

POST- HOLOCAUST RELATIONSHIP WITH GOD AND BETWEEN JEWS AND CHRISTIANS

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Fear not, for I am with you; from the East I will bring your offspring and from the West I will gather you. I will say to the North, "Give [them] over!" and to the South, "Do not withhold! Bring My sons from afar and My daughters from the end of the earth, everyone who is called by My Name and whom I have created for My glory, whom I have fashioned, even perfected; to liberate the people who are blind though they have eyes, and deaf though they have ears." Isaiah 43:5-8. [Emphasis added].

How do we understand God's relationship to man in explaining the Holocaust? What should be the relationship between Jews and Christians as they relate to God after Auschwitz? Theodor Herzl in *The Jewish State* remarked 2,000 years of suffering proves that the Jews cannot be destroyed, for "[w]hole branches of Judaism may wither and fall, but the trunk will remain."¹ As in *Isaiah 43:8*, will the ingathering of the Jewish people back to the Land open the eyes and ears of the Christian community to see and hear God's witnesses on earth.

Understand, God did not create religion. God is greater than religion, every religion.² When religion replaces itself with God like the crusading popes, the Nazis and *fatwa*-issuing ayatollahs, violence is enflamed against the Jews and God.³ Religious orthodoxies forget that at their center is an unknown and unknowable God.⁴ Faith is belief that God exists and trust is the conviction that God is involved in events and that their outcome accords with His will.

Rabbi Irving Greenberg has examined three possibilities for understanding God's relationship to man in explaining the Holocaust, but he says that nothing can fully express the relationship to God after the Holocaust.⁵ The possibilities of explaining the Holocaust have been expressed as the "controversy with God" approach based on the book of *Job*, in the apocalyptic enormity of *Lamentations 3*, and in the Suffering Servant imagery in *Isaiah*.⁶

The sufferings of *Job* represent the travails of the Jewish people throughout history, yet never losing their faith in God. Ghetto diarists during the Holocaust searched for understanding through *Job's* suffering. Elie Wiesel followed the *Lamentations 3* approach in his writings of the *mysterium tremendum* (sacred mystery) of the Holocaust.⁷ Rabbi Maybaum wrote of Israel as the Suffering Servant who was afflicted for the sins of humanity. Christian theologian Franklin Littell described the Holocaust as the crucifixion of European Jewry and the "shocking possibility that this event may be the confirmation of the calling of the Jewish people as the Suffering Servant" promised in *Isaiah*.⁸

Chaim Kaplan in his Warsaw diary, published as the *Scroll of Agony*, asked essentially the question that *Job* asked of how God could treat His people in such a tragic manner.⁹ Kaplan, a voice from the grave who was murdered later at Treblinka, wrote how could the torturers inflict this attack on strangers without any reason and hate people they did not know?¹⁰

*Remember what Amalek did to you, on the way, when you were leaving Egypt, that he happened upon you on the way, and he struck those of you who were hindmost, all the weaklings at your rear, when you were faint and exhausted, and he did not fear God. It shall be that when the Lord, your God, gives you rest from all your enemies all around, in the Land that the Lord, your God, gives you as an inheritance to possess it, you shall wipe out the memory of Amalek from under the heaven – you shall not forget!
Deuteronomy 25:17-19.*

Kaplan wrote in his diary “My ink well has grown tired of lamentations . . . [r]obberies, murders, humiliations, deprivations – nothing more.”¹¹ Wiesel says without his faith in God, the faith of his father and forefathers, his faith in Israel and in humanity would be diminished.¹² Although his faith was wounded by the Holocaust, Wiesel said he had never lost his faith; for had he lost it, he would not rail against heaven.¹³ Because he believes in God that he argues with Him as *Job* said: “Even if He kills me, I shall continue to place my hope in Him.”¹⁴

Does the *Book of Job* represent the unknowable by man of Divine wisdom or Divine justice and that man must trust God? Although *Job*'s suffering was neither justified by God nor consoled by the thought of His plan surpassing man's understanding; rather what is meaningful in *Job*'s suffering is afterwards God's renewed contact with *Job* and redemption of *Job* to a greater life.¹⁵ That sense of Presence gives the strength to go on living in the contradiction.¹⁶ Is the *Book of Job* really asking questions about the nature of God and man's relationship with God?

Were He to kill me, I would still yearn for Him, but I will justify my ways before Him. He will also be my salvation . . . Job 13:15

Martin Buber, the German-Jewish philosopher (1878-1965) has pointed out that *Job* finds peace even though nothing happens to bring suffering to an end, because *Job*'s attitude changes by feeling the comfort of God's presence.¹⁷ According to Buber, *Job* realized that God was not distant and unconcerned with his wellbeing, but the relationship between him and his Creator was one of responding to Him and acknowledging His presence.¹⁸

The Christian theologian Darrell J. Fasching points to the *Book of Job* to understand the relationship between Jews and Christians after Auschwitz by focusing attention on the false comforters, the “friends” of *Job*.¹⁹ The suffering *Job* refuses to blaspheme God and to surrender his moral and religious integrity before his false friends, so as to allow them to depict God as just and good in *Job*'s suffering.²⁰ *Job*'s comforters want to prove because of *Job*'s sin his anguish was deserved. However, *Job* was the true believer and what happened to *Job* had nothing to do with the punishment of sin for the prologue to the *Book of Job* states that *Job* was innocent of the suffering.

There was a man in the land of Uz whose name was Job; that man was wholesome and upright, he feared God and shunned evil. Job 1:1.

In Christian theology, the suffering of the Jewish people has been interpreted as a punishment for the Jewish rejection of God and responsibility for the death of Jesus.²¹ In the end of the *Book of Job*, God exposes the falsehood of *Job's* friends, just as the Jews have maintained their innocence throughout the centuries, in that death and suffering can occur without sin.

