembly debated granting Jewish people full citizenship. The debates centered on the issue of whether the Jews were a separate people and, if so, should they be granted citizenship? Frenchman Gregoire argued on their behalf, but the opposition cited that the Jewish people still hoped to return to Palestine, the land of their forefathers. If they were considered aliens in every other country, why should Holland be different? Still, others argued they were a landless religious group having no state, but deserving of one.²³³ The heated verbal conflicts spread from the Assembly chambers to the pulpits. However, an overwhelming majority of evangelicals, who were members of the Assembly, used their influence to win social freedoms and human rights for them.

1796 - 1869: George Gawler

Gawler was an evangelical Christian who believed in the literal interpretation of biblical prophecy as it pertained to the Jews. In 1845 he published a pamphlet stating that it was God’s plan to have the Jews return to Palestine and replenish the deserted towns and fields. He produced numerous publications including one titled, *Tranquilization of Syria and the East: Observations and Practical Suggestions in Furtherance of the Establishment of Jewish Colonies in Palestine*. He was influential within evangelical circles and is generally credited with persuading Sir Moses Montefiore of London to finance settlements in Palestine, in spite of the fact that some Jewish leaders opposed both men. Years later his son John Cox Gawler continued the cause of establishing a Jewish homeland.²³⁴

²³² Bjoraker, 62-63.

²³³ Nicholls, 300.

²³⁴ Kressel, “Gawler, George.” *Encyclopedia Judaica*.

1700 - 1800s: Some Jews Voluntarily Join the Church.

An estimated ten percent of European Jewish people joined the Church, mainly the Lutheran Church, for a number of reasons: to escape persecution, economic and employment opportunities and others because they realized that Jesus was the Jewish Messiah. They came from every stratum of society – from the religious leaders, to the wealthy to the poorest of people. Among those was Felix Mendelssohn, grandson of the Europe’s famous rabbi and Jewish philosopher Moses Mendelssohn. Felix and his three siblings were baptized in the Lutheran Church in 1816 by their father, Abraham. It was this family who would later give the world the great composer, Felix Mendelssohn.²³⁵ The strong Christian faith of the Mendelssohn family resulted in Felix writing the music scores for a number of hymns and Christmas carols, including, “Hark the Herald Angels Sing.”

Nineteenth Century - Restoration Movement

A growing number of evangelical leaders and Jewish rabbis were preaching that the Jewish people should return to ancient Israel. Rabbis saw a homeland as a place where they would be free of persecution and the Christians saw the return as a biblical mandate. By the end of the 19th century the two small movements were growing in momentum, each one unaware of the similar activities of the other. Clearly, the hand of God was working in both to bring fulfillment to the prophetic words of Scripture.

The political events of Europe in the 18th century led a number of Christian leaders to conclude that the proverbial prophetic clock was winding down; Christ would soon return. Some preachers taught that Napoleon was the “little horn” of Daniel 7 and the Roman Catholic Pope was the “beast” of Revelation 13. Interest in biblical prophecy grew.

This interest led directly to an appreciation for the Jewish people and the sending of missionaries to Palestine throughout the 19th and 20th centuries. However, among evangelical theologians there was a wide range of opinions concerning the fulfillment of future events. For example, most commentaries written prior to the establishment of the state of Israel in 1948 predicted that Israel would become a sovereign state during the Millennial Reign of Christ. While history has proven otherwise, many other biblical prophecies concerning the restoration of Israel have been partially or fully fulfilled since the mid-1800s.

²³⁵ Nicholls, 306.

1789: Napoleon Bonaparte

Napoleon Bonaparte (1769-1821) and the French National Assembly established the “Declaration of the Rights of Man and of the Citizen.” He emancipated the Jewish people from European ghettos and became so popular that Austrian government officials were worried Jewish people would consider him to be their messiah. In the meantime, Christian hopes intensified in England for the prophetic return of the Jewish people to Palestine, which in turn was thought to signal the return of Christ.²³⁶

Napoleon had plans to conquer the world and, in 1798, he invaded Egypt and attempted to do the same in Palestine. The brilliant conqueror created a military machine that was swift and decisive. His incredible victories and atheistic beliefs posed a serious dilemma for the Muslims. They pondered how an atheist could defeat Muslims, who are faithful followers of Allah, and how could an atheist befriend the Jewish people? The questions would haunt them for years, especially since they believed that Allah commanded them to kill or replace both Jewish people and Christians.

Napoleon’s conquest of Egypt and the influx of European colonialism that followed established strong anti-European/anti-Western feelings that continue to this day. Since his conquest, there has hardly been a five-year span when Muslims did not suffer in some manner at the hand of Western imperialists. Therefore, the return of Jewish people from Europe later in the 19th century caused immediate tension as Arabs and Egyptians felt they would again be victimized.

In 1799 this atheistic world conqueror called upon the British Christian Restoration Movement to help give the Jewish people their ancient homeland. His inspiration and dreams spread throughout Europe. His message was slow to grow in popularity, but it gained momentum for a future day.²³⁷ He was the first head of state to openly call for a Jewish state and he decreed that Palestine be the home of the rightful heirs – the Jewish people.

Napoleon was aware of the centuries-old sufferings of the Jewish people. In 1806 he held a meeting to discuss the “Jewish problem,” that is, what to do with them. He invited Jewish leaders, who firmly asserted their loyalty to France in every conceivable manner, including defense, even if it meant death. Napoleon then made the radical decision to revive the ancient Jewish court (the Sanhedrin), so rabbis could resolve problems within their community. His goal was to create a land for peace and safety for “Frenchmen of a Mosaic persuasion.” He made this profound statement, “I desire to take every means to ensure that the rights which were restored to

²³⁶ Mevorah, “Napoleon Bonaparte.” *Encyclopedia Judaica*.

²³⁷ Church, 10.

the Jewish people be not illusory ... to find for them a Jerusalem in France.”²³⁸

In 1807 the Sanhedrin met in Paris and was the official representative of the Jewish people in the state of France. As in the days of Christ, the organization had 70 members, a president, and it was to function as its ancient predecessor. While Napoleon gave the Jewish people great cause for celebration, he failed miserably to convey the significance of his message to his countrymen. Consequently, in the years that followed, anti-Semitism in France intensified, possibly more so than in neighboring Germany. It was so bad that Jewish scholar and researcher William Nicholls questioned why the Holocaust did not occur in France instead of Germany.²³⁹ This situation explains why, after the Nazi occupation of France, the French were very willing to cooperate with Nazis to round up all the Jewish people and send them to concentration camps.

The Russian Greek Orthodox Church, on the other hand, was highly offended by Napoleon’s kindness. In 1807 the Russians gathered in Asterlitz to condemn him and passed this edict:

To the greater shame of the Church he (Napoleon) assembled in France Jewish synagogues, ordered to pay honor to the rabbis, and re-establish the great Jewish Sanhedrin, that same godless congregation that once dared to condemn our Lord and Savior Jesus Christ to crucifixion. He now attempts to unite the Jews scattered by divine wrath over the whole world and to lead them to the overthrow of Christ’s Church and to (O horrible wickedness overstepping all his impudence) the proclamation of a false Messiah in the person of Napoleon.²⁴⁰

There have always been those, who, in the name of Jesus, were offended by love and kindness toward the Jewish people. As to Napoleon, the reforms he instituted soon failed and by the end of the century France became as anti-Semitic as Germany. Yet the atheistic French general was a giant for promoting human rights, especially for the Jewish people.

1814: Rev. John McDonald

The Rev. John McDonald, a Presbyterian preacher in Albany, New York published a book titled, *A New Translation of Isaiah Chapter Eighteen*:

²³⁸ Eban, 259.

²³⁹ Nicholls, 303.

²⁴⁰ O’Brian, 32.

A Remarkable Prophecy Respecting the Restoration of the Jews, Aided by the American Nation. He was yet another who was foundational to the movement that would later be known as “Christian Zionism.”

1815: Creation of the German Federation

In May, three dozen German states gathered to create a German Federation and the problem of what to do with the Jewish people quickly arose. Austria and Prussia were in favor of full emancipation, while most others voted to deny full status. Therefore, the Jewish people did not receive emancipation, but did acquire some economic and cultural rights. This was to be short-lived. Soon many anti-Semitic books and pamphlets appeared, including the most enraging *The Mirror of the Jews* by Hartmann von Hundt-Radowsky. He advocated that Jews be sold as slaves to plantations and mines or that they be castrated or killed. He wrote, “I myself do not regard the killing of a Jew as a sin or crime, but as a mere police offense.”²⁴¹ This was another stone in the foundation of Hitler’s Holocaust and the Church supported it.

1800 - 1810: Ten Percent of European Jews Baptized

It would be a delight to report that at this time the Jewish people freely accepted Jesus as their Savior. But this was hardly the case. In order to survive, approximately ten percent of European Jewry converted to Christianity. Many believed in order to be fully accepted into the new emerging European culture, they would need to renounce the Jewish faith by accepting baptism. Conversions were the result of deliberate decisions to survive in a Christian culture where anti-Semitism was a constant threat.

1828 - 1889: Anglican Bishop Lightfoot

The bishop was not extreme in his anti-Semitic opinions, but he was not known to do the Jews any favors. Unfortunately, many in the clergy esteemed him as one of the greatest evangelical leaders of the century and others preached his anti-Semitic rhetoric as gospel truth. His writings influenced many. For example, in his commentary on Mark 13:27 he stated:

When Jerusalem shall be reduced to ashes, and that wicked (Jewish) nation cut off and rejected, then shall the Son of Man send His ministers with the trumpet of the Gospel, and they shall gather His elect of the several nations, from the four corners of heaven: so that God shall not want (meaning “to lack”) a Church, although that

²⁴¹ Cited by Ettinger, 804.

ancient people of His be rejected and cast off; but that ancient Jewish Church being destroyed, a new Church shall be called out of the Gentiles.²⁴²

Lightfoot stated that the Jewish people were rejected and cut off by God and that they were replaced by the Church; the essence of Replacement Theology.

1827 - 1883: Edward Cazalet

Edward Cazalet was not a theologian or preacher, but a British industrialist who became aware of the severe persecutions and pogroms in Russia. Since Palestine was under British control at this time, he advocated the return of the Jews to Palestine (then called Syria) so they would be under British protection. He published a pamphlet entitled *England's Policy in the East: Our Relations with Russia and the Future of Syria* (1879).²⁴³ His opinions, like those of other advocates, were hardly popular, yet he contributed to the groundwork for what is today the state of Israel.

1828 - 1910: Jean Henri Dunant

Dunant was a Swiss evangelical philanthropist who is known for being the founder of the Geneva Convention and the International Red Cross. But his real passion was to re-establish a Jewish Palestine. He promoted the ideas of building a Jaffa-Jerusalem railroad and establishing farming enterprises. His suggestions were rejected by many Christian and Jewish leaders. Some of his critics said that the establishment of a Jewish state was a logistical impossibility, while others said it would be established only after the Messiah comes. Few, if any, considered the God factor—that possibly the time had arrived that God would begin to fulfill His long awaited prophecies. Years later, in a closing speech at the First Zionist Congress in 1897, Theodor Herzl referred to Dunant as a significant Christian Zionist.²⁴⁴

1829 - 1888: Laurence Oliphant

Laurence Oliphant was an outspoken evangelical, who is called a “Christian mystic” by the *Encyclopedia Judaica*.²⁴⁵ During his lifetime he was the most influential supporter in London of returning the Jewish people to

²⁴² David Brown, *The Four Gospels*, citing The Jamieson, Fausset and Brown Commentary on the Whole Bible. 1864.

²⁴³ Throughout history Palestine was under foreign rule with the provisional capitol being in Damascus, and upon rare occasion in Beirut, but never in Jerusalem.

²⁴⁴ Kressel, “Dunant, Jean Henri.” *Encyclopedia Judaica*.

²⁴⁵ Klausner, “Cazalet, Edward.” *Encyclopedia Judaica*.

Palestine. He used his influence as a member of the British Parliament (1865-67) for legislation in favor of the Jewish people. In the 1880s, he established a group of influential Christians in London to aid those Jewish people who desired to return to their homeland.²⁴⁶ The momentum of evangelical support for a Jewish homeland continued to rise.

1830s - 1840s John Nelson Darby

John Nelson Darby (1800-1882) was an Irish Anglican who was convinced that, shortly after the death of the apostles, the church leaders incorrectly took the Old Testament prophecies concerning Israel and applied them to themselves. In essence, he said Replacement Theology was wrong and that a then non-existent Israel did have a future. He is also credited as being the father of dispensationalism, the theory that God divided human history into seven ages, the last of which is the 1,000 year reign of Jesus. Darby's teachings became popularized in the footnotes of the I.C. Schofield Bible. Beginning in the 1830s he traveled extensively throughout Britain and Europe as an itinerant preacher and established the Plymouth Brethren churches. His interpretation remains popular among many evangelicals today.

1833: English Support of Jews

The English Parliament abolished all restrictions against the Jewish people, while in Frankfurt, Germany they were pressed into the ghettos again. The emancipation originated in France was unequal throughout Europe. Attitudes toward the Jewish people differed among various communities and depended greatly upon the local government and Church leaders. But wherever legal rights were established, a few decades later silent anti-Semitic resentment returned.

1839: Two Influential Missionaries from Scotland

The Church of Scotland sent two missionaries, Andrew Bonar and Robert Murray M'Cheyne, to Palestine to evaluate the living conditions of the Jewish people and to report their finding. They reported widespread persecution and discrimination. The Church then sent letters to Church leaders of other denominations throughout Europe calling for the establishment of a Jewish homeland in Palestine. The letter was also printed verbatim in the *London Times*.²⁴⁷ Their report was also sent to Protestant Monarchs throughout Europe, along with a memorandum calling for action

²⁴⁶ Begin and Gelber, "Oliphant, Laurence." *Encyclopedia Judaica*.

²⁴⁷ Dolan, *Israel*. 79-80.

to secure Palestine for the Jews. Since the *Times* was considered the publication of enlightened British thinkers, the efforts of Bonar and M'Cheyne had far reaching effects in the establishment of the future Jewish nation. While most would believe that the influence of missionaries is on the foreign field, in this case their influence was greatest on the home front. The following year the *Times* reported that the British government was seriously investigating the possibilities of a Jewish restoration in Palestine.²⁴⁸

1841 - 1936: Rev. William E. Blackstone, Father of Christian Zionism

The Reverend Blackstone was an evangelical Christian businessman, who turned evangelist, missionary, and supporter for the return of the Jewish people to Israel. He witnessed the early migrations, or “aliya,” of Jewish people to their homeland and related the event to the fulfillment of biblical prophecies which would occur prior to the Second Advent of Christ. He was so passionate in his support for them and their return that he has been called the “Father of Christian Zionism.” In 1878, he published his first book on Bible prophecy, *Jesus is Coming*. He stated, “Other nations come and go, but Israel remains. She will not pass away. God says of her, ‘For a small moment have I forsaken thee; but with great mercies will I gather thee’” (Isa. 54:7-8).²⁴⁹

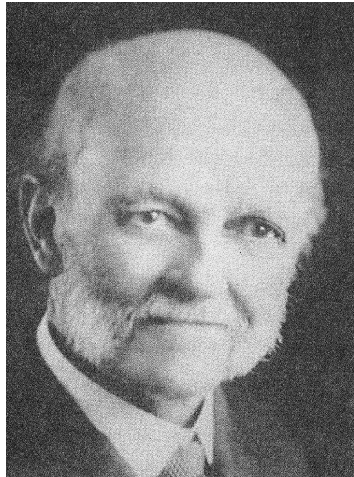


Figure 28. William E. Blackstone (1841-1935), was a popular American evangelist and the father of modern Christian Zionism. Courtesy of AME International.

²⁴⁸ Katz, 103.

²⁴⁹ Larson, 130.

He organized meetings of influential Jewish and Christian leaders and conveyed his vision to them. In 1891, he contacted President Harrison with a petition of 413 signatures of these leaders requesting a restoration of Jewish Palestine as a solution to the Russian persecution of Jewish people. Among those prominent preachers, who actively supported the fulfillment of the Jewish dream, were Robert Speer, J. Hudson Taylor and Dwight L. Moody. The fact he was able to obtain so many influential signatures is reflective of the growing movement of Zionism in both Christian and Jewish circles. He then sent copies to all the European heads of state. In 1916, he sent a similar petition to President Wilson encouraging the United States to support the now famous Balfour Declaration.²⁵⁰

1840: The Damascus Affair

In 1840, both Church-sponsored (namely, Catholicism) anti-Semitism and Muslim anti-Semitism converged when two men mysteriously disappeared. It was suspected they were involved in less-than-honest business dealings, which led to their demise. The Jewish people were blamed for blood libel, meaning the men's blood was used for Passover. The authorities then arrested several Jewish people and tortured them, until a so-called confession was given. In the process, several died of the horrific experience and another converted to Islam to be spared. These atrocities raised concern throughout the Jewish world, because it appeared that medieval anti-Semitism had returned. European Jewish people asked their governments to investigate and, eventually, the tortures were ended. But the Catholics continued to inform tourists of the saint who supposedly was tortured and killed by the Jews.²⁵¹

1840s: Rabbi Judah Alkalai

German Rabbi Judah Alkalai (1798-1878) recognized that European nation states were being established and he believed the Jewish people ought to establish their own state as well. He also called for Hebrew to be the national language of the new nation, since the Jewish people had been disbursed worldwide and spoke in dozens of languages and dialects. He was often ridiculed for his ideas, but these would eventually influence others to become Jewish Zionists. The idea of a Jewish homeland became more intense as persecution increased, especially in Russia, Germany and France.²⁵²

²⁵⁰ Malachy, "Blackstone, William E." *Encyclopedia Judaica*.

²⁵¹ Brawer, "Damascus Affair." *Encyclopedia Judaica*.

²⁵² Larson, 139.

1841: Charles Henry Churchill

In 1841 Charles Henry Churchill, a British gentleman living in Damascus, Syria, wrote a letter concerning the possibilities of a Jewish state to a Jewish philanthropist known as Moses Montefiore. Churchill stated, “I consider the object to be perfectly obtainable. But two things are indispensably necessary. Firstly, the Jewish people need themselves to take up the matter unanimously. Secondly, the European powers will need to aid them in their views.” His comments on European aid had a prophetic ring, as the prophet Isaiah (43:5-7) predicted that the Gentiles would help the Jewish people return to their homeland.

1844: Mordecai Manuel Noah (1785-1851)

A newspaper editor, politician, and playwright, Mordecai Noah may have been one of the most influential American Jewish people of the early 19th century. In 1825 he was instrumental in the purchase of the Grand Island located in the middle of the Niagara River near Buffalo, New York. He intended to establish a colony where Jewish people could live in peace and harmony without the fear of persecution. Since in America Jews lived with considerable more freedom than in Europe, few if any, caught his vision and his venture was an utter failure.

Afterwards he authored a book titled *Discourse of the Restoration of the Jews*, which delineated the reasons why Christians ought to aid Jewish people to resettle in Palestine. While it was poorly received by Americans, some influential British accepted it. Nonetheless, the motivation of Noah and his British friends influenced an increasing number of Jews. After countless disappointments and false messiahs, they were able to see their centuries-old Passover prayer, “next year in Jerusalem” as a possibility. The work of Noah stirred the hearts and minds of Jewish people and, as such, he was a phenomenal success.²⁵³

²⁵³ Hershkowitz, “Noah, Mordecai Manuel.” *Encyclopedia Judaica*.



Figure 29. A 19th century Jewish prayer book with a statement in Hebrew that reads “May our eyes see the Lord return to Zion in mercy.”

1844 - 1900: Frederick Wilhelm Nietzsche

Nietzsche was a German philosopher whose writing influenced Fascism, Nazism, and similar political movements in the late 19th and early 20th centuries. He resented Judaism because he believed it gave birth to Christianity, a religion he considered to be of humility, weakness, and unnatural morality that did great harm to the Western world. He was a prolific contributor to the growing atheistic-humanistic movement and secular anti-Semitism, both of which were extremely popular in 19th century European seminaries.²⁵⁴

1850s: Rabbi Judah Elcall Promotes Jewish Return; Christians Respond

In the 1850s, European Rabbi Judah Elcall made plans for a Jewish exodus out of Europe and into Palestine. In 1852, he published his plan, which became extremely popular, especially since Jewish people believed his plan would be an escape from Christian persecution. Later several other rabbis followed his lead. While he never saw his plans fulfilled, his ideas

²⁵⁴ Wasserman, “Nietzsche, Friedrich Wilhelm.” *Encyclopedia Judaica*.

would be foundational to the future success of Hertzl's Zionist Conference in 1897.

In the meantime, an increasing number of evangelical Christians believed the return of the Jewish people was part of a divine prophetic plan which needed to be fulfilled prior to the return of Jesus. As stated previously, many may have helped them, not so much because they wanted to help those who were persecuted, but because they wanted Jesus to return.

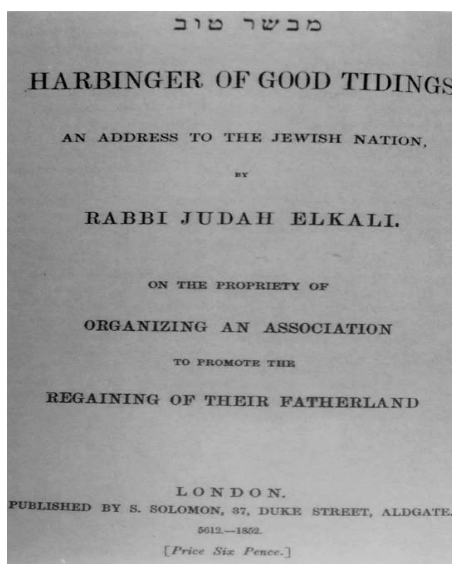


Figure 30. In 1852, Rabbi Judah Elkall, published plans for the Jews to return to their fatherland. Publications similar to this were published by both rabbis and some evangelicals, but neither group was aware that the other was doing the same.

1840s: Missionaries Sent to Palestine

In this decade missionary organizations in New England, Texas, Germany, and England began to send missionaries to Palestine.²⁵⁵ Within a half-century they established a number of hospitals, orphanages, and trade schools, the social infrastructure that would be necessary to handle the major influx of Jewish people who would be arriving in the 1880s.²⁵⁶ They worked in conjunction with the Jewish Agency, an organization established by

²⁵⁵ The name "Israel" was not applied to Palestine until after its Declaration of Independence on May 14, 1948.

²⁵⁶ Asher, 27, recommends two books for further study: Eliyahu Tal, ed. *You Don't have to be Jewish to be a Zionist – A Review of 400 years of Christian Zionism*. Tel Aviv: International Forum Press, 2000; and Peter Grose, *Israel in the Mind of America*. 1984. Grose argues that American Christian support for the Zionist idea began as early as 1814.

Britain after World War I, to bring aid returning immigrants and build the infrastructure.

1850s Anthony Ashley Cooper, Seventh Earl of Shaftsbury

Anthony Ashley Cooper, also known as the Seventh Earl of Shaftsbury, was quite possibly the most influential man of the Victorian Era, aside from Charles Darwin. Cooper functioned outside of any government position, yet was a major influence in social reformation in mid-19th century England. He brought relief to the slum conditions of London and influenced the Anglican Church in Jerusalem. He also had an intense conviction that the Jewish people were destined by God to return to their homeland as part of divine fulfillment of biblical prophecy. He certainly was not alone in this endeavor, but is mentioned here for his outstanding contributions to the cause of Christ.²⁵⁷

1858: The Ottoman Land Code of 1858

The Arab people did not have a centralized system whereby farmers and other property owners could register the ownership of their lands. The Land Code required registration of ownership, but many property owners were suspicious of the corrupt Ottoman officials. Peasants feared that registration would cause an increase in the burdensome taxation. Therefore, many failed to register, which in turn opened the door for dishonest agents to register peasant-owned farms as theirs. Those agents then sold the land to the Jewish Agency that was unaware of the corruption that had taken place. Hence, the Jews who claimed that they purchased their lands said so honestly and the Arab farmers who claimed their land was stolen were likewise honest. Armed conflicts were sure to occur, and did so, especially in the Tiberius area where Ottoman troops were brought in to restore order and arrest the Arab peasant farmers. With tensions high, a secret Jewish army was established to protect Jewish farmers from peasants who became snipers.

1860s: Moses Hess

Rabbi Moses Hess was a German scholar and socialist. He authored *Rome and Jerusalem* in which he urged the scattered Jewish people worldwide to return to their ancient land, liberate Jerusalem, and establish a socialistic society. His concept of socialism included the idea of a community of people who worked together and held all things in common. He established roots to the *kibbutz* idea of communal living. His ideas were similar to the atheistic communistic ideas promoted by Karl Marx. The Age of Enlightenment brought forth new ideas on resolving social problems, but

²⁵⁷ Tanenbaum, Wilson and Rudin, 132-33.

most failed, as did the *kibbutz* in Israel. Later in 1862, Hess published a second book titled *The Revival of Israel*. His writings contributed to the theoretical foundation for a movement that would eventually become known as *Jewish Zionism*.

1860 - 1885: Sir Moses Montefiore

As a child, Moses Montefiore (1784-1885), an orthodox Jew, was an apprentice to a grocer and tea merchant. He later established his own business, which became extremely prosperous and from which he retired at the early age of forty. During the years 1837-38 he was the sheriff of London and was later knighted by the Queen. While both events reflect his popularity among the Christian Londoners, he was best known for his work to relieve suffering among the persecuted Jewish poor in Russia and elsewhere.

