

JEWS AND CHRISTIANS,  
FELLOW TRAVELERS  
TO THE END OF DAYS  
(DANIEL 12)

MARTIN M. VAN BRAUMAN

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**This book is dedicated to the Brauman generations  
who were murdered in the Holocaust.**

**I am one of the few surviving remnants throughout the  
world carrying Brauman as the family last name.**

**For the Jew:**

**“to forget the victims is in fact to kill them a second  
time” – Elie Wiesel**

**For the Christian:**

**“Silence in the face of evil is itself evil . . . Not to speak  
is to speak. Not to act is to act.” – Dietrich Bonhoeffer**

This book is derived from the author’s upcoming larger  
comprehensive work entitled *Picking Up the Cross of  
Jewish Crucifixion: My Discovery of Being a “Remnant”  
of the Natural Branch of Abraham.*

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## **THE MISSION STATEMENT FOR JEWS AND CHRISTIANS UNITED FOR ISRAEL**

The mission of JEWS AND CHRISTIANS UNITED FOR ISRAEL © is to provide both Jews and Christians with an association through which, together, we can stand united against all forms of anti-Semitism and all forms of prejudice and discrimination and we can build bridges of communication and dialogue between Christians and Jews based upon mutual respect and a hunger for interreligious understanding.

If you are a “born again” Christian (*John 3:3-8*), then when you read *Ephesians 2:8-22*, it is clearly written to all Christians that God has made us into one people with the Jews (*Romans 3:28-31*) and that God has not forsaken his People of Israel and we both wait upon the coming of the Messiah in the End of Days and all Israel will be saved (*Romans 11:1-36*). Until then, God expects and commands us to stand together with the Jews and the Nation of Israel. And as a Christian Zionist, I boldly declare, “. . . Thy People Shall Be My People, and Thy God My God.” *Ruth 1:16*.

John M. Brown  
Founder of Jews and Christians United for Israel

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## Introduction

What if you grew up never knowing any grandparents, because they had died for unexplained or confusing reasons long before you were born? What if you grew up never having any uncles and aunts, but having a few great aunts and uncles on your mother's side who were secretive about your parents' family history and whose true identities are still questionable? What if you grew up in an evangelical Christian background and were told that as a believer you are grafted *through a wild olive shoot* into God's covenant with Abraham, as a spiritual branch of Abraham - a spiritual Jew?

Historically, the Christian church has preached the replacement of the Jewish people and Israel with the Church, but what should be the covenantal relationship between the Jewish people and Gentiles professing faith in Jesus? Do Christian churches really understand what it means when they proclaim to their congregation that all of God's promises are eternal? What should the Covenant of Abraham with the Jewish people really mean to the Christian? There are a few Christian leaders who are standing up for the eternal Covenantal people and Israel, such as Dr. David Jeremiah. Dr. Jeremiah in his book, *I Never Thought I'd See the Day!*, writes of Christians as

the spiritual children of Abraham and that Israel is God's chosen people and the continued existence of the Jewish people is by Divine Providence.

For in *Galatians 3:14*, the scriptures proclaim that Jesus will redeem the Gentiles through their faith, so they can receive the Covenant given to Abraham. In *Ephesians 2:11-22*, the scriptures explain that Gentiles are born *excluded from citizenship in Israel and foreigners to the Covenant of the promise, without hope and without God in the world* but with Jesus they are *fellow citizens with God's people and members of God's household, built on the foundation of the apostles and prophets*. In *Genesis 12:3*, God said that *I will bless those who bless you [Abraham], and him who curses you I will curse; and all the families of the earth shall bless themselves by you*. The Hebrew root meaning "to bless" also means "to graft," in which *those who bless you* are grafted into the Jewish people by accepting the religious vision of Abraham and as *a wild olive shoot . . . now share in the nourishing sap from the olive root*. *Romans 11:17*.

In *Joshua 2:9-13*, Rahab, the righteous Canaanite harlot said to the spies sent by Joshua into Jericho before the destruction of the city that *I know that the Lord has given this land to you . . . [for] . . . we have heard how the Lord dried up the water of the Red Sea for you when you came out of Egypt, and what you did to Sihon and Og, the two kings of the Amorities east of the Jordan, whom you completely destroyed . . . for the Lord your God is God in heaven above and on the earth below . . . please swear to me by the Lord that you will show kindness to my family . . . and that you will save us from death*. Like Rehab who was "grafted" into the Jewish people and became the great-great grandmother of King David, the ancestress to eight



prophets including Jeremiah and was in the lineage to Jesus [*Matthew 1:5*], Christians must open their eyes to God's eternal presence with the Jewish people by His Covenant with Abraham.

What if later in life after your father has died and when it is too late to talk to anyone you discover that you are a natural branch of Abraham? What if you discover that your father after his death was Jewish? What if you discover at *Yad Vashem* that you are connected with a proud German-Jewish family name to a chain of generations stretching back to Berlin, Germany and a Brauman family migrating over the centuries throughout Eastern Europe?

What do you do when you discover that you had distant family generations murdered at Auschwitz, sent to the Warsaw Ghetto and later murdered at Treblinka, sent to the Lodz Ghetto and die of starvation, and murdered in the streets and killing fields in Germany, Lithuania, Latvia, and Hungary? What do you do? First, you read to try to understand why, while praying to God asking for wisdom and for what should I do. To understand why did my father hide his Jewish family and identity beginning in 1936? What is the evil nature of this conflict between Judaism and Christianity?

Since this discovery over the past five years, I have been reading the writings of Harry James Cargas, James Parkes, Arthur C. Cochrane, Irving Greenberg, John K. Roth, Elie Wiesel, Yehuda Bauer, Abraham Heschel, Eliezer Berkovits, Raul Hilberg, Ignaz Maybaum, Michael Berenbaum, Richard Rubenstein, David Patterson, Yaakov Astor, Jeremy Cohen, Ben Zion Dinur, Yaacov Herzog, Franz Rosenzweig, Lucy Dawidowicz, Paul M. van Buren, James Carroll, Franklin Littell, Emil Fackenheim, Hannah

Arendt and many other leading Jewish and Christian authorities on Jewish history, theology and the Holocaust. However, during these five years of writing this book, without His Presence though the Holy Spirit to select the books to read, to provide the inspiration gleaned and to present the Scriptures illuminated, I could not have written this book.

The purpose of this book is to present various insights gleaned from my readings of the well-known writers of historical events in Jewish history, of the conflict between Judaism and Christianity, of the Holocaust and of the restoration of Israel and Jerusalem to the Jewish people. Jewish history is also the history of anti-Semitism. Jewish history is unique for it is a history of suffering and persecution and a dialogue of God with man.

Holocaust survivor Elie Wiesel has commented that “Auschwitz represented a failure, a defeat for 2,000 years of Christian civilization.”<sup>1</sup> The use of the word “Auschwitz” has come to symbolize the genocide of the Jews and the Holocaust.<sup>2</sup> Wiesel has lamented who among the Christian community actually studies the Word of God.

*In Jacob's vision of the future, he wept together with his persecuted descendants. And this was how he addressed God: In Your Book, it is written that one may not slaughter an animal and her young on the same day. This law shall not be observed by the enemy; he will kill mothers and their children in each other's presence. I shall not ask You who will observe Your Law; I shall simply ask You to tell me*

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1 Harry James Cargas, *When God and Man Failed: Non-Jewish Views of the Holocaust*, (1<sup>st</sup> ed. 1981), p. 179.

2 Jocelyn Hellig, *The Holocaust and Antisemitism, A Short History*, (1<sup>st</sup> ed. 2003), p. 7.

*who will study it.*

*In his dream Jacob saw a ladder whose top reached into heaven. It still exists. There are those who have seen it, somewhere in Poland, at the side of an out-of-the way railroad station. And an entire people [were] climbing, climbing toward the clouds on fire. Such was the nature of the dread our ancestor Jacob must have felt.<sup>3</sup>*

Like the Jewish people throughout history, why do the Jewish state and the Jewish people stand alone and must continually justify their own existence to the world? What is the secret of survival for the Eternal People, the People of the Book?

Only through God's divine plan can we understand this mystery, but what does it all mean? How is it possible that people, who claimed to be Christians, could have perpetrated the crimes of the Holocaust or been absolutely silent, while these atrocities against God's laws were committed? Will the Christian church change, so that a future Holocaust, the destruction of Israel, will never be possible? Could Christians ever understand Jewish fears ingrained from centuries of religious persecution? What should be the relationship between Jews and Christians and the spiritual relationship between Judaism and Christianity?

In a dream, I heard "pick up My Cross and follow Me." Is that the Cross of Jewish crucifixion? Do I hear a call by God for dissimilation leading me back to Jerusalem and to embrace the Jewishness of the scriptures and my Jewish family today and past generations who would have prayed by faith "Next year in Jerusalem?" The Word of

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3 Elie Wiesel, *Messengers of God, Biblical Portraits and Legends*, (1<sup>st</sup> ed. 2005), p. 138.

God proclaims that Jerusalem shall be the city that brings forth salvation to mankind and redemption for all nations and the name *Israel* means *one who strives with God*. My soul is linked to an unbroken chain of generations that gave me a destiny to fulfill and a witness to bear that Jews and Christians are to be fellow travelers to the End of Days.

Note: All citations to the Bible are from the Stone Edition of *The Tanach, the Torah/Prophets/Writings: the Twenty-Four Books of the Bible*. Brooklyn: Mesorah Publications, Ltd. for the “Old Testament.” All Bible commentary is from *The Torah: with Rashi’s Commentary Translated, Annotated and Elucidated, Vol. 1 – Bereishis/Genesis., Vol. 2 – Shemos/Exodus, Vol. 3 – Vayikra/Leviticus, Vol. 4 – Bamidbar/Numbers, Vol. 5 – Devarim/Deuteronomy*. (The Sapirstein Edition). Brooklyn: Mesorah Publications, Ltd. and the Stone Edition of *The Chumash, With Complete Sabbath Prayers*, (Ashkenaz), Brooklyn: Mesorah Publications, Ltd. All citations to the “New Testament” are from the New International Version.

## CHAPTER 1

*We realize now that many, many centuries of blindness have dimmed our eyes, so that we no longer see the beauty of Thy Chosen People and no longer recognize in their faces the features of our firstborn brother. We realize that our brows are branded with the mark of Cain. Centuries long has Abel lain in blood and tears, because we had forgotten Thy love. Forgive us the curse which we unjustly laid on the name of the Jews. Forgive us that, with our curse, we crucified Thee a second time.<sup>1</sup> [Pope John XXIII before his death in 1963 composed this prayer.]*

### **The Eternal Covenant and Israel's Mission**

God's covenantal promises are eternal and for a Christian to truly comprehend the entire Holy Bible a Hebraic foundation is essential for an understanding of the Biblical connection of Israel and Jewish peoplehood. For 2,000 years, the Christian church abandoned the Jewish people. Unlike *Ruth*, the church did not say: your people are my people and your God is my God. Instead, the church said your God is my God, but your people are not our people. Most churches lost their direction over the

centuries and need to return to their spiritual roots that are connected to Israel and God's witnesses on earth.

There needs to be dialogue between Christians and Jews based upon mutual respect and a hunger for interreligious understanding. Hopefully, this book will provide to Christian readers some understanding of the history of the Jewish people and their heartbreaking conflict with the Christian community and to the world the Biblical significance of the restoration of Israel to the Jews and Jerusalem as its eternal and undivided capital.

*For God has chosen Zion: He has desired it for His habitation. This is My resting place forever and ever, here I will dwell, for I have desired it. Psalms 132:13-14.*

Today, there is a rising tsunami of anti-Semitism around the world against the right of Israel to exist and of the Jews to live in an intensity that has not been experienced since Hitler's Germany. After leaving behind the bloodiest century in human history, we seem to be plunging into a greater ocean of destruction with the de-legitimization of Israel and of the Jewish people. *For, behold, darkness may cover the earth and a thick cloud [may cover] the kingdoms, but upon you God will shine, and His glory will be seen upon you. Isaiah 60:1-2.* We need to remember that collective violence requires the repression of memory and misconstruing the past, as being currently carried out by Islamic radicalism, the Arab Middle East and their Western sympathizers by denying the Holocaust, Jewish history and the history of Israel and Jerusalem.

As during the period of Hitler's Reich, in this present post-Holocaust world "anti-Semitism has become respectable."<sup>2</sup> The new code word for anti-Semitism is

anti-Zionism and anti-Israel. Even Christian Zionists are under attack by the mainstream media. Leading universities and academics in the United States and Western Europe openly and without embarrassment demand the boycott of Israel and of Israeli scholars and universities. Under the joke of academic freedom, these institutions host openly anti-Semitic conferences with Jew-hating organizations. Remember, the Holocaust was conceived and perpetrated by doctors, lawyers, academics, theologians and engineers from this same educated society of enlightened intellectuals.<sup>3</sup>

Professor Robert S. Wistrich has said that Hitlerism did not die in April 1945 nor was Auschwitz truly “liberated,” but the Nazi poison invigorated the Czar’s anti-Semitism in the former Soviet Union and this “culture of hatred” has been seriously cultivated into the Arab-Muslim world.<sup>4</sup> Hitler’s last political testament in his Berlin bunker was “Above all, I charge the leadership of the nation and their subjects with the meticulous observance of the race-laws and the merciless resistance to the universal poisoner of all peoples, international Jewry.”<sup>5</sup>

The possibilities of Hitler’s “Final Solution” to the Jewish question continue to exist in the Arab world and throughout the entire world. For what is the Jewish 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*.<sup>6</sup>

Professor Wistrich points out in his book, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, that hard-core anti-Semitism “permeates books, magazines, newspapers, sermons, videocassettes, the

Internet, television, and radio in the Middle East on a scale unprecedented since the heyday of Nazi Germany.”<sup>7</sup> Radical Islam is not about the territorial or national issue of the Israeli-Palestine conflict, but about the mythical thinking in the spirit of Nazi ideology of destroying the secret Jewish global power and exterminating the Jews.<sup>8</sup> Islamic Jihadism proclaims that the eradication of Israel is a divine commandment from the will of their “god” and the prologue to the liberation of mankind.<sup>9</sup> Islamic Jihadism is more than just hatred toward Zionism and the Jewish existence in Israel, but the Jewish existence in the world. “It happened, therefore it can happen again” are the words of warning from the writings of Holocaust survivor Primo Levi greeting visitors entering Germany’s Holocaust Memorial in Berlin.

Anti-Semitism is an assault on God, as well as on the Jewish people. Franklin Littell wrote that anti-Semitism is not just the sin of racism, but is blasphemy, the “sin against the Holy Spirit,” and Jesus in *Matthew 12:32* said *blasphemy . . . against the Holy Spirit will not be forgiven, either in this age or in the age to come.*<sup>10</sup> Anti-Semitism is a sin against the Holy Spirit for it denies the scriptural teachings of God’s covenantal relationship to the Jews.<sup>11</sup>

Anti-Semitism was and is deeply imbedded in Christian church doctrine and tradition based upon the chosen people being no longer “Israel” but the Church fulfilling the purpose of Israel under “replacement theology,” “fulfillment theology,” or “dispensationalism.” When pastors today preach about references to “my people” in the Old Testament, their sermons never mention the Jewish people for they have been replaced by the Christians. The Christian ministers convey to their members that “my



people” has been redefined in the Bible.