Fasching stated it seems that it has been the Jews and not the Christians who, like *Job*, have been the true witnesses to God's righteousness throughout history.²² After Auschwitz, Christians should realize that they are guilty before the Jewish people, just as the false comforters knew they were guilty before *Job*, and must make restitution.²³ Fasching stated that

it is not those who deny man's dignity to beautify God and His believers, who speak of God's truth, but those who, through their prayers and deeds, testify to God's goodness and who therefore respect the image of God in each person and especially in the stranger and save him from the flames of suffering and destruction.

*. . . Historically, the Christian Church, in its relation with the Jews, failed to live up to this principle in words as well as in deeds.*²⁴

Medieval Jewish chroniclers cited to *Lamentations* to portray every catastrophe, which fell on the Jewish people in apocalyptic magnitude.²⁵ On the eve of the Ninth day of Av (the anniversary of the destruction of the first and second Temples and of the exile of the Jewish people from Israel and later from Spain in 1492), a scroll is chanted in the synagogues from the two verses at the end of *Lamentations*: "*Return us unto Thee, oh Lord, and we shall return; renew our days as of old. Unless You have abandoned us entirely, have been angry with us to the extreme.*" Tradition mandates that the reading not end in utter abandonment but that the verse of return is repeated, so that the lament ends with hope.²⁶

Since the days of your forefathers you have veered away from My laws and you have not observed them. Return to Me and I will return to you! Malachi 3:7.

Christian theologian Gregory Baum believes that Auschwitz forces us into a new understanding of the relationship between evil and the will of God and God must now be seen as a personal power within people, summoning them to discover and oppose the evil in human activity, to change history and to transform the human community.²⁷ Baum wrote that "the death that destroys is never the will of God. . . [o]n the contrary God is the never-ending summons to life."²⁸ For the person of faith, the struggle of life over death demands a continuing prayer that God will create new life out of the death of Auschwitz, an act of redemption and birth through resurrection, not death, is God's last word.²⁹

Rabbi Greenberg perceives the theological significance of the rebirth of the State of Israel as the fundamental act of life and meaning for Jews today.³⁰ Professor Emil

Fackenheim maintains that Jewish survival, particularly Jewish survival in the State of Israel, has become the primary religious duty of all Jews subsequent to the Holocaust.³¹

Out of the “dry bones” of the Holocaust, God is restoring His people by bringing them back to the Land and placing His spirit within them. Signifying the hope expressed in *Lamentations*, God is renewing the days as of old for the Jewish people.

He said to me, “Prophecy over these bones! Say to them, ‘O dry bones, hear the word of God! Thus said the Lord God to these bones: Behold, I bring a spirit into you, and you will come to life. I will put sinews upon you, I will bring up flesh upon you, and I will coat you with skin; then I will put a spirit into you and you will come to life; then you will know that I am God.

Then they will know that I am the Lord, their God, for I have exiled them to the nations, and I will bring them to their land, and will not leave any of them there. Then I will not hide My countenance from them again, for I will pour out My spirit upon the House of Israel – the word of the Lord God. Ezekiel 37:4-6; 39: 28-29.

Under the *Suffering Servant* imagery, Rabbi Maybaum claims that the Jews suffered vicarious death for the sins of mankind.³² Jewish hatred made Auschwitz the 20th century Calvary of the Jewish people.³³ According to Rabbi Maybaum, the first and second *churban* were “because of our sin,” but Auschwitz was the sin of man answered by innocent blood.³⁴ The Jew without opening his mouth, *like a sheep being led to the slaughter*, condemned Hitler, while the Christian churches by their silent encouraged Hitler.³⁵

On April 11, 1944, Anne Frank wrote in her diary that “[P]erhaps through Jewish suffering the world will learn good:”

Who has inflicted this upon us? Who has made us Jews different from all other people? Who has allowed us to suffer so terribly until now? It is God that has made us as we are, but it will be God, too, who will rise up again. If we bear all this suffering and if there are still Jews left, when it is over, then Jews, instead of being doomed, will be held up as an example. Who knows, it might even be our religion from which the world and all peoples learn good, and for that reason and that reason only do we have to suffer now. We can never be just Netherlanders, or just English, or representatives of any country for that matter, we will always remain Jews, but we want to, too.³⁶ [Emphasis added].

Rabbi Maybaum contends that God addresses nations of the world in language they understand and they only hear and respond to the language of death and devastation.³⁷ Six million Jews, God’s chosen people, become sacrificial martyrs in the death camps, so God’s purposes for the modern world would be understood and fulfilled.³⁸ The name of the Holocaust memorial in Jerusalem, *Yad Vashem* (a memorial and a name), was taken from *Isaiah 56:5*, which speaks of Divine Providence.

In My house and within My walls I will give them a place of honor and renown, which is better than sons or daughters; eternal renown will I give them, which will never be terminated. Isaiah 56:5.

Rabbi Maybaum relates that the Golgotha (the place of skulls) of modern mankind is Auschwitz where the SS Death's Head Division carried out the slaughter.³⁹ It was a place of evil paganism, where they disregarded whatever of their Christian teachings remained.⁴⁰ It was a triumph of Moloch.⁴¹ Crucifixion by the cross, the Roman gallows, was replaced by the gas chamber.⁴²

In repentance, Christians must say of the Jews what *Isaiah 53:4-5* says of the Servant of God: "*surely, our diseases he did bear, and our pain he carried . . . he was wounded because of our transgressions, he was crushed because of our iniquities.*"⁴³ *Isaiah 53* is the fourth of the four famous Servant Songs identifying the nation of Israel, along with other verses in *Isaiah*.