By 1860 he was actively engaged in promoting the return of the Jewish people to their land of Israel – *Erez Israel*.²⁵⁸ He traveled there seven times to purchase land and establish communities, an astonishing challenge in the days prior to the airplane. In Israel, he is remembered for building Meir She'arim (1873-75), the first residential community outside of the Old City walls.²⁵⁹ This was a huge success, because until this time people were fearful of living outside the Old City. The new suburb was so successful, that by 1880 there were nine Jewish settlements outside the Old City. The Arabs likewise noted the success and constructed five communities in the same era. Montefiore established farming communities and constructed two windmills (1892) outside the walls of Jerusalem for grinding grain into flour.²⁶⁰ To Israelis he is remembered as the “founder of modern Jerusalem” because he gave substantial funding to finance the city’s water supply. This would be vital for the future growth and development of the Jewish nation. A memorial fund was established in his honor to finance construction of entire districts. Anyone who desired to build could acquire a loan.

²⁵⁸ Hebrew: *Erez Israel* means “land of Israel.”

²⁵⁹ Ratzer, 118.

²⁶⁰ Lipman, “Montefiore, Sir Moses.” *Encyclopedia Judaica*.



Figure 31. The windmill of Sir Moses Montefiore still stands in the village of Yemin Moshe that has been surrounded by the expanding city of Jerusalem. It is one of two built by the philanthropist in 1892. Unfortunately, on most days there was insufficient wind to make the mills functional.

1860s - 1890s: Conrad Schick (1822-1901)

Schick was a German architect who designed numerous buildings in Jerusalem. Among his credits are Hanson's Hospital, the Talitha Kumi building on King George Avenue and the Bikur Holim Hospital. He worked closely with Sir Moses Montefiore in the planning and construction of the ultra-orthodox section of Jerusalem, Mea She'arim, and the homes that surround Montefiore's windmill. As a German missionary, he was the agent of the London Society for the Propagation of the Gospel among the Jewish people and its primary focus was to demonstrate the love of Jesus rather than traditional direct evangelism.²⁶¹

1865: Hanson's Hospital; Ethnic Tensions

German missionaries were so common in the western area of Jerusalem that a German Colony was established. It was there they built Hanson's Hospital specifically for Jewish people and Arabs who were suffering from leprosy, now more commonly known as Hanson's Disease. It

²⁶¹ Avi-Yonah, "Schick, Conrad." *Encyclopedia Judaica*.

was in one of the earliest suburbs outside of the Old City walls. However, some influential Arab leaders were offended by the fact that Christians, who are condemned in the Qu’ran, were providing aid to Muslims. The kindness of Christians who operated schools and hospitals, could not overcome the Arab distrust that was established by both their religion and Napoleon. Tensions were rising and decades later in the 67th Annual Report (1939) of Hanson’s Hospital, is the comment, “We can, however, say thankfully that no political disturbance has occurred this year among our patients. Even the tension between Jewish people and Mohammedans was not unbearable.”²⁶² The work of these and other



Figure 32. Evangelical Christians from Germany constructed Hanson’s Hospital in the 1860s to meet the needs of those who had Hanson’s disease (leprosy). The German inscription over the door reads, “Jesus helps.”

Gentile missionaries were a dramatic change from the historic actions of the Church and was the beginning of the prophetic promise of Gentile aid that was to come to the Jewish people (Rom. 11:11; Isa. 49:22; 60:10).

²⁶² Quotation courtesy of the staff of Hanson’s Hospital, July 2001.

As of this writing, the hospital has been downgraded to an outpatient clinic and is operated by the Israeli government. Due to the advancement of modern medicine, leprosy patients are no longer required to be hospitalized.

1866: Colonists Come from New England

George Jones Adams led a group of Christians from Springfield, Massachusetts, to establish a Christian colony in Palestine. His 153 faithful followers brought an abundance of supplies to Jaffa, including prefabricated houses; some of which still stand. Unfortunately, the group quickly broke up, and only 29 remained.²⁶³ They, along with the many evangelicals who came from Europe and the United States, established most of the social organizations such as hospitals, trade schools, and orphanages. George Adams and his group were followed by another group of German Protestants who settled near Nazareth. Within a year all of them died of malaria.²⁶⁴ Yet other German Christians came and built communities near Haifa and a German Colony in West Jerusalem. Life was extremely difficult for all who came.

-

1866: Hebrew Christian Alliance Formed in England

Ever since Jesus walked along the shores of the Sea of Galilee and the narrow streets of Jerusalem, there has always been a remnant of Jewish people who had faith in Him as their Messiah. On various occasions throughout history, there have been small revivals within the Jewish communities and some have become members of the Messianic Jewish community (Church).²⁶⁵ By the mid-19th century, British Messianic Jews had grown to such a significant number that they formed the Hebrew Christian Alliance. The group inspired their own members, encouraged other Jewish people to accept Yeshua (Jesus) as the Messiah, and had longings to return to their ancient homeland. They are believed to be the first organized group of Messianic believers since the days of the apostles. Soon other Messianic groups were organized in Western Europe and North America.²⁶⁶ In 1866, the Alliance published this statement in its magazine *The Scattered Nation*, “We cannot and will not forget the land of our fathers and it is our desire of cherished feelings of patriotism; for to this day we sing the song of our noble ancestors, ‘If I forget thee, O Jerusalem, let my right hand forget her cunning.’”²⁶⁷

²⁶³ Ratzer, 118.

²⁶⁴ Many costal areas were malaria-infested swamps as were areas north of the Sea of Galilee.

²⁶⁵ Fruchtenbaum, 745.

²⁶⁶ Sedaca, 107.

²⁶⁷ Rufeisen, 76 citing “Hebrew Christian Alliance.” *The Scattered Nation*. June 1, 1867. 126.

Messianic Jews were acutely aware of the atrocities committed by the Church, that the Church had lost the understanding of its Jewish heritage, and that it was God's divine plan that Jerusalem, not Rome, be the center of the Church. The Alliance stated that, "It is high time the Church begins to understand that all errors date from the time that the Church of Rome has put Rome in the place of Jerusalem."²⁶⁸ Just as the momentum for Zionism was growing, so was the momentum for Jewish people coming to faith in Yeshua.

1871: Emancipation at Oxford and Cambridge Colleges

In the liberated world of academic freedom in Oxford and Cambridge Universities, Jewish people were forbidden to read Hebrew and the rabbinical writings, as these subjects were restricted to Christian Hebraists. Serious Christian students and professors had to privately employ Jewish people as tutors or assistants. Those who prided themselves in educational excellence finally realized the error of their thinking and now admitted Jewish scholars to the faculty.²⁶⁹ The professors and administrators were blinded by their racist attitudes to the possibility that maybe Jewish people knew more of their own language, writings and culture than they did.

1878: The Ministry Of Good News For Israel Established

Hans Nilsen Hauge (1853-1931), a politician and preacher from Norway, believed the literal interpretation of biblical prophecies pertaining to the Jewish people and their homeland. Seventy years before Israel's independence, he taught that God was going to bring the Jewish people home and one day there would again be a Jewish nation. Hauge founded the Good News for Israel Ministries in Minnesota not only to minister to the Jewish people, but also to educate Christians on the Jewish roots of their faith. It is the oldest evangelical ministry of its kind in North America.

1878: The Valley of Achor

In 1878, four years before the first major aliya or "wave" of Jewish immigration began, a group of European Jews established the first agricultural settlement in the Valley of Achor near Jericho. They purchased wilderness land and chose the name Petah Tikva (*Opening of Hope*) from the prophecy of Hosea,

Therefore, behold, I will allure her, bring her into the wilderness and speak kindly to her. Then I will give her, her vineyards from there,

²⁶⁸ Rufeisen, 77 citing "Hebrew Christian Alliance." *The Scattered Nation*. June 1, 1867. 156-58.

²⁶⁹ Heilbrun, "Coleridge and Judaism." 107.

Valley of Achor as a door of hope ...
Hosea 2:14-15a

However, the sultan of the Ottoman Empire cancelled the sale and the group moved north and purchased swamp land along the Yarkon River. This region was more of a wilderness than the Valley of Achor. They drained the mosquito-infested swamps and suffered horribly from malaria. Eventually they turned the region into agricultural land upon which was established the beginning of Israel's citrus industry.

The "opening of hope" did not come without pain and suffering. A sign of future violent times occurred in 1886 when Arabs attacked Jews. In the 1921 Arab riots, four Jews were killed in this village. Nonetheless the village prospered. Likewise, in the years that followed, land in the Valley of Achor was purchased and it became highly productive with citrus fruits, vineyards, and vegetables.

The fact that God referred to the Valley of Achor as the "Door of Hope" reflects upon His nature to restore His people unto Himself. The name Achor means extreme trouble and difficulty. The Valley is where, in the time of Joshua, Achan was executed for his sin (Josh. 7:24-26). As such, it carried a stigma of past sins and Divine judgment. However, the heart of God was to change that stigma into a door of hope and bright future. Today it is one of Israel's many breadbaskets.

1879: Wilhelm Marr Coined the Word "Anti-Semite"

In 1879, Wilhelm Marr, an outspoken Jew-hater coined the word "anti-Semite."²⁷⁰ The word is a euphemistic substitute for "Jew-hater," because in the nineteenth century "anti-Semite" was a politically correct phrase. By pure definition "anti" means "against" and "Semitism" has reference to the Semite people, or the sons of Shem who was the son of Noah of biblical fame. The Jewish people historically were only a single group from the larger body of Semite people. Therefore, the word is defined as hatred against the Jewish people but is bathed in 19th century pseudoscientific language with reference to a larger group that no longer exists.²⁷¹

While today the phrase "anti-Semite" is considered a degrading term, it has been replaced with a politically-correct phrase "anti-Israel." The context of use frequently reveals the true nature of the author who may be anti-Semitic.

²⁷⁰ Prager and Telushkin, 199.

²⁷¹ Nicholls, 441.

1880s: Leo Pinsker Published *Auto-Emancipation*

Polish-born Leo Pinsker was a Jewish lawyer, but was forbidden to practice law. He then wrote the book titled *Auto-Emancipation* (Freeing Oneself) wherein he said the only way to be free from anti-Semitism was to have a Jewish homeland. He never saw his dream fulfilled, but in 1934 his remains were reburied on Mount Scopus in Jerusalem.²⁷² The momentum for a sovereign state was building among the Jewish people.

1850 - 1922: Friedrich Delitzch

German theologian and professor, Friedrich Delitzch, stated that Jesus had no Jewish roots but was of Gentile descent. Not only was the Jewishness of Jesus denied, but His Person was separated from His message. The divine nature of Jesus was eliminated first in the seminary, then the Church, and finally in the culture. Consequently, more European seminaries began promoting secular humanism and liberalism which decades later “justified” Nazism and the Holocaust – all in the Name of Jesus.²⁷³

Late 1880s: Pogroms in Russia

The word “pogrom” is defined as the systematic killing of Jewish people in Russia in the 1880s and 1890s. In 1881 Emperor Alexander II of Russia was assassinated and the Jews were blamed. Hence, in the following year, the so-called May Laws were issued that severely restricted Jewish rights. The Russian Greek Orthodox Church had, for the most part, little love for the Jews. Riots and violence broke out, especially in Odessa, which resulted in mass killings of Jews (known as pogroms).²⁷⁴ Many of the clerics, who participated in the rioting, later considered Adolf Hitler to be a prophet or Messiah. It has been estimated that between two and three million Jewish peasants were executed between 1880 and World War I. The persecutions accelerated the Zionist movement throughout Central and Eastern Europe and motivated thousands to emigrate to the United States or Palestine. Since little world press was given to this tragedy, decades later Hitler believed he too could kill Jews and not be found guilty in the eyes of the world.

There were, however, a few outstanding men who worked tirelessly against the prevailing tide. One was Archbishop Nikanor Brovkovitch of Kherson and Odessa, who made numerous appeals for a common understanding between Jewish people and Christians. With him was Valdimir Soloviev (1853-1900), one of Russia’s brightest and most respected

²⁷² Zeligs, 185-88.

²⁷³ Doukhan, 1-2.

²⁷⁴ Agursky, “Russian Orthodox Christians and the Holocaust.” *Immanuel*. Winter, 1983/84. 17:88-90.

religious philosophers, who championed the human rights of the Jewish people. Both demonstrated the kindness and love at great risk to their lives. Both promoted the study of rabbinical writings and prayed for the salvation of the Jewish people. They believed that at the close of the Church Age, the Jews would come to the Christian faith. When they passed away, many rabbis arranged memorial services in their honor throughout the country.²⁷⁵

Late 19th Century: Massive Changes Begin

The 19th century brought about profound changes. First, the theological liberalism in Judaism and Christianity that had begun in Germany more than a century earlier, was spreading, causing Jewish and Christian apostasy en masse. Second, the movement of modern Zionism became organized. Third, in the latter part of the century, Jewish people began to return to their ancient homeland in massive groups, a process commonly known as “aliya.” Fourth, in response to their return and the growing influence of Western culture, Islamic clerics called for the death of all Jewish people. Finally, there was a growing movement within the evangelical community that recognized the need for the Jewish people to return to Palestine as a fulfillment of ancient prophecy.

1880s: Jewish Immigration to Palestine Begins Prophetic Fulfillment

The large-scale persecution in Russia (pogroms) and Romania led to the first large-scale immigration of Jewish people to Palestine. The “wave” of thousands of Jewish people coming was so significant that each wave became known as an “aliya.” In the following years, they came in repetitive “waves” from the four corners of the earth from approximately 120 nations. Jewish people who returned referred to themselves as “Palestinians.” But they would change their identity to “Israelis” in 1948. Note the prophetic passage by the prophet Isaiah.

Then it will happen on that day that the Lord will again recover the *second time* with His hand the remnant of His people, who will remain from Assyria, Egypt, Pathros, Cush, Elam, Shinar, Hamath, and from the islands of the sea. And he will lift up a standard for the nations, and will assemble the banished ones of Israel, and will gather the dispersed of Judah from the four corners of the earth.

²⁷⁵ Ibid.

The most significant two words of this passage are *second time*. Scholars believe Isaiah wrote this book shortly after the 702/01 Assyrian invasion. From his point in history, the *first return* was a future event that was yet to happen around 530 BC when the Jewish people returned from Babylon. Since then there have been several attempts to return en masse to their promised land, but none were successful until the 1880s.

1882 - 1903: First Major Aliya

From time to time throughout the centuries there has been a rabbi or group of rabbis who attempted to gather a number of Jewish people and move to Palestine. Time and time again such attempts failed, but now a new era had begun that would bring success.

Then, as if by divine appointment, from 1882 to 1903 more than 25,000 came from Russian and Romania. In 1882 Jews from Kharkov, Russia founded the village of Rishon le-Zion (The First in Zion). They purchased land from absentee owners at inflated prices (see Jer. 32:44). The momentum of Jewish Zionism had begun. It should be noted that, unlike the first Americans or first Australians, the returning Jews did not displace local residents, but rather, purchased properties from absentee landowners.

However, the first aliya was not *the beginning* of Jews returning, but the first *mass transfer* of Jewish population. As previously stated, there was a continuous Jewish population in Palestine from the time of Joshua. While the Romans evicted thousands in AD 70 and again in 135, many were permitted to live throughout the countryside. Throughout the centuries a few Jewish people came to live in the barren land of Palestine, often to escape persecution. In 1500 there were an estimated 10,000 living in the Sefed region of northern Palestine (Israel). In 1563 the first printing press on the Asian continent was established in Sefed, obviously a sign of a significant Jewish population that was both literate and industrious. By the year 1880 Jews were once again the majority population of Jerusalem.

The amazing point that is worth repeating is this: Among the Jewish people there were rabbis who said God wanted them back in their ancient land. At the same time, in various Christian communities in the United States and Europe, there were preachers who were saying that the church needed to help the Jewish people return to their ancient land. Neither group was aware of what the other was doing.



Figure 33. New homes built by the European Rothschild family in Rosh Pina, in what is now northern Israel. Jewish people were returning so quickly that homes could not be built fast enough. Hence, many lived in tents while Arabs who recently arrived were employed in the home construction business. Photo by R.E.M. Bain, May 10, 1894.

1880 - 1920s: The New Promised Land: The United States

While great attention has been given to the persecuted Jewish people leaving their lands and returning to their ancient home, little has been said about their mass migrations to the United States. The U.S. offered them life, liberty and pursuit of happiness, three qualities of life seldom found elsewhere in the world for more than a few generations.

Whether religious or secular, thousands of Jewish people crossed the Atlantic rather than going to the eastern end of the Mediterranean Sea. For them, Palestine was still an uncultivated wilderness that offered no promise of a better life. In America, however, those who had already settled here testified to the opportunities. Discrimination did exist, but not to the extent it did in Europe. Nonetheless, with a huge influx of Jews, by the time World War II was on the horizon, some political figures were concerned about their large numbers. Between the years 1899 and 1914 1,243,000 Jews came from Russia, 103,000 from Rumania, 57,000 from Canada and a quarter of a million from Austro-Hungary. With such a massive influx in a relatively short period of time, some scholars have proposed that it may be a reason

why the US failed to help Jewish people escape the concentration camps in the 1930s and '40s.²⁷⁶



Figure 34. A poster of American Jews with open arms welcoming their Eastern European brethren. The banner reads “Hide me under the shadow of thy wings” (Ps. 17:8). Naive painting, early 20th century.

1890s: Zionism Seen as a Utopia

Zionism, the return of the Jewish people to their homeland, was viewed as a utopia and an illusion by Jewish liberals, who concluded there were too many insurmountable obstacles. On the other hand, many conservative Jewish people were either skeptical or hostile to the Zionist Movement, believing that only the messiah would establish their nation. Remembering the Crusaders, there was also a common belief among Jewish people that Christians would never tolerate Jewish control over the Holy City and, therefore, Christians would never allow them to return.

²⁷⁶ Barnavi, 205.

It was totally inconceivable that their persecutors of centuries past would actually be influential in the development of their sovereign state. At no time in history has there been a nation that came into creation in the manner of Israel.²⁷⁷ To insure that peace would remain with their Arab neighbors, Jewish people paid inflated prices for the land they purchased. This was possible because of the Ottoman land reforms of 1839 and 1856 which permitted non-Ottoman citizens to own land. Europeans quickly took advantage of the concession to foster religious and cultural foundations, increasing the existing religious rivalries. In 1901 the Jewish National Fund was established to buy land near the ancient city of Jaffa. Upon this land the modern city of Tel Aviv was established. Hence, they began to fulfill the prophecy spoken by Jeremiah, who said,

Men shall buy fields for money, sign and seal deeds, and call in witnesses in the land of Benjamin, in the environs of Jerusalem, in the cities of Judah, in the cities of the hill country, in the cities of the lowland, and in the cities of the Negev; for I will restore their fortunes, declares the Lord.

Jeremiah 32:44

The early years of agriculture were extremely difficult. Since Jews were not permitted to be farmers in Europe they did not know how to farm the land. However, since they were scientists, they approached agriculture from a scientific perspective. The results were outstanding and in a few years their crop yields surpassed that of most other nations, bringing fulfillment to the words of numerous prophets such as Isaiah.

“The desert and the parched land will be glad; the wilderness will rejoice and blossom. Like the crocus, it will burst into bloom; it will rejoice greatly and shout for joy.”

Isaiah 35:1-2a

1894: The Dreyfus Trial and Theodor Herzl

During the 1890s anti-Semitic attitudes were again rising in France. In 1894 a young Jewish newspaper reporter, Theodor Herzl, became a major figure in the Zionist movement. The failed reforms instituted by Napoleon permitted hatred to blossom that eventually led to the infamous Dreyfus

²⁷⁷ Agursky, “Some Russian Orthodox Reactions to Early Zionism: 1900-1914.” *Immanuel*. Spring, 1980. 10:84.

Trial; a trial that was revealing and symbolic of French attitudes. The account is remarkable.

Captain Alfred Dreyfus was falsely charged with giving military secrets to Germany, simply because he was a Jew. During the trial, it was said that, “Just as Judas had sold the God of pity and love, so Captain Dreyfus has sold to Germany the plans for mobilization.”²⁷⁸ During the trial, it was discovered that the primary evidence was a forged document and the author had committed suicide in prison – a suicide that would be the subject of much controversy. The publication *La Libre Parole* reported he was killed by other Jewish people, while another press report said it was the “whole race whose shame was being exposed.” The reporter continued to say, “Dreyfus was a traitor . . . or that he was capable of treachery. I know that from his race.”²⁷⁹ During the trial, prosecutors insinuated that no Jewish person could be trusted because they were not “Christian,” and therefore, alien to France. To add fuel to the fire of injustice, government officials and clergymen encouraged mob violence and mass hysteria to rid the country of Jewish people. While no proof existed, Dreyfus was found guilty and sent to prison on a remote island. All this in a country praised for its enlightenment, liberalism, and tolerance for religious differences.²⁸⁰

The trial was covered by the young Austrian Herzl who had assimilated into the prevailing European culture and was as secular as could be expected. At the trial he was horrified at the public’s attitude toward his people. Until this time, he felt that all Jewish people could be quietly assimilated into whatever country they were living, even though he was aware of Napoleon’s work for “Frenchmen of the Mosaic persuasion” and its utter failure. The chilling words of secular and viciously atheistic philosophers underscored his conclusion that the Jewish people needed their own homeland. He took it upon himself to send out the call that the Jews were, in fact, a stateless people and all other attempts to secure peace and safety throughout the Enlightenment had failed.

Dreyfus was pronounced guilty of treason and exiled. His family persisted for a new trial. Success came in January of 1898 when novelist Emile Zola, who had no great love for the Jews, but did have a sense of justice, published a front page article in the newspaper *L’Aurore* accusing the state and critics of Dreyfus of malicious libel. The article stunned the nation as nearly a quarter million copies were sold and it was instrumental in seeing a second trial. Nonetheless, he was again found guilty and his military attorneys, who supported him, found themselves demoted and assigned new positions. Ironically, Zola was found guilty of libel. Eventually the French

²⁷⁸ Hay, 194.

²⁷⁹ Ibid., 195-96.

²⁸⁰ Poliakov, 129.

President acquitted him and Dreyfus was restored to his former position. But the entire event demonstrated the powerful anti-Semitic attitudes of the French people and impressed upon the Jews the necessity to hear the message of Herzl.

After the first Dreyfus Trial, Herzl immediately went to work to formulate his ideas and in 1896, he published a booklet titled *Der Juden Staat (The Jewish State)*,²⁸¹ in which he declared the right of the Jewish people to have their own nationhood. But he never mentioned that the nation should be in Palestine. Rather it was at the first Zionist Congress that delegates argued the Jewish homeland should be in the Holy Land. In spite of the conflicts within the Zionist organization, Herzl took charge and led the Jewish people into a new era and for this he is honored as the “Father of modern Zionism.” He probably looked across the Rhine River and in his spirit saw a Promised Land for the Jewish people, much as Moses once looked across the Jordan River. Neither entered the Land.

Figure 35. Theodor Herzl in 1897, on the balcony of the Three Kings Hotel along the Rhine in Basel, Switzerland on the eve of the First Zionist Congress. Did he, in his spirit, look across the waters and see a Promised Land for his people as did Moses centuries earlier?

²⁸¹ Oz, 66.

In spite of the Dreyfus affair, not all rabbis were in favor of Herzl and his Zionistic ideas. He sent a copy of *Der Juden Staat* to the Rabbinate at Vienna on June 11, 1895, but these scholars condemned it and said it was the product of a lunatic. He also sent a copy to Pope Pius X with a the request for assistance to help relocate Jews to Jerusalem. The Pope responded in a stern and unsympathetic manner with the following words:

We are unable to favor this movement. We cannot prevent the Jews from going to Jerusalem, but we could never sanction it. The ground of Jerusalem, if it were not always sacred, has been sanctified by the life of Jesus Christ. I cannot answer you otherwise. The Jews have not recognized our Lord; therefore we cannot recognize the Jewish people.²⁸²

The negative response Herzl received from the Rabbinate and Rome convinced him that a sovereign state for the Jewish people was the only solution for their centuries-long problem of wandering stateless around the world. For generations it appeared God had forgotten them while the Church persecuted them. However, biblical prophecies of the restoration of the Promised Land were beginning to become reality. Herzl was instrumental in the fulfillment of Isaiah 66:6-8 – the re-establishment of the state of Israel, although he would not live long enough to see its birth. He lived only to the age of 44, yet in his brief life he awakened the Jewish consciousness to the need of becoming unified for the establishment of an independent Jewish state in Palestine.

1896: Rev. William H. Heckler, Advisor to Theodor Herzl

The Reverend Heckler was the chaplain for the British Embassy in Vienna when he met Theodor Herzl. Heckler recognized the rise of Zionism as a prophetic fulfillment and advised Herzl in planning a homeland in Palestine. Heckler also saw the homeland as a solution to the terrible persecutions of Jewish people worldwide. He provided Herzl with immeasurable counsel about the proper ways of approaching Christian clergy, statesmen and European heads of state. Therefore, all of Europe knew about the rise and dream of Zionism long before Hitler ever came to power. In later years Herzl wrote these words concerning his good friend,

He counsels me superbly and with unmistakably genuine good will. He is at once shrewd and mystical, cunning and naive. So far, with respect to myself, he has backed me up in quite a wonderful way ... I

²⁸² Darms, 26.

would wish the Jewish people to show him a full measure of gratitude.”²⁸³

Yet Herzl was confronted with opposition from religious Jews who were convinced that Israel would not become a political entity until after God sends the messiah. Many ultra-orthodox Jews still hold to that viewpoint. Likewise, in Christian circles many books written prior to Israel’s independence stated the same opinion.

1897: First Zionist Congress

By August 1897, Theodor Herzl had gathered influential Jewish leaders in Basel, Switzerland at the First Zionist Congress on re-establishing the Jewish state. This was to provide an answer to the two problems Jewish people faced, anti-Semitism and assimilation. He declared, “Today, we have birthed the nation of Israel. The world may not know it now, but in fifty years everybody will know it.” The program of the Congress was as follows:

The aim of Zionism is to create for the Jewish people a legally assured home in Palestine. (The phrase was subsequently altered to read “a publicly, legally assured home.”)