According to Franklin Littell in *The Crucifixion of the Jews: The Failure of Christians to Understand the Jewish Experience*, the primary question for the Christian church is where does it stand on the survival of the Jewish people and Judaism?<sup>12</sup> 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 teachings about the eventual extinction or assimilation of the Jewish people and Judaism.

If Christians want to understand the very foundations of their religion, they need to consider what should be their relationship to and understanding of the Jewish people, God’s witnesses on earth. Christians need to recognize the significance of the current resurgence of Judaism, for God is writing on Jewish hearts the *Torah*, His Word. The *Torah*, the first five books of the Christian Bible, is not a history book, but it is God’s revelation to man through the Jewish people. It is the Word given to Moses by God at Mt. Sinai and accepted by the Jewish people for all eternity. Christians need to recognize that their mission of preparing for the coming of the Kingdom of God is shared with the Jewish people and the Jewish people have their own fulfillment in faithfulness to the Eternal Covenant promised by God in *Genesis*.

God began the entire first quarter of the *Torah* to provide the legal, moral and theological validation for Jewish possession of the Land of Israel. The Land of Israel and the laws of the *Torah* must be joined as one to express the true mission and message of the peoplehood of Israel.

Judea and Ruth Pearl in *I Am Jewish, Personal*

*Reflections Inspired by the Last Words of Daniel Pearl* said that to be Jewish is to be part of a four-thousand year old community of memory that recognizes what we owe to those who have come before us.<sup>13</sup> The Jewish people are the only people in the world today who still inhabit the same land, embrace the same religion, study the same Holy Bible, speak the same aboriginal language, Hebrew, and hear the same name, Israel, as they did 3,500 years ago.<sup>14</sup>

Where are the Hittites, the Canaanites, the Amalekites, the Amorites, the Jebusites, the Perizzites, the Hivites, the Philistines, the Assyrians, the Babylonians and the ancient Egyptians that held the Jews in bondage? For all nations eventually leave the stage of world history, but the most powerless people on earth have nevertheless survived the persecutions of Egypt, Persia, Greece, Rome, the Ottoman Empire, the Christian Church and Nazi Germany. They are indeed God's witnesses on earth, entrusted with the mission of proclaiming the true God of Abraham, Isaac and Jacob and with His message of love, compassion and morality to the world.

*Behold ! it is a nation that will dwell in solitude and not be reckoned among the nations. Numbers 23:9. [For Israel's mission is to remain separate and distinct from the nations; otherwise, assimilation with nations will leave the Jewish people with neither religion nor renown. Midrash HaGadol]*

How do you explain the survival into the 21<sup>st</sup> century of this small tribe of the ancient world? To the people who say show me proof that God exists, I say look to God's witnesses on earth, look at the history of the Jewish people after more than two thousand years of persecution and the Holocaust, and you will see proof that God exists. *You are*

*My witnesses . . . and My servant whom I have chosen, so that you will know and believe in Me, and understand that I am He; before Me nothing was created by a god nor will there be after Me! . . . You are my witnesses . . . and I am God. Isaiah 43:10,12.*

*How goodly are your tents, O Jacob, your dwelling places, O Israel . . . It is God Who brought him out of Egypt according to the power of His loftiness. He will consume the nations that oppress him and crush their bones, and his arrows shall pierce them . . . Those who bless you are blessed and those who curse you are accursed. Numbers 24:5, 8-9.*

The Christian community does not realize that instead of choosing to assimilate at all costs because of anti-Semitism, Jewish people worldwide continue to renew and intensify their Jewish life and to raise Jewish children. Knowing of the fate to which these decisions may threaten their family and of how the world hates the true God and His Word, such decisions can only come from faith and trust in God.

In *The German Church Struggle and the Holocaust*, Franklin H. Littell has questioned whether the United States is in the preliminary stages of a church struggle similar to Germany in the early part of the 1900s:

*The problem of liberal anti-Semitism [in the form of anti-Israel and anti-Zionism] is today far more dangerous in America, for we have here the last major sector of Christendom which still lives relatively undisturbed in the balmy days of nineteenth-century culture-religion. The lessons to be learned from the Church Struggle [in Nazi Germany in 1933 and in prior years] and the*

*Holocaust have hardly penetrated our Protestant seminaries, our liberal Protestant press, our church literature, the thinking and writing of even our ablest older theologians.*<sup>15</sup>

A leading theologian of Christian-Jewish dialogue, Paul M. van Buren, has stated that if the Christian church is faithful to God and His covenant with His people, the proper mission of the Christian church to the Jewish people would be to help Israel to be what it is in the covenant by God's election and to help it perform its mission.<sup>16</sup> Israel has a divinely ordained mission to bring knowledge of the true God and the Word of God, the *Torah*, to the nations of the world.

God chose not by merit, but by His grace for "*You shall be holy for Me, for I God am holy; and I have separated you from the peoples to be Mine.*" *Leviticus 20: 26*. Van Buren has remarked that the Jews are the chosen people and chosen as a people and not individually chosen persons. Rabbi Ignaz Maybaum has related that chosen means to have no choice and God chooses by His grace and the Jewish people were chosen to be not like the gentiles. For under the mystery of election, God chooses whom He chooses for His purposes.

Van Buren has said that God's election of Israel is the foundation for everything that Israel has to tell the world and for its continuing existence as His witness. Israel speaks of God by telling its own history with God. The Jewish people understand their bond to God and so are witnesses to their eternal covenant with God.

The Jews have a dual destiny to be both a nation that dwells alone and a light to the nations. To achieve this dual destiny, God bestowed on the Jews the Law of Israel

(*Torah*), the Nation of Israel (Jewish nationhood) and the Land (Israel). The return to the Land of Israel is the precursor to the redemption for the Jewish people and, through it, for the world. Today, Judaism is flourishing in Israel as never before in the past 2,000 years. The Jewish people rose up from the ashes of the Holocaust to build a Jewish state whose population is more learned in God's scriptures than any Jewish community has ever been with even non-observant Jews living Jewish lives in Israel.

Israel's mission to the world and Christianity's guiding mission to the world should be the same based upon the two virtues that are the basis for Abraham's initial election by God. I have known, loved and appointed Abraham in order that he commands his children and household after him to observe the way of the Lord, which is to do compassionate righteousness and moral justice, the Abrahamic mission and destiny. This is why God promised to make of Abraham a great and powerful nation through whom all the nations of the earth would be blessed. *Genesis 18:18-19*.

As the natural and spiritual children of Abraham (as Jews and Christians), we must through our actions radiate this compassionate righteousness and moral justice by which we are pursuing Israel's mission to the world. By pursuing Israel's mission to bring knowledge of the true God and the Word of God, the Holy Bible, to the nations of the world, Israel and the world will be blessed. If Jews and Christians can become equal partners after 2,000 years of theological persecution and murder, then that partnership would be the greatest witness to God's presence in the world and to the covenantal responsibility to carry God's blessing to the world and to the coming of the Messiah as described in *Micah 4:2-5*.

Jews And Christians, Fellow Travelers To The End Of Days

*The glory of GOD will be revealed, and all flesh together will see that the mouth of God has spoken.  
Isaiah 40:5*

## CHAPTER 2

*A redeemer will come to Zion, and to those of Jacob who repent from willful sin – the word of God. And as for Me, this is My covenant with them, said God, My spirit which is upon you and My words that I have placed in your mouth will not be withdrawn from your mouth nor from the mouth of your offspring nor from the mouth of your offspring's offspring, said God, from this moment and forever. [No matter how bitter the tribulations of exile and oppression, the Holy Word of God will never be forgotten from the Jewish people (Rashi)] Isaiah 59:20-21.*

### **DIVINE PROVIDENCE**

Joseph's brothers in their time of anguish and despair in Egypt turned trembling one to another saying, "*What is this that God has done to us?*" *Genesis 42:28*. This question has reverberated throughout human history and the major theological turning points in all of Jewish history. The Rebbe of Kotzk once stated that "for the believer there are no questions, and for the scoffer there are no answers."

*He exalts nations and [then] destroys them; He spreads out nations and then leads them away;*

*He removes wisdom from the leaders of common people, and causes them to wander in a pathless wasteland. They grope [in] darkness and not [in] light; He makes them stagger like a drunkard. Job 12:23-25.*

Before Jacob was reconciled with his brother Esau and returned to the Land, the Angel of Death fell upon him and wrestled until dawn.<sup>17</sup> When Jacob overcame the Angel and asked for a blessing, the blessing began with a question: “What is your name?”<sup>18</sup> When he answered “Jacob,” the Angel replied, *No longer will it be said that your name is Jacob, but Israel, for you have striven with the Divine and with man and have overcome. Genesis 32:29.*

The commentary under *Genesis 32:25-32* describes the Angel of Death as the guardian angel of Esau, who is the prime spiritual force of evil, Satan himself.<sup>19</sup> The battle between Jacob and the Angel of Death was the eternal struggle between good and evil and Jacob represents the *Torah* - the Word of God, which is crucial for Israel’s success in carrying out its mission on earth. The Angel could not prevail because Jacob was focusing on God, but the Angel informed him of the sins of the future leaders of Israel and in his distress he stopped concentrating on God, enabling the Angel to cripple his hip and alluding to the issue of his loins and the persecution of Jacob’s descendants.

As Jacob was temporarily injured in the struggle with the Angel but prevailed, the Jewish people would suffer but emerge with ultimate salvation. The Angel of evil will fight Jacob’s descendants throughout history until the dawn of salvation. The Angel revealed God’s future blessing to Jacob by his name, Israel, which is what God Himself would do later for Jacob’s descendants. Israel is the name



used in scriptures to depict Jacob in his spiritual role as Patriarch of the Jewish nation.

As Emil Fackenheim said the Nazis, like Amalek, singled out the Jewish people for attack because the Jewish people are singled out by God with a covenant and by destroying the Jewish people the covenant is destroyed.<sup>20</sup> Both Elie Wiesel and Primo Levi have stated that the Holocaust was an assault against the memory of the Jews and the Name.<sup>21</sup> Robbed of his name and marked with a number in the concentration camps, man is robbed of his life and his humanity.<sup>22</sup> Edwin Black in *IBM and the Holocaust* stated “Hundreds of thousands of human beings were being identified, sorted, assigned, and transported by means of the [IBM] Hollerith system. Numbers and punch cards had dehumanized them all . . . [and] . . . would probably kill them all.”<sup>23</sup>

The Nazis were reaching beyond humanity to destroy God with the death camp designed to murder souls before murdering bodies. God gives man freedom as our right but denies absolute authority to all human ideologies and governments, which is why totalitarianism or any total worship of any human system is idolatry and such absolutism attacks the testimony of God.<sup>24</sup>

To approach some understanding of anti-Semitism and the resulting Holocaust, we must address the question of what the Jews signify by their very presence in the world, so that we may know what is targeted for annihilation.<sup>25</sup> What is the secret and the message of Jewish survival as queried by Mark Twain in his article “Concerning the Jews:”

*[The Jew] has made a marvelous fight in this world, in all the ages; and has done it with his hands tied*

*behind him. He could be vain of himself, and be excused for it. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away: the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts no slowing of his energies, no dulling of his alert and aggressive mind. All things are mortal but the Jew; all other forces pass, but he remains. What is the secret of his immortality?<sup>26</sup>*

The Catholic French physicist and theologian Blaise Pascal (1623-1662) commented on the survival of the Jews:

*This people is not eminent solely by its antiquity, but is also singular by its duration, which has always continued from its origin til now. For whereas the nations of Greece and of . . . Rome and others who came long after, have long since perished, [the Jewish people] ever remains – in spite of the endeavors of many powerful kinds who have a hundred times tried to destroy it.<sup>27</sup>*

The French writer Voltaire (1694-1778) in response to a question from the Prussian King Frederick the Great, challenging him to identify one example of a miracle, answered “the Jews.”<sup>28</sup> *For I, God, have not changed; and you, the sons of Jacob, you have not perished. Malachi 3:6.*

In responding to a question of why Jewish immortality, Yaacov Herzog wrote harkening back to Mark Twain that:

*Other peoples have sprung up and held their torch light for a time, but it burned out and they sit in twilight now, or have vanished. The Jew saw them all come and go and is now what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and aggressive mind . . . What is the secret of his immortality? The answer, we know, cannot be found in the regular means of historical analysis. It is rooted in the depths of intuitive faith.<sup>29</sup>*

The Jews are God's eternal witnesses and the keepers of the His Word for in *Exodus 19:5-6* "if you hearken well to Me and observe My covenant, you shall be to Me the most beloved treasure of all peoples, for Mine is the entire world. You shall be to Me a kingdom of ministers and a holy nation." The covenant is the one that I will enter into with you over the keeping of the Torah.<sup>30</sup> "A kingdom of ministers" means that the entire nation is to be dedicated to leading the world toward an understanding and acceptance of the God of Abraham, Isaac and Jacob.<sup>31</sup>

What Jews signify has been shaped by the *Torah*.<sup>32</sup> *Not through army and not through strength, but through My spirit, said God. Zechariah 4:6.* The Holocaust was a war against the memory of the Jews, against Jewish identity.<sup>33</sup> The utterance of "*Hear, O Israel*" is itself an offering of life to all who hear it and the most fundamental means of answering to our name.<sup>34</sup>

*THE SHEMA - Hear, O Israel: the Lord is our God, the Lord is One. You shall love the Lord, your God, with all your heart, with all your soul, and with all your possessions. And these words that I command*

*you today shall be upon your heart. You shall teach them to your sons and you shall speak of them while you sit in your home and while you walk on the way, when you lie down and when you rise. Bind them as a sign upon your arm and let them be ornaments between your eyes. And write them on the doorposts of your house and upon your gates. Deuteronomy 6:4-9.*

With the *SHEMA* (“listen”), a person acknowledges his acceptance of the yoke of the Kingdom of Heaven. It is a declaration of faith. The *Shema* expresses the concept that God is One and that we accept His Kingship, the concept of reward and punishment and the responsibility to observe His commandments.

This primary article of Jewish faith, *Hear, O Israel: the Lord is our God, the Lord is One. You shall love the Lord, your God, with all your heart, with all your soul, and with all your possessions*, is the prayer for the morning, evening and bedtime. It is the prayer inscribed within the *mezuzah* on every Jewish doorpost, it is the final prayer uttered before death and it is the prayer on the lips of Jewish martyrs whether they were murdered by Catholics of the Inquisition, Muslim jihadists, or Hitler’s SS. When the Pharisees asked Jesus what is the greatest commandment in the Law, from the *Shema* Jesus replied, *Love the Lord your God with all your heart and with all your soul and with all your mind. Matthew 22:35-40.*

The Nazis targeted the Jews not for economic, political, or social reasons, but because the Jewish people in the world are a testimony to the sanctity of every human being and to God.<sup>35</sup> The very existence of the Jews in the world is a witness to the “divine teachings and commandments

concerning the definitive, sacred interrelation of every human being that the Nazis set out to eliminate.”<sup>36</sup> Among the principles that ruled the Nazis were the post-modern axioms that there is no higher truth at work in the world, but only a struggle for power; that human beings bear no spiritual or Divine aspect, but rather are products of their biological origin and cultural environment; and that, with enough resolve, one group of people may justify its extermination of another people.<sup>37</sup>

The fundamental principle of Judaism is recognition of an existing, all-powerful, all-knowing God, who directs world events and remains intimately involved in the affairs of human beings.<sup>38</sup> As expressed by Abraham Heschel, the “God of the prophets was the God of events: the Redeemer from slavery, the Revealer of the *Torah*, manifesting Himself in events of history rather than in things or places.”<sup>39</sup> This fundamental belief is expressed in the First Commandment by God saying: “*I am God, your God, Who has taken you out of the land of Egypt, from the house of slavery.*” *Exodus 20:2.*<sup>40</sup> The message of the *Exodus* is that God has full control of nature and is involved in human affairs and He carries out His word at will.