But you, O Israel, My servant, Jacob, you whom I have chosen, offspring of Abraham who loved Me – you whom I shall grasp from the ends of the earth and shall summon from among all its noblemen, and to whom I shall say, 'You are my servant' – I have chosen you and not rejected you. Isaiah 41:8-9.

But hear now, Jacob, My servant, and Israel, whom I have chosen! . . . Fear not, My servant Jacob and Jeshurun [Israel], whom I have chosen. Just as I pour out water upon the thirsty [land] and flowing water upon the dry ground, so shall I pour out My spirit upon your offspring and My blessing upon your progeny . . . Isaiah 44:1-3.

Remember these things, Jacob and Israel, for you are My servant: I fashioned you to be My servant; Israel, do not forget Me! I will have wiped away your willful sins like a thick mist and your transgressions like a cloud; return to me, for I will have redeemed you! . . . for God has redeemed Jacob, and He will glorify Himself through Israel. Isaiah 44:21-23.

Go forth from Babylonia; hurry from Chaldea. With glad song relate, announce this; bring forth [the message] to the ends of the earth; say, 'God has redeemed His servant Jacob.' Isaiah 48:20.

When one sees the photographs of the prisoners in Auschwitz being degraded and dehumanized in torn and filthy pajamas, they remind us of the Servant of God as portrayed in *Isaiah 53*.⁴⁴

Isaiah 53:2-12 (Christian interpretations are of Jesus and Jewish interpretations are of the collective Jewish people, especially affirmed by the Holocaust)

Formerly he grew like a sapling or like a root from arid ground; he had neither form nor grandeur; we saw him, but without such visage that we could desire him. He was despised and isolated from men, a man of pains and accustomed to illness. As one from whom we would hide our faces; he was despised, and we had no regard for him. But in truth, it was our ills that he bore, and our pains that he carried – but we had regarded him diseased, stricken by God, and afflicted! [Tanach Commentary: The nations will contrast their former scornful attitude toward the Jew with their new realization of Israel's grandeur as they witness the State of Israel's rebirth.] He was pained because of our rebellious sins and oppressed through our iniquities; the chastisement upon him was for our benefit, and through his wounds, we were healed. [Tanach Commentary: We brought

suffering upon Israel for our own selfish purposes; it was not, as we had claimed, that God was punishing Israel for its own evil behavior.] *We have all strayed like sheep, each of us turning his own way, and God inflicted upon him the iniquity of us all.* [Tanach Commentary: We sinned by inflicting punishment upon Israel.] *He was persecuted and afflicted, but he did not open his mouth; like a sheep being led to the slaughter or a ewe that is silent before her shearers, he did not open his mouth. Now that he has been released from captivity and judgment, who could have imagined such a generation? For he had been removed from the land of the living, an affliction upon them that was my people's sin.* [Tanach Commentary: When Israel's exile is finally ended, the nations will marvel that such a generation could have survived the expulsion from "the land of the living," the Land of Israel, that the nations had sinfully inflicted upon it.] *He submitted himself to his grave like wicked men; and the wealthy [submitted] to his executions, for committing no crime and with no deceit in his mouth.* [Tanach Commentary: Ordinary Jews chose to die like common criminals, rather than renounce their faith; and wealthy Jews were killed for no reason other than to enable their wicked conquerors to confiscate their riches.] *God desired to oppress him and He afflicted him; if his soul would acknowledge guilt, he would see offspring and live long days and the desire of God would succeed in his hand.* [Tanach Commentary: That is, Israel. God replies to the nations that Israel's suffering was a punishment for its own sins; and when the people realize this and repent, they will be redeemed and rewarded.] *He would see [the purpose] and be satisfied with his soul's distress. With his knowledge My servant will vindicate the Righteous One to multitudes; it is their iniquities that he will carry.* [Tanach Commentary: Israel will teach the nations of God's righteousness.] *Therefore, I will assign him a portion from the multitudes and he will divide the mighty as spoils – in return for having poured out his soul for death and being counted among the wicked, for he bore the sin of the multitudes, and prayed for the wicked.* [Tanach Commentary: In exile, Jews prayed for the welfare of their host nations.]

Isaiah 53 depicted the nation of Israel as "despised, afflicted" [53:3-4] and oppressed "for committing no crime and with no deceit in his mouth" [53:9] at the hands of the gentile nations. In the End of Days, the gentiles will discover when their blindness is lifted [*Isaiah 43:8*] that the unwavering Jew was all this time faithful to God. Jewish people can rightfully claim to be the "suffering servant" of whom Isaiah speaks, who suffered as a humiliated people at the hands of gentile nations.

At the time of the writing of these verses in *Isaiah*, the Jewish people had been exiled to Babylonia, following the destruction of the First Temple and the loss of Jerusalem, but these verses seem to cry out of the 6 million Jews who were *like a sheep being led to the slaughter*. How can the Christian church claim credibility after the deafening silence of its leaders during the Holocaust and today with mainline churches continuing "replacement theology" and spouting anti-Israel positions? A Nazi tsunami of Arab anti-Semitism has risen throughout the world promising another Holocaust and the Church establishment is silent. Jewish nationhood and the Jewish homeland, Israel, will survive and so will Christianity, but will the traditional church institutions and their religious dogma?