In order to attain this object, the Congress adopts the following means:

1. To promote the settlement in Palestine of Jewish agriculturalists, handicraftsmen, industrialists, and men of professions.
2. The centralization of the entire Jewish people by means of general institutions agreeable to the laws of the land.
3. To strengthen Jewish settlements and national self-conscience.
4. To obtain the sanction of governments to the carrying out of the objects of Zionism.²⁸⁴

Herzl’s words carried the truth of a biblical prophet and the political wheels were in motion. Fifty years later the United Nations, by a 33 to 13 vote, decided to partition Palestine to permit the creation of a Jewish state. The following year, on May 14, 1948, the state of Israel was established. He officially gave birth to modern Zionism, which God had already placed in the

²⁸³ Johnson, Matt. “Early Christian Zionists.” *Christians and Israel: Essays on Biblical Zionism and Islamic Fundamentals*. Matt Johnson and Nicola Goodenough, eds., Jerusalem: International Christian Embassy Jerusalem, 1996. 31.

²⁸⁴ Isaacs and Olitzky, 35.

hearts of many Jewish people and Gentiles, mostly Christians, for more than a century.

What worried Herzl was not whether a Jewish Israel would be established, but whether a massive wave of anti-Semitism would sweep across Europe. He recognized the signs of the coming Holocaust and knew that Jews were more interested in their affluent lifestyle than preparing for the future.

The irony of Herzl is that he never claimed to have any religious motivation behind his plan. He once told two rabbis that he was not obeying any religious impulse commands, but he respected the faith of his fathers as much as he respected the faith of any other religious person.²⁸⁵ Yet Herzl may have been a prophet to the Jewish people. He called upon them to leave their European cities, where anti-Zionism was exploding and re-establish their ancient biblical homeland. While a few listened and caught his vision, most ignored the call. A generation later, those who went to Palestine lived, while two-thirds of those who remained perished in the ovens of the Holocaust.



Figure 36. The meeting of influential Jewish leaders at the First Zionist Congress in Basel, Switzerland was in August, 1897. There was only one topic of discussion: To establish a homeland in Palestine.

Rev. William Heckler had become a trusted friend and advisor to Herzl. In fact, Heckler had become so important that Herzl invited him to speak at the Congress, even though he knew Heckler was a converted Jew

²⁸⁵ Guenter Strothotte. "The Relation Between Religion and Nationalism in early Zionist Thought." Unpublished thesis. Simon Fraser University, 1971. 69.

affiliated with the Episcopalian Church of England. That was sure to offend some attendees, but the message of Heckler strengthened Herzl's cause. So when the decision was made to hold a Second Zionist Congress in London, Heckler, as chaplain for the British Embassy in Vienna, had the necessary contacts to make the arrangements. British officials in London greatly supported the Zionist cause, much more so than their staff officials in Palestine.

Late 1800s: The Great Debate: Israel in Palestine or Africa?

In his eagerness, Herzl negotiated with the Turkish government for land to establish Palestine's autonomy. While his efforts failed, he found more success with the British, who offered him 6,000 square miles of uninhabited highlands in Uganda, Africa. The offer split the organization as some desired to accept it while others aspired for their biblical homeland. The main obstacle that stood in the way of establishing a Jewish state in Palestine was the Ottoman Empire, but World War I would resolve that problem. Herzl died at the age of 44 and the Uganda offer was never accepted. Had he read his Hebrew Bible, he may have recognized a different plan for the Jewish people. The Congress, however, represented only a small fraction of the Jewish people as most would not or could not identify themselves with the possibility of returning to their homeland. Yet, the most influential accomplishment of the Congress was building a much-needed Jewish identity. It adopted a national flag, a national anthem, and encouraged Jewish people to dream of a homeland that had escaped them for centuries -- a homeland promised to their forefathers, even though they had given up hope of ever seeing the promise become a reality. The Congress received worldwide attention. For example, shortly thereafter interesting comments were published by the Russian Saint Petersburg Ecclesiastical Academy, the *Church Herald*:

It would be strange if the nation that no one doubts is one of the most remarkable in history, the nation which has had an extraordinary impact on all of humanity and has always considered itself as the Chosen People would ever be satisfied by the present situation. In spite of all the vicissitudes in its historical existence, in spite of the humiliations which it has suffered from other nations, it never stopped looking at itself as the Chosen People, dedicated to lofty historical objectives. That is why the dream never faded, that the day would come when the dry bones of the nation dispersed throughout the world would come together again in a single organism which would demand a separate state, a separate territory where it could revive its historical and national life. And now the

time may have come to realize this dream, which found remarkable expression in the movement, which calls itself “Zionism.”²⁸⁶

The editorial continued to note that the author believed that the future road of Judaism was in lock step with the path of the Christian faith.

The nation chosen for a great historical mission, the dissemination of the true faith, which to a large extent has already been accomplished by preparing the Gentiles to accept Christianity, could not quit the historical scene for good even after the great and terrible crime committed on Golgotha ... even from the highest providential point of view, what might be loftier than the sight of a nation arisen from many centuries of somnolence, shaking off the burden of slavery – political or moral – and regaining freedom on its own soil? Is it not a unique sight in history when Israel, this nation of God, will sense again its own historical objective after Diaspora and captivity by aliens? And being inspired by this idea will sense itself as a nation united from all corners of the earth, and returning to the place which belongs to it according to the eternal Covenant?²⁸⁷

Christians whose forefathers were persecutors of Jewish people were now recognizing the fulfillment of the plan of God. Those who firmly believed Israel is the spiritual homeland of the Jewish people cannot avoid having an interest in the land and its people. The fact that nearly all Jewish Zionists were non-religious elevates events to the level of miracles.

Late 1905: *The Protocols of the Learned Elders of Zion*.

Undoubtedly the most influential book ever published promoting anti-Semitism was *The Protocols of the Learned Elders of Zion*. It was authored by Matvei Golovinski of the Russian Orthodox Church, who plagiarized it from a French book titled *The Dialogue in Hell between Hachiavelli and Montesquieu*.²⁸⁸ Its publication was financed by the Russian Czar Nicholas II. In 24 chapters this mythical writing presented details of a satanic plot by Jewish leaders to enslave the entire world. Golovinski described them as subversive infiltrators, who will stop at nothing to attain their goal—including the spreading of diseases, instigation of riots, assassinations and initiation of wars. The Jews are said to be the

²⁸⁶ Mikhail. “Some Russian Orthodox Reactions to Early Zionism: 1900-1914.” 85, citing “Sionism v jego sushchnosti i stremlenijakh.” (Zionism: Its Essence and Aspirations), *Tzerkovnij Vestnik*, 1902. No. 37, 39.

²⁸⁷ Ibid.

²⁸⁸ The first scholarly research concerning the origins of the forgery was published by B. Segel in 1924, followed by a second research document published by Herman Bernstein in 1935.

manipulators of the secret international order of Freemasons, who successfully masterminded the French Revolution in 1789.

Years later Henry Ford financed its publication and distribution under the title *The International Jew*, until he realized it was a falsification. Hitler cared little as to its authenticity, but used it in his propaganda. Eventually Ford realized he had been duped and apologized to the Jewish community. Hitler used Ford's credibility to promote it.²⁸⁹ Today it is a popular anti-Israel tool in the hands of the Arabs. For example, an edition reprinted by Kuwait included a map showing the central area of the Islamic world encompassed by the snake (see figure below).²⁹⁰ *The Protocols* is required reading in most Islamic countries.

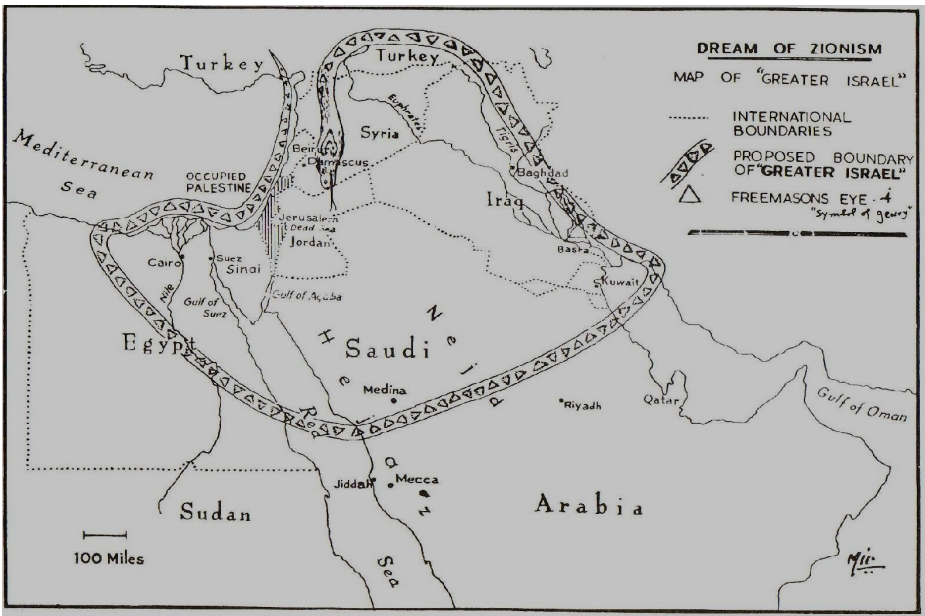


Figure 37. The “Dream of Zionism” according to a Kuwait edition of *The Protocols of Zion*, begins world conquest by subduing the heart of Islamic areas. This area encompasses a land mass from the Euphrates to the Nile and includes the Islamic holy city of Medina, but not Mecca.

1902-1917: Gustav Hermann Dalman

²⁸⁹ Nicholls, 341; Prager and Telushkin, 202.

²⁹⁰ Larsson, 47.

Gustav Dalman was an evangelical German missionary, professor, archaeologist and linguist who in the years 1902-1917 decided to create a biblical garden consisting of plants mentioned in the Bible. He made his garden at the lepers' colony of Hanson Hospital. He served as the director of the German Evangelical Institute for Antiquity (1902-17) and was a prolific writer on various biblical subjects. He was knowledgeable of Jewish writings and viewed Scripture with a reflection of the Jewish roots of Christianity, a profound perspective for his time.²⁹¹

1904-1914: Second Aliya

The centuries-old Passover dream of “next year in Jerusalem” was becoming closer to reality as more than 35,000 Jews emigrated from Russia, Poland and Eastern Europe. By 1914, there were 43 Jewish agricultural settlements with 13,000 settlers, most of whom were supported by Baron Rothschild of Paris. Another 67,000 settlers elsewhere tried to scratch out a living in the land they believed would one day flow with milk and honey.²⁹²

Life was extremely harsh for the returning Jews. Many died of malaria, lost all their resources, and many survivors either returned to Europe or managed to immigrate to the United States. Of the thousands who returned in fulfillment of biblical prophecy, only a few remained to see their grandchildren inherit the fruit of their labors. One missionary organization in 1917 described living conditions as follows:

The deplorable conditions are shocking. Americans cannot conceive, even by trying to imagine, what the reality is. Two years ago (1915) when distributing money from the “Christian Herald,” and last year (1916), when conducting the Industrial Relief work, we thought that conditions could not get much worse. We have learned differently. It would be impossible to carry on the industrial relief work now. The people are not in a condition to work. It is simply keeping body and soul together. In some cases, our assistance helps; in other cases, it is too late.²⁹³

By this time, Jews came from so many different nations, that the 1911 edition of the *Encyclopedia Britannica* stated the diversity of nationalities in Palestine created no less than fifty languages.²⁹⁴ The new

²⁹¹ Garbell, “Dalman, Gustaf Hermann.” *Encyclopedia Judaica*.

²⁹² Prittie, 145.

²⁹³ Spafford, 257.

²⁹⁴ Bennett, 143.

immigrants accepted the philosophic writings of Moses Hess, who promoted the socialistic concept of the *kibbutz*. The *kibbutz* was an agricultural collective farm in which all houses, animals, tools, farm equipment and vehicles belonged to the group. While families lived together, all families lived in a closely-knit community where decisions concerning jobs and personal responsibilities were made democratically. Many *kibbutzim* were established and eventually failed (for economic reasons), but they were key components in the establishment of the nation-state. Workers toiled long hours to convert waste land into what would become the world's highest productive agricultural land.

1905: Prophetic Insight by Negib Azoury, an Arab Nationalist

A prophetic and insightful comment was made by Negib Azoury, an early Arab nationalist. He carefully and honestly admitted the historical hostilities between the Arab and Jewish people and predicted its consequence. He stated,

Two important phenomena manifest themselves at this time: they are the awakening of the Arab nation and the latent efforts of the Jews to reconstitute the ancient monarchy of Israel on a very large scale. These two movements are destined to fight each other continually, until one of them prevails over the other. Upon the final outcome of the battle between these two peoples, representing two opposed principles, the fate of the entire world depends.²⁹⁵

1908: Establishment of “The Friends of Israel” in Finland

For nearly a century, there was a small but growing movement in some Protestant churches throughout Europe for the support of the Jewish people. Finally, it happened. Some dedicated Christians in Finland established an organization known as “The Friends of Israel.” The significance lies in the fact that they were dedicated to helping the Jewish people to immigrate to Israel, when there was no state of Israel. They did, however, believe that a time was coming when a biblical prophecy would be fulfilled and a nation for the Jewish people would arise. In 1917, they sent their first missionaries to Palestine. After the Soviet Union fell, many Jewish people left to immigrate to Israel via Finland, because the Soviets would not permit them to fly directly to Israel. During their journey, Russian Jewish people had the opportunity to stay in the homes of Finnish Christians who cared for them. The sole purpose of the organization was, and still is, to

²⁹⁵ Quoted by Larson, 153, in Negib Azoury. “Ishmael and His Brother.” *Jerusalem Post*, April, 22, 1995. 11.

demonstrate the love of Jesus to a persecuted people, to gather, and to bring them to their ancient homeland. They were among a growing host of Gentile believers who recognized what the Lord was doing and seized the opportunity to perform His will to help bring home the lost sheep of Israel in a physical sense (Isa. 49:22) and spiritually (Rom. 11:11; Isa. 62:11).

1909: Cyrus Ingerson Scofield

Few people have influenced Christianity in the past century as much as did C. I. Scofield (1843-1921) when he published his *Scofield Reference Bible*. Among the many notes in his study Bible were comments on the restoration of a future Israel and the Christian pro-Zionist ideals to help the Jewish people. It became widely popular and undoubtedly the single most important publication to promote John Nelson Darby's premillennial rapture doctrine. Scofield's work became foundational in numerous fundamental and evangelical Bible colleges and seminaries worldwide.

1917: World War I Frees Palestine from Turkish Control

World War I pitted the nations of the world against Germany and her ally, the Ottoman Empire. When Germany surrendered, likewise did the Turkish Ottomans, who had ruled Palestine since 1517. It was the first time the Holy Land was under Christian control since the Crusader Period. In 1917 Great Britain was the first nation to recognize the rights of the Jewish people to their historical homeland when it issued the Balfour Declaration. Later, in 1919 the United States hosted other nations at the Paris Peace Conference and the League of Nations was formed. The League decided that Great Britain and France would carve up the Middle East and the name "Palestine" was officially given to the land of the Bible. In the meantime, the conflicts between the returning Jewish people and Arabs, who were also entering Palestine, became increasingly violent throughout the 1920s and 1930s. The so-called "Jewish problem" simply would not go away.

1917: British Favor a Jewish State; The Balfour Declaration

Palestine and a large tract of land around it was a war prize for the British as the victor of World War I. They essentially owned this massive piece of real estate from 1917 until 1948. However, the League of Nations that was founded in 1922, gave a mandate for a Jewish nation to be established. The British Empire viewed with favor the establishment of a Jewish national home in Palestine for several reasons. First, there was a rising tide of support in London from influential Jews and evangelicals. Second, except for a few lingering Jews and Arabs, the land was essentially void of human occupation. The British realized that the Jewish people had been returning in mass migrations since the early 1880s and were preparing

the land for a future nation. Consequently, Arabs from neighboring countries were also migrating to Palestine for better employment opportunities. A Palestine filled with European Jews would better serve the British Empire than a Palestine filled with Arabs. Third, some British leaders, such as Herbert Samuel encouraged the government to control Palestine after the war to protect Christian holy sites. He cared little for the Jewish people, but was fearful that, if the “agnostic atheistic French” would control the land, the holy sites would all be destroyed.

The Zionistic efforts of Herzl and others influenced positive results on an international scale. Because of favorable British rule, Zionism grew more popular and an increasing number of Jews worldwide desired to return to their homeland. For months, Sir Arthur Balfour, British foreign secretary, pledged that King George V’s government would secure the entire area of Palestine for the benefit of the Jewish people. Balfour, a member of the Plymouth Brethren, wrote a short letter to Lord Rothschild that would produce significant consequences. It reads:

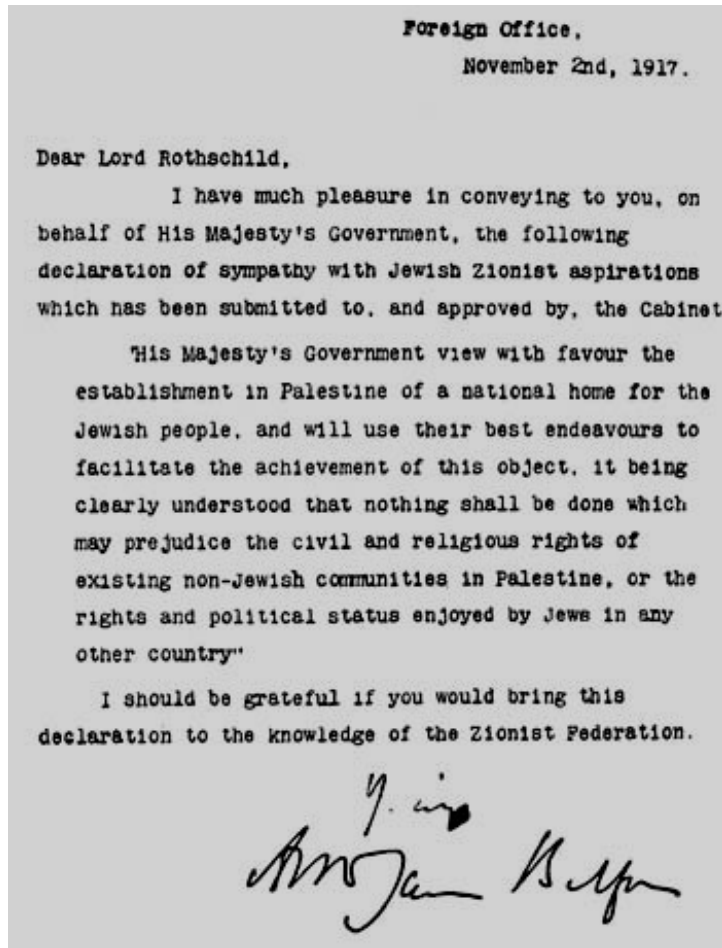


Figure 38. The Balfour Declaration affirmed the official position of the British government to establish a home in Palestine for the Jews.

There were two significant factors inherent in the Balfour Declaration. First, it was instrumental in the eventual establishment of the state of Israel. Second, it reaffirmed the rights of Jews to return to 100 percent of the land area of ancient Palestine. It does have one very significant phrase concerning the Arabs: "... nothing shall be done which may prejudice the civil and religious rights to existing non-Jewish communities in Palestine." The Jewish people were not only the majority population at this time, but they also established and controlled commerce, while the Arab Palestinians were a minority agricultural people.²⁹⁶ Yet so insignificant was Palestine in relation to other world events of the time, that it was not

²⁹⁶ Some scholars claim that the Palestinian Arabs were the majority population.

mentioned in various negotiations and the resulting documents. When the Balfour Declaration was announced, there was no voice of opposition by any Muslim or Arab leaders. Palestine was, for the most part, still a desert wilderness that no one wanted except for some Jewish people.²⁹⁷ To the Jews living in the Diaspora (disbursed in various countries), it was incredible news that one day soon they could live in their beloved Jerusalem. In light of the recent Zionist Congresses, the horrors of World War I, and Russian pogroms, the Declaration escalated the desire of Jews to return to their ancient homeland.

1914 - 1918: World War I and the Third Aliya

Immigration to Palestine dropped off during the war. However, with the British Balfour Declaration of 1917, immigration spiked. In this five year period more than 40,000 immigrated from Russia, Poland, Lithuania, Romania and Germany.

1924 - 1929: Fourth Aliya

Another “wave” of Jewish people, this time more than 67,000 returned to their homeland, as persecution continued in Russia and Soviet bloc nations. When Adolf Hitler was proclaiming his anti-Semitic ideals, the Arab nations joined him. Consequently, Jews in Arab countries who once lived in peace with their neighbors suddenly found themselves in harm’s way. Hence, Jewish people from Iraq and Yemen also began to make aliya in the late 1920s.

In the meantime, Arabs in Palestine witnessed the massive influx and became increasingly upset. Ironically, the Arabs also immigrated to Palestine to find employment and a better life.²⁹⁸ Riots, snipers, and terrorists soon became a part of the social landscape. The influx came not only from Europe, but an increasing number of Jewish people came from Arab countries where there was a rise in anti-Jewish persecutions and discrimination. Throughout the 1920s and 1930s, there were acts of terrorism against Jewish people in nearly all Arab countries, but especially in Palestine. The prophetic words of the Bible were in the process of becoming fulfilled.

1925: International Hebrew Christian Alliance

While tensions between Arabs and returning Jewish people were increasing in Palestine, an increasing number of Jewish people left their

²⁹⁷ van Paassen, 74.

²⁹⁸ For more information on Arab-Israeli history and issues, see Bill Heinrich, *REALITY DENIED: The Inconvenient Truth about the Middle East Conflict*.

traditional and secular forms of Judaism and became believers in Jesus. The first Hebrew Christian Alliance was formed in England in 1867, and some twenty alliances existed by 1925. They banded together to form the International Hebrew Christian Alliance. Messianic Judaism was becoming a controversial subject of greater magnitude than in the past. Not since the first century had so many Jewish people come to faith in Yeshua.²⁹⁹ The Spirit of God was clearly moving among the descendants of Abraham, Isaac, and Jacob.

1932 - 1938: Fifth Aliya; Social Difficulties

During these years nearly a quarter of a million Jewish people poured in from Europe and Arab countries, as Hitler was beating the drums of war. The Arabs responded with terrorism, which became part of daily life in Palestine. However, because life in Palestine was far more difficult, than in Europe, an estimated ten percent of European Jewry immigrated to either South America or to the United States.

In the meantime, Christian charities experienced severe financial difficulties due to the economic depression in the US and Europe. They survived primarily because the schools, orphanages, and hospitals which they had built in Palestine were by this time well established.

Early 1900s: Evangelical Military Professionals

As the time for Israel's birth was approaching, several evangelical military professionals in Israel organized the Jewish freedom fighters into effective military units. Among them was Colonel John Henry Patterson. He established the first Jewish military unit since the Romans destroyed Jerusalem in AD 135. During WWI, he commanded the Zion Mule Corps and Jewish Legion in battles to remove the Ottoman Turks. After the war, he authored two books about his military campaigns and was instrumental in the political arena that helped create the state of Israel. His contributions gave the Jewish people the sense that they could become an effective military unit.³⁰⁰

Another was Colonel Odre Wingate. He was born in India to missionary parents, and his grandfather was a Scottish missionary to the Jewish people in Hungary. Throughout his entire life he kept his Bible close by his side. He served as a British Army officer in the 1936-39 Arab riots in Jerusalem, during which time he became an avid Christian Zionist. The official British policy was that the British were the peacekeepers and the Jewish people were not permitted to retaliate against Arab terrorists. (Today

²⁹⁹ Sedaca, 105-55.

³⁰⁰ Slutsky, "Patterson, John Henry." *Encyclopedia Judaica*.

a similar policy appears to have been enacted by the U.N.) In the 1930s, he recognized that British troops would shortly be removed to serve in Europe fighting the Nazis. The Jewish people would then be left alone to struggle against the Arabs. Therefore, he risked his career and trained about fifty Jewish men in military science. They eventually became an elite force, the Special Night Squads, later known as the Israeli Defense Forces (IDF). These men became the officers in the first Israeli army and political figures in the early years of the new country.³⁰¹ Hence, this evangelical Christian, Colonel Odre Wingate, is honored today in Israel as the “Father of the Israeli Army.”

1930: The Passfield White Paper

Amid all of the errors the British had made until this time, the British Colonial Secretary Lord Passfield took it upon himself to finalize Britain’s position on Palestine. After an inquiry, the Passfield White Paper placed all the blame for the turmoil and riots on the Jews. Evidently Passfield either was unaware of or ignored the accounts of riots that were instigated by the British after the war. The Paper declared the official British policy would give priority to Arabs concerning land ownership. The Arabs were ecstatic with joy, but the Zionists nagged the Brits relentlessly to honor past promises. As a result, the British rescinded the Passfield White Paper in 1931 and the Palestinian Arabs were convinced they could never trust the British or any other Europeans. Arab sentiment was that they simply had to eliminate the Jewish problem anyway they could. So when Hitler came to power in 1933, it did not take much for the Grand Mufti of Jerusalem to convince them to join the German ranks to exterminate Jews.

The Rise of Adolf Hitler and German Anti-Semitism (1902-1944)

Early 20th Century Nazi Germany

Following World War I Germany was in shambles, inflation was rampant, and the desperate German people were ready to follow anyone who offered a glimmer of hope. From this social and political caldron arose a young and persuasive leader with great charisma, who moved the emotions of thousands. His charm and rhetoric captivated everyone – except the Jewish people. Adolf Hitler promised to create, not only a German Empire, but also a purified German race.