*For inquire now regarding the early days that preceded you, from the day when God created man on the earth, and from one end of heaven to the other end of heaven; Has there ever been anything like this great thing or has anything like it been heard? Has a people ever heard the voice of God speaking from the midst of the fire as you have heard, and survived? Or has any god ever miraculously come to take for himself a nation from amidst a nation, with challenges, with signs, and with wonders,*

Jews And Christians, Fellow Travelers To The End Of Days

*and with war, and with a strong hand, and with an outstretched arm, and with greatly awesome deeds, such as everything that the Lord, your God, did for you in Egypt before your eyes? You have been shown in order to know that the Lord, He is the God! There is none beside Him! Deuteronomy 4:32-35.*

At Sinai, man witnessed an event without equal in human history, in which at a *chosen time* the Jewish people, the *chosen people*, accepted the *Torah* and that moment changed the world.

*From heaven He caused you to hear His voice in order to teach you, and on earth He showed you His great fire, and you heard His words from the midst of the fire, because He loved your forefathers, and He chose his offspring after him, and took you out before Himself with His great strength from Egypt; to drive away from before you nations that are greater and mightier than you, to bring you, to give you their land as an inheritance, as this very day. You shall know this day and take to your heart that the Lord, He is the God – in heaven above and on the earth below – there is none other. Deuteronomy 4:36-39.*

Sinai began a new relationship between God and man in which God gave His Word to Israel and Israel gave its word of honor to God for a covenant to eternity.<sup>41</sup> As Abraham Heschel has remarked that:

*Much has happened since the day on which an obscure group of slaves went out of Egypt. Empires came into being; wars were fought that shook the world; conquests, discoveries, revolutions,*

*catastrophes and triumphs. Why should the exodus still be celebrated? Why should it be more memorable than even the French Revolution?*<sup>42</sup>

The Children of Israel journeyed out of Egypt with about six hundred thousand men on foot, which allowing for women, children and elderly men indicated a total population of about three million and demonstrated the magnitude of His miracle and the nation's inspiring faith in God.<sup>43</sup> The Children of Israel followed Moses into the desert relying upon God and later God would proclaim this faith to Jeremiah.

*I remember for your sake the kindness of your youth, the love of your bridal days, how you followed Me in the Wilderness in an unsown land. Jeremiah 2:2.*

By identifying Himself as the God who took the Jews out of slavery instead of as the God of creation in the First Commandment, God is saying that He cares about His creations and He came down into the Land of Egypt to free His people from the house of bondage.<sup>44</sup> This essential belief of the *Torah's* perspective on history is that the "hand of God" is involved in world events.<sup>45</sup> King Solomon wrote "*The heart of a king is like streams of water in the hand of God. He directs it wherever He wishes.*" *Mishlei 21:1.*

According to the *Torah*, those who bless the seed of Abraham, Isaac and Jacob would be blessed, while those who cursed them would be cursed.

*I will bless those who bless you [Abraham], and him who curses you I will curse; and all the families of the earth shall bless themselves by you. Genesis 12:3.*

*I will increase your offspring [Isaac] like the stars*

*of the heavens; and will give to your offspring all these lands; and all the nations of the earth shall bless themselves by your offspring. Genesis 26:4.*

*Your offspring [Jacob] shall be as the dust of the earth, and you shall spread out powerfully westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and by your offspring. Genesis 28:14.*

When Joseph identifies himself to his brothers in *Genesis 45:4-8*, he says “*I am Joseph your brother – it is me, whom you sold into Egypt . . . be not distressed, nor reproach yourselves for having sold me here, for it was to be a provider that God sent me ahead of you . . . God has sent me ahead of you to insure your survival in the land and to sustain you for a momentous deliverance . . . It was not you who sent me here, but God.*”

When Jacob and his family arrived in Egypt, they arrived not as enslaved exiles but were honored by the Egyptians and the country flourished.<sup>46</sup> Because of Joseph’s dream interpretations from God, the Egyptians prepared for the famine by storing up grain and food and because of its storehouses became the most powerful and wealthiest country in the world.<sup>47</sup> The Pharaoh said to Joseph “[b]ring your father and your households and come to me . . . I will give you the best of the land of Egypt and you will eat the fat of the land.” *Genesis 45:18.*

When Jacob undertook the journey to Joseph in Egypt and along the way at Beer-sheba slaughtered sacrifices to the God of his father Isaac, God spoke to Israel saying “*I am the God – God of your father . . . Have no fear of descending to Egypt, for I shall establish you as a great nation there . . . I shall descend with you to Egypt, and I*



*shall also surely bring you up; and Joseph shall place his hand on your eyes.” Genesis 46:3-4.*

*Thus Israel settled in the land of Egypt in the region of Goshen; they acquired property in it and they were fruitful and multiplied greatly. Genesis 47:27.*

Later, a “new king arose over Egypt, who did not know of Joseph . . . [and] . . . said to his people, ‘Behold! The people, the Children of Israel, are more numerous and stronger than we.’” *Exodus 1:8-9*. The Pharaoh’s objective was not just enslavement to contain the Jewish threat against the native Egyptian population, but the extermination of Israel since “if a war will occur . . . [the Jews] . . . may join our enemies, and wage war against us and go up from the land.” *Exodus 1:10*. After the descendants of Jacob were placed in bondage and then led to freedom by Moses, the Egyptian Empire vanished from the stage of history.<sup>48</sup>

*And He said to Abram, ‘Know with certainty that your offspring shall be aliens in a land not their own – and they will serve them, and they will oppress them – four hundred years. But also the nation that they will serve, I shall judge, and afterwards they will leave with great wealth. Genesis 15:13.*

As told in the books of *Ezekiel* and *Daniel*, Nebuchadnezzar had exiled the Jews to Babylon but before he destroyed the Temple allowed the Jews to flourish.<sup>49</sup> When he destroyed the Temple, the golden age of Babylon ended and was later conquered by the Medes and the Persians.<sup>50</sup> When Cyrus the Great of Persia defeated the Babylonians in 539 BC, he liberated the Jews of Jerusalem and the Jews rebuilt the Temple.<sup>51</sup> Persia allowed the Jews to prosper, but later turned on the Jews and their empire fell.<sup>52</sup> Inheriting the empire of the Persians, the Greeks

under Alexander the Great treated the Jews favorably and Greece became a great power.<sup>53</sup>

Later, the Greeks persecuted the Jews, leading to the miracle of *Chanukah*, and their replacement by the Romans, who treated the Jews well and became a great power.<sup>54</sup> By 161 BC, the Jews had special privileges from Roman authorities which allowed them to be judged by their own laws and to follow their own customs such as in marriage and inheritance and to allow the undisturbed worship of their own God.<sup>55</sup> Jews also possessed citizenship in many of the cities of Asia, Syria and elsewhere throughout the Roman Empire.<sup>56</sup> These privileges of “to live according to their own laws” were confirmed by Julius Caesar and reaffirmed generally by later emperors.<sup>57</sup> Rome began its decline after destroying the Temple and increasing the persecution of the Jews.<sup>58</sup>

Constantine was the first Roman emperor to issue imperial laws to limit the civil and political rights of Jews as influenced by the growing power of Christianity.<sup>59</sup> The second-class and deteriorating status of Jews was entrenched in the medieval world by the Latin *Codex Theodosianus* (438) and in the Latin and Greek *Code of Justinian* (534), in which Judaism was denied the missionary opportunity to make proselytes, intermarriage was forbidden, the holding of any office of honor in the Roman state was prohibited, the building of new Jewish synagogues were forbidden, Jews could not own slaves to compete economically against Christian competitors and Jews could not bear witness in court against a Christian.<sup>60</sup>

For 400 years beginning in 226 AD, King Shahpur I established the Sasanian Empire that allowed Jews to flourish and hold high-ranking positions in society and

government.<sup>61</sup> The Jews found safety in ancient Babylon and produced the *Babylonian Talmud*, but later persecutions brought that civilization's decline.<sup>62</sup>

For almost 300 years beginning in 325 AD, the Christian emperors of Byzantium ruled Judea as part of Palaestina.<sup>63</sup> The Jews of Jerusalem joined with the Persians in 614 to free Jerusalem from Byzantium-Christian rule, but in 629 Jerusalem was re-subjugated by the Byzantine Emperor Heraclius, an Armenian Christian who banished the Jews again and decreed the forcible conversion of Jews to Christianity throughout the Byzantine Empire.<sup>64</sup> In 638, the Arab Muslims conquered Jerusalem and allowed the Jews to return.<sup>65</sup>

The Muslim conquests in southern Spain ushered in a "Golden Age" for Spanish Jews, who participated in society and government.<sup>66</sup> The Jews were freed from the usual Muslim persecution and the prosperity of Jews in Spain was unique throughout the rest of the Muslim world.<sup>67</sup> Jewish traders were involved in the maritime commerce of the Mediterranean, importing in flax, pearls, dyes and medicines from Egypt and trading silk from Spain, gold from West Africa and metals and olive oil from around the Mediterranean.<sup>68</sup> Cordova became a major center of Jewish life and culture for the Jewish *Sepharad* with its traditions, scholarship, poetry, liturgies, and the Judaeo-Spanish language, *Ladino*.<sup>69</sup>

The "Golden Age" of the Jewish communities in Muslim Spain was changing, when there was an attack in 1066 by local Muslims on the Jewish population in Granada and over 5,000 Jews were murdered.<sup>70</sup> During the first 400 years of Muslim rule, the Spanish Moors encouraged Jewish business and intellectual activity in the Iberian

Peninsula, but Christian Spain began Jewish persecution with the Spanish Inquisition and the final Expulsion of the Jews.<sup>71</sup> Muslim rule in Spain ended after the Cordova conquest in 1236 by King Ferdinand III of Castile and the Granada conquest in 1492 by Ferdinand II of Aragon and Queen Isabella.<sup>72</sup> The ninth of *Av*, *Tisha B'Av* (August 2, 1492) was the deadline in the Royal Decree expelling the Jews of Spain on pain of death.<sup>73</sup>

The Jews resettled into Europe, while Spain declined as the leading power in the world into a corrupt and decaying country.<sup>74</sup> The expulsion of the Jews from Christian Spain in 1492 and from Christian Portugal five years later drove many Jews to the areas ruled by the Ottoman Turks.<sup>75</sup> The Ottoman Empire expanded as more Jewish communities were saved from Christian persecution and Muslim violence and humiliations under the *dhimmis* laws, in which Jews were treated as second-class subjects inferior by custom and law and segregated by residence.<sup>76</sup> The Ottoman Empire allowed the Jewish Diaspora to prosper and connect throughout the Empire, although the *dhimmi* status remained under the uncertainty of Muslim rule subject to the whim of the local Muslim official and the degree of corruption exacted against the Jews with the *jizya* (Jewish) tax, property confiscations and pogroms.<sup>77</sup>

Polish kings and princes granted freedom to the Jews expelled from Spain.<sup>78</sup> Poland became an economic power, leading to the unification of Poland and Lithuania in 1569 with Jewish life flourishing.<sup>79</sup> During the revolt against the Polish feudal lords in 1648 to 1649, hundreds of Jewish communities were destroyed and Poland eventually lost its independence to the Czars of Russia.<sup>80</sup>

Russia rose in power when Catherine the Great invited

German Jews to immigrate to Russia, but declined with the rise of the anti-Semitic laws of the later Czars.<sup>81</sup> Czar Alexander III passed the “May Laws,” which banished the Jews to the Pale of Settlement, a territory including Latvia, Lithuania, Belarus, Poland and the Ukraine.<sup>82</sup> The goal of the “May Laws” and the Czar’s pogroms toward the Jews was to cause one-third of the Jews to emigrate, one-third to accept conversion and one-third to starve in the Pale.<sup>83</sup>

Britain had expelled the Jews in the 13<sup>th</sup> century, but Oliver Cromwell invited the Jews to return in the 1600s and Britain became the world’s leading power.<sup>84</sup> Jewish re-immigration to England was debated during the Whitehall Conference in December of 1655 and in 1753 the “Jew Bill” naturalized foreign-born Jews and in 1858 Jews were allowed admission to the House of Commons.<sup>85</sup>

Christian Zionism began in Britain with the Protestant Reformation by preachers such as the Puritan John Owen, the Wesley brothers, Charles Simeon of Cambridge, Bishop Ryle of Liverpool, the Baptist Charles Haddon Spurgeon, and the Presbyterians Andrew Bonar and Murray McCheyne, with political leaders based upon their biblical beliefs such as Oliver Cromwell, William Wilberforce, Lord Shaftesbury, Lord Palmerston, Earl Balfour, David Lloyd George, Winston Churchill, Harold Wilson and with leading military figures holding faith based upon the scriptures such as General Gordon, General Allenby and Orde Wingate.

On January 31, 1839, Vice-Consulate Young, the first to hold the position and later Consulate in Jerusalem, received the following directive:

*I am directed by Viscount Palmerston, to state to you that it will be a part of your duty as British Vice-*

*Consul at Jerusalem to afford Protection to the Jews generally: and you will take an early opportunity of reporting to his Lordship upon the present state of the Jewish population in Palestine.*<sup>86</sup>

In November of 1839, Young received further instructions permitting him to extend his protection to Jews who were subjects of other European powers, if the consuls of these powers at Alexandria requested him to do so.<sup>87</sup> As the only European Consul in Jerusalem, the opening of a British consulate in Jerusalem in the mid-19<sup>th</sup> century aided Jewish immigration and was the only European power to offer some protection to the existing Jewish population.<sup>88</sup> Lord Palmerston was influenced by Lord Shaftesbury, who believed that Jewish resettlement in Palestine would help not only the Jewish people but the sultan who would add loyal subjects and restore a desolate province.<sup>89</sup>

The English traveler John Lowthian visited Jerusalem in 1843 when Jews represented more than half the population and commented that:

*What a painful change has passed over the circumstances and condition of the poor Jew that in his own city, and close by where his temple stood, he has to suffer oppression and persecution. Should a Jew have a little of this world's good in his possession, he is oppressed and robbed by the Turks in a most unmerciful manner; in short, for him there is neither law nor justice.*<sup>90</sup>

The author and traveler Laurence Oliphant (1829-1888), motivated by religion, hoped the Jews' return to the Land would be the first step toward the world's redemption.<sup>91</sup>

Churchill would quote periodically the adage from

the Jewish-born, 19<sup>th</sup> century British Prime Minister Benjamin Disraeli “The Lord deals with the nations as the nations dealt with the Jews.”<sup>92</sup> In 1854, Disraeli argued in Parliament for Jewish emancipation in that

*[t]here is no country in which the Hebrew race has been persecuted which has not suffered, whose energies have not been withered, whose political power has not decayed, and where there have not been evident proofs that the Divine favour has been withdrawn from the land. The instances of Spain, and Portugal, and Italy are obvious . . . so far as the Jews are concerned, I have faith in that Almighty Being who has never deserted them.*<sup>93</sup>

Although Britain favored the Jews in 1917 with the Balfour Declaration, mandating a Jewish homeland in Palestine, Britain changed its position with the White Papers in 1939 to appease the Arab governments and secure Middle Eastern oil supplies.<sup>94</sup> Britain betrayed the trust given by the League of Nations with its abandoning of the Jews in Palestine to the anticipated extermination by the invading Arab nations and broke its word to the Jewish people to secure a Jewish homeland. After the war, Britain lost its colonies throughout the world and lost its position as a dominant world power.<sup>95</sup> The British Empire once included a third of the world’s population from the mid-19<sup>th</sup> to the mid- 20<sup>th</sup> centuries, where the sun never set. Exhausted and bankrupted by World War II, Britain’s power was essentially ended with high unemployment and rationing by 1947.<sup>96</sup>

Despite subtle anti-Semitism, Germany became the leading industrial power in the late 1800s and hundreds of thousands of Jews were loyal to Germany and fought

in World War I.<sup>97</sup> After World War II and the Holocaust, Germany lost its industrial, military and moral dominance and the country was divided between East and West Germany.<sup>98</sup>

Persecutions forced hundreds of thousands of Jews out of the Middle East and today these countries are economically and politically backward.<sup>99</sup> Contrary to the Islamic world, Turkey had maintained good business and political relationships with Israel and provided more freedom and economic prosperity to its people than any other Islamic state, but today Turkey is changing into an Islamic republic and breaking its relationship with Israel by its growing anti-Semitic government and is posed for social and economic collapse.