The medieval church had both Jewish and pagan origins.⁴⁵ Man guided by the myth and not guided by God's revelation is pagan man.⁴⁶ Paganism of the Christian church is demonic, representing torture and the inquisition. Paganism in the secularized Christian becomes a mission to hate, destroy and kill the "Christ-killers."⁴⁷

Let know one be mistaken but standing behind paganism is the Evil One. The mainline Christian denominations have their historical religious canons, but somehow do not comprehend that they receive the true message of God's relationship with man through the entire history of the Jewish people and yet they allow pagan dogma to blot out the eternal people and their irrevocable covenant with God.⁴⁸

In the question "Who killed Christ?" lives the fury of two thousand years of Christian hostility and brutality against the Jews.⁴⁹ The Christian Church remains a medieval institution as long as the doctrine "The Jews killed Christ" is preached.⁵⁰ During the 1930s, the German churches emphasized the curse upon Israel for killing Christ, which was a motivating factor for the persecution and murder of the Jews during the Holocaust.⁵¹ For Christian dogma, the sacrificial death of Jesus was a necessity and the Jews were the evil instrument to accomplish salvation for mankind.⁵² Pagan Christianity held that the Jews become the embodiment of cosmic evil to suffer and bear the guilt for the murder of God.⁵³

In 1947, a group of concerned Catholics and Protestants began to address the animosity against the Jews and to speak out against the Christian teaching of "Jewish Christ killers" at a meeting in Seelisberg, Switzerland.⁵⁴ In 1948 and several months before the establishment of the State of Israel, the first assembly of the Protestant World Council of Churches meeting in Amsterdam proclaimed that before their churches could hope to fulfill the holy commission, they must acknowledge their failure to show Christian love towards their Jewish neighbors, their failure to fight anti-Semitism and to remove the image of the Jews as the sole enemies of Christ.⁵⁵

The World Council's third assembly in 1961 proclaimed that Christian teaching should not place upon the Jewish people the responsibility of the Crucifixion, which belongs upon corporate humanity not against one community.⁵⁶ The Council pointed out that the Jews were the first to accept Jesus and Jews are not the only ones, who do not recognize him.⁵⁷

Pope John XXIII invited the French historian and the inspector-general of the French public educational system before the war Jules Isaac to the Vatican in 1960 after Isaac published *Jesus and Israel* in 1948, which was a study of Christian Europe's contempt for Judaism leading to the Holocaust and his repudiation of the Christian assumptions of Judaism.⁵⁸ There was a belief that the visit resulted in the convening of the Vatican Council in 1962 to address the Church's relationship with the Jews.⁵⁹ Isaac's wife and daughter were murdered at Auschwitz and as a Holocaust survivor Isaac devoted his life to document the Christian roots of anti-Semitism.⁶⁰

The Second Vatican Council was called to reject the monolithic, centralized Church model of Pius XII's Catholicism, in preference for a decentralized Church community.⁶¹ Recently, with Pope Benedict XVI's efforts to canonize Pius XII, Hitler's Pope, the spirit of Vatican I is reemerging in the ideology of papal power to challenge the resolutions of Vatican II.⁶² The First Vatican Council in 1870 welcomed the doctrine of papal infallibility and primacy as a "triumph of dogma over history."⁶³ As the Muslims

of Europe increase their violence upon the remaining Jews in Europe, will the current Pope Benedict be silent who in his youth was a member of the Hitler Youth and a soldier in the *Wehrmacht*?⁶⁴

On October 15, 1965, the Second Vatican Council ratified the *Nostra Aetate* (*In Our Time*), the Roman Catholic “Declaration on the Relation of the Church to Non-Christian Religions.”⁶⁵ The guiding spirit of change for the Second Vatican Council was Pope John XXIII (1958-1963), who helped Balkan Jews escape Nazi death contrary to the wishes of his superiors in the Vatican and Pius XII while he was the pope’s apostolic delegate to Turkey.⁶⁶ Pope John gave the task of preparing a declaration on Jewish relationship to Augustine Cardinal Bea, the head of the Vatican’s Secretariat for Christian Unity.⁶⁷

After the Pope’s death in June 1963, Cardinal Bea completed the papal charge of the *Nostra Aetate*.⁶⁸ Pope Paul VI promulgated it as the official doctrine of the Roman Catholic Church on October 28, 1965 in spite of internal Church and Arab protests.⁶⁹ The *Nostra Aetate* affirmed that God’s covenant continues with the Jewish people and that “the ongoing vitality of the Jewish religion is part of God’s plan.”⁷⁰

The “Christ-killer” indictment charged, dating from the 2nd century by Bishop Melito of Sardis, was officially reversed by the Second Vatican Council in 1965, yet deicide remains the root source of continued anti-Semitism.⁷¹ The Jewish theologian Richard Rubenstein has stated that “[t]hrough there were other social and economic conditions which were necessary before the theological antecedents of anti-Semitism could be turned into the death camps of our times, only the terrible accusation, known and taught to every Christian in earliest childhood, that the Jews are the killers of the Christ can account for the depth and persistence of this supreme hatred.”⁷²

The Declaration affirmed the Catholic Church of its Jewish heritage, of its condemnation of anti-Semitism, of its recognition of the kinship with the Jews and of its renunciation of the teaching that the Jews as a people collectively bear the guilt for Jesus’ persecution.⁷³ Catholic conservative clergy rejected the Declaration and insisted that the Jewish people did bear the collective responsibility for Jesus’ death and the semi-official Vatican newspaper *Osservatore Romano* asserted that the “Jewish people had stained themselves with a horrible crime deserving of expiation.”⁷⁴ The Arab world and its Council delegates were angry against the Declaration as a Zionist conspiracy to influence world opinion and to gain Christian support for the State of Israel.⁷⁵

Although the Declaration represents the official position of the Church, not all Catholics have endorsed it and traditional Catholic groups have criticized Vatican II as a betrayal of Church dogma.⁷⁶ However, much of the Christ-killer myth remains with the Declaration, since the *Notes* to the Declaration hold that some Jews were responsible for Jesus’ death at that time, but not the Jews as a collective people.⁷⁷

Nevertheless, any Christian who believes that the Jews had the power to kill Jesus contradicts and denies the foundations of his faith in the very power and the

Divine plan of Jesus as the Resurrected Messiah, who rose after three days from the grave. The Christian Gospels teach that Jesus was the sacrificial atonement under God's plan of redemption and salvation and thus the sins of all men "killed" Jesus.