He created a political party known as the *Christian-Social* party. The name *Christian* referred to the religious grounds for anti-Semitism and *Social* referred to anti-Semitism for racial reasons. The name also referred to

³⁰¹ Dayan, “Wingate, Charles Orde.” *Encyclopedia Judaica*.

the financial dominance the Jewish people had supposedly developed, since Hitler had blamed the Jewish people for all of the economic woes of Europe. He chose to forget the devastating consequences of the war and the collapse of the American stock market. Since many Europeans had mythical perceptions of all Jewish people being extremely wealthy and powerful, the word *Social* also included the connotation of implied Jewish influence upon Europe's economy.

As the anti-Semitic speeches filled the air, churches, for the most part, remained silent. For decades German seminaries had been teaching two influential but damaging doctrines. The first was Rudolph Bultmann's theory that all the miracles of the Bible were myths and the second was that God works through the governments to accomplish His will. These teachings silenced many pulpits when pastors should have stood up and challenged the murder of innocent Jewish people.

Among the influential pre-war German philosophers, who significantly deadened the hearts and minds of the population and clergy, was Friedrich Nietzsche. He not only opposed Christianity and Judaism, but also promoted the idea of German supremacy as the true Aryan race. He read the New Testament and concluded that Pontius Pilate was the only one who had any degree of dignity and respect. As to the death of Christ by Pilate, in his book *The Antichrist*, Nietzsche said, "One Jew more or less, what does it matter?" He then continued, "The Jews have made mankind so thoroughly false that even today the Christian can feel anti-Jewish without realizing that he is himself the ultimate Jewish consequence."³⁰² In essence he claimed the Jews had corrupted Gentile society to the point that Germans were unaware of its demise. With theories as this being popular in leading German seminaries, there is little question how the Church deadened itself to the atrocities of Adolf Hitler.

1930s: The Rise of Adolf Hitler

The economic aftermath of World War I left Germany in shambles and the people were willing to follow anyone who made persuasive promises. On January 30, 1933 Hitler became the German Chancellor and blamed the problems of Germany squarely upon the Jewish people. Rather than dealing with the real causes of the economic chaos, within three months, he established the first concentration camp at Dachau. The results of his demonic leadership are legendary, resulting in millions of deaths and his suicide twelve years later. Yet even in this, when he prepared his last will and testament, he blamed the World War on the Jews.³⁰³ His actions against them were founded by this statement, "I believe that I am acting in

³⁰² Eugen Duhring, Cited by O'Brian, 57-58.

³⁰³ Rausch, 3.

accordance with the will of the Almighty Creator: by defending myself against the Jew. I am fighting for the work of the Lord.”³⁰⁴ As such, he like many others before him and the Muslims of today, fulfilled the prophetic words of Jesus recorded in John 16:2. “A time is coming when anyone who kills you will think he is offering a service to God.”



Figure 39. Pope Pius XII meets Nazi soldiers. His political position concerning the Nazi Regime was never clear, as he refused to criticize Adolf Hitler, German policies, or the genocide of Gypsies, Christians and Jews.

In large part Hitler was successful because both Protestant and Roman Catholic leaders failed to make a concerted protest against him. Not only did leaders fail to stand up for basic human rights for the Jewish people, but they also failed to stand up for biblical standards and values. While a few notable individuals protested, nowhere was there a massive moral protest against the Nazi regime or refusal to cooperate. A few leaders of both

³⁰⁴ Glock and Stark, xv.

Churches aided Jews to escape the secret service troops and many of those paid with their lives.



Figure 40. Many Protestant and Catholic clergymen openly supported Adolf Hitler and his policies of ethnic cleansing.

The Church's vast European network – bishops, diplomats, couriers, priests, and parishioners – kept the pope and Vatican informed of Hitler's activities. Concerning the reports of the mass killings in 1941 and 1942, Vatican Secretary of State Cardinal Luigi Maglione regarded the news as unverified or exaggerated. In fact, some scholars have suggested that the pope gave his blessing on Hitler's extermination plans.

How unfortunate it is that so seldom have Jewish people experienced true love from a Christian. Jewish Scholar William Nicholls believed that Pope Pius XII could have made a significant contribution among the national leaders by permitting the Jewish people to immigrate to Israel, the United States or elsewhere. Another scholar, John Cornwell in his book, *Hitler's Pope: The Secret History of Pope Pius XII*, presents a chilling account of the

Hitler-Pope Pius union.³⁰⁵ Such evil actions in the name of Christianity are beyond human comprehension.

Decisions and actions of the Vatican reflect centuries-old positions and attitudes. For example, in 1943 the Vatican bestowed its highest distinction upon Ion Antonescu, the murderer of 300,000 poor and defenseless Romanian Jewish people, thousands of Christians, and a half million Russian and German soldiers. The silence of the Pope, the leader of the most influential church, most assuredly added to the Holocaust atrocities.³⁰⁶

In another case, in October 1943, Hitler's SS troops marched into Rome's Jewish ghetto and rounded up Jewish men, women and children. They were held captive for two days in a large building, until their number exceeded one thousand. The pope was among the first to be informed of their capture and that they were being held in a building less than a half mile from the Vatican. He did absolutely nothing to prevent them from being stuffed into cattle cars and sent to Auschwitz.

His intentional blindness was surpassed by his direct involvement in helping the Nazi criminals. After the war was over, he personally helped Nazi criminals go "underground" to escape the punishment for crimes against humanity. To add insult to injury, in 2009, Pope Benedict issued a decree declaring the historic virtues of Pius. It was the first step in the process of beatification to have Pope Pius XII declared a saint.

A newspaper correspondent once asked the Pope why he did not protest the extermination. His reply was, "Dear friend, do not forget that millions of Catholics served in the German armies. Shall I bring them in conflicts of conscience?"³⁰⁷ While later there was an explanation that he was working secretly through diplomatic channels, the explanations his apologists made after the war reflected nothing less than a moral and spiritual failure.

However, to the credit of the Catholic Church, Pope John XXIII in the 1960s did work to mend relations between the Church and the Jewish people in what has become known as Vatican II.³⁰⁸ Catholic scholar and priest John Morley studied documents in the Vatican archives and made this analysis:

It must be concluded that Vatican diplomacy failed the Jews during the Holocaust by not doing all that was possible for it to do on their

³⁰⁵ John Cornwell, *Hitler's Pope: the Secret History of Pope Pius XII*, New York: Viking, 1999.

³⁰⁶ Nicholls, 360.

³⁰⁷ Cited by Lewy in Bentley, *Storm*. 216.

³⁰⁸ Nicholls, 353-55.

behalf. It also failed because, in neglecting the needs of the Jews and pursuing a goal of reserve rather than humanitarian concern, it betrayed the ideals it had set for itself. The nuncios, the Secretary of State, and, most of all, the Pope share the responsibility for this dual failure.³⁰⁹

Since the beginning of the war the Americans, British and other Allies were aware of death camps and Hitler's plans for the Jews. A simple act of bombing railroad bridges and concentration camps in the early days of the war would have saved millions of lives, but, shamefully, they refused to act. Furthermore, with the common use of radio, they could have warned the Jewish people in Germany of the danger they were in, but they failed miserably in this as well. Obviously the Church is not the only one with blood on its hands. Pleadings from Jewish leaders to government leaders of the United States, England, and other allied nations to bomb concentration camps, as well as the railroad tracks leading to those camps, fell on deaf ears. While thousands of bombs fell upon German military installations, cities, factories and bridges, none fell upon concentration camps or the railroads that took Jewish people to their agonizing deaths.



Figure 41. An aerial photograph of the Bergen-Belson Concentration Camp taken by Allied reconnaissance in April, 1945. Courtesy of the Bergen-Belson Memorial Museum.

³⁰⁹ Morley, 209.



Figure 42. “Will we live to see the liberation?” The question, written in Hebrew, on a drawing found at the Bergen-Belson Concentration Camp reveals that Jewish captives saw Allied planes during the war.

The haunting question remains, “Why did the Allies not bomb concentration camps or the railroad tracks leading to the camps?” American and English war planes could have saved thousands of lives.

Again to the credit of the Roman Catholic Church, it should be noted that in the 1930s, when the Nazis attempted to institute euthanasia to eliminate the mentally ill from Germany, Church protests saved the lives of innocent people. That may be why 1900 Roman Catholic priests lost their lives in the concentration camps. Again, when the Nazi regime was about to require divorce of mixed marriages, the Church protested and stopped the action. This was not for the benefit of the Jew, but for the permanency of the institution of a Christian marriage, even if it was mixed.³¹⁰ This is obvious evidence that the Church could have influenced or prevented the German Holocaust, but chose not to. Nevertheless, some faithful Christians throughout Europe secretly opposed Hitler and helped Jews, as visible opposition resulted in immediate imprisonment and often death.³¹¹

³¹⁰ Nicholls, 359.

³¹¹ Rausch, 5.



Figure 43. Jesus was depicted as carrying a Swastika instead of a cross in Nazi art with the blessing of some Church leaders. The question remains as to why there were no voices against it.

1930s: Gentile Angels of Mercy

According to records in the Jerusalem Holocaust Museum, there were hundreds of Gentiles who risked their lives saving the lives of Jewish people during this reign of horrors. Since Hitler's killing machine was so massive, their effect was relatively small although still very significant.

One of the outstanding German Lutheran "angels" of this era was Dietrich Bonhoeffer (1906-1945). In 1933 he co-authored the *Bethel Confession* and later became head of the seminary for the Confessing Church. He proclaimed the errors of Nazism in light of the biblical commandments. As a result, he was told to stop preaching, then to stop teaching, and eventually was arrested and hung for his anti-Nazi position. Bonhoeffer understood the horrors of persecution and death that the

institutionalized church had inflicted upon the Jewish people. He knew that centuries of Church policies and doctrines had culminated in the current events of Germany. For this reason he publicly declared that the German leader could not be faulted from the perspective of the Christian faith. He said that, "The Church of Christ has never lost sight of the thought that the "chosen people," who nailed the Redeemer of the world to the cross, must bear the curse for their action through a long history of suffering...."³¹² In essence he said that Hitler was a product of Church history. Yet Bonhoeffer boldly preached for the humanitarian rights of the Jewish people and the Christian responsibilities that should be afforded to them. For the expression of these ideas, he died in a concentration camp.

Another "angel" was the outspoken Catholic priest and theologian, Bernhard Lichtenberg (1875-1943) who confronted the Nazis. In 1935, he protested the cruelty in the concentration camps and the euthanasia program. After the burning of Jewish synagogues in 1938, he closed his evening services with a prayer for the persecuted Jewish people, which ultimately led to his arrest and sentence to the Dachau concentration camp. He died en route.³¹³

Undoubtedly some "angels" are known only to God. Those who rescued Jewish people from going to the concentration camps had to keep their mission a secret. Those who were discovered by the Nazis paid with their lives. If another Holocaust were to occur, do you know anyone who would be willing to risk his/her life to save a Jew? Or would silence be preferred?

Contrary to the Greek Orthodox Church in Russia that supported the pogroms (mass killing of Jewish people) in the 1880s, the Orthodox Church in Bulgaria took the unusual position of defending the Jewish people. The Metropolitan Stephan of Sofia declared publicly that God was the judge of the Jewish people, not men. He not only took measures on their behalf against the required wearing of the Star of David, but he also introduced "mercy baptisms" of Jewish people, knowing that later these would be renounced. Furthermore, he personally hid the chief rabbi in his home. When the war was over, all the Jewish people in his district had been saved.³¹⁴ If only more Christians would have done such a great work as he did!

In November of 1938, Christians in Scotland were troubled by the reports they received concerning the Jewish people in Germany. In sharp contrast to the established churches in Germany, these Christians determined

³¹² Skoog, 92, citing D. Bonhoeffer, "Die Kirche vor der Judenfrage," *Kirchenkampf und Finkenwalde*. Gesammelte Schriften, Bd. II. Munchen, 1959. 59.

³¹³ Reshef, "Lichtenberg, Bernhard." *Encyclopedia Judaica*.

³¹⁴ Nicholls, 362.

to do whatever was necessary to provide aid for the Jewish people and made this announcement:

The Free Church, mindful of what the world owes to the race divinely chosen to be vehicles of revelation of God's moral law and the immeasurably higher destiny awaiting Israel when the veil shall be lifted, compassionates, with special poignancy, the lot of so many innocent sufferers. The church calls on her faithful people to be diligent in prayer for the redemption of Israel, and to join with prompt generosity in all practical forms of aid.³¹⁵

If there was ever a time when the Jews needed true Christian love and compassion, it was then. Shamefully, all too many caved in to the Nazi dogma, leaving only a few to step forward in the Name of Jesus.

1930s: Seventh Day Adventists Surrender Jewish Converts to Nazis

The Seventh Day prophet Ellen G. White claimed she was told by God that because the Jewish people killed Jesus, Israel would never become a nation and all of God's promises were reserved for the Adventists. Furthermore, the Adventists were God's *only* chosen people. For reasons said to be in Leviticus 26, the European congregations turned all of their Jewish converts over to Hitler to be sent to the gas chambers. The Jewish people, not recognizing the differences between Adventism and the Church, relegate them to be one and the same.

1938: Bishop Congratulates Adolf Hitler

The "Night of Broken Glass," November 9, 1938, was a night of terror throughout Germany as Nazi soldiers broke into Jewish shops, burned religious books, and murdered and imprisoned Jewish people. It was a night that translated hateful rhetoric into state-sponsored persecution and murder. Shortly thereafter, on November 28, the state bishop sent this telegram to Adolf Hitler:

TO: The Fuhrer and Reich Chancellor Adolph Hitler.

The three churches of gratitude in Bremen have been inaugurated. They bear your name, Mein Fuhrer, in gratitude to God for the miraculous redemption of our nation at your hands from the abyss of Jewish-materialistic Bolshevism. I thank you for having enabled us

³¹⁵ Larson, 110.

to express in these new churches what is a deep confession for us who are fully conscious Christian national socialists.

Heil, Mein Fuhrer!³¹⁶

1939: Protestant Theologians Conspire with Hitler

On August 9, 2006 the German newspaper *Bild* reported Nazi booklets indicate that “in May 1939 [Hitler] set up a group of Protestant theologians loyal to the Reich [as an] ‘institution for the purification of Christianity from Judaism.’” One of the group’s publications was named *The Book of German Faith*, and contained a revision of the Ten Commandments (with the addition of another two) in line with “Nazi ethics”:

Honor God and rely on him absolutely;
Keep silent before God;
Do not practice any hypocrisy;
Sanctify your body and your life;
Sanctify the good and honor;
Sanctify the truth and loyalty;
Honor your father and mother - help your children and be an
example to them;
Guard the purity of blood and the sanctity of marriage;
Gain much knowledge;
Always be ready to help and to forgive;
Honor the Fuehrer and the Lord [ha-Adon];
Serve the people cheerfully in work and sacrifice –
This is what God wishes from us.

Another Nazi publication was a prayer book from which all Hebrew words (such as “Halleluyah”) were removed. The word “Jerusalem” was referred to as “Eternity - the city of Divine Light.” Jesus was portrayed without His Jewish character or ethnic heritage. His family was said to have originated from the Caucus Mountains making Him Aryan and not Jewish.³¹⁷

³¹⁶ Meltzer, 57.

³¹⁷ Media Review online at: www.caspari.com/mediareview/2006/06-09-04.html. Retrieved September 5, 2006.

Hitler conscripted clergy from many churches to work toward his goals. Those who resisted paid with their lives, those who were willing to compromise their doctrinal values, or may never have had them, were blessed by the German establishment. Clearly it was time when a number of pastors crossed the line from Christianity into a world of heresy.

1939-1945: Hitler’s Idealism and World War II

The War placed international attention to Zionism on hold. The British were forced to relocate their troops from Palestine to Europe. They saw this as a way of escape the Middle East and leave the Jews to fend for themselves. The British did not prepare the Jews to defend themselves, nor give them any military equipment. In essence, the British created a set up for them to be slaughtered by the Arabs. If the Jews were going to survive, it would be a miracle, because Jerusalem’s Grand Mufti Husseini had organized an Arab brigade to “liberate Jerusalem” after the anticipated British departure. He was determined to place it once again under Islamic control.

Without Church-sponsored anti-Semitism for 2,000 years, the Holocaust would not have been possible. Hitler based legislation on medieval Catholic anti-Semitic legislation, enhanced by defaming comments of Martin Luther. The list of Canonical and Nazi Laws below was researched by Jewish scholar Raul Hilberg and reveals he used Church doctrines for his extermination work.³¹⁸

A Comparative List of Canonical and Nazi Laws

Canonical Law	Nazi Law
Prohibition of Intermarriage and of sexual Intercourse between Christians and Jews Synod of Elvira, 306	Law for the Protection of German Blood and Honor September 15, 1935 (RGB 1 I, 1146)
Jews and Christians not permitted to eat together Synod of Elvira, 306	Jews barred from railroad dining cars (Transport Minister to Interior Minister) December 30, 1939 DOC. NG-3995
Jews not allowed to hold public office Synod of Clement, 535	Law for the Re-Establishment of the Professional Civil Service April 7, 1933 (RGM 1 I, 175)
Jews not allowed to employ	Law for the Protection of German

³¹⁸ Hilberg, 5-8.

Christian servants or possess Christian slaves 3 rd Synod of Orleans, 538	Blood and Honor September 15, 1935 (RGB 1 I, 1146)
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Jews not permitted to show themselves in the streets during Passion Week 3 rd Synod of Orleans, 538	Decree authorizing local authorities to bar Jews from the streets on certain Nazi holidays December 3, 1938 (RGB 1 I, 1676)
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Christians not permitted to see Jewish doctors Synod of Trulanic, 692	Germans not permitted to see Jewish doctors Decree of July 25, 1938 ³¹⁹
Christians not permitted to live in Jewish homes Synod of Narbonne, 1050	Directive by Goring providing for concentration of Jews in houses December 28, 1938 (Borgmann to Rosenberg, Jan. 17, 1939: PS- 69).
Jews obligated to pay taxes or support of the Church to the same extent as the Christians Synod of Gerona, 1078	The “Sozialauleichsabgabe” which provided that Jews pay a special income tax in lieu of donations for Nazi Party purposes December 24, 1940 (RGB1 I, 1666)
Jews not permitted to be plaintiffs, or witnesses in the courts (Canon 26) 3 rd Lateran Council, 1179	Proposal by the Party Chancellery that Jews not be permitted to institute civil suits September 9, 1942 (Bormann to Justice Ministry, Sept. 9, 1942, NC-151)
Jews not permitted to withhold	Decree empowering the Justice

³¹⁹ This decree and its church counterpart were reported in “Focus on Anti-Semitism” in *Hope News*. Zurich, Switzerland. February, 2003, 6.

inheritance from descendants who accepted Christianity (Canon 26) 3 rd Lateran Council, 1179	Ministry to void wills offending the “Sound judgment of the people” July 31, 1938 (RGB 1 I, 937)
The marking of Jewish clothes with a badge (Copied legislation of Caliph Omar II who decreed Christians wear blue belts and Jews wear yellow belts) (Canon 68) 4 th Lateran Council, 1215	The marking of Jewish clothes with a yellow badge September 1, 1941 (RGB1 I, 547)
Construction of synagogues prohibited Council of Oxford, 1222	Destruction of all synagogues in the entire Reich November 10, 1938 (Heydrich to Goring, Nov. 11, 1938, PS-3058)
Christians not permitted to attend Jewish ceremonies Synod of Vienna, 1267	Friendly relations with Jews prohibited October 24, 1941 (Gestapo directive L-15)
Jews Required to live in ghettos Synod of Breslau, 1267	Jews required to live in ghettos Order by Heydrich September 21, 1939 (PS-3363)
Christians not permitted to sell or rent real estate to Jews Synod of Ofen, 1279	Decree providing for compulsory sale of Jewish real estate December 3, 1939 (RGB 1 I, 1709)
Adoption by a Christian of the Jewish religion or return by a baptized Jew to the Jewish religion defined as a heresy Synod of Mainz, 1310	Adoption by a Christian of the Jewish religion places him in jeopardy of being treated as a Jew Decision by Oberlandesgericht Konigsberg 4 th Zivilsenat, June 26, 1942 (November 1, 1942, pp 82-83)
Jews not permitted to act as agents in the conclusion of contracts between Christians, especially marriage contracts	Decree providing for liquidation of Jewish real estate agencies, brokerage agencies, and marriage agencies catering to non-Jews

Sessio XIX, Council of Basel, 1434	July 6, 1938 (RGB 1 I, 823)
Jews not permitted to obtain academic degrees Sessio XIX, Council of Basel, 1434	Laws against overcrowding of German schools and universities April 25, 1933 (RGB 1 I, 225)

Figure 44. Canon Laws compared with Nazi Laws reflect the influence of historical Church decrees with Hitler's philosophy to eradicate the Jews.

Hitler firmly believed that the German people were the purest human race on the face of the earth. Obviously, there could not be two Chosen People and, therefore, he determined to kill those who held that title for nearly 4,000 years. His creed did not rise out of Christianity, but out of racial theories of the 18th-century Enlightenment that espoused Darwin's theory on survival of the fittest. Hitler simply used the Church as a vehicle to attain his goals. He loved selected teachings of Martin Luther and invaded Poland on his birthday to honor the theologian.

Some academics believed, as did Hitler, that by eliminating the "impure" humans from the gene pool, a super race of humans would emerge. Eugenics is applied Darwinism without any moral boundaries. While Hitler was purifying the German race in Europe, in the United States Margaret Sanger established abortion centers in major cities to eliminate Blacks and Jews. By 1939 Hitler had established six killing centers for Jews, Russians, outspoken Evangelical Christians and Gypsies.

It should be noted that some of the restrictions placed upon the Jews by the Church were originated by Muslims. Upon the death of Muhammad in 632 Caliph Omar took hold of the reigns of Islam and authorized the Omar Charter. The Charter permitted Jewish people to live in Muslim communities as a protected people but with restrictions.

1930s: British Transport Arabs

The escape of Jews out of Nazi Germany was effectively cut off by the United States, Britain, and Arab countries, all of whom carry the guilt of Jewish blood. The British did whatever they could to encourage and transport Arabs into Palestine, while at the same time restricting Jews from entering. Furthermore, the British disarmed the Jews while arming the Arabs. While many Arabs did enter during the previous century, the West Bank today could not have had an Arab majority without the help of the British. In effect, the British were doing whatever possible to reverse the Balfour Declaration.

1940s Raoul Wallenberg, Hero Extraordinaire

Most Germans publicly supported the Nazi political machine out of fear. However, Raoul Wallenberg (1912-?) was one who bravely used his influence to save the lives of thousands of Jews. He was a descendant of a wealthy and prestigious Christian family in Sweden. He came to the United States to study architecture, then returned to Europe to work for a trading company whose president was a Hungarian Jew. His position with the company, coupled with his family's prestige in Sweden, enabled him to have personal contacts and friendships within the Swedish government.³²⁰

In March of 1944, Hitler sent SS units into Hungary, and Wallenberg knew the lives of thousands of Jews were at risk. Therefore he persuaded the Swedish Foreign Minister to send him to Budapest on a diplomatic passport. He worked tirelessly to save as many as possible from the concentration camps, deportations and death marches. This was accomplished by the issuance of Swedish citizenship to tens of thousands of Jews, but some estimates are as high as one hundred thousand. A year later the Soviet Army entered Budapest and Wallenberg disappeared. It has been suggested that he was executed by the KGB in Moscow's Lubyanka prison in 1947.

In 1981 he received honorary US citizenship and in 1986 he was honored by Israel's Yad Vashem Holocaust Memorial as a "Righteous Gentile." He was honored as a humanitarian by the US Postal Service when his portrait was featured on a 32-cent postage stamp.

In 1997 the late US Congressman Thomas Lantos said of him, "In this age devoid of heroes, Wallenberg is the archetype of a hero—one who risked his own life day in and day out, to save the lives of tens of thousands of people he did not know (and) whose religion he did not share." Lantos had good reason for his comment, as he was among the thousands Wallenberg saved from certain death.

1940s: The Holocaust

A Berlin radio announcer was heard to say, "It is our aim to exterminate the Jewish people. Whether we win (the war) or are defeated, we must and will reach this aim. Should the German armies be forced to retreat, they shall on their way wipe the last Jew off the earth."³²¹ Looking at the changing attitude of the Church throughout history an alarming trend is to be noted. First, in the early second century the Jewish roots of Christianity were removed and in the early fourth century some pagan practices, doctrines, and symbols were added. Replacement Theology at the time

³²⁰ *Word from Jerusalem*, USA Edition. December 2009. 8.

³²¹ Ussher, 101.

meant synagogues needed to be destroyed and replaced with churches, and anything pagan in the church was superior to anything Jewish.

Notice the progression of hate: In the second century and thereafter Jews were accused of the death of Jesus, but they lived among the Christians. By the thirteenth century ghettos were established and the message was simply this: The Jewish people had no right to live among Christians. Finally, by the late 1930s, Hitler claimed that his hatred of the Jewish people was well secured in “Christian” practice and doctrine. His message was simply this: The Jewish people had no right to live. The trend originated with thoughts of the Jewish people killed Jesus, followed by Jewish people living outside of Christian communities, to Jewish people not being permitted to live. Unfortunately, all too many Christians are unaware of this historical trend.



Figure 45. A child surrenders to Nazis during the Ghetto Uprising in Warsaw on April 25, 1943. (*Associated Press.*)

Hitler realized that there were simply too many Jewish people in Germany for a simple execution method, so he decided to design a production line for death. While fatalities by a bullet would have been economically feasible, he realized married soldiers with children might dislike killing women and children, and therefore, he decided upon the gas chamber to expedite the killing process.