While Jewish immigrants flood America in mid to late 1800s and early 1900s, America was transformed from an unimportant participant in the world economy and politics to the world leader by the end of the First World War.<sup>100</sup>

Professor Huston Smith in *The Religions of Man* wrote:

*There is a striking point that runs through Jewish history as a whole. Western Civilization was born in the Middle East, and the Jews were at its crossroads. In the heyday of Rome, the Jews were close to the Empire's center. When power shifted eastward, the Jewish center was in Babylon; when it skipped to Spain, there again were the Jews. When in the Middle Ages the center of civilization moved into Central Europe, the Jews were waiting for it in Germany and Poland. The rise of the United States to the leading world power found Judaism focused there . . .*<sup>101</sup>



*Divine Providence*

Many of the millions of European Jews who settled in America left their Eastern European Jewish life behind and assimilated into the American mainstream. After World War II, there has been a growing resurgence of *Torah* life in America.<sup>102</sup>

With Israel's victory in 1967 and the Jews returning to Jerusalem, a message has been sent to an entire generation of unaffiliated Jews. The world's fate has been intimately connected with the seed of Jacob and God today is calling the "remnant" back to Israel. People are discovering their unknown Jewish roots in spite of a silent generation or so of assimilation, which can only be understood as God calling His People.

## CHAPTER 3

*I will take you from [among] the nations and gather you from all the lands, and I will bring you to your own soil. Then I will sprinkle pure water upon you, that you may become cleansed; I will cleanse you from all your contamination and from all your idols. I will give you a new heart and put a new spirit within you; I will remove the heart of stone from your flesh and give you a heart of flesh. I will put my Spirit within you . . . Ezekiel 36:24-27.*

### **Destruction And Rebirth, The Birth Pangs Of The Coming Messiah**

Along the mysteries of Divine Providence, the Jewish world has experienced three overwhelming disasters, or *churban*.<sup>103</sup> *Churban*, a Yiddish word, means a catastrophe which makes an end to an old era and creates a new era that implies progress achieved through sacrifice (a day of awe beyond human understanding).<sup>104</sup>

*Churban* pertains to the loss of the Divine Presence, a loss of the Name, in the world and signifies an assault on God through an assault on His Chosen.<sup>105</sup> For each *churban* entailed the extinction of the flow of God's light into the world.<sup>106</sup> A *churban* is a decisive alteration of the

course of history.<sup>107</sup> There is a creative element in this destructiveness, which marks the end of one era and the beginning of a new and different era, both for the Jews and the world.<sup>108</sup> Unfortunately, the new age can only come into being with the destruction of the old.<sup>109</sup>

The destruction of Jerusalem and Solomon's Temple in 586 BC by Nebuchadnezzar that initiated the Diaspora of the Jews was the first *churban* with the Jews bringing knowledge of the true God and Divine Law to the pagan nations beyond Israel's borders.<sup>110</sup> Without the Diaspora, knowledge of God's Word might have remained confined to one small tribal community. For the first time, the world had a nationhood of people without a land and without a state and yet pursuing a holy mission in history.<sup>111</sup>

During the Babylonian exile, the Jewish people developed distinct patterns of faith that reinforced their separateness.<sup>112</sup> Babylon became an important center of Jewish learning with the creation of the *Babylonian Talmud*.<sup>113</sup> During the exile, Ezra had renewed the oral tradition of reading and interpreting the *Torah*, enabling Judaism to survive in the absence of the Temple and a home country.<sup>114</sup>

The second creative destruction was the Roman devastation of Judea and Jerusalem and Herod's Temple in 70 AD, following the defeat of the Jewish rebellion from 66 to 70 AD.<sup>115</sup> After the Bar Kochba rebellion of 132 to 135 AD to rebuild the Temple and to overthrow Roman rule, Emperor Hadrian barred the Jews from the renamed city of *Aelia Capitolina*, which was built on the ruins of Jerusalem, and outlawed Judaism because of the heavy Roman casualties.<sup>116</sup>

After the destruction, the synagogue became the

predominant Jewish religious institution with its worship based upon the study of the Word of God and prayer instead of the Temple with its worship based upon animal sacrifice.<sup>117</sup> The synagogue, the place of assembly for worship, study and fellowship, became Judaism's most important institution.<sup>118</sup> Since the destruction of the Temple, prayer not only takes the place and purpose of sacrifice, but is more important than sacrifice.<sup>119</sup> The purpose of the sacrificial service was to bring about a person's closeness and dedication to Godliness.<sup>120</sup> Prayer is the elevation of the soul unto God.<sup>121</sup>

The Jews by losing their political independence were fulfilling their mission of spreading the knowledge of God throughout the Roman Empire. During the Diaspora period, the Jewish people entered a period of remarkable growth, of which the writings of the *Mishnah* and then the *Talmud of Babylon* and the *Talmud of Jerusalem* were the consequences in trying to understand God's Word.<sup>122</sup>

Scattered through all the major centers of the Roman Empire, rabbinic Judaism emerged and developed a form of Jewish life for Israel's covenant with God, which kept the Jewish people alive through hardships and persecutions at the hands of Christian Europe and the Muslim world.<sup>123</sup> Rabbinic Judaism stressed the *Torah* and its interpretation through the oral tradition and *Talmudic* writings, which developed in the Diaspora.<sup>124</sup>

Under rabbinic Judaism, if Jews are faithful to God's grace and in fulfilling His commandments, God would send the Messiah to bring about their final redemption and their steadfastness and suffering will be vindicated.<sup>125</sup> All of humanity will come to recognize the one God and to realize that Israel had borne tribulations on their behalf.<sup>126</sup>

Regrettably, the hatred of Jews is interpreted as an integral part of Jewish existence.<sup>127</sup>

Rabbinic Judaism was the dominant form of Judaism for almost two thousand years until Reform and Conservative Judaism emerged from the post-Enlightenment Jewish thought.<sup>128</sup> Rabbinic Judaism became known as “orthodox” Judaism, which emphasizes Jews as the “suffering servant” (*Isaiah 53*) who one day would be redeemed by the Messiah and the Kingdom of God instituted, the people “*who dwell alone and shall not be reckoned among the nations*” (*Numbers 23:9*) and whose vision will ultimately be vindicated when the world recognizes the one true God.<sup>129</sup>

Classic Reform Judaism considered the Jews as a strictly religious group and not a people or a nation. Reform Judaism introduced the idea of a messianic age, rather than a messianic figure and emphasized ethical over ritual commandments, and they should become more like than unlike the society around them and become a moral “*light unto the nations*” (*Isaiah 42:6*).<sup>130</sup> In the early Reform Judaism movement, David Einhorn (1809-79) in Germany and then in the United States advocated the “replac[ement of] the doctrine of resurrection with ‘the idea of a purely spiritual immortality.’”<sup>131</sup> Subsequently in the Reform prayer book, *The Union Prayerbook* (1895) and later in the *Gates of Prayer* (1975), resurrection was redefined as power over one’s own life.<sup>132</sup> The ancient acclamation of divine power in the face of human defeat was transformed into a modern prayer for enhanced personal autonomy.<sup>133</sup>

Conservative Judaism in the *Sabbath and Festival Prayer Book* (1946) and later in the *Siddur Sim Shalom* provides a doctrine of resurrection.<sup>134</sup> Conservative

Judaism embraces the *Torah* as the gift from God to the Jewish people and recognizes God's ongoing presence in Jewish life. Conservative Judaism believes that Jewish law is a path toward greater intimacy with God and holiness in personal life and by embracing a life of being involved in the welfare of society; we become a light to the world.

However, all Jews are commanded to remember their experiences with God as He acted on their behalf in history and the manner of remembrance is through ritual and recitation.<sup>135</sup> The commandment to remember has kept Judaism alive in global dispersion for almost two thousand years.<sup>136</sup> Wiesel has commented that the Jewish people have survived the centuries of persecution, because they have kept the memory of the Exodus, of Jewish moral values and of the moral mission given by God at Mount Sinai.<sup>137</sup>

Professor George Steiner wrote that:

*It is not the God-killer whom Christianity has hounded to the rim of extinction in Europe since the Middle Ages, it is the 'God-maker' or mouthpiece who has reminded mankind of what it could be, of what it must become if man is indeed to be man, if a being of Jesus of Nazareth's ethical radiance can legitimately be called a Son of man.*

*. . . there has been in every pogrom and in the Shoah a central strain of Christian self-mutilation, a desperate endeavor by Christianity and by its pagan-parodistic offshoots such as Nazism to silence once and for all the curse of the ideal inherent in the Mosaic covenant with God, in the more-than-human humaneness of Isaiah, in the teachings of Jesus the Jew. Eradicate the Jew and you will have eradicated from within the Christian*

*West an unendurable remembrance of moral and social failure. There is, in consequence, an awful symmetry in the fact that by instituting and allowing the world of the death camps, European gentile civilization has striven to make it unbearable for Jews to remember. For it is in Judaism that there has been the obsessive, maddening remembrance that Christianity worked furiously to stifle inside itself.*<sup>138</sup>

The third *churban* was the Holocaust, which Irving Greenberg has described as a revelational event for both Judaism and Christianity.<sup>139</sup> This third *churban* was the extermination of East European Jewry and Sephardic Jewry from 1933 to 1945 with the Middle Ages (the medieval pattern of life) having come to the end.<sup>140</sup> Medieval society and the Jewish Middle Ages survived in Eastern Europe until Hitler, Lenin and Stalin<sup>141</sup> and in North Africa and the Middle East until the rise of pan-Arab revolts and radical Islam. The majority of the Jewish people now live under the influence of Western civilization.<sup>142</sup>

Although the Jewish people and Judaism survived the Third Reich, the Nazis succeeded in forever destroying the life and culture of East European Jewry.<sup>143</sup> This destruction brought an end to a thousand-year-old culture of Ashkenazi Jewry whose language was Yiddish that had originated in the Rhine Basin during the end of the Roman Empire and by 1939 was concentrated in Eastern Europe.<sup>144</sup> Remarkably, this religious culture of Eastern Europe Jewry and its great leading centers of rabbinical teaching have been reemerging in Israel since 1948.

During the 19<sup>th</sup> century, Leopold Zunz (1794-1886), a founder of *Die Wissenschaft des Judentums*, aspired to make

Judaism more attractive for the assimilated German Jew by exchanging the wisdom of the Written and Oral *Torah* and Jewish traditions for the moral philosophy of German Idealism.<sup>145</sup> The moral philosophy of German Idealism was carried forward with Eduard Gans, Heinrich Heine, Nachman Krochmal, Moritz Lazarus, Hermann Cohen and other modern Jewish philosophers, who abandoned the *Torah* as the absolute Word of the living God.<sup>146</sup>

In 1880, German historian Heinrich von Treitschke argued that Judaism was an “antiquated religion of an antiquated tribe that was alien to the German people,” while Hermann Cohen responded in *Ein Bekenntnis zur Judenfrage (A Reflection on the Jewish Question)* that Liberal Judaism was essentially the same as German Protestantism with both rooted in the basic principles of the Enlightenment.<sup>147</sup> Cohen’s “religion of reason” was not based upon the return of the Jewish people set apart from the world to a geographical area based upon a living God and the *Torah*, but based upon a messianic age of social justice and freedom that every person would enjoy equally and equating divine holiness with moral goodness.<sup>148</sup>

The German Reform Synagogue emerged as a halfway house of conversion to Protestantism, which was common in Prussia since the early 19<sup>th</sup> century.<sup>149</sup> Although the Reform Synagogue was not the norm among the Jewish congregations, it was an attempt to merge with the dominant Christian culture.

The beginning of the 20<sup>th</sup> century was full of hope with the ideals of Enlightenment philosophy where civilization had progressed to a time of universal brotherhood, economic equality, comfort and peace.<sup>150</sup> Jews throughout Europe were exchanging their religious ideals for secular ones



with eighty percent of Western European Jews assimilated or converted beginning in the 20<sup>th</sup> century.<sup>151</sup> In Eastern Europe and Russia, Jews left the *shtetls* to join anarchist, communist, socialist and bundist movements.<sup>152</sup>

Jewish assimilation was violently halted in Germany and Western Europe by the Nazis. Rabbi Maybaum raised the question of whether God acted as a surgeon in world history to cut away from the Jewish people a secular history that connected German Jews with German history, East European Jews with Polish, Lithuanian and Russian history, and Sephardic Jews with Islamic history.<sup>153</sup> Yaakov Astor has claimed that the Holocaust became the only connection many Jews had to Judaism and it became the anchor of Jewish identity in the decades after the Holocaust to this day.<sup>154</sup> Is the modern Exodus to Israel leading to a new history, to a rebirth of life, in which the Jewish people will live again with God and to redemption?<sup>155</sup>

Rabbi Maybaum in his book, *The Face of God After Auschwitz*, characterized the S.S. soldiers as the Dominicans of the technical age with the Führer symbolizing papal infallibility.<sup>156</sup> He identified Auschwitz as the symbol of the place where the directors of the inquisition did their work in the midst of the 20<sup>th</sup> century.<sup>157</sup>

The Chief Rabbi of Tel Aviv, Mosheh Avigdor Amiel (1882-1946), wrote in reaction to *Kristallnacht* in 1938 that the German hatred toward the Jews and its intent to destroy the Jews with the tacit approval or praise of other nations had no natural or human explanation.<sup>158</sup> As mirrored by other orthodox rabbis in Eastern Europe, the reason was to be found within Israel's covenantal relationship with God and the cause was assimilation and the decline of Judaism.<sup>159</sup>

The guilt of the Roman Catholic Church was that it was a medieval church in the 20<sup>th</sup> century.<sup>160</sup> “Outside the Church there is no salvation” (*Extra Ecclesiam salus non est*) was the foundational dogma of the Christian Middle Ages.<sup>161</sup> From the 5<sup>th</sup> to the 15<sup>th</sup> centuries under this principle, Catholicism was the only true religion and the Church was the only way to salvation.<sup>162</sup>