While celebrating Mass during 1979 in an open field with a twenty foot cross made of railroad ties adjacent to Auschwitz, Pope John Paul II called this place the "Golgotha of the modern world."⁷⁸ The cry came forth from the Jewish community to "leave our dead alone" and "do not Christianize Auschwitz and the *Shoah!*"⁷⁹ Does the triumphal planting of the cross at Auschwitz disclose its true meaning as the displacement of Jews by Christians with the true Israel requiring displacement?⁸⁰

In contrasting symbolic meaning, Rabbi Maybaum refers to the "Golgotha of Auschwitz" as the failure of Christianity and the place of the slaughtering bench where pagans burned their Christian teachings.⁸¹ Christians have difficulty imaging the cross as a symbol of hatred and Jews cannot image it otherwise, which is the chasm symbolized by the cross placed at Auschwitz.⁸² Does the planting of the cross at Auschwitz symbolize the crucifixion of God's witnesses on earth resulting from 2,000 years of Christian anti-Semitism?

After the Holocaust, the primary question for the Christian church is where it stands on the survival of the Jewish people and Judaism.⁸³ Anti-Semitism is an assault on God and results in the rejection of salvation.⁸⁴ Abraham Heschel has described the eclipse of religion in the modern world as:

*[w]hen faith is completely replaced by creed, worship by discipline, love by habit; when the crisis of today is ignored because of the splendor of the past; when faith becomes an heirloom rather than a living fountain; when religion speaks only in the name of authority rather than with the voice of compassion – its message becomes meaningless.*⁸⁵

With Christian anti-Semitism based upon the superseding or displacement myth of the Jewish people, the restored Israel and the continued existence of the Jewish people are a substantial refutation of the traditional Christian myth about the eventual annihilation or assimilation of the Jewish people and the fading away of Judaism.⁸⁶ Israel and rabbinical Judaism have been always a challenge and a crisis for much of Christian theology.⁸⁷ Christians have difficulty in comprehending God's continuing call to the Jewish people.⁸⁸

The Anglican Church in England has gradually uprooted itself from its Judaic heritage.⁸⁹ Anglican anti-Zionism has become very influential and constantly vilifying Israel, denouncing Christian Zionism and questioning the validity of Jewish nationhood.⁹⁰ The Anglican Church has revived the traditional Christian teachings of contempt for Jews and Judaism, blending it with an extreme anti-Israel position.⁹¹ For the roots of Zionism come from the prophetic affirmations of Abraham, Isaac and Jacob and the prophecies of Moses, Isaiah, Amos, Jeremiah, Nehemiah, Daniel and Ezekiel, which mainline churches have rejected.

On July 2, 2004, the General Assembly of the Presbyterian Church (USA) voted to support selective divestment of denominational holdings in multinational corporations doing business in Israel.⁹² On June 2010, the Methodist Church of Britain, the fourth largest Christian denomination in the U.K. with 70 million members worldwide, voted to boycott Israel-produced goods and services from Judea and Samaria. The Methodist Church characterizes the Israel-Palestine conflict as simply Israel's occupation of Palestinian territory based upon the pro-Arab myth published by the World Council of Churches in 2009, which was a classic anti-Semitic diatribe and espoused a boycott of everything produced by the "occupation." However, the Arabs are the true usurpers of the land of Israel.

Again in 2012, the United Methodist Church and the Presbyterian Church (USA) denominations seriously considered anti-Israel divestment at their conventions. They persist to demonize Israel and to hype glowing praise on the myth of a pro-Palestinian Liberation Theology. The mainline churches still preach a general replacement theology that is based upon the Christian church replacing the nation of Israel as God's people on earth, inheriting all the promised blessings under the Covenant of Abraham. Replacement theology is the greatest lie ever told and the very existence of Israel and the survival of the Jewish people represent a repudiation of replacement theology and all of its variations that is the foundation of mainline Christian church dogma.

During the close of the 19th century, Theodor Herzl realized that in general society there was always an invisible yet tangible wall of anti-Semitism surrounding the Jew. Following the Alfred Dreyfus case in Paris, Herzl in 1896 published *Der Judenstaat* (The Jewish State), creating the framework for political Zionism with Jewish statehood in an independent territory as the only solution to anti-Semitism. In 1894, Alfred Dreyfus, a Jewish artillery officer on the French general staff, was falsely accused of selling military secrets to Germany.⁹³ Forged evidence and anti-Semitic propaganda resulted in his court-martial and sentence to life imprisonment on Devil's Island off French Guyana.⁹⁴

Herzl thought that the Jewish question was not a social or religious question but a national question that could be solved only by making it "a political world question to be discussed and settled by the civilized nations of the world in council."⁹⁵ Herzl thought that "once settled in their own State, would probably have no more enemies."⁹⁶

The rebirth of Israel represents a revelatory event in Judaism's history and Christian dogma must be reborn to accept God's continuing covenant with the Jewish people for the ancient Covenant is eternal and was never replaced by the Christian church.⁹⁷ The Jewish question always has been a religious question. The Jewish question is the eternal annoyance that arose with the questions asked of God to Adam of *where are you and your soul* and to Cain *where is your brother* and *what have you done*.⁹⁸

I will return the captivity of My people Israel, and they will rebuild desolate cities and settle them; they will plant vineyards and drink their wine; they will cultivate

gardens and eat their fruits. I will plant them upon their land and they will never again be uprooted from their land that I have given them, Said the Lord, your God. Amos 9:14-15.