How could this happen in a so-called Christian nation? It would appear that a primary difference between Adolf Hitler and Church history is two thousand years compressed into a stereotyped mold that reflects “little Hitlers.” For many Jewish people today, this is how they view “christianity,” and note that is with a small “c.” The challenge of the true Christian is to overcome this incredible negative bias and paint a picture of what the true Jesus was like. Christianity did not create the horrors of World War II.



Figure 46. Jews were required to wear the identifying Star of David. Initially they were required to wear it in the community where they lived, then in the labor camps, then in the concentration camps where they were exterminated. (*Associated Press.*)

The horrors were caused by those who used the Church for their own evil ends. Without centuries of Christian anti-Semitism firmly rooted in European culture, the Holocaust would have been inconceivable. Yet it seems that the prophet Jeremiah had a glimpse of it when he looked into the future.

My eyes fail from weeping, I am in torment, my heart is poured out on the ground because my people are destroyed, because children and infants faint in the streets of the city. All your enemies open their mouths wide against you; they scoff and gnash their teeth and say,

“We have swallowed her up. This is the day we have waited for; we have lived to see it.”

Lamentations 2:11, 16



Figure 47. Jewish bodies, victims of Nazi idealism, were heaped on piles after the uprising in a Warsaw ghetto in 1941. These bodies were either cremated or dumped in a mass grave.

This reveals only the tip of the proverbial iceberg in describing how difficult it is to show the love of Christ to the Jew. A complete study would fill volumes. Thousands of Jewish people and Christians have asked the question, “If God is good and omnipotent, and we are His people, how could such an evil happen?” While the question is difficult, the presence of evil and Satan in this world was evident. His plan to steal, kill and destroy (Jn. 10:10) continues in the Middle East and elsewhere today. Yet knowing that the Church was a part of this tragedy, how can any Christian stand before a Jew and not ask for forgiveness?

Many Christians, throughout history, were martyred for their faith, yet those accounts pale in light of what was done to the Jewish people. This time of Church history is either neglected, or at best, given minimal attention in seminaries. As a result the Church, including the clergy, is painfully ignorant of any effective means to communicate Christ to the Jewish people.

The Church today is challenged with separating itself from two thousand years of so-called “Christian” Anti-Semitism and finding ways to win the hearts of those to whom so much is owed – our faith and our Bible. Unfortunately, it took the Holocaust and the re-creation of the state of Israel to force many theologians to rethink their position. Yet some still remain unchanged.

From these terrible acts against humanity, there emerged a rabbi whose words undoubtedly are more “Christian” than he realized. A certain Rabbi Elchanan Wasserman was considered one of the greatest intellectuals of his day. He was studying the Talmud with several other scholars on the evening of July 6, 1941, in Kovno, Lithuania, when suddenly Nazi storm troopers entered. They accused the scholars of planning a revolt, and marched them off to be executed. As they went Rabbi Wasserman stopped and gave an amazing prophetic word. He said:

It appears that in Heaven they view us as “tzaddikim” (righteous men) worthy to atone with our lives for the people of Israel. We must, therefore, immediately repent here and now, for the time is short and the Ninth Fort (place of execution) is near. We must remember that we will in truth be those who sanctify God’s Name. Let us therefore go with heads erect, let us, God forbid, have no unworthy thought which like unfit intention, in the case of a sacrifice rendered it invalid. We are now about to fulfill the greatest commandment that of sanctifying the Name. The fire which will destroy us is the flame out of which the Jewish people will be rebuilt.³²²

Not all may agree with the entire quotation, yet the final statement was true. Out of the ashes of six million Jewish people the state of Israel was established. More important is the fact that for centuries the Jewish people repeatedly demonstrated a Christ-like attitude toward their persecutors, who supposedly claimed to be “Christians.” Those who did not place their faith in Christ Jesus honored His Name, while those who called themselves “Christian” or “the Church” repeatedly brought shame upon that Holy Name.

The Holocaust Museum in Jerusalem has the Avenue of the Gentiles lined with hundreds of trees of remembrance of Gentiles (usually Christians), who paid the ultimate price to aid Jewish people. Unfortunately, the fact is, all too often Christians failed the biblical commandment to love them. For example, Rabbi Ephraim Oshry, a Lithuanian survivor said in a shocking announcement that there was not one Christian in Slobodka who openly

³²² Rosenbaum, 166, n 4.

defended the Jews at a time when Slobodka's ten thousand Jewish people were threatened with the most horrible pogrom imaginable.³²³

One might conclude that once the nation and the world comprehended this great travesty upon human life, it would never happen again. Yet history repeats itself. In 2010, a German federal court decision in one case ultimately legalized euthanasia in that country.³²⁴ So, likewise, the techniques and message of Hitler against the Jews have not only been endorsed and perfected by the Arab world, but the Arabs have gained the favor of most nations of the world, including the United States and Britain.³²⁵

1942: Church of Scotland

The desperate situation in Europe led the Church of Scotland to issue a decree on behalf of the Jewish people. It is questionable how much the Church knew of what was happening to them in Germany, as the media gave minimal details at best. The full magnitude of the Holocaust was yet to come, but with limited information at hand, the Church boldly issued this decree,

This conference...deplores any denial to persons of Jewish descent the right of equal treatment before the law and of other rights due to their status as ordinary citizens and urges that all governments shall take immediate steps to restore to the full status of human dignity such Jewish people as have been deprived of it, and, in particular, that all legislation unjustly diminishing the rights of the Jews, as such, shall be repealed at an early date....The Conference urges His Majesty's Government in conjunction with other Allied and friendly nations to provide for some scheme of emigration for Jews who cannot find a home in Europe.

All too often the prevailing opinion of the Church flows in the same current as prevailing cultural thought and mores. For example, during the Viet Nam era some denominations viewed Jesus as a radical and in the 1980s the gospels were viewed in light of feminist theology. Likewise, during World War II a vast majority of Catholic and Protestant churches followed the whims of Adolf Hitler.

1944: Archbishop Temple Pleads for Jewish Lives

³²³ Oshry, xix-xx.

³²⁴ <http://www.onenewsnow.com/Legal/Default.aspx?id=1073832>. Retrieved July 2, 2010.

³²⁵ For more information, see William H. Heinrich *REALITY DENIED: The Inconvenient Truth about the Middle East Conflict*. 2010.

The Archbishop Temple informed Prime Minister Winston Churchill of his concern for the plight of the Jewish people in Hungary and requested government assistance to save their lives. He was one of a few true Christians who came to the aid of Jewish people who were sentenced to die in the Nazi concentration camps.

Post World War II (1945-1948)

1945: League of Nations Replaced by the United Nations

While World War I prepared the land for the Jewish people, World War II prepared the Jewish people for the land. They understood that if they were to survive, they would need to have a country of their own. The Second World War also prepared the nations of the world to bring forth the state of Israel.

The news of the Holocaust shocked the world. Nations rejoiced in the ending of the War, but were ridden with guilt concerning the loss of millions of innocent lives. Since the League of Nations had failed in its mission of securing international peace, it was replaced by the United Nations (UN). The UN found itself with the same problems the British had when they occupied Jerusalem and Palestine. Clearly, the Holy Land and the Jews had become an international problem, fulfilling the prophetic words of Zechariah.

Behold I am going to make Jerusalem a cup that causes reeling to all the peoples around; and when the siege is against Jerusalem, it will also be against Judah. And it will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it.

Zechariah 12:2-3

1946: Blood Libel in Poland

The ancient rumor surfaced that Jewish people used the blood of Christian children for Passover. On July 4, 1946, forty-three Jewish people lost their lives because a large number of Christians believed the myth to be

true.³²⁶ Even though the War was over, hatred for the Jewish people continued in various parts of Europe.

1947-1952: Dead Sea Scrolls Discovered

A Bedouin shepherd boy playing near a cave along the Dead Sea made a remarkable discovery of ancient writings which became known as the Dead Sea Scrolls. Written between the years 200 BC to AD 70, these ancient documents contained Old Testament books, commentaries, and first century rules of life of the Essenes.³²⁷ Most significant among the thousands of fragments and numerous scrolls were two complete copies of the book of Isaiah. Negotiations for the sale of the scrolls began between the officials of the soon-to-be Israeli government and the Arab antiquities dealer who had acquired the scrolls.

These are significant for two reasons: First, when compared to modern translations of the Bible, they illustrate the faithful and accurate transcription of Scriptures throughout the centuries.

Second, the book of Isaiah also predicts the reestablishment of the state of Israel (Isa. 66:8-9). The irony is, that on the day of Israel's independence the new Israeli government purchased the two Isaiah Scrolls. A silent act of God loudly declared the fulfillment of His Word. More scrolls were discovered periodically until the year 1952. It is significant that the Isaiah scroll that predicted the birth of Israel in a single day was purchased by Israel on its day of birth.

1948: World Council of Churches

The first assembly of the World Council of Churches was held in Amsterdam and claimed to represent all Protestant and Eastern Orthodox Churches. The Council made this statement of confession concerning past Church policies, "The Church in the past has helped to foster an image of the Jewish people as the sole enemies of Christ, which has contributed to anti-Semitism in the secular world"....³²⁸ The Council initially supported actions to eliminate anti-Semitism and aided the emergence of the Jewish state. During the 1940s, '50s and early '60s, the major Christian supporters of Israel were the mainline denominations, often referred to as "liberal". However, many have argued that the main reason for their support was not theological, but they were sympathetic for what the Jews suffered in the

³²⁶ Nicholls, 227 cited Willie Cooper who was an eyewitness of the account that was published in the *Jewish Western Bulletin*. Vol. 20. July 20, 1989.

³²⁷ The Essenes were a conservative Jewish sect who separated themselves in several communes, one of which was located in Qumran along the northern edge of the Dead Sea.

³²⁸ Croner, 70.

Holocaust. During this same time, most evangelicals were somewhat reserved in their support.

1948: Replacement Theology Affirmation by the Evangelical Church in Germany

On April 8, the Reichbruderrat der Evangelischen Kirche in Deutschland affirmed its doctrinal position of Replacement Theology, even though it had previously led to the Holocaust. It stated:

1. Since the Son of God was born a Jew, the election and the calling of Israel has found its fulfillment.
2. Since Israel crucified the Messiah, it has rejected its election and calling.
3. The election of Israel, since Christ and through Christ, has been transferred to the Church of all people; the Church of Jews and Gentiles.
4. God's faithfulness does not forsake Israel, even in its rejection. That the judgment of God follows Israel in its rejection until this day is a sign of God's patience.
5. Israel, under the judgment, is the constant confirmation of the truth, of the reality of the divine Word, and a continual warning to His congregation. The Jewish destiny is a silent sermon that God is not mocked and it is an appeal to the Jews that they should be converted to the One who is the only One in whom they also will find salvation.³²⁹

This declaration permits individual salvation of the Jew, but in God's eschatological plan, as a nation there is only judgment.

Modern Israel is Born (1948)

May 14, 1948: The State of Israel is Born

On this date, David Ben Gurion declared the birth of the State of Israel, a proclamation of prophetic fulfillment and significance (cf. Isaiah 66:8-9). The brief Declaration is as follows,

³²⁹ Skoog, 92-93 citing "A Word on the Jewish Question," *Auschwitz*. Heidleberg, 1980. 241.

ACCORDINGLY WE, MEMBERS OF THE PEOPLE'S COUNCIL, REPRESENTATIVES OF THE JEWISH COMMUNITY OF ERETZ-ISRAEL, AND OF THE ZIONIST MOVEMENT, ARE HERE ASSEMBLED ON THE DAY OF THE TERMINATION OF THE BRITISH MANDATE OVER ERETZ-ISRAEL AND, BY VIRTUE OF OUR NATURAL AND HISTORIC RIGHT AND ON THE STRENGTH OF THE RESOLUTION OF THE UNITED NATIONS GENERAL ASSEMBLY, HEREBY DECLARE THE ESTABLISHMENT OF A JEWISH STATE IN ERETZ-ISRAEL TO BE KNOWN AS THE STATE OF ISRAEL.

WE DECLARE that, with effect from the moment of the termination of the Mandate being tonight, the eve of Sabbath, the 6th Iyar, 5708 (15th May, 1948), until the establishment of the elected, regular authorities of the State in accordance with the Constitution which shall be Adopted by the Elected Constituent Assembly not later than the 1st October 1948, the People's Council shall act as a Provisional Council of State, and its executive organ, the People's Administration, shall be the Provisional Government of the Jewish State, to be called "Israel."

THE STATE OF ISRAEL will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants; it will be based on freedom, justice and peace as envisaged by the prophets of ISRAEL; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture; it will safeguard the Holy Places of all religions; and it will be faithful to the principles of the [Charter of the United Nations](#).

THE STATE OF ISRAEL is prepared to cooperate with the agencies and representatives of the United Nations in implementing the [resolution](#) of the General Assembly of the 29th November, 1947, and will take steps to bring about the economic union of the whole of Eretz-Israel.

WE APPEAL to the United Nations to assist the Jewish people in the building-up of its State and to receive the State of Israel into the community of nations.

WE APPEAL - in the very midst of the onslaught launched against us now for months - to the Arab inhabitants of the State of Israel to

preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions.

WE EXTEND our hand to all neighboring states and their peoples in an offer of peace and good neighborliness, and appeal to them to establish bonds of cooperation and mutual help with the sovereign Jewish people settled in its own land. The State of Israel is prepared to do its share in a common effort for the advancement of the entire Middle East.

WE APPEAL to the Jewish people throughout the Diaspora to rally round the Jewish people of Eretz-Israel in the tasks of immigration and upbuilding and to stand by them in the great struggle for the realization of the age-old dream - the redemption of Israel.

PLACING OUR TRUST IN THE ALMIGHTY, WE AFFIX OUR SIGNATURES TO THIS PROCLAMATION AT THIS SESSION OF THE PROVISIONAL COUNCIL OF STATE, ON THE SOIL OF THE HOMELAND, IN THE CITY OF TEL-AVIV, ON THIS SABBATH EVE, THE 5TH DAY OF IYAR, 5708 (14TH MAY, 1948).

David Ben-Gurion, et.al.

The United States and Soviet Union immediately recognized Israel as a sovereign state while the surrounding Arab nations declared war on it. The Jewish people finally had a free and independent nation after more than 2,000 years, but they would have to fight for it. The words of the biblical prophet came true:

be Who has heard such a thing? Who has seen such things? Can a land
as born in one day? Can a nation be brought forth all at once? As soon
Zion travailed she also brought forth her sons. "Shall I bring to the
point of birth and not give delivery?" says the Lord. "Or shall I who
gives delivery shut the womb?" says your God.

Isaiah 66:8-9



Figure 48. David Ben Gurion in Tel Aviv on May 14, 1948, stands before dignitaries and the international press to announce the birth of the state of Israel. Photo courtesy of the Government Press Office, Jerusalem.

Many believe that the death camps of the Holocaust led to the birth of Israel because it stirred great empathy among world leaders. Furthermore, many Jews who survived the death camps with bodies of skin and bones immigrated to Palestine to build their nation. This is a sobering reflection upon the words of Ezekiel:

Then He said to me, ‘Son of man, these bones are the whole house of Israel; behold, they say, Our bones are dried up and our hope has perished. We are completely cut off. Therefore prophesy and say to them, Thus says the Lord GOD, Behold, I will open your graves and cause you to come up out of your graves, My people; and I will bring you into the land of Israel. Then you will know that I am the LORD, when I have opened your graves and caused you to come up out of your graves, My people. I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it,’ declares the LORD.

Ezekiel 37:11-14

One cannot imagine that the prophet Zechariah would predict the coming of a democratic government, when such an organization did not exist in ancient times. He carefully described the government as having a multitude of “governors of Judah” or “clans of Judah” in leadership. This was unheard of in his day when all peoples were ruled by a single monarch, or on rare occasions, there would be a co-monarch. As if the land of Israel is not interesting enough, the *Knesset*, formally known as the *Knesset Hagedolah*, (Great Assembly) and its 120 members were originally established in Jerusalem by Ezra and Nehemiah in the fifth century BC. The Prophet Zechariah referenced that the “clans of Judah” would have a single voice. Yet the various people of Israel today are represented by a *Knesset* member, a concept of government unknown to the prophet. Note his words,

Then the clans of Judah will say in their hearts, “A strong support for us are the inhabitants of Jerusalem through the Lord of Hosts, their God. In that day I will make the clans of Judah like a firepot among pieces of wood and a flaming torch among sheaves, so they will consume on the right hand and on the left all the surrounding peoples, while the inhabitants of Jerusalem again dwell on their own sites in Jerusalem.”

Zechariah 12:5-6

The irony of ironies is that modern Israel, whose very existence is the result of multiple visible miracles from the Hand of God, was established by atheists and agnostics; Jews who denied His divine intervention on their behalf. Rather, they credit their successes to their own intelligence and ingenuity.

Miracles and Conflicts in Modern Israel (1948-Present)

The revival of the ancient Jewish nation has been nothing less than one miracle after another, especially when viewed in the context of neighboring Arab nations that continuously attempt to destroy her. Miracles include the conversion of some desert areas into productive cropland; the return of thousands of Jewish people to their ancient homeland; victorious military conflicts when all odds were against her; and the list continues to today.

1949-1968: Jews Continue to Return; Operation Magic Carpet

In 1948, Operation Magic Carpet demonstrated the passion of the new Israeli government to bring home persecuted Jewish people. As if orchestrated by divine appointment, an entire Yemenite Jewish community of 49,000 men, women and children “made Aliya.” They were airlifted to Israel, thus fulfilling the prophecy by Moses that one day they would return on “eagles’ wings” (Exodus 19:4).

In 1950 and 1951, Operation Ezra and Nehemiah rescued more than 125,000 Jewish people from Arab extermination. Nearly 2,600 years after King Nebuchadnezzar took Jewish captives out of Jerusalem, they returned home. They had little choice in the matter. As the result of Israeli’s independence, they were persecuted in every Islamic country. They often had their property confiscated, were evicted, and/or killed. This was part of yet another fulfillment of ancient prophecies found in Isaiah 11:11-12 and Ezekiel 36:24.

From 1954 until 1968 there were two aliyas from Morocco. Jewish people had lived there in peace as long as the country was under French rule. That all changed when Morocco received its independence in 1956 and Islamic law was instituted. Suddenly the Jewish people were confronted by angry riotous Arabs. As a result of government negotiations, in 1954 and 1955 some 35,000 Jewish people were permitted to immigrate to Israel. The remaining Jewish people were trapped. Emigration was forbidden and they were the subject of persecution. Yet the Israeli Government did not forget them and more than 110,000 secretly escaped between 1956 and 1968 – a phenomenal task when considering the huge population shift.

After World War II the Jewish Holocaust became the subject of global publicity and compassion for them mounted. But it was short lived. Even in Poland they were persecuted by the Communists. Hence, it was a miracle, when in 1956 and 1957, Polish President Wladislaw Gomolka permitted more than 35,000 of them to leave. The return of so many from so many foreign nations has given credibility to the ancient biblical prophets, who predicted that such events would some day occur.

1960s: Revival of Anti-Replacement Theology

In the 1960s, an increasing number of clergy and academics voiced their opinion that the Jewish people are not to blame for the death of Jesus, stating that historically it was Pilate who nailed Jesus to the cross, not Caiaphas or any other Jew. While previously this was the position of only a few liberal and evangelical clerics, the liberal churches now had taken the lead in promoting this teaching to their congregations. The increasingly popular interpretation of Scripture relative to the relationship of the Church to the synagogue was turning. This was against the centuries-old doctrine of Replacement Theology.

Those who resisted frequently responded with a statement such as, “This is not my responsibility,” or “I had nothing to do with the anti-Semitism of past centuries.” While Christians are not personally responsible for the sins of their forefathers, it is incumbent upon us to recognize their errors and demonstrate the true love of Christ. In doing so, the curse and pain of the proverbial sins “that are carried to the third and fourth generation” are broken.

1961: Declaration of the World Council of Churches

The Council meeting in New Delhi moved to announce that, “The historic events which led to the crucifixion should not be so presented as to impose upon the Jewish people of today the responsibilities which must fall on all humanity, not on one race or community. The Jewish people were the first to accept Jesus and Jewish people are not the only ones who do not yet recognize Him.”³³⁰

1962: Revival of Blood Libel

In 1962, an Ozark Mountain folk song was published in Birmingham, Alabama, giving credibility to the historic lie of blood libel.³³¹ The pre-Christian³³² curse of lies continues to live on, even in a nation that claims to be relatively free of such bigotry. A recent accusation of blood libel was published in June 2002 by the Saudi government that carefully described the gruesome myth. These are the same Saudis who launched the “peace initiative” in which Israel was offered full recognition for the exchange of pre-1967 territorial boundaries.³³³

1965: Vatican Council II

On October 28, 1965, the Roman Catholic Church rendered an incredible decision in the Second Vatican Council. Until this date, any theory that the church had “replaced” or “superseded” the Jews was doctrine. On this date, Pope Paul VI and a host of bishops signed the *Nostra Aetate (In Our Time)*, a document that stated, “The Jewish people must not be presented as repudiated or cursed by God, as if such views followed from Sacred Scripture.”³³⁴ However, the Vatican Council did not end there. It was more descriptive in stating that the status of the Jewish people today with God is

³³⁰ Croner, 72.

³³¹ Brown, M. 10, 63, citing Flannery, 16.

³³² See “Tertullian; Blood Libel” of this text.

³³³ Mordechai, “Moslem Anti-Semitism.” 9.

³³⁴ *Nostra Aetate*, No. 4.

no different than it was before the birth of Christ. This opinion was clarified in 1990 with the following statement:

The Church, as God's people of the new election and covenant, did not disinherit God's people of the first election and covenant of the gifts received from God. As St. Paul teaches, the Jews, because of their forebears, are the subject of love (Romans. 11:28) and therefore, the gift of grace and the calling of God are irrevocable (Romans 11:29). To them belongs also "the Sonship, the glory, the covenants, the giving of the law, the worship and the promises" (Romans 9:4). God thus has not revoked his selection of the Jewish people as the chosen people, but continues to bestow his love. He and only He, the almighty and merciful God, knows the day when all people will call on God with one voice and serve him shoulder to shoulder.³³⁵

This decision was a radical change from its historic and recent past. Catholic leaders today are aware that most Christians are completely ignorant of the long history of persecution of the Jewish people by the Church. Most Bible colleges have no courses in post-biblical literature and even fewer on "Christian" anti-Semitism. To determine if this opinion was true, one scholar, Geoffrey Wigoder, studied Catholic textbooks in the United States shortly before the Second Vatican Council and discovered, among other findings, that:

Christians are all but ignorant of the history of anti-Semitism, which is not in their history books. Histories of the Middle Ages and even the Crusades can be found in which the word "Jew" does not appear. There are Catholic dictionaries and encyclopedias in which the term "anti-Semitism" is not listed. The pages the Jews have memorized have been torn from our history of the Christian era.³³⁶

³³⁵ Pastoral Letter on the 25th Anniversary of *Nostra Aetate*, Polish Bishop's Conference, November 30, 1990.

³³⁶ Wigoder, Geoffrey (*Immanuel*. Spring, 1986. 20:79-82) citing John T. Pawlikowski, *Catechetics and Prejudice*. 44. A Jewish reaction to the Vatican II Council of 1965 and the paper titled simply as "Notes," that was written to clarify the document known as *Nostra Aetate*.

In 1985 Cardinal Willebrands, at a lecture in Oxford Union, stated, “Christianity and anti-Semitism are intrinsically incompatible. Anti-Semitism is anti-Christian.”³³⁷ The cardinal later said that,

Jewish sensibilities should be respected and cared for, although they may not enter into our normal perspectives. I shall name only two: the recent history of Jewish suffering under Nazi persecution and the Jews’ commitment to and concern for the land of Israel; this concern is political or secular but also, for many, religious. It belongs, I believe, to an exercise of Christian charity towards one’s own brother, with whom we are seeking reconciliation for offences, which are very real, not to gloss over this dimension. To carry the memory of many millions deaths is a terrible burden; to have a place under the sun where to live in peace and security, with due respect for the rights of others, is a form of hope. Here we have two important points of reference in the Catholics’ day-to-day relation to the Jew.³³⁸

These words would no doubt be horrific to German theologians Gerhard Kittel, Emanuel Hirsch, and others of like mind. Clearly, the Church was in the process of turning 180 degrees from its historical tradition. This is not to say that all controversial theological issues about the Jews were resolved, or that the Jewish people felt that Catholics had repented and confessed their sins. It does indicate the Church is slowly becoming more Christ-like. All who bare the name of “Christian” need to do likewise. Unfortunately, by 2007 there was a move within the Catholic Church to renounce some of the decisions of the Vatican II Council.

Finally, it should be noted that this issue was one of a theological perspective concerning replacement theology. As of this date the Vatican had not recognized Israel as a sovereign state, much less any possibility of it being associated with the fulfillment of biblical prophecy. Yet it embraced the Palestinian Liberation Organization and its leader Yasser Arafat, the arch enemy of Israel. It was not until 1993 that the Vatican established diplomatic ties with Israel. Obviously the question remains whether the Crusader spirit is still alive and well within the Roman Catholic Church.

Post 1967: National Council of Churches; Interest Rises in Bible Prophecy

³³⁷ Wigoder, “A Jewish Reaction to the Notes.” 79.

³³⁸ *Ibid.*, 20, 80.

After the 1967 War, the National Council of Churches' (NCC) support for Israel began to wane, as the Council's support shifted to the Palestinians. The NCC became increasingly critical of Israel and more pro-Palestinian. While member mainline churches had supported the establishment of the state of Israel, only two decades later anti-Semitism was again evident in a number of member denominations.