In the Christian Middle Ages, there was no place for the Jews, “who had killed Christ” and thus were destined to be persecuted.<sup>163</sup> The Church’s theology of Judaism continued as the sinful Jews, suffering because they rejected and crucified Christ.<sup>164</sup> Hitler was a crusader under the Vatican view against Jewish-Bolshevism.<sup>165</sup>

During the 1930’s, Polish Catholic theologians defined the Church as the New Israel and as the legitimate heir to the Old Testament and the Mosaic religion and defined rabbinic Judaism, created by Jews after the destruction of the Temple and the dispersion, as a new religion based upon a hate-filled *Talmud*, which broke with the Mosaic religion and became a distorted religion and the antithesis of Christianity.<sup>166</sup> The Catholic Church’s doctrine on the immaculate conception of the Blessed Mother, in which Mary was conceived without original sin, meant that Mary was born without the Jews’ unpleasant qualities and thus Jesus himself did not have the negative traits possessed by Jews, according to the German Catholic Church writings in the 1930’s.<sup>167</sup>

During the 1920’s and 30’s, the German Catholic writings reinforced the responsibility for Jesus’ crucifixion on the Jewish people and, as a result of the Jew’s refusal to accept Jesus as the Messiah, the Church as the new chosen people, the new Israel, was established through the

suffering, death and resurrection of Jesus.<sup>168</sup> Essentially, the Church leaders alleged that God had abolished the covenants with the Jewish people in order to propagate the Church's anti-Judaism, but the Church ignored the very teachings of the Bible that acknowledge God's eternal covenant with the Jewish people and the sacred dignity of the Jewish people.<sup>169</sup>

In April 1943, the Warsaw Ghetto Uprising helped shape Israel's national self-understanding and is considered as the first Jewish rebellion since the Bar Kochba revolt in 135 AD.<sup>170</sup> In the diary on April 20<sup>th</sup> of Ludwig Landau, he wrote of the uprising as "'The War of the Jews' from which there are episodes which would merit the pen of a Josephus Flavius . . . a Jew bearing an automatic rifle is wounded and in the next moment, the woman at his side takes over his weapon, and aims a round of bullets at the Germans."<sup>171</sup> The fighters of the Warsaw Ghetto found themselves abandoned by the Allies; all the clandestine networks in occupied Europe received arms and money from London, Washington, even Moscow, all except the Jewish resistance fighters of the ghettos.<sup>172</sup>

The trigger of the Ghetto revolt was Himmler's order of February 16, 1943 to liquidate the remainder of the Jewish Quarter on April 19<sup>th</sup> as a birthday present to Hitler and the first day of Passover.<sup>173</sup> The operation was concluded on May 16<sup>th</sup> with the dynamiting of the famous Warsaw Synagogue.<sup>174</sup>

The letters and testaments of the Jewish fighters who took up arms against an impossible situation revealed that they wanted to show the world that Jews were capable of taking up arms "to defend and save Jewish honor."<sup>175</sup> All were filled with *abavat Israel*, the love for their people.<sup>176</sup>

That is why in the ghettos and the death camps there were Jews who took it upon themselves to write diaries and journals, so that future generations would remember and know.<sup>177</sup>

Emmanuel Ringelblum had a committee of one hundred chroniclers inside the Warsaw Ghetto that became the memory of the Jewish community.<sup>178</sup> In the ghetto, they knew and described the degradation of hunger, the cold, the exhaustion of the elderly, the ravages of disease, the cowardice of the informers, and the profiteers.<sup>179</sup> Chaim Kaplan began in his Warsaw diary that I will write a “scroll of agony” in order to remember the past in the future.<sup>180</sup> However, his last words were a cry of despair of “If my life ends – what will become of my diary?”<sup>181</sup> Kaplan’s concern for his diary was a concern about the fate of the truth, which is linked to the fate of humanity either embracing God’s Truth or the lies of idolatry.<sup>182</sup> In July 26, 1942, Chaim Kaplan wrote in his diary:

*Some of my friends and acquaintances who know the secret of my diary urge me, in their despair, to stop writing. “Why? For what purpose? Will you live to see it published? Will these words of yours reach the ears of future generations? How? . . .” And yet in spite of it all I refuse to listen to them. I feel that continuing this diary to the very end of my physical and spiritual strength is a historical mission which must not be abandoned. My mind is still clear, my need to record unstilled, though it is now five days since any real food has passed my lips. Therefore I will not silence my diary!*<sup>183</sup>

As Alexander Donat wrote there was “no precedent for the eventual uprising of the Warsaw Ghetto because it

was undertaken solely for death with dignity, and without the slightest hope of victory in life.”<sup>184</sup> During the 25<sup>th</sup> anniversary of the Warsaw Ghetto Uprising, Yitzhak Zuckerman (“Antek”), one of the leaders of the Jewish Fighting Organization, was asked by the Israeli press what were the military and strategic lessons to be learned from the Uprising.<sup>185</sup> The Warsaw ghetto uprising held off the Nazis longer than the great French army. His reply was:

*I don't think there's any need to analyze the Uprising in military terms. This was a war of less than a thousand people against a mighty army, and no one doubted how it was likely to turn out. This isn't a subject for study in a military school. Not the weapons, not the operations, not the tactics. If there's a school to study the human spirit, there it should be a major subject. The really important things were inherent in the force shown by Jewish youths, after years of degradation, to rise up against their destroyers and determine what death they would choose: Treblinka or Uprising. I don't know if there's a standard to measure that.*<sup>186</sup>

Holocaust survivor, Gerda Weissmann Klein, found her answer to the pain and loss of her childhood home in Poland and her family in her religion and in the land of her ancient ancestors. She believes that “Israel, by extending the *Law of Return* to all Jews, has become the metaphorical sepulcher of my parents as well as my spiritual childhood home.”<sup>187</sup>

Contained in the Israeli Declaration of Independence is the principle of unlimited admission of Jews to Israel, which was enacted into the *Law of Return* in July 1950 and provides every Jew the right to immigrate and to immediate citizenship.<sup>188</sup> The *Law of Return* is a symbolic

statement that Jews will never again as during the 1930s find themselves without a place to go.<sup>189</sup> The *Law of Return* requires only one Jewish grandparent (based upon the Nazi laws defining a Jew for extermination) to be considered Jewish, even though under Jewish law one has to be born of a Jewish mother, or convert to Judaism, to be considered a Jew.

The Holocaust and the rebirth of the State of Israel have initiated the third great era, *churban*, in Jewish history. Israel's faith in the God of history demands that the destruction from the Holocaust be matched by an unprecedented act of redemption of biblical statute, a new Exodus, as expressed by the words of Rabbi Joseph B. Soloveitchik:

*In the heart of a night of terror, full of the horrors of Maidanek, Treblinka, and Buchenwald, in the night of gas chambers and crematoria, a night of Absolute Hiddenness [of God], in the night of the reign of the Satan of Doubts and Apostasy . . . a night of ceaseless search . . . when the people of Israel lay inundated with sorrow, and faint, tossing and turning in its bed amidst death agonies and the torments of hell, [came a knock on the door of Jewish history].<sup>190</sup>*

Yaacov Herzog explained that this third great era has brought a spiritual revival because of the rebirth of Israel during a 1958 speech in Chicago in which he said:

*The ash-heaps of Europe have been a prelude not only to Jewish renaissance in the Land of Israel but also to a phenomenal upsurge of Jewish faith and consciousness throughout the Diaspora and, in particular, in the United States.<sup>191</sup>*

What are the implications of the Holocaust for the Christian vision of God, humanity and redemption? Many people may have thought that the experience of Auschwitz symbolized that the Jews were cut off from God and hope and that the covenant was destroyed; however, the return of the Jews to Jerusalem symbolizes that God's promises are eternal and His people are eternal and represents His act of redemption.<sup>192</sup> Emil Fackenheim contended that the State of Israel is an aspect of a mending of the rupture in Jewish-Christian relations signified by the Holocaust.<sup>193</sup> Christian support of Israel is a beginning step to mending the rupture in Jewish-Christian relations.

The rebirth of the State of Israel represents a repudiation of what the Christian Church has taught regarding the Jews from the second century until 1948 as being punished by God for crucifying and rejecting Jesus.<sup>194</sup> In 1967, the mainline Christian churches could not accept the Jews return to Jerusalem, as it mocked their supercession doctrine and made their own religious dogma questionable.

The traditional Roman Catholic and Eastern Orthodox conviction that God forbids the return of the Jews to Jerusalem until the Messianic End Time was expressed by the Jesuit publication *Civiltà Cattolica* in response to Herzl's World Zionist Congress in 1897:

*One thousand eight hundred and twenty-seven years have passed since the prediction of Jesus of Nazareth was fulfilled, namely that Jerusalem would be destroyed . . . that the Jews would be led away to be slaves among all the nations, and that they would remain in the dispersion until the end of the world . . . According to the Sacred Scriptures, the Jewish people must always live dispersed and*

*vagabond (vagrant) among the other nations so that they may render witness to Christ not only by the Scriptures . . . but by their very existence.*

*As for a rebuilt Jerusalem which might become the center of a reconstructed State of Israel, we must add that this is contrary to the prediction of Christ himself who foretold that “Jerusalem would be downtrodden by the Gentiles until the time of the Gentiles is fulfilled” (Luke 21:24), that is . . . until the end of the world.<sup>195</sup>*

The mainline Protestant churches see Jews returning only at the time of the End Time judgment against those who oppose Jesus and for the purpose of one last chance to convert to Christianity before the destruction of the earthly Jerusalem and the establishment of the heavenly Jerusalem.<sup>196</sup>

Also, the Muslims could not and will not accept Israel and Jewish control of Jerusalem, for it disrupted their conquest for a dominate Muslim Middle East, committed to the Sword and Crescent. On August 7, 2003, the “Bali bomber” Amrozi bin Nurhasin shouted in the Indonesian court room during his sentencing for the deaths of more than 200 people: “Jews remember Khaibar – The army of Mohammed is coming back to defeat you.”<sup>197</sup> In the year 628 AD, the Prophet Mohammed murdered 6 to 9 hundred Jews living in the oasis at Khaibar.<sup>198</sup> Muslims have continued this hatred with the Battle of Khaibar still as a rallying cry against the State of Israel.<sup>199</sup> The Battle of Khaibar symbolized the defeat of the Jewish infidels and the beginning of the subjugation and humiliation of Jews under the *dhimma* practice under Sharia Law, which included the *jizya* poll tax to be paid personally to emphasize Jewish degradation.<sup>200</sup>



*And God said to her: "Two nations are in your womb; two regimes from your insides shall be separated; the might shall pass from one regime to the other, and the elder shall serve the younger" . . . The first one emerged red, entirely like a hairy mantle; so they named him Esau. After that his brother emerged with his hand grasping on to the heel of Esau; so he called his name Jacob . . . Genesis 25:23-26. [Since Jacob was conceived in the womb first although not born first, he was the spiritual firstborn and the legitimate first born from the seed of the Patriarch].*

According to the *Torah* commentaries, the unborn infants' struggle in the womb symbolized the future conflict between Israel and Edom, which will end with the younger prevailing over the older. By holding on to Esau's heel, Jacob is the eternal thorn in the side of Esau and the denier of his beliefs and the excesses of Esau's behavior and violence. Islam is angry of Jacob's hold on its heel represented by the existence of a Jewish state and the continued existence of the Jews means that Jacob is still engaged in holding Esau's heel.

The fact that Jews have survived against impossible odds of more than 2,000 years of persecution and the Holocaust serves to demonstrate God's power.<sup>201</sup> Infertility was common among the Patriarchs and Matriarchs of Israel, but prayer and Divine intervention resulted in the emergence of the nation.<sup>202</sup> God was proving that the Jewish people are not a natural phenomenon, for without miracles the Jewish people could not have existed nor could the Jewish people continue to exist.<sup>203</sup>

*Not through army and not through strength, but through My spirit, said the Lord. Zechariah 4:6.*

However, it is not the individual Jew that God promised to keep alive, but the Nationhood of the Jewish people.<sup>204</sup> God ensures the ultimate survival of the Jewish people, because the Jews were chosen to live by God's commandments, to remember His great acts and to tell the story faithfully.<sup>205</sup>

*Fear not, My servant Jacob and Jeshurun [Israel] , whom I have chosen . . . so shall I pour out My spirit upon your offspring and My blessing upon your progeny, and they will flourish among the grass like willows by streams of water. Isaiah 44:2-4.*

Wiesel has commented that Israel was not an answer to the Holocaust for “these are two distinct events, both inexplicable, unexplained, mysterious, both staggering to the mind and a challenge to the imagination.”<sup>206</sup> Wiesel further said that “we shall never understand how Auschwitz was possible . . . nor how Israel, scarcely a few years later, was able to draw from itself the strength and vision to rebuild its home in a world adrift and in ruins.”<sup>207</sup>

*Why do nations gather, and regimes talk in vain? The kings of the earth take their stand and the princes conspire secretly, against God and against His anointed [the Messiah]: “Let us cut their cords and let us cast off their ropes from ourselves.” He Who sits in heaven will laugh, the Lord will mock them. Then He will speak to them in His anger, and in His wrath He will terrify them:”I Myself have anointed My king, over Zion, My holy mountain!” Psalms 2:1-6.*

In *The Holocaust Kingdom*, Lena Donat, when witnessing the women in Auschwitz going to their deaths singing the *Hatikvah*, the song of undying hope, the song

of an ancient people always carrying the vision of Zion in its heart, realized that "... I know that through mankind flows a stream of eternity greater and more powerful than individual deaths."<sup>208</sup> The Jew of the Holocaust is not only the bearer of a message, but the message itself to both Jews and Christians. Is it a message of redemption from God? Wiesel has written about the responsibility to the dead to deliver their messages to the living.<sup>209</sup>

Jews historically stand for justice, mercy and truth, which made every word of Hitler a lie<sup>210</sup> and every word of the Islamic Jihadists an abomination against God, *Deuteronomy 18:12*. The Jew in his historic existence a witness who with the highest authority possible to man, says to mankind: "Behold, your God! *Hinneh eloheichem* Your God, He is here."<sup>211</sup>

Abraham Heschel has written about the need for self-examination to scrutinize the authenticity of one's religious existence for both Jews and Christians. He has presented these questions of self-examination:

*Is our religious attitude one of conviction or a mere assertion? Is the existence of God a probability to us or a certainty? Is God a mere word to us, a name, a possibility, a hypothesis, or is He a living presence? Is the claim of the prophets a figure of speech to us or a compelling belief?*<sup>212</sup>

Heschel has stated that self-understanding is important for "[w]e often assume it is God we believe in, but in reality it may be a symbol of personal interests that we dwell upon."