Contrary to the mainline Protestant churches, Pope John Paul II in April 1986 became the first pope since Peter almost 2,000 years earlier to visit a synagogue and affirmed the “irrevocable” Jewish covenant with God, referred to Jews as “our elder brothers in faith” and denounced the sin of anti-Semitism.⁹⁹ In January 2010, Pope Benedict XVI in a speech in the Rome’s Great Synagogue reaffirmed the validity of the Jewish covenant and urged understanding between Christians and Jews.¹⁰⁰ Pope Benedict’s book in 2011, *Jesus of Nazareth: Holy Week: From the Entrance into Jerusalem to the Resurrection*, exonerates the Jewish people for the death of Jesus and places responsibility on the Temple aristocracy and the supporters of Barabbas.

Still, many Catholic Church officials seemed to be regressing back to the anti-Jewish, anti-Israel and subtle anti-Semitism of the past. Cardinal Oscar Andres Rodriguez Meridiaga of Honduras, a leading Catholic prelate, idiotically holds that Jews are the cause of the past and ongoing sexual scandals in the worldwide Church. The “good” Cardinal Jozef Glemp of Poland incorporates anti-Semitism into his spiritual messages. On October 23, 2010, the Lebanese native Monsignor Cyril Salim Bustros, Greek Melkite archbishop of Our Lady of the Annunciation in Boston issued the Vatican Synod from the Middle East Catholic Clergy Conference convened by the Pope to address the Christian flight from the Middle East and brought back the anti-Semitism of the middle ages by blaming the Jews for the Muslim persecution of Christians.

Bustros by his statements returns to successionist theology, destroys the Jewish-Catholic relationship under Vatican II, denies the Jewish covenantal relationship between God and the Jews and with the Land of Israel and calls for the return of Palestinian refugees and the nullification of Israel’s Jewish character. What “bible” does the Vatican read, if at all? Bustros with the mark of Cain pompously declared that:

The Holy Scriptures cannot be used to justify the return of Jews to Israel and the displacement of the Palestinians, to justify the occupation by Israel of Palestinian lands. We Christians cannot speak of the ‘promised land’ as an exclusive right for a privileged Jewish people. This promise was nullified by Christ. There is no longer a chosen people – all men and women of all countries have become the chosen people.

There is another part to the question of “Who killed Christ.” Who killed the Jews? This is the question from God who asks of Cain “Where is Abel your brother?”¹⁰¹ Fraternal violence is the defining feature of human history.¹⁰² It is the question from God who says to man: “*the voice of your brother’s blood cries out to Me from the ground . . . Therefore, you are cursed more than the ground, which opened wide its mouth to receive your brother’s blood from your hand.*” *Genesis 4:10-11.* The “blood of thy brother, and also of his descendants” refers to “he, who kills, kills more than the victim.”¹⁰³ In *Genesis 4:10*, the plural of the word “blood” is used, implying that Cain’s crime was not just against Able but the blood of his descendants who will never be.

The question: Who killed the Jews? asks who lifted his hand against God.¹⁰⁴ When the Jew is persecuted, the persecutor persecutes God. The Christian Church during the years of the Holocaust proved to be a medieval institution.¹⁰⁵ “Am I my brother’s keeper?” Death entered history with the murder of a man by his brother.¹⁰⁶ Whoever kills - kills his brother and some part of himself; whereas, the Darwinian response is you are not “my brother’s keeper” otherwise you are interfering with natural selection.¹⁰⁷ Cain’s natural way is crowded, but God’s way is not.¹⁰⁸ God neither tested the killer nor the victim with Cain as the first man to view murder as an act of ultimate rebellion against God.¹⁰⁹

Unless Christians join those who took the road least taken, they betray the One they claim to follow and crucify the ones they should embrace.¹¹⁰ Sadly, the Holocaust demonstrates how much harder it is to convert “baptized Christians” into true followers of the words of Jesus than to make them anti-Semitic killers, accomplices to murder and indifferent bystanders.¹¹¹ What is the appropriate response to fraternal violence against Able? In the ending of *Genesis*, Joseph is reconciled with his brothers, when he responds to their plea for forgiveness.¹¹²

Jesus was referred to as a rabbi and everything he taught and lived was based upon the *Torah*. If Christians reject the Jewishness of Jesus, they will never fully understand his teachings. As the Christian theologian Erwin Lutzer wrote in *Hitler’s Cross* if you worship an Aryan Christ who passionately hates the Jews your god is actually Lucifer.¹¹³

In the *Book of Job*, *Job* lashes out at the falsehoods about God spouted by his pretended “friends” [Christians] that *Job*, an innocent man [the Jews], is being punished by God for his terrible sins, saying:

Will you speak dishonestly on God’s behalf? Will you speak deceitfully for His sake? Will you flatter Him? Will you contend on God’s behalf? Will all be well when He scrutinizes you? Will you make jest of Him as you would make jest of a man? He will surely admonish you! Will you venerate Him when you are in [His] private chamber? Surely His exaltedness will terrify you; His fear will fall upon you! Your remembrance will be likened to ashes; your stature to lumps of clay. Job 13:7-12.

Later, God speaks from out of the whirlwind to *Job* with regards to his friends’ advice, *Who is this who gives murky counsel, with words without knowledge? Job 38:2.*

By dismissing Judaism as legalism, Christians are not hearing the Divine Calling to Jews to the Holy Scriptures and to develop into a new level of participation in the covenant.¹¹⁴ God was calling Jews to a higher level of service in the covenant by ending the Temple sacrifices.¹¹⁵ Christians fail to see the religious energy and the presence of the Holy Spirit in the Jewish community, *for God’s gifts and his call are irrevocable (Romans 11:29).*¹¹⁶ Christians must believe in the continuing validity of the covenant with the Jews, if they are to believe in the validity of their own promises from Jesus.