For centuries the Jewish people had been the painful recipients of Christian policies. Now they were pleasantly surprised to receive support from evangelical Christians, who increasingly recognized the events of the Middle East as being prophetic fulfillment. Little wonder then that in the 1970s and '80s Hal Lindsay's popular *The Late, Great Planet Earth*, sold twenty-five million copies. Even non-believers curiously investigated the book in the possibility that there might be a God.³³⁹ Evangelical support for the Jewish people and the state of Israel was in synchronism with evangelical interest in biblical prophecy. However, one must question whether evangelical Christians helped the Jewish people because they had a true heart of compassion for a persecuted people or if they helped them for eschatological reasons—meaning that their help would hasten the return of their Messiah Jesus. Not all evangelicals agreed on “end-time” events of eschatology. Little wonder then, that for the past century this group of believers has had various opinions about the state of Israel and the Jewish people. Some supported the Jews and others did not.

There were two major doctrinal shifts in some of these denominations after the Six-Day War of 1967. A number of mainline denominations became pro-Palestinian and there was a massive increase in support by evangelicals. Today the mainline denominations appear to be supportive of Palestinian Christians, and are supportive of a Palestinian state (which is not supported biblically). Evangelicals need to understand that their prayers and financial support for Palestinian believers are also desperately needed, as they are the forgotten believers in a world of persecution, terror and chaos.

First, in the 1980s, a number of denominations endorsed liberation theology which is a blend of atheistic Marxism and Christian theology. These denominations quickly became activists for the so-called liberation of the Palestinians and, in so doing, they became “anti-Zionistic” (a politically correct word meaning “anti-Semitic”). Leading the liberation momentum in Israel was a number of Arab clergymen, who had replaced the European clergy that founded various churches in the past century.³⁴⁰

³³⁹ Sidney, 47.

³⁴⁰ Nicholls, 373.

The second doctrinal shift alleged salvation is possible for the Jew without Christ.³⁴¹ This may have begun as a post-war feeling of guilt, but they concluded that the Mosaic Laws remain sufficient for Jewish people to find salvation. The roots of this position lie in the realization that the historic actions of the Church fostered the development of the Holocaust. In order to appear to be less offensive to Jewish people, this position was proposed and accepted.

1971: Vatican Reproduces Arab Propaganda

Throughout the 1960s Arab propaganda in Beirut stated that Israelis desecrated Christian cemeteries in Jerusalem. In July of 1971, this lie was published as fact in the prestigious Vatican journal *Osservator della Domenica*. The report, written by Vatican official Professor Federico Alessandrini, failed to state the two cemeteries in question had been damaged previously, most likely by crossfire or Muslim vandals.³⁴²

While this account is relatively insignificant in the overall scheme of things, it does reflect, however, that academic officials in the Church all too often accepted and still accept Arab propaganda as truth, without critical investigation. One must question why. Are centuries-old anti-Semitic feelings still influencing decisions in the highest level of the Roman Catholic Church? Or have they become fearful of Muslim violence? Possibly so, since in 2010 the Vatican again underscored its replacement theology position that God has no future plans for a national Israel. The shame of Jesus continues in spite of the fact that God is fulfilling His plan for Israel as a witness to the world. With open eyes they see, but with closed minds they are blind.

1975-1980s: Preparation for Exodus II

Beginning in the mid-1970s, a number of Christians in Europe claimed to have visions from God telling them they needed to prepare for a coming Exodus – a migration of Jewish people from Russia going to their homeland. Among the Church leaders who recognized the unusual vision events was Steve Lightle, who eventually wrote a book entitled *Exodus II*:

³⁴¹ Reidar Hvalvik, "A 'Separate Way' for Israel? A Critical Examination of a Current Interpretation of Romans 11:25-27." *Mishkan*. Jan. 1992. 16:12-29.

³⁴² Cited by Samuel Katz in *Battleground: Fact & Fantasy in Palestine*. New York: Taylor Productions, 2002, 212. This account was published on July 14, 1971 in the *Osservator della Domenica*. The Israeli response appeared on July 20, 1971 in the *Jerusalem Post*.

*Let My People Go.*³⁴³ To properly prepare for the task at hand, he and others called for an Esther Fast to prepare the hearts and minds of God's people for what was about to happen.

Lightle recorded numerous visions people had in Finland, Sweden, Denmark, the Netherlands and in Germany that caused them to make various arrangements for their expectant transient guests. Preparations included the establishment of half-way houses, where Jewish people from Russia would stay for a few days, while arrangements were made for them to continue their journey to Israel. This was important, since Moscow did not permit El AL, Israel's national airline, to fly into Soviet air space. For many, this would be the first time they experienced true love from someone who called himself a Christian.

Once the arrangements were made, people prayed and waited. While some Jews managed to leave early, it wasn't until the Soviet leader Mikhail Gorbachev introduced *Glasnost* in 1988 that the true Exodus II began.

A Decree From The Lord

THE ESTHER FAST

**Decreed For
April 1st, 2nd and 3rd, 1983**

The Purpose Of This Call To Fast And Pray:
That believers everywhere throughout the globe request from God the return of His ancient people Israel to their homeland.

- To pray for their release from bondage.
- To witness the lifting of the name of the Lord in the midst of Israel.
- To see Israel set free in spirit to fulfill her mission and commission which has been commanded in Holy Scripture.

Isaiah 52: 5-10 (KJV)

5. Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord, and my name continually every day is blasphemed.

6. Therefore my people shall know my name: therefore they shall know in that day that I am he that doth speak: behold, it is I.

7. How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth salvation; that saith unto Zion, Thy God reigneth!

8. Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

9. The watchmen shall shout and sing with joy, for right before their eyes they see the Lord God bring His people home again. (Living Bible)

9. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

- To see the Church of Jesus Christ brought into her fullest liberty to be a mighty voice in all the earth.

The Type of Fast Declared . . . Esther 4:16 (NIV)
"Do not eat or drink for three days, night or day" This decreed fast is for the first three days of April which falls on the Easter weekend, precisely in the middle of the Jewish Passover week. The Passover speaks of Israel's deliverance from bondage.

Who May Participate?
All God's people who sense the liberty and calling to be part of this world wide absolute fast may participate. It is suggested that two exceptions be made only, for partaking in Holy Communion or for health reasons during these three days.

This is a call to fervent prayer placed upon the hearts of Canadians. It is a challenge to every believer around the world to break forth in great intercession for the greatest worldwide move of God's Holy Spirit ever known to mankind. Such came forth in the midst of a forty day fast Sunday evening January 23rd, 1983 in Toronto, Canada.

The Queensway Cathedral of Toronto, Canada gives permission to reprint and distribute this decree as is. Telephone: (416) 258-0141.

³⁴³ Originally published in German by Verlag Schulte & Gerth, Emmelstr. 31 6334 Asslar, West Germany, and later by Hunter Books, Kingwood, TX, 1983.

Figure 49. Announcement of the Esther Fast. In April of 1983, Christians in many parts of Europe were called to pray and fast for the expected exodus of Jews out of the Soviet Union.

In the mid 1980s Mikhail Gorbachev, General Secretary of the Soviet Union, introduced *Glasnost*, the policy of openness and transparency (as much as can be expected in the Communist state). In the process, the country's economy collapsed, but he was instrumental in ending the Cold War and opening the doors for Russian Jews to immigrate to Israel. In the years that followed, more than 1.2 million Jews left. Hence, the Hand of God prepared their Second Exodus through a number of events, one of which was the preparations made by Christians in Europe.

1978: Jimmy Carter and the Camp David Accords

In an attempt to negotiate a peace agreement with Israel's neighboring Arab states, the United States hosted the Camp David Peace Accords. The conference was led by US President Jimmy Carter at Camp David in Maryland with Egyptian President Anwar Sadat and the Israeli Prime Minister Yitzhak Rabin. The Accords were two separate documents. One entitled, "A Frame-work for Peace in the Middle East" focused on future negotiations of the West Bank and Gaza so that the Palestinians could have their own-self government in the West Bank and Gaza Strip as directed in the UN Resolution 242. The second, entitled, "A Framework for the Conclusion of a Peace Treaty between Israel and Egypt," dealt with the future of the Sinai and the Israeli withdrawal within three months. On September 17, 1978, the Accords were signed and Israel not only surrendered the Sinai Desert, but also the desert oil reserves that could have made her independent of foreign oil.

Carter, who captured a majority of evangelical votes when running for office, promoted dividing Israel in order to secure peace with the Palestinians. In essence, while he claimed to support Israel, in fact he was anti-Israel and pro-Palestinian. In the 1990s his actions and rhetoric became profoundly pro-Palestinian and accused the Israelis of being equal or worse than the former South African apartheid government. Seldom has anyone, who claimed to be "evangelical," done more to undermine the safety and security of the nation of Israel, while at the same time promoting "peace."

His anti-Israel rhetoric became so strong, that eventually Israel asked him not to visit the Holy Land. While that request was eventually lifted, his accusations against the Jewish state have continued unabated.

1980s: Evangelical Support for Israel Grows

Nearly a century after Hans Nilsen Hauge established the small but influential Good News for Israel Ministries, Christian Zionism was ready to explode. Pat Robertson and Jerry Falwell were prominent supporters of Israel and the Jewish people. Together, their outspoken voices, more than any other televangelist, awakened Christians to support the Jewish people and the state of Israel. Christians began to ask what they could do to help Israel.

Many evangelical Christians now viewed the birth of the state of Israel, and the military victories that followed, as part of God's redemptive plan for the Jewish people and the fulfillment of biblical prophecies. As world support for Israel decreased, evangelical support increased. Ministries such as Bridges for Peace, Christian Friends of Israel and the International Christian Embassy Jerusalem were established to demonstrate the love of Jesus to both Jews and Palestinians.

In addition to affirming support for the Jewish nation, various Christian ministries in Israel proclaimed biblical principles to the Israeli government and the media. It should be noted that these ministries cannot become politically involved, as they are foreign organizations and guests in the land. Nonetheless, biblical commandments, such as pro-life positions, justice for the poor (whoever they are), and rights to the land, are made known to Israelis on every level of society. Another example of evangelical aid was when, between 1989 and 1992, some 400,000 Soviet Jewish people immigrated to Israel. The Christian Embassy sponsored the first 51 flights at \$80,000 per flight.



Figure 50. Jewish refugees in flight from the former Soviet Union to Israel, funded by the International Christian Embassy Jerusalem. *Photo by the ICEJ.*

Soon other ministries, such as Bridges for Peace and Christian Friends of Israel, also began sponsoring flights in conjunction with the Jewish Agency in Jerusalem. They funded a variety of projects, such as boat trips for returning Jewish people, prefabricated housing, medical supplies, food and clothing. They provided job training, education, and all the necessary elements for assimilating a mass of people quickly into a new country and culture.³⁴⁴

³⁴⁴ Sidney, 47-48.

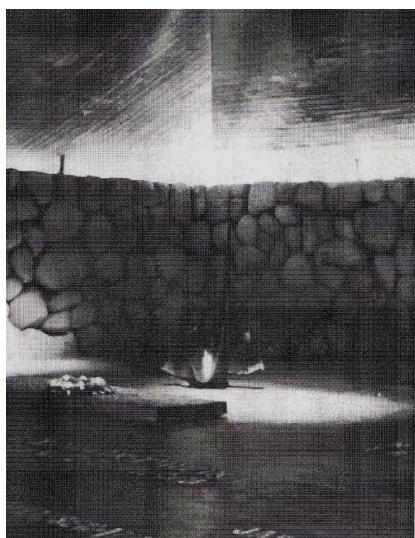


Figure 51. LEFT: The memorial flame burns at Israel's Holocaust Museum in memory of the Jews who died in the Holocaust.



Figure 52. RIGHT: A thin vapor of smoke rises from a hospital chimney where aborted Jewish babies experience their own "Jewish Holocaust."

Due to their history with the Church, the Jewish people obviously have good reason to hold great suspicion of any Christian ministry. Since the recent rise of Palestinian terrorism and evangelical concern for Israel's survival, many Jewish people have realized some true Christians do exist.

The irony is that many mainline denominations, which supported the creation of the state of Israel in the 1940s, now have become pro-Palestinian, demanding legislation and unreasonable restrictions upon Israel, which would lead to her destruction.

1984-91: Secret Evacuations

Throughout the 1980s Ethiopian Jewish people were being persecuted and killed. In a covert operation known as Operation Moses, one night in 1984, Israeli transport jets successfully flew into Ethiopia and evacuated 8,000 Jewish people. Never before were Africans taken out of their land and given freedom instead of slavery. Secret rescues have occurred numerous times to rescue fellow Jews from death, usually from the hands of Muslims.



Figure 53. Six Ethiopian teenagers meet with Paivi Eskeli (Heinrich), a volunteer who spent ten years helping the needy in Jerusalem.

Various ministries have long and short term programs for volunteers. The return of the Ethiopian Jewish people is part of the prophetic fulfillment of God's plan to bring the Jewish people back to their Promised Land. In the years 1990-91, Operation Solomon evacuated thousands more and they were airlifted to safety. The Communist government of Ethiopia in 1990 stated

that it would permit the Ethiopian Jewish people return to Israel, but the promise was not fulfilled until 1991. With the assistance of US President George H. Bush, Israel sent some three dozen planes to Ethiopia in “Operation Solomon.” In a single day, some 15,000 Ethiopian Jewish people were airlifted into Israel. Isaiah’s words were partially fulfilled in reference to the “nations” (meaning Gentiles) bringing home the Jewish people (Isa. 49).

Ironically, the Qu’ran also has a prediction of the Jewish people returning to their ancient home land. Scholars believe this is because portions of the Qu’ran were taken from the Bible, especially from the books of Daniel and Revelation. Therefore it is not surprising that the Muslim holy book would agree on this matter. The Qu’ran has the following passage, “Before the Last Day, God will bring the Children of Israel to retake possession of their land, gathering them” (*Sura*. 17:104). Little wonder that many Muslim fundamentalists believe the return of the Jewish people to their ancient land is a sign of the “end times.”

1990s: Immigration of Soviet Jews

It was not until the introduction of the new *glasnost* policies by Soviet Leader Mikhail Gorbachev in 1988, and more so after the collapse of the Soviet Union in 1991, that 1.2 million Russian Jewish people immigrated to Israel. This was in partial fulfillment of several prophecies, including Isaiah 11:11-12; 43:5-6; 60:8-9 and many more. As of this writing, approximately 880,000 remain in Russia. Hence, the estimated number of Hebrews who left Egypt during the Exodus had to be under two million. Their presence in northern Israel became so profound that products in store shelves are frequently labeled in Hebrew, Russian and Arabic. Hebrew is Israel’s national language, Russian is the language of the single largest immigration bloc, and Arabic is the language of Jewish people from Arab nations and more than a million Israeli Arabs.

1991: United Nations Equates Zionism with Racism

The United Nations passed a resolution presented by Moscow and Arab nations to declare, “Zionism is racism.” The World Council of Churches, likewise, promoted the resolution.³⁴⁵ Both organizations have a long history of criticizing Israel and its right to exist, while at the same time praising Palestinian efforts to establish a political state. Jewish scholar William Nicholls made this interesting comment, “Once the supernatural elements of revelation and redemption have been removed from the structure of Christian thought, there is nothing difficult in remodeling it *ad libitum* to

³⁴⁵ Nicholls, 373.

meet any of the supposed demands of modernity.”³⁴⁶ In other words, liberalism can mold itself to anyone’s desires. Clearly, the world opinion of nations and mainline churches was going against the interests of Israel. They have since established a legacy of continuing the same agenda – to support the Palestinians, who have no historical claim to the land, and oppose the Jewish people, who have a well-documented 4,000-year history as revealed by archaeological evidence and ancient non-biblical writings.

All great powers that fought against the Jewish people or Israel lost. In World War I the Arab/Islamic Ottoman Empire joined the Germans and lost their empire. In World War II the Arabs again joined the Germans and lost. During the Cold War they joined the Soviet Union and they lost every war and the Soviet Union collapsed. Now, with greater intensity, the Russians are conspiring with the Islamic states to rid the world of Jews. The words of the prophet still ring true today.

“No weapon that is formed against you shall prosper; and every tongue that accuses you in judgment will I condemn. And their vindication is from me,” declares the Lord.

Isaiah 54:17

1996: Church-Sponsored Anti-Zionism and Anti-Semitism Continues

On December 21, a number of church leaders and heads of denominations placed an advertisement in the *New York Times* that called for President Bill Clinton to pressure Israel to share sovereignty with the Palestinians. In recent years they have continued to promote anti-Israel campaigns with no regard to the biblical passages concerning Israel.

In response to the *Times* advertisement, several other ministries placed an advertisement in the *Jerusalem Post*, December 30, 1996. It stated that, “Together with millions of Christians around the world, we want to say to your re-gathered nation, ‘Do not lose heart.’ ” The two opposing advertisements delineated the theological differences between two major groups of churches: those who support the Jewish people and the state of Israel and believe God still is faithful to His covenant, and those who do not, but are politically and socially active *in unison* with the norms of this world. Clearly within the framework of “evangelicalism” there are strong voices for each side.

The irony is, that as the result of the Holocaust and the civil rights movement of the 1960s, most Americans recognize anti-Semitism as a form of discrimination. However, hatred for the Jewish people continues in the form of socially and politically acceptable phrases such as “anti-Israel” or

³⁴⁶ Ibid., 379.

“pro-Palestinian.” Various hate groups are growing worldwide. In the United States, some are the neo-Nazi National Alliance, Klu Klux Klan, White Revolution, White Aryan Resistance, and David Duke’s European-American Unity and Rights Organization (EURO). Furthermore, a number of mainline churches, while taking a stance against violence and hatred, are also becoming anti-Israel and supportive of the Palestinians, who advocate destruction of America. Anti-Semitism is also a growing concern in American and European schools, as evidence by the increased number of swastikas and other forms of anti-Jewish graffiti written on schools walls. From observing the current international trend, it could be said the “writing is on the wall” for Zechariah 14:2 to be fulfilled within this next few decades, if that long.

2000: Camp David

In July, Israeli Prime Minister Ehud Barak met with Palestinian Authority Chairman Arafat in a meeting hosted by US President Bill Clinton. At the presidential retreat, Camp David, Barak offered Arafat 97 percent of all the land Arafat wanted. Arafat insisted on the transfer (surrender) of the entire city of Jerusalem and the right of every Palestinian to reclaim so-called ancient ancestral homes and lands throughout Israel. This would have been license to evict all Jewish people from Israel. Never had Israel offered so much land for peace; never had the Palestinians lost such a great opportunity for peace. This was another clear indication that peace with the Jewish people is not in the Arab mindset.

2000: Second Intifada

Supposedly, the Second Intifada was started when Israeli opposition leader Ariel Sharon went to the Temple Mount, the site of the Al-Aqsa Mosque on September 28. Actually, when Arafat and Barak were at Camp David, Arafat’s associates were planning the uprising. When Arafat heard that Sharon was going to the Temple Mount, the long awaited uprising was initiated. Arafat, known as the “Teflon terrorist,” cleverly orchestrated the violence and successfully diverted all blame to Sharon. The media demonized Sharon worldwide. In the three-year period that followed, more than 900 Israeli men, women and children were murdered in restaurants, shopping malls, buses and in their homes. While international law condemns the murder of innocent civilians during war, to the Palestinian terrorist, the murder of any Jew is justified -- civilian or not. Furthermore, by 2002, Palestinian Christians were taxed ten percent to support the continuing Islamic Intifada, a higher tax than Palestinian Muslims were required to pay.

2001: Sabeel Established

Palestinian Anglican Rev. Naim Ateek founded *Sabeel*, an organization based in Jerusalem. It claims to be an ecumenical grassroots liberation theology movement among Palestinian Christians. It actively promotes the idea that Israel is an apartheid state and that evangelicals are doing a great harm to the Palestinians by supporting Israel. In Arabic the name means, “the way,” to liberate Palestinian Christians from the Israelis and Christian Zionists.

In his book, *Challenging Christian Zionism: Theology, Politics and the Israel-Palestinian Conflict*,³⁴⁷ Ateek criticizes evangelicals for their firm support for Israel, while not criticizing the Jewish state for violating Judeo moral values. However, this writer (Heinrich) is personally aware that three major ministries in Jerusalem, the International Christian Embassy Jerusalem, Bridges for Peace and Christian Friends of Israel, have all criticized Israel for various biblical and moral infractions, such as the Israeli withdrawal from Gaza and the proposal to make Tel Aviv the gay capital of the world. Other evangelical ministries, undoubtedly have done the same.

Every year since 2001, Ateek has held an annual international conference. His first was an International Conference on Challenging Christian Zionism.³⁴⁸ Seldom does he mention terrorism or suicide bombers and, when he does, these violent acts are not condemned. He sees little or no connection between biblical prophecies and the emergence of the state of Israel and restoration of the land and its Jewish people. Rather, Ateek, and his host of supporting liberal clergymen, have challenged major corporations and liberal denominations to divest themselves from Israel. Their divestment campaign is directed toward any organization that may obtain a profit from doing business with Israel, especially as related to the Palestinians.

The heart of the issue, according to Ateek, is that Israel, as a biblical nation, has lost its biblical meaning; God is no longer interested in the Jewish people, because they have been replaced by the Church. And as the result of their rejection of Jesus, God has abandoned, forgotten, and cursed the Jewish people. It is Replacement Theology at its finest. Yet the following verses are just a few that profoundly announce the error of this anti-Zionist and anti-Semitic doctrine:

³⁴⁷ This book was published in Europe and as of this writing it is not available in the United States.

³⁴⁸ Until 2008 there have been six conferences according to the Sabeel website. However, limited information could be obtained from the Sabeel website since most links were terminated.

“For I will take you out of the nations; I will gather you from all the countries and bring you back into your own Land.”

Ezekiel 36:24

send “Then they will know that I am the Lord their God. For though I them into exile among the nations, I will gather them into their own land.”

Ezekiel 39:28

“See, I will bring them from the land of the north and gather them from the ends of the earth.”

Jeremiah 31:8

the “This is what the Lord Almighty says: ‘I will save my people from countries of the east and the west, I will bring them back to live in Jerusalem.’”

Zechariah 8:7-8

Clearly, neither Ateek nor his associates recognize these biblical promises. He advocates Palestinian Arab causes, including violence, in the Name of Jesus. He is promoting a “spiritual holocaust,” that will replicate a physical one as well.

2002: President Bush Promotes a “Two-State Solution”

In June President George W. Bush promoted a two-state solution, an extension of the Madrid, Oslo and Wye Peace Accords. The accords failed miserably, simply because Muslim leaders did not want peace with Israel; they want to destroy Israel. Bush considered himself to be a man of Christian faith with a fundamental belief in the Bible. Yet, throughout his presidency he pressured Israel to negotiate with the Palestinians, even though most of the Palestinian leaders were on the list of terrorists established by the State Department. The State Department is largely pro-Palestinian, because approximately one-third of high-level officials at one time were diplomats in Arab and Middle Eastern nations and, consequently, have a pro-Palestinian bias.

2003: U.S. Again Pressures Israel

In March President Bush referred to Judea, Samaria, and Gaza as “occupied territories.” Yet those were captured by Israel in the 1967 Six-Day War and have been integrated into Israel proper. He pressured Israel to withdraw from these areas in order to facilitate the co-called “Roadmap to Peace” process. Clearly he failed to understand the basic motivation of the Muslims to destroy Israel one piece at a time.

Furthermore, Bush gave little thought to the fact Israel is land given by God to the descendants of Abraham, Isaac, and Jacob and to violate that command will institute divine judgment. He also failed to recognize surrendering land to the PLO would entail the surrender of sites sacred to Judaism and Christianity to a people who have repeatedly desecrated such sites. Zechariah warned that nations would not only oppose Israel, but would also oppose the will of God. Based upon comments Bush said concerning Israel and the Middle East, and his pressure upon Israel to comply with his “Roadmap to Peace,” it appears that he, who claims to be a Christian president, is leading America into divine judgment. Furthermore, the current roadmap will insure a major conflict in the Middle East. Some have said it will become the “Roadmap to Armageddon” when the nations conclude that peace is impossible and the only resolution is the completion of Hitler’s “final solution.” Unfortunately, most world leaders, including recent American presidents, have failed to recognize the significance of a few prophetic words:

“I will make an everlasting covenant with them; I will never stop doing good to them, and I will inspire them to fear (respect) me. I will rejoice in doing them good and I will most assuredly plant them in this land with all my heart and soul.”

Jeremiah 32:40-41

“‘I will plant Israel in their own land, never again to be uprooted from the land I have given them,’ says the Lord your God.”

Amos 9:15

2004: Christian Allies Caucus Formed in the Knesset

In January, after a wave of Palestinian suicide bombings, several evangelical ministries, which have been operating in Israel, formally organized the Knesset’s Christian Allies Caucus. The Knesset is Israel’s House of Parliament, and center of national government. Hence, the Caucus is held in high value by a majority of Israeli leaders. The purpose of the

Caucus is to support the Jewish people and their state of Israel in a world that is growing exponentially anti-Semitic and anti-Israel.

For many years these groups were viewed with great skepticism, especially in light of Church history. While skepticism is still held by the ultra-orthodox groups, most Israelis have come to accept and appreciate the help and support of evangelicals. This is a radical change from recent history when distrust of all Christians was commonplace. Yet Israelis have also recognized, that within Christianity, there are many who remain anti-Semitic and/or are pro-Palestinian.

2006: Jimmy Carter's Continued Crusade against Israel

President Jimmy Carter, a former Baptist Sunday school teacher, was voted into office in 1977 with the help of the evangelical community who believed that he shared their values. It did not take long for him to demonstrate his true agenda when he began to actively promote Palestinian statehood at Israel's sacrifice. In 2006 he supported the Hamas terrorist group and accused Israel of being an apartheid state, even though Israel permits Muslims to worship as they choose and Palestinians actively persecute Christians and Jewish people. In response to many of his anti-Israel comments the Republican Jewish Coalition (RJC) sent a letter signed by six former US ambassadors to Democratic National Chairman Howard Dean, asking him to remove former President Jimmy Carter from his position as Honorary Chairman of Democrats Abroad, the official Democratic Party organization for Americans living outside the United States.