*We may assume that we feel drawn to God, but in reality it may be a power within the world that is*

*the object of our adoration. We may assume it is God we care for, but it may be our own ego we are concerned with.*<sup>213</sup>

Did the Holocaust represent the footsteps of the Messiah<sup>214</sup> and the birth pangs of the coming of the Messiah?<sup>215</sup> Did the Holocaust represent the agony and suffering preceding the coming Messianic period?<sup>216</sup> Are these the birth pangs that will reveal the Kingdom of God?<sup>217</sup> Martin Buber, one of the leading spiritual thinkers of the 20<sup>th</sup> century, wrote in 1923 Germany that “evil is essential to the coming of the kingdom [of God].”<sup>218</sup> Buber was alluding to the story of Rabbi Yaakov Yitzhak of Lublin who sought to hasten the Messiah by kabbalistic prayers to influence God to employ Napoleon, who was invading Poland, as His messianic agent.<sup>219</sup>

*I believe with perfect faith in the coming of the Messiah; and though he tarry, none the less do I believe. – Song of the ghetto martyrs.[Principles of Faith outlined by Maimonides in the 12<sup>th</sup> century]*<sup>220</sup>

Was this suffering meant to cleanse a person from all the foreign attributes that oppose the Messianic period, to cause the sons of Israel to rise to a higher level of prayer and to recognize their total dependence on God?<sup>221</sup>

*See – I have placed before you today the life and the good, and the death and the evil, that which I command you today, to love God, your God, to walk in His ways, to observe His commandments, His decrees, and His ordinances; then you will live and you will multiply, and God, your God, will bless you in the Land to which you come, to possess it. . . .*

*I call heaven and earth today to bear witness against you; I have placed life and death before you, blessing and curse; and you shall choose life, so that you will live, you and your offspring – to love God, your God, to listen to His voice and to cleave to Him, for He is your life and the length of your days, to dwell upon the Land that God swore to your forefathers, to Abraham, to Isaac, and to Jacob, to give them. Deuteronomy 30:15-16, 19-20.*

Professor Patterson wrote that the Islamic Jihadist evil exceeds the Nazi evil for they have combined murder and suicide into a single act of “martyrdom,” which represents two forms of rebellion against God of murder and suicide.<sup>222</sup> The Nazi assault on God took the form of mass murder against the Jews and the destroying of the soul of Israel.<sup>223</sup> The Jihadist takes the Nazi evil and reduces all men to surplus people and expects all men to be engaged in making all men equally superfluous by choosing death over life.<sup>224</sup>

To the Western world, martyrdom is viewed as dying with a refusal to commit murder and in order to sanctify life.<sup>225</sup> The Islamic Jihadist has perverted martyrdom into dying precisely to commit mass murder for the glorification of Allah.<sup>226</sup> The Jihadists not only chose death but worship it in a demonstration of idolatry with an appetite for human sacrifice that is unquenchable.<sup>227</sup> Israel represents to humanity the “ancient testimony to the holiness of every human life,” which denies the salvation “truth” of Nazism and Islamic Jihadism.<sup>228</sup>

Islamic Jihadists seek the souls of the children with the education of their youth, beginning in kindergarten by preaching virulent hatred toward Jews and Israel and

the righteousness of killing Jews by their martyrdom.<sup>229</sup> In *Deuteronomy 18:10*, God warned the Israelites against the idolaters in the Land (Molech worship) *who causes his son or daughter to pass through the fire*, using their children as sacrificial offerings to die a death and combining this suicide with the mass murder of innocent Jews.<sup>230</sup>

*For anyone who does these is an abomination of God, and because of these abominations the Lord, your God, banishes [the nations] from before you. You shall be wholehearted with the Lord, your God. For these nations that you are possessing – they hearken to astrologers and diviners; but as for you – not so has the Lord, your God, given for you. Deuteronomy 18:12-14.*

The objective of the Jihadists is just not to morally delegitimize Israel as a Jewish state, but to dehumanize Judaism and the Jewish people. As the Jewish race is dehumanized, their murder becomes a religious obligation. Since the Jihadist bible is the Quran, the Jihadist evil transcends the Nazi evil because the Quran is “scripture,” a revelation from Allah, while the Nazi evil was based only upon *Mein Kampf* with pronouncements from the *Führer*.<sup>231</sup> With a scriptural foundation for their actions, the Jihadists justify any evil as the absolute will of Allah without refutation.<sup>232</sup> The Jihadists’ fundamental principle in which murder equals righteousness as expressed by Haj Amin al-Husseini, the Mufti of Jerusalem who collaborated with Hitler and the Nazis in the “Final Solution,” was

*Slaughter Jews wherever you find them! Their spilled blood pleases Allah!*<sup>233</sup>

As the Muslim community expanded into Europe, the Muslim Brotherhood drafted on December 1, 1982 a

document referred to as “The Project,” setting out the vision of a European Islamic State and “to adopt the Palestinian cause as part of a worldwide Islamic plan with the policy and by means of jihad, since it acts as the keystone of the renaissance of the Arab world today.”<sup>234</sup> On May 22, 1991, the Brotherhood published a similar document for the grand Jihad for North America by establishing Islamic centers throughout “sabotaging” Western civilization and spreading “true” Islam.<sup>235</sup>

Hezbollah has its roots in Khomeini’s Jihadist movement in Iran and al-Qaeda was an offshoot of the Muslim Brotherhood.<sup>236</sup> One of the most evil inheritors from Haj Amin al-Husseini is the PLO and its military wing Fatah whose sole purpose is the destruction of the Jewish state under Article 15 of the PLO Charter.<sup>237</sup> Article 22 of the Charter states that Israel is a constant threat to peace in the Middle East, the whole world and to all humanity.<sup>238</sup>

Arafat described the Oslo Accords as a step in the “phased strategy” for the destruction of the Jewish state with the Israelis allowing “a Trojan Horse into their midst” and by emulating Hitler’s signing of the Munich agreement that led to the destruction of Czechoslovakia.<sup>239</sup> Arafat compared this strategy to the Prophet Muhammad, signing the Treaty of Hudaibiya with the people of Mecca in 628 until he was strong enough to defeat them, which is the continuation of the principle of *taqiya* in lying to the non-believer for the sake of advancing Islam.<sup>240</sup> The power struggle between Hamas and Fatah concerns who will control the process of exterminating the Jews.<sup>241</sup>

The Islamic Jihadists are driven to usurp the Holy One, exterminate His people, dominate the Land and destroy the Word of God.<sup>242</sup> Judaism insists on an ethical accountability

and the Jewish people are witnesses to the nations, witnesses to an absolute, revealed truth that implicates every human in relationship with all of humans in *Leviticus 19:18* of *you shall love your fellow as yourself*, which represents the soul and substance of who you are.<sup>243</sup> As expressed by Patterson, to love another is to affirm the covenantal relation to the One who commands us to love; whereas, to murder another is an assault on God and the Jewish people through whom He transmits the commandment to the world.<sup>244</sup>

*For one who finds me finds life and elicits favor from God. But one who sins against me despoils his soul; all who hate me love death. Proverbs 8:35-36.*

The Jewish presence in the Land has metaphysical significance, demonstrating the holiness of life and the truth of the Word of God, and Jewish presence in Jerusalem asserts Divine authority and the Divine commandment to affirm the holiness of humanity.<sup>245</sup> Professor Patterson wrote that “Jerusalem is the lens through which God looks upon the world and puts to every human being the question He put to the first human being [Adam] in *Genesis 3: Where are you?*”<sup>246</sup> Do you know where you are?



## CHAPTER 4

*You will arise and show Zion mercy, for [there will come] the time to favor her, for the appointed time will have come. For Your servants have cherished her stones, and favored her dust. Then the nations will fear the Name of God, and all the kings of the earth Your glory. For God will have built Zion, He will have appeared in His glory. He will have turned to the prayer of each devastated one and not have despised their prayer. Psalms 102:14-18.*

*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].*

### **Post-Holocaust Relationship With God And Between Jews And Christians**

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? 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.<sup>247</sup> When religion replaces itself with God like the crusading popes, the Nazis and *fatwa*-issuing ayatollahs, violence is enflamed against the Jews and God.<sup>248</sup> Religious orthodoxies forget that at their center is an unknown and unknowable God.<sup>249</sup> 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.<sup>250</sup> 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*.<sup>251</sup>

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.<sup>252</sup> 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*.<sup>253</sup>

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.<sup>254</sup> 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?<sup>255</sup>

*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.”<sup>256</sup> Wiesel says without his faith in God, the faith of his father and forefathers, his faith in Israel and in humanity would be diminished.<sup>257</sup> 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.<sup>258</sup> 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.”<sup>259</sup>

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.<sup>260</sup> That sense of Presence gives the strength to go on living in the contradiction.<sup>261</sup> 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.<sup>262</sup> 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.<sup>263</sup>

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*.<sup>264</sup> 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.<sup>265</sup> *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.<sup>266</sup> 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.<sup>267</sup> 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.<sup>268</sup> 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.*<sup>269</sup>

Medieval Jewish chroniclers cited to *Lamentations* to portray every catastrophe, which fell on the Jewish people in apocalyptic magnitude.<sup>270</sup> 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.<sup>271</sup>

*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.<sup>272</sup> 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.”<sup>273</sup> 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.<sup>274</sup>

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.<sup>275</sup> 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.<sup>276</sup>

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.<sup>277</sup> Jewish hatred made Auschwitz the 20<sup>th</sup> century Calvary of the Jewish people.<sup>278</sup> 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.<sup>279</sup> The Jew without opening his mouth, *like a sheep being led to the slaughter*, condemned Hitler, while the Christian churches by their silence encouraged Hitler.<sup>280</sup>

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.<sup>281</sup> [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.<sup>282</sup> 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.<sup>283</sup> 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.<sup>284</sup> It was a place of evil paganism, where they disregarded whatever of their Christian teachings remained.<sup>285</sup> It was a triumph



of Moloch.<sup>286</sup> Crucifixion by the cross, the Roman gallows, was replaced by the gas chamber.<sup>287</sup>

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.”<sup>288</sup> *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 Babylon; 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*.<sup>289</sup>

*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.<sup>290</sup> Man guided by the myth and not guided by God's revelation is pagan man.<sup>291</sup> 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."<sup>292</sup> 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.<sup>293</sup>

In the question "Who killed Christ?" lives the fury of two thousand years of Christian hostility and brutality against the Jews.<sup>294</sup> The Christian Church remains a medieval institution as long as the doctrine "The Jews killed Christ" is preached.<sup>295</sup> 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.<sup>296</sup> For Christian dogma, the sacrificial death of Jesus was a necessity and the Jews were the evil instrument to accomplish salvation for mankind.<sup>297</sup> Pagan Christianity held that the Jews become the embodiment of cosmic evil to suffer and bear the guilt for the murder of God.<sup>298</sup>

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.<sup>299</sup> 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.<sup>300</sup>

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.<sup>301</sup> 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.<sup>302</sup>

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.<sup>303</sup> 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.<sup>304</sup> 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.<sup>305</sup>

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.<sup>306</sup> 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.<sup>307</sup> The First Vatican Council

in 1870 welcomed the doctrine of papal infallibility and primacy as a “triumph of dogma over history.”<sup>308</sup> 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*?<sup>309</sup>

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.”<sup>310</sup> 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.<sup>311</sup> 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.<sup>312</sup>

After the Pope’s death in June 1963, Cardinal Bea completed the papal charge of the *Nostra Aetate*.<sup>313</sup> 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.<sup>314</sup> 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.”<sup>315</sup>

The “Christ-killer” indictment charge, dating from the 2<sup>nd</sup> 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.<sup>316</sup> The Jewish theologian Richard Rubenstein has stated that “[t]hough 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.”<sup>317</sup>

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.<sup>318</sup> 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.”<sup>319</sup> 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.<sup>320</sup>

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.<sup>321</sup> 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.<sup>322</sup>

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."<sup>323</sup> The cry came forth from the Jewish community to "leave our dead alone" and "do not Christianize Auschwitz and the *Shoah!*"<sup>324</sup> 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?<sup>325</sup>

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.<sup>326</sup> 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.<sup>327</sup> 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.<sup>328</sup> Anti-Semitism is an assault on God and results in the rejection of salvation.<sup>329</sup> 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.*<sup>330</sup>

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.<sup>331</sup> Israel and rabbinical Judaism have been always a challenge and a crisis for much of Christian theology.<sup>332</sup> Christians have difficulty in comprehending God's continuing call to the Jewish people.<sup>333</sup>

The Anglican Church in England has gradually uprooted itself from its Judaic heritage.<sup>334</sup> Anglican anti-Zionism has become very influential and constantly vilifying Israel, denouncing Christian Zionism and questioning the validity of Jewish nationhood.<sup>335</sup> The Anglican Church has revived the traditional Christian teachings of contempt for Jews and Judaism, blending it with an extreme anti-Israel position.<sup>336</sup>

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.<sup>337</sup> 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.

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.<sup>338</sup> 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.<sup>339</sup> 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?"<sup>340</sup> Fraternal violence is the defining feature of human history.<sup>341</sup> 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."<sup>342</sup> In *Genesis 4:10*, the plural of the word "blood" is used, implying that Cain's crime was not just against Abel but the blood of his descendants who will never be.

The question: Who killed the Jews? asks who lifted his hand against God.<sup>343</sup> When the Jew is persecuted, the

persecutor persecutes God. The Christian Church during the years of the Holocaust proved to be a medieval institution.<sup>344</sup> “Am I my brother’s keeper?” Death entered history with the murder of a man by his brother.<sup>345</sup> 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.<sup>346</sup> Cain’s natural way is crowded, but God’s way is not.<sup>347</sup> 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.<sup>348</sup>

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.<sup>349</sup> 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.<sup>350</sup> What is the appropriate response to fraternal violence against Abel? In the ending of *Genesis*, Joseph is reconciled with his brothers, when he responds to their plea for forgiveness.<sup>351</sup>

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.<sup>352</sup>

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.*

The Holocaust may have driven the Jews to the eastern shores of the Mediterranean, but only God has the power to keep them there. Neither the secular nor the religious Jew would have found a home in Israel were it not for God's purpose.

*Abram dwelled in the land of Canaan, . . . God said to Abram . . . , "Raise now your eyes look out from where you are: northward, southward, eastward and westward. For all the land that you see, to you will I give it, and to your descendants forever. I will make your offspring as the dust of the earth so that if one can count the dust of the earth, then your offspring, too, can be counted. Arise, walk about the land through its length and breadth! For to you will I give it." Genesis 13:12-15.*

Although the Jews did not always fully possess the Land during the centuries of exile, the nationhood of Israel and the Land of Israel have always been destined under God's Promise (*Genesis 13:15, The Chumash commentary*). As it is impossible to "count the dust of the earth," it is impossible to count the total Jewish population from

all of the generations of the eternal nation that has and will flourish throughout history. As “*the dust*” outlives all who tread upon it, so God promised Abraham that his offspring would outlive all the nations that would persecute the Jewish people. *Genesis 13:16, The Chumash commentary.*

*Thus said God, Who gives the sun as a light by day and the laws of the moon and the stars as a light by night; Who agitates the sea so that its waves roar; God, Master of Legions, is His Name: If these laws could be removed from before Me – the word of God – so could the seed of Israel cease from being a people before Me forever. Thus, said God: If the heavens above could be measured or the foundations of the earth plumbed below, so too would I reject the entire seed of Israel because of everything they did – the word of God. Jeremiah 31:34-36.*

God did not cause the Holocaust, but man’s free will. The Holocaust relied entirely on human savagery.<sup>353</sup> Evil is grounded in the freedom that God has given man to choose between good and evil, “free will.”<sup>354</sup> Evil is a human choice, not a divine choice.<sup>355</sup> Man is born to sin and sin will bring Divine punishment. The commandment that *You shall love the Lord, your God, with all your heart, with all your soul, and with all your possessions* is not possible without “free will,” otherwise, man would not have the choice to love God or not. Love does not exist without that freedom and God created man with free will, because He wants our true love.

Just as Cain killed Abel, the evil of man devoid of God is more than enough to invite Satan to rule in the world. The design of man’s heart is evil from his youth. *Genesis 8:12 (Rashi)*. God knows the actions of men before they

are born and the prophecies from the Word of God also foretell the future actions of the evil that men will do, not God.