The true Christian church bears witness to the God of Abraham, Isaac and Jacob. In its witness to God, the Christian church owes its existence to Israel and the Jewish people. The foundation stone on which Christianity is built is the covenantal election of the Jewish people, Israel, (*Romans 9:4-5*) and Jesus could only be recognized as a revelation by Jews operating out of Jewish expectation and promise.¹¹⁷

The history of Israel and Judaism did not end in 70 AD, but Judaism was reborn into the numerous Diaspora, permitting Israel to carry to the world a witness of its faith to the one God while preserving the memory of the Land in their hearts. Judaism has a fundamental stake in Christianity's achievements in advancing the God of Israel and final redemption.

The Jewish people under Rabbinical Judaism are fellow travelers with the followers of Jesus on the way to the Kingdom of God. The two faiths must understand that they are dual aspects of a Divine strategy of redemption, although on their own distinctive ways.¹¹⁸

Is God the God of Jews only? Is he not the God of Gentiles too? Yes, of Gentiles too, since there is only one God, who will justify the circumcised by faith and the uncircumcised through that same faith. Do we, then, nullify the law by this faith? Not at all! Rather, we uphold the law. Romans 3:29-31.

¹ Theodor Herzl, *The Jewish State*, (1st Dover ed. 1988), p. 80.

² James Carroll, *Jerusalem, Jerusalem: How the Ancient City Ignited Our Modern World*, (1st ed. 2011), p. 309.

³ *Ibid.*

⁴ *Ibid.*

⁵ Harry James Cargas, *When God and Man Failed: Non-Jewish Views of the Holocaust*, (1st ed. 1981), p. 172.

⁶ *Ibid.*

⁷ *Ibid.*

⁸ Franklin H. Littell, *The Crucifixion of the Jews: the Failure of Christians to Understand the Jewish Experience*, (1st ed. 1975), pp. 16-17.

⁹ Cargas, p. 180.

¹⁰ *Ibid.*, pp. 180-181.

¹¹ Abraham I. Katsh, *Scroll of Agony: The Warsaw Diary of Chaim A. Kaplan*, (1st ed., 3rd printing 1965), p. 137.

¹² Elie Wiesel, *And the Sea Is Never Full: Memoirs, 1969-*, (1st ed. 1999), p. 70.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ John K. Roth and Michael Berenbaum, *Holocaust: Religious and Philosophical Implications*, (1st ed. 1989), p. 326.

¹⁶ *Ibid.*

¹⁷ Oliver Leaman, *Evil and Suffering in Jewish Philosophy*, (1st ed. 1995), p. 182.

¹⁸ *Ibid.*

¹⁹ Didier Pollefeyt, *Jews and Christians: Rivals or Partners for the Kingdom of God?: In Search of an Alternative for the Theology of Substitution*, (1st ed. 1997), p. 18.

²⁰ *Ibid.*

²¹ *Ibid.*, pp. 18-19.

²² *Ibid.*, p. 19.

²³ *Ibid.*

²⁴ *Ibid.*

²⁵ James Carroll, *Constantine's Sword: The Church and the Jews: A History*, (1st ed. 2001), p. 150.

²⁶ Roth and Berenbaum, p. 262.

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- ²⁷ Cargas, p. 173.
- ²⁸ *Ibid.*
- ²⁹ *Ibid.*
- ³⁰ *Ibid.*
- ³¹ *Ibid.*, p. 173.
- ³² Ignaz Maybaum, *The Face of God After Auschwitz*, (1st ed. 1965), p. 35.
- ³³ *Ibid.*
- ³⁴ *Ibid.*, p. 67.
- ³⁵ *Ibid.*, p. 26.
- ³⁶ James Rudin, *Christians & Jews Faith to Faith: Tragic History, Promising Present, Fragile Future*, (1st ed. 2011), p. 155.
- ³⁷ Maybaum, p. 36.
- ³⁸ *Ibid.*
- ³⁹ *Ibid.*
- ⁴⁰ *Ibid.*
- ⁴¹ Maybaum, p. 34. The sun god of the Canaanites (Ammonites?) in the Land and sometimes associated with the Sumerian Baal, although Moloch (or Molekh) was entirely malevolent. In the 8th-6th century BC, firstborn children were sacrificed to him in the Valley of Hinnom, south-east of Jerusalem (see also Gehenna). These sacrifices to the sun god were made to renew the strength of the sun fire. This ritual was probably borrowed from surrounding nations, and was also popular in ancient Carthage. Moloch was represented as a huge bronze statue with the head of a bull. The statue was hollow, and inside there burned a fire which colored the Moloch a glowing red. Children were placed on the hands of the statue. Through an ingenious system the hands were raised to the mouth (as if Moloch were eating) and the children fell into the fire where they were consumed by the flames. The people gathered before the Moloch was dancing on the sounds of flutes and tambourines to drown out the screams of the victims. According to some sources, the Moloch in the Bible is not a god, but a specific form of sacrifice.
- ⁴² *Ibid.*, p. 36.
- ⁴³ *Ibid.*, p. 67.
- ⁴⁴ *Ibid.* pp. 47-48.
- ⁴⁵ *Ibid.*, p. 22.
- ⁴⁶ *Ibid.*
- ⁴⁷ *Ibid.*
- ⁴⁸ *Ibid.*, p. 53.
- ⁴⁹ *Ibid.*, p. 58.
- ⁵⁰ *Ibid.*, p. 28.
- ⁵¹ Jocelyn Hellig, *The Holocaust and Antisemitism, A Short History*, (1st ed. 2003), p. 167.
- ⁵² *Ibid.*, p. 168.
- ⁵³ *Ibid.*
- ⁵⁴ Jeremy Cohen, *Christ Killers: The Jews and the Passion From the Bible to the Big Screen*, (1st ed. 2007), p. 170.
- ⁵⁵ *Ibid.*, p. 171.
- ⁵⁶ *Ibid.*
- ⁵⁷ *Ibid.*
- ⁵⁸ Carroll, *Constantine's Sword*, pp. 37-38; James Rudin, *Christians & Jews Faith to Faith: Tragic History, Promising Present, Fragile Future*, (1st ed. 2011), p. 91.
- ⁵⁹ Carroll, *Constantine's Sword*, p. 38.
- ⁶⁰ Rudin, p. 91.
- ⁶¹ John Cornwell, *Hitler's Pope, the Secret History of Pius XII*, (Penguin ed. 2008), pp. 7-8.
- ⁶² *Ibid.*, p. 8.
- ⁶³ *Ibid.*, p. xxix.
- ⁶⁴ Alan L. Berger and David Patterson, *Jewish-Christian Dialogue: Drawing Honey From the Rock*, (1st ed. 2008), pp. 152-153.
- ⁶⁵ Jeremy Cohen, *Christ Killers: The Jews and the Passion From the Bible to the Big Screen*, (1st ed. 2007), pp. 167, 173.
- ⁶⁶ *Ibid.*, p. 173.
- ⁶⁷ *Ibid.*, p. 172.
- ⁶⁸ *Ibid.*