Carter has criticized Israel's right to defend herself, while regularly giving credibility to Hamas and Hezbollah, who not only reject Israel's right to exist, but also assassinate Jewish men, women and children. Hence, in March of 2008, Israel formally asked him not to be involved in any mediation team. Many Israelis consider him to be one of the world's leading anti-Semites.³⁴⁹ Shamefully, while he claims to live by biblical directives and values, he fails to apply them in the world of international politics.

2007: Evangelical Support Splits

Evangelical Christians who, until recently have been unified in support of Israel, publicly split into two significant evangelical factions. Due to the professional propaganda and misinformation machine built by the Arabs, one group lobbied President Bush to support a two state peace plan, while the other upheld full support of an undivided Jewish state. A number of ministries in Jerusalem have a long tradition of supporting a united Israel

³⁴⁹ See also David Horowitz, *Jimmy Carter's War against the Jews*. Houston TX: Defense of Israel Project, 2008, and www.frontpagemag.com.

for several reasons including the biblical promises of judgment against dividing the land (Joel 3:2b-3). They continue to hold this position, even though they are increasingly the minority view from the global perspective, and have lobbied President Bush against the two-state peace plan.

Of the second group, some thirty evangelicals not only applauded the President's two-state policy, but also encouraged him to increase pressure on Israel to make the two-state peace plan a reality. They claimed that both Israelis and Palestinians have committed violence and injustice against each other, even though no Jewish terrorist has ever been found in an Arab community. Notably absent from their petition was the fact that all Palestinian leaders have been involved with terrorist activities calling for the utter destruction of Israel.

Supporting the two-state division is, in fact, advocating the rights of terrorist groups to exist. This is hardly a peace plan by any stretch of the imagination. It is in fact, an endorsement of the radical plan to eliminate the Jewish state. It is nothing more than the old Crusader anti-Semitic attitude in the guise of political correctness. And these evangelicals have the audacity to claim they are Christians representing the Name of Jesus. What a shame!

2008: Divide Jerusalem; Surrender Jewish Identity

The division of Jerusalem, including most of the Old City, became the subject of evening news programs. Subjected to the pressure of the White House, Israeli leaders publicly stated that the Holy City needs to be divided to obtain peace. Little thought was given to the fact that Muslim terrorists have never retracted their statements concerning the destruction of Israel. Rather, they have increased the rhetoric. Politicians have failed to note several obstacles of this horrendous idea. Note the following questions:

1. What historical or legal right do the Palestinians have to Jerusalem?
2. In light of increased terrorism after past treaties and agreements, why should the Israelis believe dividing Jerusalem would be any different?
3. Separating the physical infrastructure of the utilities is impossible.
4. From a military point of view, a division would be impossible to defend, and that could be the primary reason for the Palestinian demand.

Furthermore, the Vatican's chief cleric in the Holy City called for Israel to give up its national identity as a Jewish state, telling media outlets that the land was not exclusive to anyone. To underscore the basis of his

statement he referred to the Palestinians' chief negotiator at the Annapolis Peace Summit as saying that Israel would never be accepted as a Jewish state.³⁵⁰ This indicates that the Roman Catholic Church has not changed its historic attitude.

Today and Beyond

In recent years, anti-Semitism has taken on new colors. While the word "anti-Semitism" is taboo, it is much stronger within the new secular religion of "human rights." Throughout Europe human rights are a concern, but only for those who have selective vision. While they may be concerned about the so-called human rights violations caused by the Israelis, Europeans have expressed little interest in the persecution of Christians by the Sudanese or Chinese. They have not expressed the anticipated outcry against Israelis killed by terrorists, but have done so about "human rights" of the Palestinians. Little is said by European governments and civic leaders when Jewish cemeteries are vandalized and defaced with Nazi graffiti. There is a lethal and global wave of hatred of the Jewish people rising.

A new reign of terrorism fell upon the Israelis in September of 2001. In the first 25 years of Israel's existence, the Arabs lost five major wars. Since then they have attempted to remove the Jewish people from their land by suicide bombers and other forms of intense terrorism. Mainline churches that supported the Jewish people after World War II until 1967, now support Palestinian causes. Although they do not necessarily endorse terrorism, they are remarkably silent about it. In response to both the position of these churches and terrorism, a number of evangelicals have increased their support for the Jewish people and the state of Israel.

The Jewish people still experience hostile anti-Semitism today in the form of anti-Israeli sentiment from some church leaders. For example, on August 22, 2006, four leading Jerusalem church leaders published an anti-Christian Zionist declaration entitled, "Jerusalem Declaration on Christian Zionism." The document was signed by the outgoing Latin Patriarch Michel Sabbah, Archbishop Swerios Malki Mourad of the Syrian Orthodox Patriarchate, Bishop Riah Abu El-Assal of the Episcopal Church, and Bishop Munib Younan of the Lutheran Church. The document was highly critical of evangelical support of the Jewish people and the state of Israel and attacked the literal interpretation of prophetic Scriptures as a "false teaching" that "condemn[s] the world to the doom of Armageddon." It continued, "Christian Zionism is a modern theological and political movement that embraces the most extreme ideological positions of Zionism, thereby becoming detrimental to a just peace within Palestine and Israel." The

³⁵⁰ Newsletter from the Simon Wiesenthal Center, 1399 South Roxbury Dr. Los Angeles, CA. March, 2008. 1.

Jerusalem [Patriarch's] declaration also called Christian Zionism “a false doctrine that corrupts the biblical message of love, justice, and reconciliation.”

These stinging words remind Jewish people of the centuries old tradition of hate and bitterness. However, the three leading evangelical ministries in Israel, the International Christian Embassy in Jerusalem, Bridges for Peace, and Christian Friends of Israel responded with their own declaration. It included these comments,

It is with concern that we note the negative opinions about Christian Zionism voiced by certain church clerics in Jerusalem [By] using inflammatory language, they have expressed views that are far from the truth.

We find the paper unbalanced and notably one-sided. It totally ignores the jihadist's goals of the Hamas government and turns a blind eye to terrorism perpetrated by this regime.

A Christian Zionist believes in a literal interpretation of the Bible and rejects Replacement Theology [that the Church replaced Israel], which played a pivotal role in the persecution of Jews through the centuries and under girded the Holocaust ... Christian Zionism is not heretical; in fact, Christians from all traditional backgrounds have held such a view for two thousand years.

We pray for peace, but we note, with sadness, that the present Palestinian government is totally dedicated to the destruction of Israel.

The assault on Christian Zionism, which also included an attack on their alliance with Israeli groups, was the clearest sign to date that the ever growing friendship between the two sides is increasingly worrying to non-evangelical Christian groups.³⁵¹

Fortunately, today many Israelis realize that a deep division exists within the Christian community concerning support for the Jewish state. As the result of dedicated hard work by evangelical ministries in Jerusalem and

³⁵¹ Etgar Lefkovits, *The Jerusalem Post*, September 5, 2006.

worldwide, Israeli politicians, media and thousands of Jewish people have experienced love and support seldom known in centuries past.

Summary

In the 18th century King Frederick the Great, King of Prussia, who was either an atheist or agnostic, challenged his personal physician to prove the existence of God. The doctor's response was simple and to the point: he said, "The Jews, your Majesty! The Jews!"

The history of the Jewish people is both a testimony to the God who preserved them and shame upon those who used the name of God as an excuse to kill them. For nearly 2,000 years they were persecuted, expelled, raped and murdered. Yet they maintained their racial purity, culture and traditions without being absorbed into the various cultures where they lived. No other people group has accomplished this feat for two millennia.

The greatest difficulty in writing this book has been setting aside the mix of emotions that could impede objective reasoning and research. To those readers who may believe that this writer has a personal vendetta against the Muslims, the Church, or a particular denomination, rest assured that is not the case. If there are any hard feelings, it is that the author is repulsed at what has been done in the sacred Name of Jesus. You, too, may have a mix of emotions at this point.

Almost from the beginning of Christianity, Gentile Church leaders drifted from the Jewish-Gentile [Christian] unity spoken of by the Apostle Paul and, in fact, often worked feverishly to enhance the division. Yet incredibly in the past few centuries, and more pronounced in recent decades, there has been growing Christian support for the Jewish people and the state of Israel. A growing number of Gentile Christians are becoming aware of their history as related to the Jewish people, as well as the loss of the Jewish roots of Christianity.

In the first century, there was great antagonism against the Apostle Paul and other Christians. However, beginning in the early second century that hostility was turned around and it was the Jewish people who were persecuted. Since that time, there is almost no record of anti-Christian hostilities at the hands of Jewish people.

The rise of seventh century Islam brought a new dimension to the social-cultural mix. Some Muslims clerics permitted Jewish people and Christians to live in their communities, but only as second class residents who also had to pay higher taxes. Others attempted to eradicate both Jewish people and Christians from their towns and villages. Yet the Jewish people

often suffered so horribly that they looked to Muslim armies as possible messianic armies, who would save them from Christian domination.

The Crusader period was a disaster for all involved. One of the most shameful eras in the history of the Church was when there was theft, rape, and murder of Jewish people and Muslims by those who called themselves followers of Christ. The goal of the Crusades was to win back the land conquered by the Muslims in 636. The attempt was worse than failure.

From the streets of Seville, of Toledo, of Cordova and Madrid, of Lisbon and Paris, of York, of Rome, of Worms and Vienna, of Dachau and Belsen, of Warsaw, to the Holy Jerusalem itself, the Crusaders burned every living Jew as a symbol of liberation—all these and a thousand more are overwhelming evidence of what Christianity is like in action. The horrific actions of the Roman Catholic Crusaders are without question, one of the greatest sins against the Jewish people. Unfortunately, it is not the only one.

Throughout the Middle Ages superstition appeared to have a greater influence upon the Church than did the Bible. There were numerous eradications of Jewish communities and anti-Semitic legislations. The Spanish Inquisition brought untold misery to Jewish people, Muslims and followers of the new Protestant Reformation.

The Protestant Reformation was a purifying movement in response to the theologically and morally corrupt Catholic hierarchy. The movement that was originated by Martin Luther and other reformers, brought with it persecution of Christians who did not agree with either Lutheranism or Catholicism. Yet, by-in-large, it failed to purge out anti-Semitism. However, from within the movement originated the early stages of the Christian Pietist Movement that would later become outspoken in support of the Jew.

While the Reformation had produced a new perspective on how the Bible should be understood and applied to daily life, it also produced persecutions for those who held views different from traditional thinkers. Religious liberty, as we know it today, was a relatively new concept. Historically, those who publicly expressed an opinion that was different from those who held religious or political power were often subjected to persecution or punishment. With the rise of the Reformation came a variety of groups who held differing viewpoints concerning some Church doctrines and, for this, some were persecuted. The Jewish people were persecuted historically, not only because they were blamed for the death of Jesus, but also because they were a minority within a larger Christian community. Some Christian sects were also persecuted. The Anabaptists, the forefathers of the Mennonites, Hutterites, and several other denominations, were persecuted and martyred by the hundreds throughout Europe for believing in adult baptism over infant baptism and for being pacifistic. By the mid-17th century, religious conflicts had become a serious social problem.

Fortunately, far to the west was the new land known as America. There colonial governors such as William Penn promised religious freedom for all who would come and begin a new life. Those who felt persecuted came by the thousands. Therefore, European Church-sponsored persecution was not solely reserved for the Jewish people; it was available to anyone who failed to agree with the governing religious and political power brokers.

By the 19th century, among a few Jewish and Christian leaders, there was a growing call to their constituency for the Jewish people to return to their homeland. As if by divine appointment, neither group was aware that within the other the same call was being made. Churches from Europe and America sent missionaries to Palestine (as it was known then) to establish schools, hospitals and other elements of a social infrastructure. By the 1880s Jewish people began to return en masse to rebuild the land and in 1897, Theodor Herzl had gathered influential Jewish leaders in Basel, Switzerland, for the First Zionist Congress calling for the re-establishment of the Jewish state. Jewish people began to return from all corners of the world. The *Kaifeng* Jewish people came from China, the *Abayudaya* Jewish people came from Uganda, the *Ethiopian* Jews are the largest non-Caucasian Jewish people to have come home, the *Sephardic* Jews came from the Spanish speaking countries, and *Eastern European* Jewish people came from Poland, Russia, Rumania, Hungary and Lithuania. From more than a hundred nations Jewish people have been returning to make Israel the most interesting melting pot of humanity on the face of the earth. And they are still coming, just as predicted.

The 20th century opened with World War I. The epic event prepared the land for the people, and in 1917 British General Allenby took control of Jerusalem. It was the first time the Holy City was in Christian hands for nearly a thousand years. Then came Adolf Hitler in Germany and Arab riots in Palestine. Hitler initiated World War II and the Holocaust, which prepared the Jewish people for their land with limited support of the global community. In 1948 Israel became a nation, thus fulfilling the prophecy of Isaiah 66:6-8. At the time, mainline churches were in support of the Jewish state, while many evangelicals looked upon it with skepticism, wondering if this event really was a move of God. Unfortunately, after the 1967 Six-Day War and into the 1970s mainline churches were becoming increasingly pro-Palestinian, while evangelicals took on full support of the Jewish right to own all of Israel.

There is an interesting progression of attitudes from the second century to today. In the second century the Church stated that Jews could not believe like Christians. In the Middle Ages the Church said Jews could not live near Christians and the Jewish people were placed in ghettos. Then Hitler, with the support of some clerics said that the Jewish people could not live. After the establishment of the state of Israel and a few decades of

remorse, a growing number of Christians are joining the Palestinian chorus and singing Hitler's tune. What a shame upon the name of Jesus! While in centuries past the Church persecuted the Jewish people, in the 20th century the "Christianized" West stood silent and permitted others to persecute the Jewish people.

Western civilization has historically carried the name "Christian," yet in the past century the West has rejected basic Christian characteristics as love, mercy and justice as if these were evils to be avoided. As prosperity increased, so has the desire for materialism with the result being a decline of Judeo-Christian values as well as family and social relationships. If we say that we have God's Word in us and do not apply it to our lives and culture, then we are liars and hypocrites. Churches in Germany hardly protested, and for the most part did not care about the Jewish people. For as evil as Hitler was, he was neither a liar nor a hypocrite.

By the first decade of the new millennium, a growing number of evangelicals recognized Israel as being the key to biblical prophecy. While the growth for Israeli support grew, so did the desire to preach the gospel to Muslims in all parts of the world. Terrorism that a century ago was only in the Middle East now became global. The potential to destroy millions of lives with a single bomb at any moment became a daily reality.

The word of the Lord is truth and it will fulfill what it was called to perform. At no other time in history has so much evidence of biblical truth been discovered. More than three dozen biblical prophecies that pertain to the Jewish people and the state of Israel have been fully or partially fulfilled. Archaeological evidence of various biblical events and places has been discovered to support the truthfulness of the Holy Writ. Today's enemies of Israel are fully described in Psalm 84:1-8 and other passages. Finally, in Ephesians 2:14-18 the Apostle Paul stated that Jesus is our peace, "who has made the two (Jews and Gentiles) one and has destroyed the barrier," that divided them. "His purpose was to create in himself one new man out of the two" that "through him we both (Jews and Gentiles) have access to the Father by one Spirit." Unfortunately, for nearly 2,000 years the Church has reinforced the barrier, but today we see Ephesians 2:14-18 being fulfilled on a daily basis. The Church is finally coming into alignment with the plan of God.

In the early 1960s, Pope Paul VI said, "The love that Christ brought into the world is not yet in the hearts of men."³⁵² How sad. A truer statement has never been spoken. Now there are some interesting questions that need to be addressed. First, "If Christianity is a 'religion of love,' (actually, it is a relationship) how did it become filled with so much hate?" There are several parts to this answer. First, there was the divorce of Christianity from its

³⁵² Runes, 79.

Hebraic roots following the AD 132-135 Jewish Revolt when Church leadership went from the Jewish people to Gentiles. Second, with Gentile leadership came the doctrine of Replacement Theology that fostered Church-sponsored anti-Semitism. Clergymen pointed to the Bible as their authority to persecute the Jewish people, when in fact, they were in direct disobedience to the Holy Writ. Third was the introduction of pagan principles and practices by Constantine in the early fourth century when the Church leadership became a ruling class. Finally, by the fifth and sixth centuries, Bible reading was removed from the common people and reserved for the clergy, who then used it to control and manipulate their people. This paved the way for the corruption in the Church, which continued for centuries. Centuries later the Protestant Reformation was a spiritual revival that challenged the centuries-old theology and corruption of the established Roman Catholic Church. Nonetheless, anti-Semitism was hardly filtered out, and the cleansing was a long and slow process that is only now becoming a recognizable and significant force.

The Church has traditionally been anti-Jewish. The evangelical support for the Jewish people in recent times is a phenomenal departure from church tradition. Since the early second century, most of Christianity has been characterized by Judaeophobia, anti-Judaism and anti-Semitism. The few Church leaders who voiced compassion for the sons and daughters of Abraham were degraded and ostracized. Rarely has one echoed the Apostle Paul's message of God's desire that Jews and Gentile come together (Rom. 11:11, 18).

Today the world can see the miracle of Israel – and it is a miracle. The prophets said the modern return of the Jewish people would eclipse the Egyptian Exodus (Isa. 4:6; 11:11-14; Jer. 23:7-8). Yet many within the Church refuse to confirm this obvious observation. One must ask if latent anti-Semitic feelings filter theological interpretations.

Other questions are as follows: After two thousand years of persecution, what proof can the Church offer the Jewish people that Christianity is truly of the God of Abraham, Isaac, and Jacob? It has spent two millennia proving otherwise. The time has come to demonstrate the love of Christ, yet all too many Christians are too busy enjoying life in a materialistic culture. How can such apathy escape judgment when Jesus and the gospel should be preached first to the Jew, then to the Samaritans who have Jewish roots, and then to the Gentiles in the far reaches of the world (Acts 1:8)? Consider the incredible sorrow in the heart of God, who has seen the descendants of Abraham suffer so immensely at the hands of those who claim to live by the New Covenant. In light of Genesis 12:3, what would the world look like today if the Church had never persecuted them, but rather, supported them throughout history? What blessings would have been bestowed upon the Church in the past two thousand years? In today's volatile

anti-Israel world we may very well have the last opportunity to demonstrate true Christian love and compassion to the Jewish people. Only love and forgiveness can in some way demonstrate remorse for centuries of horrific wrongs and bring honor to the Name of Jesus. The Shame of Jesus is upon us and we need to change it.

“‘Comfort, comfort my people,’ says your God.”

Isaiah 40:1

Chapter 3

A Christian's Response: Closing Thoughts and a Call to Action

What Might The Lord Be Calling Me To Do?

The fact that anti-Semitism has existed throughout all ages, long before the Christian era, does *not* redeem the church from its history, but rather the Church should mourn its history, call for forgiveness and repentance.

As previously mentioned, the Apostle Paul stated in Ephesians 2:14-18 that Jesus is our peace “who has made the two (born-again Jewish people and born-again Gentiles) into one and has destroyed the barrier” that divided them. The action of the Church throughout history has not only reinforced that barrier, but also killed Jews in the process. Those who continue to promote Replacement Theology are likewise reinforcing that same barrier of division, although some are unaware of the consequences. Your awareness of the truth and its consequences qualifies you to speak the truth whenever possible.

The initial awareness of the Jewish experience will make one's heart sink. Even after learning about Replacement Theology and its impact, lingering questions remain such as “How could this have happened?” and “Where were the true Christians?” More important than these answers is your response. Now that you know, you are no longer innocent of not knowing. Hence, the all important question is, “*What is God calling me to do?*” The answer will be revealed when biblical directives are incorporated with prayers requesting divine direction and guidance.

All Christians are called to follow the biblical imperatives. It is time we answer the call. Here are some suggestions for you to prayerfully consider:

First, when meeting someone who is Jewish, and whenever an appropriate opportunity presents itself apologize to him/her for what the Church has done to their forefathers. The response will almost always be warm, friendly, and one of surprise. An apology is nearly unknown to them. It will give you the opportunity to explain why you feel the way you do. The Jewish person may not immediately accept your apology because the world continues to cause them pain. However, planting the seed of forgiveness is important.

At one time Pope Paul II asked the Jewish people for forgiveness for the many sins committed against them by the Roman Catholic Church in the

Name of Jesus. It is true that Jesus broke down the wall of hostility between the two groups. Reconciliation is a requirement.

Second, be involved in your church. Provide leadership, motivation and compassion as you help the people in your congregation recognize that the Church needs to repent. Many congregations have already recognized and admitted the sins of their forefathers. Church statements, however, have mostly been at the theological and moral level and not with a need for a heartfelt sorrowful repentance at the personal level.

Third, allow the Holy Spirit to demonstrate the love of Jesus to everyone through you. In today's volatile Middle East setting, that means to love the Palestinian as well as the Jew. Jesus died for everyone.

Fourth, pray for the peace of Jerusalem (Ps. 122:6). Prayer has become all too trivial to many Westerners, but is the lifeline to survival. Prayer should not only be for the Jewish people, but for people of all ethnic, cultural and religious persuasions. Pray for the softening of the hearts of world leaders and for those who have been taught to hate and bring harm to Jewish people, Christians, Muslims and other groups. Pray for Godless leaders that they might see the light and have changed hearts. Make a list of other things and people you could pray for.

Engage your family, your Sunday school class, your Bible study, your small groups, fellow employees at work and others to join you in this prayer. We should be looking for a mighty word from God to bring peace and reconciliation for and with the Jewish people.

Fifth, in your prayers, also ask for God's guidance as to where you can send financial support and/or volunteer. God honors our prayers, but He is also calling us to action. He wants your heart and wants us to use our hands. Get involved today. Where He guides, He provides.

Sixth, ponder the words of the Apostle Paul in Romans 9-11. He spoke of the Gentile believers being grafted into the Jewish covenant. Most Christians look upon the Old Testament as having been replaced by the New Testament, rather than thinking of the New Testament being the fulfillment of the Old one. Once a new paradigm of thinking is established, it is natural to want to study the Jewish roots of Christianity.³⁵³ At no time in the history of the Church has there been as much interest in the Jewish roots as there is today. A number of ministries and publications have arisen in recent years and are educating laymen and pastors. After two thousand

³⁵³ Recommended resources are *Israel Today* (<http://www.israeltoday.co.il/>), a monthly magazine published in Israel, and *Restore*, published three times per year (<http://www.restorationfoundation.org>). In addition, Allon Ministries has produced a television program focused on Jewish roots www.hebraic.tv. See also Jewish Awareness Ministries (<http://www.jewishawareness.org/>).

years, this movement may be the “grafting in” that the apostle was writing about.

Seventh, understand that a second Holocaust is in the near future. Nations of the world are coming into alignment in accordance with Ezekiel 37 and 38. The global anti-Israel opinions, fueled by Islamic hatred and the Western willingness to be deceived in the name of “tolerance” and “cultural sensitivity,” will not only be suicidal to the West, but will also eventually destroy Christians, Jews and the Jewish state. It is at that time – known as the time of Jacob’s Trouble, but also known as the Great Tribulation -- the Messiah will come to save Israel. But prior to His coming, there will be massive death and destruction. Unfortunately, many evangelical Christians have already expressed their support for pro-Palestinian causes, deliberately setting aside all biblical references to this predicted significant event. Nonetheless, today’s media reports can be laid beside the Bible prophecies with amazing correlation which has never before occurred in history. Truly this is a time to think, pray and act biblically so we can become like the sons of Issachar “who had understanding of the times, to know what Israel ought to do ...” (1 Chron. 12:32).

Finally, note the words of Sister Pista and Mother Basilea Shlink. Mother Shlink was a Catholic nun, a prolific author and founder of a convent in Darmstadt, Germany. She was to address the World Prayer Congress sponsored by the American Christian Trust on the Mount of Olives on May 22-26, 1996. But her health and advanced age prohibited her from attending, so she sent Sister Pista in her place. The sister gave the following words, a true confession of repentance concerning the treatment of Jewish people by so-called Christians:

“As a spiritual sister of Mother Basilea for almost 50 years, I feel privileged to share with you what is on her heart. You see, we are German. We can only confess that as a nation we did not love God’s Chosen People. We sinned grievously against them, especially in the Hitler era from 1933 to 1945. All of us Germans must share the blame for the death of millions of Jews. Even if we were not actively involved, we did little or nothing to prevent it. We failed the Jews in the hour of their greatest need. And so there is blood on our hands too, and we cannot pray for God’s chosen people unless He forgives us for our sin. In a prayer [written] by Mother Basilea, we confess:

“The blood on our hands cries out to heaven: the serious crime against Israel. We repent deeply and humble ourselves in the dust before those whom we have cruelly driven to their deaths. Oh, that we would now seek to make amends for the evil we have done,

showing kindness to the people of God. Jesus, the Lamb of God, by whose wounds we are healed, is the One we have afflicted. Oh listen to His lament, ‘Your blows against My people have fallen on Me.’ As European Christians, we have something else to repent of two thousand years of Christianity that has been marked by hatred for the Jewish people. We showed the Jews a distorted image of Jesus. By our actions, we discredited Him. We made His precious name offensive to them, because in the name of Jesus we European Christians persecuted and killed them. Can we as Germans and European Christians really join in the celebration of Jesus’ birthday? Does He really want us to be His guests?

“Here at the place where Jesus prayed with bitter tears in Gethsemane, ascended to heaven and will come again in glory, He wants to open our eyes. He wants us to see what we and our ancestors have done to Him during the past 2,000 years. He wants to give us a contrite and broken heart for not loving His chosen people.

“We have grieved Jesus by not seeing Israel as our elder brother, through whom we have received the Scriptures, the law, the prophets, and Jesus Himself. We have ignored Romans 11, which says the Jews are the root of the tree. They bear us, not we them, for we are only grafted in.