The question is not where was God during the Holocaust, but where was humanity? Richard Rubenstein wrote that “the Holocaust bears witness to *the advance of civilization*.”<sup>356</sup> The Holocaust was “a state-sponsored program of population elimination made possible by modern technology, political organization, and highly educated intelligence.”<sup>357</sup> The Holocaust occurred by “one of the most scientifically advanced, technologically competent, philosophically sophisticated, and even theologically steeped cultures of all human history.”<sup>358</sup>

The Nazis used the new IBM Hollerith machines, the computer of the 1930s and 40s, to identify, isolate, target and destroy the Jewish people and its culture off the face of the earth.<sup>359</sup> After the Nuremberg racial laws were passed in 1935, the Nazi government requested the churches to prepare demographic data for the Hollerith machines to identify those who were Christian and who had converted from Judaism.<sup>360</sup> The cooperation of the churches implicated them in Nazi segregation, persecution and destruction of the Jewish people.<sup>361</sup> The Hollerith machines were “an advance in civilization.” Where was humanity and where is it now?

When God asked Cain, “Where is your brother?” in *Genesis 4:9*, God was asking Cain, “Where is your soul?”<sup>362</sup> When God asked Cain, “What have you done?” in *Genesis 4:10*, God was asking Cain, “What have you made of your soul?”<sup>363</sup> Cain set out to kill God by killing his brother and in killing Abel killed his substance and identity, and his soul, and evil is unmasked and it is ego.<sup>364</sup> The soul was



created in God's image at the time of creation. Professor Patterson wrote that with our effort to become as God come the loss of the soul and the loss of our humanity.<sup>365</sup>

There is an eternal struggle from Amalek, the consummate evil. *Exodus 17:16*. Amalek's enmity against Israel is based upon its legacy as the grandson of Esau and from what the Amalek's nation represents. *Exodus 17:8-15 (The Chumash, commentary)*.

*Now Esau harbored hatred toward Jacob because of the blessing with which his father had blessed him; and Esau thought, "May the days of mourning for my father draw near, then I will kill my brother Jacob. Genesis 27:41. Edom's . . . anger tore perpetually and he kept his wrath forever. Amos 1:11.*

The prophet Balaam considered Amalek as the first among nations in *Numbers 24:20*, in which Amalek, the primary offspring of Esau, is the leading force of evil in the world and the struggle of Israel and Amelek is the eternal struggle of good versus evil. The only reason for Amalek's cowardly and unprovoked attacks on the weak nation of Israel, traveling out of Egypt from the Exodus, is to "show its brazen denial of God and His power, which is a perpetuation of the ancient legacy of Esau's hatred for Jacob (*Malbim*)." *Exodus 17:8-15 (The Chumash, commentary)*.

The Amalekites were the Nazis who wish to obliterate every trace of morality from the world and now are the Islamic suicide bombers who target innocent civilians in cowardly and unprovoked attacks. For God maintains a war against Amalek from generation to generation until the eternal swords of the enemy [Amalek] have come to

an end, the name and memory of Amalek is completely eradicated by God's wrath and God's Judgment Throne is complete. *Exodus 17:14-16 (Rashi)*. For Balaam declared in his prophecies, *Amalek is the first among nations, but its end will be eternal destruction. Numbers 24:20*.

How would the world have judged the Jewish people, if the survivors of the Holocaust had gone the path of complete assimilation with Jewish life ending after Auschwitz?<sup>366</sup> The assimilation would be a turning away from God and Judaism.<sup>367</sup> The Jewish faith in God at that moment in history did not end, but at that moment in history Isaac was indeed sacrificed and his blood shed by the hand of man.<sup>368</sup> In 1944, traveling in a cattle car from a Czechoslovakian Jewish community to Auschwitz, a daughter asked her Papa, where are they taking us and Papa said to his family:

*My children, once there was an altar on Mount Moriah in the holy city of Jerusalem. God commanded a father to take his only, beloved son and sacrifice him upon that altar, in order to test his faith in God. As the father was about to fulfill God's command and lifted the knife, the Lord God spoke to Abraham and said, 'Lay not thy hand upon the lad.'*

*Today, my children, there is another huge altar, not on a sacred mountain but in a profane valley of death. There, man is testing his own inhumanity toward his fellow man. The children of Abraham are again a burnt offering, this time by the command of men. But man, unlike God, will not stop the knife. To the contrary, he will sharpen it and fan the altar flames so that they may totally consume their sacrifice. A man-made fire, a knife*

*held by man, must be stopped by man, by a human voice, a human hand. My children, be human in this inhuman valley of death. May the merit of our Father Abraham protect you, for whoever saves one Jewish soul, it is as if he saves an entire universe.*

*On the eve of the holiday of Shavuot, Ida and her family arrived in Auschwitz. The skies above Auschwitz were red. Ida's father spoke as if to himself: 'On this day, millenniums ago, God came down to man in fire and smoke and gave his commandments. Today, man is commanding in fire and smoke, Thou shalt kill!'<sup>369</sup>*

Abraham Heschel said that we all died in Auschwitz, yet our faith survived; otherwise, repudiation of God would have continued the holocaust.<sup>370</sup> *I have placed life and death before you . . . and you shall choose life, so that you will live, you and your offspring – to love the Lord, your God. Deuteronomy 30:19-20.* To choose life, means “we understand death to be part of the process of sanctifying life through words and deeds of loving kindness” and death is “a moment in the life of the *nefesh* [soul]” that “abides beyond death.”<sup>371</sup> Heschel's theology, rooted in biblical vision and 2,000 years of rabbinical wisdom, emphasized that “[t]he central thought of Judaism is *the living God*” and the “craving for God has never subsided in the Jewish soul.”<sup>372</sup>

After Auschwitz, there are only religious reasons to remain or claim to be a Jew and raise one's children as Jews.<sup>373</sup> Without God and the *Torah* at the center of a Jew's identity and as the basis of his values, being a Jew still is not just another ethnic identity but an identity that brings anti-Semitic violence from the most evil people and the

most evil religions and governments in each generation.<sup>374</sup>

Wiesel has commented that “there are Christians who like Jews only on the cross.”<sup>375</sup> The demonic hatred of the Jews and their suffering can only have a theological explanation that as the chosen people of God they are the sign of the Suffering Servant, of the Jesus Christ who endured the hatred of all men and the wrath of God for all the ungodliness and unrighteousness of men for all men both Jews and Gentiles.<sup>376</sup> *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. Isaiah 53:7.*

John Cornwell, a well-known author on Catholic and Vatican affairs, writes that during the Holocaust, the isolation of the Jews parallels with Jesus alone in Gethsemane, Jesus alone on Golgotha.<sup>377</sup> Elie Wiesel writes “alone with no allies, no friends, totally, desperately alone . . . The world knew and kept silent . . . Mankind let them suffer and agonize and perish alone. And yet, and yet they did not die alone, for something in all of us died with them.”<sup>378</sup>

Abraham Heschel has asked “What is the meaning of the State of Israel?”<sup>379</sup> “Its sheer being is the message.”<sup>380</sup> Israel was not destined to be only the classroom for the Diaspora on Jewish identity and Jewish life.<sup>381</sup> Heschel said that the meaning of the State of Israel must be seen in terms of the vision of the prophets and the redemption of the world.<sup>382</sup> The State of Israel is the realization of the *Torah*’s ultimate goal, as stated by the prophets. Destroy Israel and you will destroy the very purpose of God, for Israel is and remains the apple of His eye. *Zechariah 2:12.*

*For Zion’s sake I will not be silent, and for Jerusa-*

*lem's sake I will not be still, until her righteousness emanates like bright light, and her salvation blazes like a torch. Nations will perceive your righteousness and all the kings your honor; and you will be called by a new name, which the mouth of God will pronounce. Then you will be a crown of splendor in the hand of God and a royal diadem in the palm of your God. It will no longer be said of you "Forsaken One," and of your land it will no longer be said "Desolate Place;" for you will be called "My Desire Is In Her," and your land "Inhabited," for God's desire is in you, and your land will become inhabited. As a young man takes a maiden in marriage, so will your children settle in you; and like a bridegroom's rejoicing over his bride, so will your God rejoice over you. Upon your walls, O Jerusalem, have I posted guardians; all the day and all the night, continuously, they will never be silent. You who remind God, be not silent! Do not give Him silence, until He establishes and until He makes Jerusalem a source of praise in the Land. God has sworn by His right hand and by His powerful arm: I will no longer give your grain as food for your enemies; and the sons of strangers will not drink your wine for which you have toiled. For those who have harvested it will eat it, and will praise God; and those who have gathered it in will drink it in My holy courtyards. Isaiah 62:1-9.*

Why have not the Jews after two thousand years of Jewish crucifixion simply assimilate into the world and forsake Judaism? Is it the Jews' faith in God and God wants the Jews and Judaism to survive to bring forth the Messiah?

Balaam spoke about seeing Jacob's glory and his greatness in the distant future as Israel. *I see it, but not now; I view it, but it is not near. Numbers 24:17.* Balaam further spoke that Jacob's fortunes will rise and the Messiah shall come and rule from sea to sea and there shall be no remnant of the house of Esau, all the children of Seth, all of the nations, shall be conquered for Israel and the remnant of the city of Edom, Rome, shall be destroyed. Since Amalek was the first of nations to wage war against Israel, Israel will destroy Amalek and wipe out the memory of Amalek.

*A star shot forth from Jacob and a rod has risen from Israel, and he shall strike down the extremities of Moab and undermine all the children of Seth. Edom shall be a conquest and Seir shall be a conquest [of] his enemies – and Israel will attain wealth. One from Jacob shall rule and destroy the remnant of a city. He saw Amalek and declaimed his parable and said: 'Amalek is the first of nations, and its end is eternal destruction.' Numbers 24:18-20.*

Instead of choosing to assimilate at all costs from anti-Semitism, Jewish people all over the world continue to renew and intensify their Jewish existence and to have and raise Jewish children. Knowing of the fate to which this decision exposes them and aware of how little the world really cares, such an act can only come from faith and trust in God. To be Jewish is to be part of a four-thousand year old community of memory that recognizes what we owe to those who have come before us.<sup>383</sup> The recognition that one is Jewish unavoidably implies that one has obligations.<sup>384</sup>

Elie Wiesel has stated to be a Jew in the post-Holocaust world is to be a witness, for Jewish eyes have seen and

Jewish ears have heard the awe-inspiring revelation at Sinai and the overwhelming anti-revelation at Auschwitz.<sup>385</sup> The role of witness is not limited to the actual victims or actual survivors, but all Jews are victims and survivors.<sup>386</sup> For under the tradition of Passover, in every generation each Jew must regard himself or herself as personally going forth out of Egypt.<sup>387</sup>

Abraham Heschel has stated that “the religious duty of the Jew is to participate in the process of continued redemption, in seeing that justice prevails over power that awareness of God penetrates human understanding.”<sup>388</sup> The Jews are God’s stake in human history, as the dawn and the dusk.<sup>389</sup> The presence of Israel is the repudiation of despair and Israel demands a renewal of trust in God.

The Word of God proclaims that Jerusalem shall be the city that brings forth salvation to mankind and redemption for all nations, where heaven and earth meet. At the place of Mount Moriah, the place where Abraham bound Isaac on the altar and where the Holy of Holies of the Temple stood, Jerusalem is where Jacob had a dream while laying down on Mount Moriah and saw a ladder reaching up to heaven and angels ascending and descending on it and God proclaimed to Jacob:

*I am God, God of Abraham your father and God of Isaac; the ground upon which you are lying, to you will I give it and to your descendants. Your offspring shall be as the dust of the earth, and you shall spread out powerfully westward, eastward, northward and southward; and all the families of the earth shall bless themselves by you and by your offspring. Behold, I am with you; I will guard you wherever you go, and I will return you to this soil;*

*for I will not forsake you until I will have done what I have spoken about you . . . Jacob awoke from his sleep and said . . . 'How awesome is this place! This is none other than the abode of God and this is the gate of the heavens!' Genesis 28:13-17.*

Few Christian denominations have fully recognized the salvific nature of the original and everlasting covenant made between God and the Jewish people and have fully embraced the fullness of the teachings of Jesus of Nazareth, such as love thy neighbor.<sup>390</sup> The Jews built monuments to life: the family, education, the conversation between the generations and places of study and prayer - finding eternity in simple things.<sup>391</sup> The Jewish doctrine of chosenness places upon Jews a special accountability to live by the values of the covenant that God has entered with them and the concept has nothing to do with racial superiority or privilege.<sup>392</sup>

The Jewish people see themselves as consisting of an extended family, not fragmented and alienated individuals, but an organic whole made up of individual families.<sup>393</sup> Members of the Jewish family are connected in time and space, their bonds extending backwards to Abraham and forward to all future Jews.<sup>394</sup> The extended Jewish family has a distinct duty and intimate relationship with God.<sup>395</sup>

To be Jewish is to possess a historical consciousness that transcends individual consciousness, because every Jew stood at Sinai, every Jew heard God's Law proclaimed and our memory begins not with our own.<sup>396</sup> Israel and the Jewish people bear witness to the living God and so to a living covenant that promises redemption.<sup>397</sup>

There would be no Christian church were not the covenant between Israel and God alive and working in



the world.<sup>398</sup> If the Christian church is faithful to God and His covenant with His people, the proper mission of the Christian church to the Jewish people would be to help Israel to be what it is in the covenant by God's election and to help it perform its mission.<sup>399</sup>

The Second *churban* changed Judaism from Temple worship to worship in the synagogue with Bible study and prayer. The Temple and Jerusalem were destroyed because the Law was followed strictly and carried out as ritual without the compassion and mercy of prayer. In *Matthew 23:13*, Jesus said *Woe to you, teachers of the law and Pharisees, you hypocrites! You shut the kingdom of heaven in men's faces. You yourselves do not enter, nor will you let those enter who are trying to.* God will remove obstacles that prevent dialogue between God and man, for God seeks engagement with man.

When Jesus entered the Temple area, the court of the Gentiles, during Passover and drove out those buying and selling at the animal pens and overturned the tables of the money changes, from *Isaiah 56:7* Jesus exclaimed *Is it not written: My house will be called a house of prayer for all nations? Mark 11:15-17.* From *Jeremiah 7:11*, Jesus further exclaimed *But you have made it a den of robbers. Mark 11:17.* Earlier the prophet Jeremiah called for repentance from the people of Israel, harking back to Shiloh and the time of the prophet Samuel and the corrupt priesthood:

*Has this Temple, upon which My Name is proclaimed, become a cave of criminals in your eyes? . . . For go to My shrine that is in Shiloh, where I caused My Name to dwell there at first, and see what I did to it because of the wickedness of My people Israel. So now, since you do all these*

*deeds – the word of God – and I have spoken to you, speaking repeatedly, but you have not listened; I have called out to you but you did not respond, I shall do to the Temple – upon which My Name is proclaimed, upon which you place your trust – and to the place that I have given to you and to your fathers, as I did to Shiloh. I shall cast you from My presence, as I cast out all your brethren, all the seed of Ephraim. Jeremiah 7:11-15.*

By allowing the Temple's court of the Gentiles to become a boisterous, putrid marketplace, the Jewish religious leaders were obstructing God's desire for *a house of prayer for all nations*.