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- ⁶⁹ *Ibid.*, p. 173.
- ⁷⁰ Carroll, *Constantine's Sword*, p. 38.
- ⁷¹ *Ibid.*, p. 7.
- ⁷² *Ibid.*, pp. 7-8.
- ⁷³ Cohen, p. 167.
- ⁷⁴ *Ibid.*, p. 172.
- ⁷⁵ *Ibid.*
- ⁷⁶ *Ibid.*, p. 175.
- ⁷⁷ *Ibid.*, p. 180.
- ⁷⁸ Carroll, *Constantine's Sword*, p. 3.
- ⁷⁹ *Ibid.*, pp. 4-5.
- ⁸⁰ *Ibid.*, p. 149.
- ⁸¹ Maybaum, pp. 77-80.
- ⁸² Carroll, *Constantine's Sword*, p. 152.
- ⁸³ Franklin H. Littell, *The Crucifixion of the Jews: the Failure of Christians to Understand the Jewish Experience*, (1st ed. 1975), p. vi.
- ⁸⁴ *Ibid.*
- ⁸⁵ Abraham J. Herchel, *God In Search of Man: A Philosophy of Judaism*, (1st ed. 1955), p. 3.
- ⁸⁶ Littell, p. 2.
- ⁸⁷ *Ibid.*
- ⁸⁸ *Ibid.*, p. 4.
- ⁸⁹ Robert S. Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, (1st ed. 2010), p. 577.
- ⁹⁰ *Ibid.*
- ⁹¹ *Ibid.*, p. 578.
- ⁹² Rudin, p. 183.
- ⁹³ Cohen, *Christ Killers: The Jews and the Passion From the Bible to the Big Screen*, p. 137.
- ⁹⁴ *Ibid.*
- ⁹⁵ Herzl, p. 76.
- ⁹⁶ *Ibid.*, p. 153.
- ⁹⁷ Roth and Berenbaum, p. 326.
- ⁹⁸ Alan L. Berger and David Patterson, *Jewish-Christian Dialogue: Drawing Honey from the Rock*, (1st ed. 2008), p. 120.
- ⁹⁹ Rudin, pp. 14-15.
- ¹⁰⁰ *Ibid.*, p. 15.
- ¹⁰¹ Lawrence L. Langer, *Using and Abusing the Holocaust*, (1st ed. 2006), p. 142.
- ¹⁰² *Ibid.*
- ¹⁰³ Elie Wiesel, *Rashi: A Portrait*, (1st ed. 2009), p. 37.
- ¹⁰⁴ Maybaum, p. 59.
- ¹⁰⁵ *Ibid.*, p. 13.
- ¹⁰⁶ Elie Wiesel, *After the Darkness: Reflections on the Holocaust*, (1st ed. 2002), p. 12.
- ¹⁰⁷ Elie Wiesel and Richard D. Heffner, *Conversations With Elie Wiesel*, (1st ed. 2001), p. 10.
- ¹⁰⁸ Wiesel, *After the Darkness*, p. 12.
- ¹⁰⁹ Elie Wiesel, *Messengers of God, Biblical Portraits and Legends*, (1st ed. 1976), p. 39.
- ¹¹⁰ Richard L. Rubenstein and John K. Roth, *Approaches to Auschwitz The Holocaust and its Legacy*, (1st ed. 1987), p. 228.
- ¹¹¹ *Ibid.*
- ¹¹² Langer, *Using and Abusing the Holocaust*, pp. 142-143.
- ¹¹³ Erwin W. Lutzer, *Hitler's Cross: The Revealing Story of How the Cross of Christ Was Used as a Symbol of the Nazi Agenda*, (1st ed. 1995), p. 80.
- ¹¹⁴ Irving Greenberg, *For the Sake of Heaven and Earth: The New Encounter between Judaism and Christianity*, (1st ed. 2004), p. 179.
- ¹¹⁵ *Ibid.*, p. 178.
- ¹¹⁶ *Ibid.*, p. 179.
- ¹¹⁷ *Ibid.*, p. 124.
- ¹¹⁸ *Ibid.*, p. 38.