“Our tears of repentance would be a comfort to our beloved Lord on His birthday. And they would help soothe the deep wounds in the hearts of His chosen people here in Israel and around the world. When we see the abyss of our guilt, the day can come when Israel’s eyes will be opened to see their Redeemer. God’s gifts and His call are irrevocable: He will never go back on His promises to His chosen people.”

Sister Pista, May 1996

It would be wise to apply these words to our lives, but it is also wise to know the reason for Israel’s continuing source of persecution. This will certainly influence how one prays.

Reasons Why You Need To Act Now

The writer of 1 Chronicles stated that Satan is the arch enemy of Israel (21:8). In the past two millennia he used the Church to target the Jews. Throughout history, many have attempted to destroy the Jewish people and failed. Examine a few events in their long history of survival:

Exodus 14:13-31 The Egyptians tried to drown them, but the Red Sea did not swallow them, but it drowned the Egyptians.

Esther 5:14; 7:9-10. Haman and the Persian gallows could not hang them, but rather it was Haman who was hung on the gallows.

Daniel 3:16-28 The Babylonian fiery furnaces could not burn them.

Daniel 6:3-28 The Babylonian lions would not eat them.

Jonah 1:17; 2:10 A big fish got sick from one of them.

King Nebuchadnezzar tried to burn and enslave them, but they survived.

Emperor Hadrian tried to eradicate and evict the Jews, but they survived and came back.

The Crusaders wanted to remove them from the Holy Land, but today they own it.

So-called “Christians” tried to eradicate them, but they spread throughout the world.

Hitler tried to kill them, but in the end, he committed suicide and some of his weapons helped form the modern state of Israel.

Now the Palestinians and other Arabs want to try at what others failed.³⁵⁴

The Roman centurion Cornelius treated the Jewish people so well that God sent Peter to his house to preach the good news of salvation. Isn't it time Christians demonstrate love and compassion as did this Roman?

The fact that no other people group that has been persecuted for thousands of years, not only survived, but has also established one of the world's most powerful countries, is indicative that there must be an Almighty

³⁵⁴ Author Unknown.

God whose plan is being fulfilled as prophetically written. Since 1948, Israel has won all the wars but not a single peace; Israel has a historical and religious connection to the land as evidenced in archaeology and ancient writings (biblical and non-biblical), yet it must defend itself against a people who have no such connection.

One must ask why they miraculously survived so often if God has not further plans for them. The answer is obvious, especially in light of the biblical covenant. Therefore the next question is, “What should I ... what must I do?” Little wonder then, they are highly resistant to hearing anything about Jesus, His love, or the Christian faith. Today the Lord is calling us to repentance, to pray for the peace of Jerusalem (Ps. 122:6), to heal their wounds and comfort them (Isaiah 40:1), and to participate in His plan to bless them (Gen. 12:3). In essence, God is calling us to flow in His divine plan.

Imagine, if you will, the verse that reads, “If you give a cup of water in My Name ... You have done it unto Me.” If giving a cup of water would have been such a blessing, then imagine what a curse is upon those who tortured, raped, and murdered in the name of Jesus? Your involvement is absolutely critical at this time to demonstrate the true love, compassion and mercy of Jesus. The Jewish people have no clue of who the real Jesus is, but have only a true image of demented tyrants and Church leaders, who called themselves “Christians.”

In the meantime, there is a dramatic rise of anti-Semitism globally, especially in Europe. Neo-Nazi groups are gaining popularity, which was once thought to have been impossible. Islamic nations are publishing translated editions of the *Protocols of the Elders of Zion* and other anti-Israeli literature. Arab maps never identify Israel as a nation. It appears that the nations of the world are becoming united against the only land with which God has a covenant. The United Nations has developed a reputation for voting against Israel due to Arab pressure. Only a few nations have on occasion remained neutral and this, too, is due to Arab pressures not to vote pro-Israel.

While today the nations of the world are turning against Israel, evangelical Christians have been becoming united in their support for Jewish people and the Jewish state. Since the early 1980s, and especially since late 2001, many Israelis have appreciated the growing support demonstrated by evangelical Christians from around the world. This has been frequently expressed by Israelis. For example, when the expanded Yad Veshem, Israel’s Holocaust Museum, opened in 2005, Solly Kaplinski, director of the English desk at the Museum, said this of Evangelical support, “Had there been a European Coalition [for Israel],³⁵⁵ a Christian Embassy, Bridges for

³⁵⁵ Clarification by the author.

Peace, Christians for Israel or Christian Friends of Israel, how different the situation might have been 60 or 70 years ago.”³⁵⁶ In this statement, Kaplinski not only acknowledged the graciousness extended by Christians, but also implied that, if that same graciousness had existed decades ago, there might not have been a Holocaust.

On the other hand, ultra-orthodox Jews have increased persecution against Jewish believers, especially in the southern city of Arad. They attempt to acquire additional governmental authority to remove Christians of any kind from the land is an on-going struggle.

Yet there has never been a time in history when support for Israel was more important than it is at this moment. As of this writing, the United States, Great Britain, and Turkey have been generally supportive of Israel, while most other nations are at best neutral, but are generally anti-Israel / pro-Palestinian. In fact, the term “anti-Semitism” has been replaced with the politically correct phrases of “anti-Zionism” and “anti-Israelism.” The ministries cited by Kaplinski not only minister to the various needs within Israel, but also have various branch offices throughout the world that lobby parliaments for fighting anti-Semitic legislation. On occasion, these ministries will work together for a common project, such as locating and transporting Jewish people out of the former Soviet Union. This is not a time to be silent. Christians must not only take a vocal stand, but must also be engaged prayerfully and financially. While these ministries are indeed global, most of their support comes from the United States. Evangelicals in other nations, who have the financial resources, tend to be too few in number to make a significant financial impact. Therefore, Christians everywhere need to take the initiative to get involved in this issue.

Finally, the reason you and I need to act now is that Jerusalem remains the city of God -- the God of Abraham, Isaac, Jacob and all true Christians. Jerusalem as the City of David (not Arafat) is mentioned some 800 times in the Bible. How can one not see the significance? That is not to say all others are forgotten. Hardly! Jesus died for *all* people. He died for the terrorists just as much as for you and me. Yet Jerusalem will always be a special city to the heart of God.

There are three significant points concerning Israel. First: The existence, safety, and prosperity of Israel are of critical interest to the United States. This small nation is an asset politically, strategically, and philosophically. It is a manifestation of the American ideal. Unfortunately, the US and Europe are pressuring Israel to surrender God-given lands to their enemies.

³⁵⁶ Nicole Schiavi. “European Coalition for Israel Marks Europe Day at ICEJ.” *International Christian Embassy Jerusalem Newsletter*. June 15, 2005.

Second: Without unfailing US support, Israel simply cannot survive. One wrong vote in the United Nations could have a devastating effect on the land of divine promise.

Third: Not everyone in the US feels that Israel is an asset or that it is of any political value. As the oil-rich Arab nations pressure and buy political clout, the support for Israel by all nations is weakening. The world is hastily moving toward the fulfillment of Zechariah 14:2 and only the true Christians will be their allies. At no other time in history have *all* nations gone against the Jewish people or Israel and at no other time have *all* true Christians defended them.

Therefore, it is of utmost importance for evangelical Christians not only support Israel through prayer and humanitarian aid, but also through persuasive political action. In essence, we should first change our heart and mind, and then become involved in a ministry that demonstrates the love of Jesus to the lost, wherever they are. The primary responsibility for any true believer is to understand his/her responsibility in light of biblical teaching. The Apostle Paul said Gentile-believers are not to be proud or boastful (Rom. 11:18), arrogant (Rom. 11:20), or conceited (Rom. 11:25). He also encouraged the Church to study the Word and not be ignorant (Rom. 11:25).

There is the issue of the confession of sin and repentance. While many believers do not have a conscious negative attitude toward Jewish people, it is a shame that so many are incredibly ignorant of Church-Jewish history. It is a primary responsibility of every believer not only to repent before God, but also to ask for forgiveness. Since Jewish anti-Christian feelings run deep, such repentance needs to be a lifelong attitude, not simply a one-time event.

A huge wave of anti-Semitism is now spreading across American and European college campuses, while in Eastern Europe synagogues are painted with Nazi graffiti and sometimes firebombed. For the most part, these anti-Semites are Muslim, mainline clergy, and individuals without any religious affiliation. It appears that professors in the world of academia are overwhelmingly anti-Israel / pro-Palestinian yet they never raise opposition to the persecution of homosexuals in Egypt, slavery in the Sudan, or torture in the Philippines. The obvious bias against Jewish people and Israel is accelerating to its worst level in history. It is time for true Christians to understand their historic past, repent, and embrace Acts 1:8, the Jew, and Israel like never before in history. It is time to recognize the move of God, as evidenced by the biblical prophecies recently fulfilled, and align ourselves with what God is doing. And what might God be doing?

The Apostle Paul spoke of the “new man” in Christ, as well as unity within the Church. Throughout history it has always been a religious tension of Christian vs. the Jew, or at best, the Christians barely tolerating Jews.

Christians who have helped the Jewish people in the past two centuries, and especially in the past 30 or 40 years, are a radical change from the past. This writer believes that as time progresses, true Jews and true believers will experience both increased hostilities from third parties (other Christians, media, global opinions, and governments) while also finding a unity in faith. There is a growing momentum developing for Gentile and Jewish believers to worship the Lord together. It may finally be the fulfillment of the Apostle Paul's desire for the Jew and Gentile to come together in faith. However, this is not to forget or ignore the Muslims, as Jesus died for them as well. Our prayers and ministries should be on their behalf as well.

A Final Thought

Replacement Theology would never have obtained a foothold if there were not some degree of truth in it that was exploited. Even though some early Christian leaders cursed the Jewish people, there never was an edict or proclamation by the Jewish people, apostles, or early Church fathers that caused the separation of Judaism and Christianity. Satan takes truth and distorts it to create his false concepts. The truth is that Gentile believers are a *part* of Israel because we have been grafted into the promises of Abraham. Satan distorted this truth to make Gentiles believe they are *all* of Israel to the exclusion of the Jewish people. In a similar manner, there are those (Jews and Gentiles) who believe that *all* Jews are saved, when there is abundant Scripture that clearly states that Jesus is the only way to salvation. The correct interpretation is that all Gentiles and all Jewish people, who have their faith in Christ Jesus, are the true Israel. Consider this confession written by the German Evangelical Sisterhood of Mary:³⁵⁷

In deep shame and contrition, we come before the almighty and merciful God to confess the crimes and injustices perpetrated against the Jewish people down through the centuries, for which the Christian Church bears heavy responsibility.

We confess that our Christian forefathers and we often showed prejudice and antagonism towards our elder brother Israel, instead of loving God's chosen people.

Throughout the centuries, the Jewish people have been defamed by Christians as murderers of God; and to this day, the teaching persists that God has finished with His covenant people Israel, despite the clear evidence of Scripture to the contrary.

³⁵⁷ "Confession." Darmstadt, Germany: Evangelical Sisterhood of Mary, 2001.

God's people have been accused of well poisoning and ritual murder,
as well as being humiliated, deprived of their rights, held in contempt,
and persecuted. The horrific murder of six million Jewish people in
the Holocaust, the climax of a long history of flagrant injustice, hangs
over us like a dark cloud to this day.

We, therefore, repent and plead with Almighty God that He might have
mercy upon us and forgive us for what our forefathers and we have
done to His chosen people.

We pledge ourselves to work tirelessly against anti-Semitism in all its
forms and make every effort to ensure that respect and consideration will
be shown on the part of the Church of Jesus Christ towards the Jewish
people in the light of God's everlasting covenant with them.

We seek God's blessing upon His covenant people in Israel and
worldwide, above all in the countries from which we come. Amen.

Appendix 1

Frequently asked Questions Concerning Israel and the Jewish People³⁵⁸

Many ponder the questions as to “why?” There are so many questions raised by concerned and caring Christians who look for answers. Here are just a few of such questions and a brief response that may lead you to a greater understanding of the issues. Be certain to read the biblical references given for the answers to many of the questions.

1. What is the root cause of the Israeli-Palestinian conflict?

In spite of what the media reports, the issue is not about land or cultural differences, but about two questions: “Whose holy book is inspired?” and, “Who is God?” Is the true God the God of Jewish people and Christians or Allah, the god of the Muslims? While there are those who believe that the God of the Bible is the same as Allah of the Qur’an, a study of the personalities of God and Allah, as well as Jesus and Muhammad, will expose polarizing opposite characteristics. Clearly they are not one and the same. Those who claim they are either have not studied the subject or are appeasing the Muslims.

Before the dawn of time, while in Heaven, Satan desired to be on God’s throne (Isa.14:12-14). For causing a rebellion he was thrown out and, ever since has been fighting God and man. who was created in the image of God. Since Jesus will rule and reign upon the earth from Jerusalem for 1,000 years (Rev. 20:4c), Satan is determined to do whatever is necessary to prevent that from happening. He desires to rule from Jerusalem. Today, on the Dome of the Rock, which is situated on the Temple Mount in Jerusalem, where once stood the Jewish Temples, is the inscription, “There is no God but Allah and Muhammad is his prophet.” This is in absolute defiance of the plan of God and is nothing less than Satan’s claim to the Holy City. Little

³⁵⁸ Adapted from *Questions and Concerns*, by Peter Hubert, Director of Pastor and Church Relations; Christians for Israel, USA. (Undated).

wonder then that Jerusalem is the key to Bible prophecy. Possibly what is most important in this conflict is the fact that it is a microcosm of conflicts worldwide. If Jesus is your Lord, then how will you respond?

2. Should Israel agree to divide Jerusalem?

From today's political point of view, this question is for the Israelis to determine. However, from the biblical point of view, the name Jerusalem appears in the Old Testament 667 times, and 144 times in the New Testament. Furthermore, there are more than 70 descriptive names for the Holy City. Of the hundreds of references to the Holy City, consider the following: David purchased the threshing floor (which is now under the Dome of the Rock) (II Sam. 24). David placed the Ark of the Covenant on this site (1 Chron. 15). Solomon built a temple on the threshing floor (II Chron. 3:1). Isaiah said that the law will go out from Zion, the Word of the Lord from Jerusalem (2:3) and David wrote, "May the Lord bless you from Zion all the days of your life; may you see the prosperity of Jerusalem" (Ps. 128:5). The Second Temple was built on the site of the first temple. Jesus worshipped there and was crucified outside the Old City.

There are many references to Jerusalem as being God's City. It is called, "My city" (Isa. 45:13), "My Holy Mountain" (Isa. 11:9; 56:7; 57:13; Ezek. 20:40; Joel 2:1; 3:17), and "Holy City" (Neh. 11:1, 18; Isa. 48:2; 52:1; Mt. 4:5; 27:53; Rev. 11:2), just to mention a few. God loves the Holy City, "He has set His foundation on the holy mountain; the Lord loves the gates of Zion more than all the dwellings of Jacob" (Ps. 87:1-2). Furthermore, "For the Lord has chosen Zion: He has desired it for His habitation." "This is My resting place forever and ever: here I will sit enthroned; for I have desired it – I will bless her with abundant provisions" (Ps. 132:13-15a).

In Hebrew "Jerusalem" is "Yerushaliim" (Josh. 10:1). The name ends with "shalom," meaning "peace." However, it is in a plural form meaning that it is a city of double peace. Yet few cities, if any, have experienced more conflicts and military sieges than the City of Peace. The name of Jerusalem is to be found nowhere in the Qur'an – nowhere. In light of God's Word, how can one *not* support Israel?

3. Is there a Muslim claim to Jerusalem?

According to Muslim tradition, Mohammad took a ride on a winged horse named Barak, which took him to the "farthest mosque." Muslim clerics say that this mosque is in Jerusalem. However, Mohammad died in 632, six years before the Muslims conquered Jerusalem. Obviously, there was no mosque in Jerusalem at that time, or anywhere else for that matter.

In early Islamic history, Mohammad told his followers to pray facing Jerusalem. Throughout religious and secular history, Jerusalem was known as the city of the prophets. Since Mohammad took elements from Judaism and Christianity to form Islam, some key figures such as Jesus and John the Baptist became Islamic prophets. Hence, the “city of the prophets” became important in early Islam. But when the Jewish people refused Mohammad’s religion, he was not only determined to kill all of them, but also required his followers to pray toward Mecca.

A series of early Islamic books, known as the Hadiths, honored the cities of Mecca, Damascus, Baghdad and Medina but not Jerusalem. Only when the Hadiths were compiled in 1019 did the city of Jerusalem receive sacred status. Jerusalem has long held the reputation as being the “city of the biblical prophets.” Since Islam is a convolution of Judaism and Christianity, some of the biblical figures have been honored as Islamic prophets. Neither Muhammad nor any of his followers were prophetic, but they were all staunch military dictators. Jerusalem’s special status came nearly four centuries *after* Muhammad.

While there were times when Jerusalem was not a capital city, it has never been a non-Jewish capital. Throughout the centuries, whenever the city was under the jurisdiction of a foreign power, the seat of power was generally Damascus. The Jewish lands were considered a province of Damascus. Muslim reign was collectively nearly a thousand years. During this time the Arabs, Mamelukes, Turks, and Seljuks ruled from Ramle, a city they built on the coastal plains near the Mediterranean Sea. There is no written, archaeological or historical indicator that Jerusalem was ever a capital for any people group except the Jews.

4. Did the church replace Israel?

No! Rom. 11:1; Jer. 31:31-34; Jn. 19:36-37; Zech. 12

5. Why does God continue His plans and purposes for Israel?

Israel is still the firstborn of God, Ex. 4:22. Israel is still the apple of God’s eye. Zech. 2:8-9.

6. Does God have plans to bring the Jewish people back to Israel?

Yes, and He has been doing so for more than a century. Jer. 16:14; Is. 43:5-8; Ps. 105:8-11; Amos 9:14-15

7. Should we be cooperating with God in bringing the Jewish people home to Israel?

Yes. Isaiah 49:21-22; God is passionate about this subject according to Jeremiah 32:41.

8. Is it important that we bless Israel?

Yes, see Gen. 12:3.

9. Do we need to change our church music and embrace Jewish dance to bless Israel?

No. That has to do with culture, but God looks into the heart.

10. Do we need to use Hebrew vocabulary in our sermons and teachings?

No, this is a matter of choice. Some knowledge of Greek and Hebrew is good for any Bible teacher or pastor.

11. Do we need to celebrate the Jewish feasts?

This is a matter of preference. All the festivals God commanded the Israelites to observe in some way, shape or form pointed to Jesus. The early Church, however, observed Passover as directed by the Apostle Paul in 1 Corinthians 5:8, until the reign of Constantine (AD 313).

12. How can we be sure we are not distracted from the Great Commission?

We need to embrace the full counsel of God. Supporting Israel should in no way decrease interest in other missions and ministries. Jesus died for everyone. He desires to minister to others through us. Nonetheless, Romans 1:16 and Acts 1:8 indicate that the gospel is to go to the Jew first.

13. Could supporting Israel create an imbalance of teaching?

The continuous objective in ministry is to be balanced on the entire Scripture. If this teaching is new to you or your congregation, then in all probability you may have been somewhat imbalanced in the past.

14. Could an introduction of this nature be divisive in the church?

If the matter is approached in the spirit of being attentive to the Word, there should be no divisiveness. Remember that Jesus died for everyone, Jewish people and Palestinians alike. Being supportive of the Jewish people and Israel never means being anti-Palestinian. It does mean that you support the Jewish people in their biblical right to have authority over their land.

15. Is it politically correct to stand with the Jews and the State of Israel?

Being politically correct has seldom, if ever, been the same as being biblically and prophetically correct. Is it not more important to obey God, rather than the news media and the ever-changing cultural gurus? The

Church must guard against the world intimidating it into silence on the grounds of being “politically correct.”

16. Some pastors and churches may fear change by including this emphasis.

Gentleness in teaching is the answer. Many wonderful believers have been dedicated for decades and a teaching of this nature will be new for them. The focus should be on “What is the will of God?”

17. Why hasn't support for Jews and Israel been taught previously?

Unfortunately for centuries the Church frequently taught Replacement Theology, which developed into church-sponsored anti-Semitism. Even among believers who did not adopt this theology, there has often been a less than positive attitude toward the Jewish people. This teaching started slowly in the second century, was endorsed in the fourth century, and is now expanding throughout the evangelical world. Support of the Jews as God returns them to their ancient home is clearly a divine move (Ezek. 20:33-38; 22:17-22; 36:22-24; 37:1-14; Isa.11:11-12; Zeph. 2:1-2; etc) and we cannot afford to miss His timings and purposes.

18. Why are Christian ministries in Israel not proselytizing nor doing evangelistic work?

In Israel it is illegal to proselytize because the Jewish people have been despised, tortured, and killed by those who claimed to be “Christians.” On the other hand, Israel is a democratic nation and is open for the exchange of ideas, even on religious issues. Therefore, when Christian volunteers are asked by Israelis as to why they are helping them, the door is open to tactfully give a heart-felt answer. While it is illegal to confront someone about their religious faith, it is not illegal to answer questions about his or her own religious faith. This often opens interesting opportunities to share the gospel of the true Jesus, a radically different version of historic experiences. Many ministries have been successful in this endeavor – simply telling the Jewish people why they love them.

19. How can I be sure that this is of the Lord?

Accept the challenge to study Bible prophecy and recent Middle East news and be pleasantly surprised about what has been unfolding. Permit the Holy Spirit to lead you as you and your friends dedicate prayer to this matter.

20. How reliable are the news media on Middle East issues?

Unfortunately, there is a strong bias against Israel. Both governments and reporters for the most part favor the Palestinians due to Islamic

intimidation and the international need for oil. However, there are several reliable news sources such as the Jerusalem Post and CBN News. Some ministries such as Bridges for Peace, Christian Friends for Israel, Good News for Israel and the International Christian Embassy are reliable sources. As always, readers must discern and judge any news source.

21. Why do some Christians, who love the Jewish roots of their faith, call themselves “Messianic?”

That is a good question. Its roots come from those who have good hearts but are a little poor in word definitions. The word “Christian” is simply a translation “Messianic,” although there are numerous social definitions of what a Christian is like (to the Jewish mind, most have negative connotations). The original name of Messiah (in Hebrew: *Mashiach*) means *the Anointed One*, which in Greek, is *Christos*, which is the root word for “Christian.” Hence, to be Messianic is to be Christian. There is a point to be remembered: Gentile believers are not Jews, and while they may deeply appreciate their spiritual heritage in Judaism, they have taken their enthusiasm too far by pretending to be Jewish.

22. Who owns the land of Israel? Don’t the Palestinians have a right to it?

God said, “The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me” (Lev. 25:23). However, critics cite Psalm 24:1 as justification for a Palestinian state. The verse reads, “The earth is the LORD’s and everything in it, the world, and all who live in it.” However, the context is about God’s creations. Psalm 50:12 also states that the earth belongs to the Lord and there the context is, “If I (God) were hungry....” Obviously these are general statements and cannot be used to oppose a specific covenant God made with Abraham and his descendants.

Furthermore, there has been a continuous Jewish occupation from the time of Joshua’s conquest (circa 1450 BC). Even after the destructions of Jerusalem in AD 70 and 135, there remained a small Jewish presence in the countryside. The Arab Muslim conquest did not occur until 636. Most of the historical Palestinians did not arrive until the mid 18th century.

Critics of the new “Evangelical Left,” who are anti-Israel / pro-Palestinian, equate Leviticus 25:23 and other passages wherein God said the land was His, with Psalm 24:1, “The earth is the LORD’s, and everything in it, the world and all who live in it.” Psalm 24:1 is a general statement of the earth belonging to the Lord just as all the people belongs to the Lord. The context of the Leviticus passage is a covenant bond with the descendants of Abraham, Isaac and Jacob. To equate the covenant passage with a generalized statement is to negate God’s promises.

God's call to prayer and action ...

“‘Comfort, comfort my people,’ says your God.”

Isaiah 40:1

Appendix 2

Modern Missions to the Jewish People³⁵⁹

- 1809 London Society for the Promotion of Christianity Amongst the Jews was established and is known today as the Church's Ministry among the Jews.
- 1842 The British Society for the Propagation of the Gospel among the Jews and is known today as the Christian Witness to Israel
- 1876 Mildmay Mission to the Jews
- 1887 Chicago Hebrew Mission operates today as the Life in Messiah International.
- 1894 American Board of Missions to the Jews is known today as the Chosen People Ministries.
- 1885 Nathan Birbaum introduced the term “Zionism” to designate the movement for the restoration of an independent Jewish state in the area of Palestine. The term was used publically for the first time at a meeting in Vienna with Theodor Herzl in 1892.
- 1976 Bridges for Peace was established
- 1980 International Christian Embassy Jerusalem (ICEJ) established
- 1983 Yechiel Eckstein, an orthodox rabbi established the International Fellowship of Christians and Jews. In 2008 contributions to IFCJ

³⁵⁹ Reprinted from JEWISH MISSIONS by Jewish Awareness Ministries Spring 2010. For a current listing of ministries worthy of your prayers, support, and possible service, see www.EvidenceOfTruthMinistries.org

was over \$84 million. Most of those funds came from evangelical Christians. Rabbi Eckstein strongly opposes any kind of missionary activity toward the Jewish people.

1991 Unity Coalition for Israel established by an unsaved Jewess Esther Levens.

2006 Christians United for Israel established by Pastor John Hagee.

NOTE: By 1910 there were 99 missions to the Jews worldwide with 914 missionaries.³⁶⁰

³⁶⁰ William Bjoraker "The Beginning of Modern Jewish Missions in the English Speaking World." *Mishkan*. Vol. 16. January. 1992. 62.

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“‘Comfort, comfort my people,’ says your God.”

Isaiah 40:1