Today, Judaism is based upon faith in God and the study of the Bible with prayer. The basic Jewish function of prayer is the metaphysical formation of a fellowship consisting of God and man. Prayer is not a series of requests to God, but prayer is an engagement, even a confrontation, with God.<sup>400</sup> God initiated dialogue with man at Sinai. Through the Bible, God speaks to us and we speak to God through prayer and this dialogue is created by the linking of Bible study and prayer.

During the inauguration of the first Temple, King Solomon described future exiles of the Jewish people, but assured future generations that confessional prayer will replace the Temple for the atonement for all sin.

*When they sin against You – for there is no man who never sins – and You become angry with them, and You deliver them to an enemy, and their captors take them captive to the enemy's land, faraway or nearby, and they take it to heart in the land where they were taken captive and they repent*

*and supplicate to You in the land of their captors, saying, 'We have sinned; we have been iniquitous; we have been wicked,' and they return to You with all their heart and with all their soul . . . and pray to You by way of their land that You gave to their forefathers, and [by way of] the city that You have chosen and [through] the Temple that I built for Your Name – may You hear their prayer and their supplication from Heaven, the foundation of Your abode, and carry out their judgment, and forgive Your people who sinned against You, and all their transgressions that they transgressed against You, and let them inspire mercy before their captors, so that they will treat them mercifully.*

*For they are Your people and Your heritage, whom You have taken out of Egypt, from the midst of the iron furnace; may Your eyes thus be open to the supplication of Your servant and the supplication of Your people Israel, to listen to them whenever they call out to You. For You have separated them for Yourself as a heritage from all the peoples of the earth, as You spoke through Your servant Moses, when You took our forefathers out of Egypt, O my Lord, God. 1Kings 8:46-53.*

The Jewish “chosenness” is not a privilege, but a mission to open for all people the invisible and sacred doors that illuminate redemption.<sup>401</sup> The Bible is the *Tree of Life* only to those who accept it as the immutable Word of God.<sup>402</sup> Under the Christian Gospels for the non-Jew, Jesus is the manifestation of the living Word of God, the *Tree of Life* made flesh.

*For from Zion will the Torah come forth, and the*

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*word of God from Jerusalem. Isaiah 2:3.*

*I thank You for You have answered me and become my salvation. The stone the builders despised has become the cornerstone. This emanated from God; it is wondrous in our eyes. This is the day God has made; let us rejoice and be glad on it. Please, God, save now! Please, God, bring success now! Blessed is he who comes in the Name of God; we bless you from the House of God. Psalm 118:21-26.*

In serving the Jewish people both externally and internally and becoming the defender of the Jewish people, the Christian church bears witness to the God of Abraham, Isaac and Jacob.<sup>403</sup> In its witness to the unity of God, the Christian church owes its service to Israel and the Jewish people to show the oneness of the God of Israel.<sup>404</sup> As the Catholic theologian Rosemary Radford Ruether wrote “the Christian messianic experience in Jesus was a Jewish experience, created out of Jewish hope.”<sup>405</sup>

The history of Israel and Judaism did not end in 70 AD, but it continued in 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. The Jewish people under Judaism are fellow travelers with the followers of Jesus on the way to the Kingdom of God.

*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.*

## Conclusion

After Adam had bitten into the forbidden fruit and was hiding from God, God called out to Adam in *Genesis 3*, *Where are you?* It is the first question asked in the Bible and it is the primordial question.<sup>406</sup> God knew where Adam was, the question was whether Adam knew. The real meaning of this question was where do you stand in this world – who are you? What does God want you to do? What have you done with your life? Are you moving towards God, or moving away? These are the fundamental questions of why are we here.

In chapters 38 and 39 of the *Book of Job*, God speaks about the continuous cycle of death and rebirth with all of nature and with all creatures, while the reader attempts to comprehend why the struggle between good and evil, why the freedom and why bad things happen to innocent people. Likewise, *Job*, symbolizing the Jewish people, experienced the cycle of death and rebirth as *Job* is reborn and restored at the end but not by his efforts but by his faithfulness to God. In the end, *Job* repents and responds to God by acknowledging God's plan of continual creation with simply *Therefore I declared, yet I understand nothing. It is beyond me. I shall not know!* *Job 42:3.*

When God called out Abraham's name in *Genesis 22:1*, Abraham replied *'Here I am!'*, which did not mean

here I am in this place, but “Here I am for You!”<sup>407</sup> When Jacob was leaving the Land of Israel for the long Egyptian exile of his people, God came in *night visions* to Jacob to symbolize the Jewish exile from the Land but not exile from their God – He would always be with them: *God spoke to Israel in night visions and He said, ‘Jacob, Jacob,’ And he said, ‘Here I am.’ And He said, ‘I am the God – God of your father. Have no fear of descending to Egypt, for I shall establish you as a great nation there. I shall descend with you to Egypt, and I shall also surely bring you up . . . Genesis 46:2-4.*

When God called out to Moses in *Exodus 3:4* from the burning bush, Moses replied *Here I am!* in total readiness to carry out the will of God. Faith is not a matter of affirming a belief in God, but of declaring “Here I am, Your servant,” denoting both humbleness and willingness. As Abraham Heschel expressed in *God In Search of Man*, “Where are you” also represents God’s search for man as “going out to meet Thee I found Thee coming toward me.” All of human history as described in the Bible can be expressed as man’s search for God and also God in search of man. However, God is not in the world; the world is within God.

But who are we? When, we are asked “What is your name.” How do we answer this question? Your name has been carried by others who have preceded you. The question is linked to “Where are you?” When called by Name, you must know your Name for you to answer – “Here I am” - in order to enter into a relationship with God and to understand His plan for your life.

What is your name - is a question tied to our identity and if we are Jewish any assault on our name is an assault on Jewish identity and an assault on God. I have realized that

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God determines Jewish identity and to deny this identity is to deny God's plan for our life. Even born a Jew, still we must stand and stay "Here I am." Each of us must stand alone, in the fullness of our being, before God, and attempt to understand what God wants of us. What is the correct path? Is it God's voice we are hearing?

During President Kennedy's famous Berlin trip in the 1960's, he said to the crowd that the proudest boast that a person could make today is "*Ich bin ein Berliner.*" He was wrong. The proudest boast that a man can make not just today, but over the past 3,500 years, is "I am Jewish!" That statement was made as the last words remembered from Daniel Pearl before he was murdered by Islamic terrorists. How strong is our faith?

Do you fear the God of Israel? Whether a man has the "fear of heaven" or not is up to man's free will.

*As a father is merciful towards his children, so has God shown mercy to those who fear Him. For He knew our nature; He is mindful that we are dust. Frail man, his days are like grass; like a sprout of the field, so he sprouts. When a wind passes over it, it is gone, and its place recognizes it no more. But the kindness of God is forever and ever upon those who fear Him, and His righteousness is upon children's children, to those who keep His covenant, and to those who remember His commands to fulfill them. Psalms 103:13-18.*

*The fear of God is the beginning of knowledge; foolish ones scorn wisdom and discipline. Proverbs 1:7.*

*. . . and He said to man, 'Behold, the fear [awe] of the Lord is wisdom, and refraining from evil is*

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*understanding!*' Job 28:28.

Judaism has a message to a world that is threatened by Islamic Jihadism and to a world that is searching for God and morality. Judaism was never just only for Jews for it delivers a message to all humanity of justice, equality, compassion and the sanctity of life and the dignity of the human person. When God elected Abraham and said *all the families of the earth shall bless themselves by you* [Genesis 12:3], the message God gives to the world of the eternal existence of the Jewish people to be the light of God through the *Torah* to the nations, is not just a message for Jews, but for *all the families of the earth*. This message will renew and strengthen Christian faith through the realization of the Truth of the scriptures as the Holy Word of God. Rabbi Shlomo Carlebach wrote:

*Every nation is chosen for something. Every person is chosen. When I say we are chosen do you know what we have to bring down to the world? The realization that everything is chosen. We are here to let everyone know that they too are chosen. This is OUR 'chosenness.' The world should know that we are not just living and doing our thing then dying. Everyone has to say 'I am chosen.' We all have a mission in life and this is OUR function. We are chosen to show the world to not ever ever ever give up!*<sup>408</sup>

Professor Didier Pollefeyt wrote in *Christology after Auschwitz: A Catholic Perspective* that the Christian church must acknowledge the reality, in which it exists, is understood only when Israel's continuing covenant with God is both recognized and confessed as essential to it. Judaism seeks to draw the presence of God into the



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world through the Sabbath and the Holy holidays. The entire Sabbath experience anticipates the future messianic redemption and provides a foretaste of the Kingdom. As summarized by Rabbi Greenberg, the *Exodus* holiday, Passover, is followed 49 days by the covenant acceptance, *Shavuot*, when on the 50<sup>th</sup> day the people stood before Mt. Sinai and accepted the covenant with God, the experience of revelation – the *Torah*, and then the redemption way, the long journey to the Promised Land, *Sukkot*. On Passover, God committed to the covenant by an act of redemption. On *Shavuot*, standing at Sinai, the Jewish people responded by accepting the *Torah*, the teaching that guides the way of the Jewish people for an ongoing relationship with God.

As explained by Rabbi Greenberg, the Passover/Exodus paradigm at the historical, material and spiritual levels is a continuing event of good overcoming evil, of God's love overpowering death, of freedom and redemption, as witnessed by the slavery and genocide of the Holocaust and the redemption of Israel reborn. Appropriately, the name of the ship that launched the nation when attempting to bring Jewish Holocaust survivors to Israel was the *Exodus '47*.

The Exodus event is an ever-recurring redemption of humanity whenever people open up and enter into the experience. Remembering the history of Israel is fundamental to the religious life of Christians, in which Jesus' sacrifice on the Cross relives the Exodus from Egypt, a person's conversion repeats the crossing of the Jordan as the Jewish people entered the Promise Land, and the descent of the Holy Spirit on Jesus' disciples on Pentecost parallels the giving of the *Torah* on Mt. Sinai.<sup>409</sup>

The most important message in the *Torah* is that regardless of our fall from God, He provides always the

power of repentance and the opportunity to renew our relationship with Him. The original tablets of the Ten Commandments marked the initial revelation to Israel at Sinai, a gift of grace. The making of the golden calf brought forth the concept of repentance and the return to the everlasting covenant. For the breaking of the first tablets of the Ten Commandments led to their replacement, in which the second tablets were greater than the first, by bringing forth the power of repentance and rebirth.

The rabbis, the descendants of the Pharisees, understood the destruction of the Second Temple as God calling the Jews to a new level of covenantal relationship. The Temple had been destroyed, but the Divine Presence was everywhere, yearning for the Jews to uncover it and through *Torah* study the will of God could be discerned. The day of the destruction of the Temple Rabbinic Judaism was fully born out of the *churban*. Some rabbinic rabbis taught that on the day of destruction a messiah was born, not yet revealed and active in the world but bringing hope through a deeper level of covenantal relationship with God.

Although the Temple had been destroyed, the Divine Presence was everywhere, yearning for the Jews to come back to God through *Torah* study and to discern the will of God. When Moses read the Covenant to the people, and they said, ‘Everything that God has said, we will do and we will obey,’ the Jews declared their acceptance to “do and obey” whatever God would command – even before the commandments were given. *The entire people responded together (Exodus 19:8) . . . and the entire people responded with one voice (Exodus 24:3)*. This declaration has remained for all time the anthem of Israel’s faith in God and devotion to His word. After the destruction of

## Conclusion

the Temple, the concept of prayer and the synagogue was developed by the rabbis to carry on the covenantal dialogue.

The day will come, when people will no longer swear only by the God who took the children of Israel out of Egypt but when all people will take the oath by the God who brought the children of the house of Israel from all the lands to which God had banished the Jewish people and brought them back to dwell on their own Land. *Jeremiah 23:7-8.*

*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 3:14.*

*Therefore, remember that formerly you who are Gentiles by birth and called “uncircumcised” by those who call themselves “the circumcision” (that done in the body by the hands of men) – remember that at that time you were separate from Christ, excluded from citizenship in Israel and foreigners to the covenants of the promise, without hope and without God in the world. But now in Christ Jesus you who once were far away have been brought near through the blood of Christ. . .*

*Consequently, you are no longer foreigners and aliens, but fellow citizens with God’s people and members of God’s household, built on the foundation of the apostles and prophets, with Christ Jesus himself as the chief cornerstone. In him the whole building is joined together and rises to become a holy temple in the Lord. And in him you too are being built together to become a dwelling in which God lives by his Spirit. Ephesians 2:11-22.*

Whenever I walk up to the Western Wall in the eternal city of Jerusalem, I stand and think about my chain of generations who for centuries prayed “Next year in Jerusalem.” I think of my distant and unknown family that died in the Holocaust and do they ask me - what have you done through your life with our lost future that was denied to us? *And who knows whether it was just for such a time as this that you attained the royal position! Esther 4:14.* Like the *Book of Esther*, will it be a story of an assimilated Jew, accepting one’s Jewishness as a decisive statement and taking up the Jewish cause and fate?

For my chain of generations before me, I stand at the Western Wall for I know the reason why I am here and who my name is, the compass of my life, and I pray *Kaddish*, the Memorial Prayer for the Dead, and realize that God has always been in control and that He has a plan for our lives that He sets in motion in generations before we are born into this world. In centuries ago, Rabbi Akiva had said that “Everything is foreseen, yet freedom of choice is given,” for God knows exactly what will happen, but nevertheless we are not compelled to act in any particular way.<sup>410</sup> Even if my choices in life were and are influenced by arrangements imposed by God, I must have made and still must make the effort of choices under God’s illumination.

God controls everything except man’s free will. While we are given freedom to act, God’s divine plan will ultimately happen and God will use man with or without his knowledge. For God has elected by grace a remnant of Israel to exist to the end of the age.

*. . . you will be gathered up one by one, O Children of Israel. Isaiah 27:12*

*For I, God, have not changed; and you, the sons of*

*Conclusion*

*Jacob, you have not perished [your existence as a people guaranteed forever]. Malachi 3:6.*



# Notes

## (Endnotes)

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<sup>3</sup> *Ibid.*, p. 22.

<sup>4</sup> Robert S. Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, (1<sup>st</sup> ed. 2010), p. 3.

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<sup>6</sup> Berger and Patterson, p. 120.

<sup>7</sup> Wistrich, *A Lethal Obsession*, pp. 3-4.

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<sup>30</sup> *Exodus 19:5 (Rashi)*.

<sup>31</sup> *Exodus 19:6 (Tanach, note)*.

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<sup>35</sup> *Ibid.*, p. 46.

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<sup>63</sup> Gilbert, *In Ishmael's House*, p. 6.

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<sup>281</sup> James Rudin, *Christians & Jews Faith to Faith: Tragic History, Promising Present, Fragile Future*, (1<sup>st</sup> ed. 2011), p. 155.

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<sup>283</sup> *Ibid.*

<sup>284</sup> *Ibid.*

<sup>285</sup> *Ibid.*

<sup>286</sup> Ignaz Maybaum, *The Face of God After Auschwitz*, 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

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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 Moloch and danced to 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.

<sup>287</sup> *Ibid.*, p. 36.

<sup>288</sup> *Ibid.*, p. 67.

<sup>289</sup> *Ibid.* pp. 47-48.

<sup>290</sup> *Ibid.*, p. 22.

<sup>291</sup> *Ibid.*

<sup>292</sup> *Ibid.*

<sup>293</sup> *Ibid.*, p. 53.

<sup>294</sup> *Ibid.*, p. 58.

<sup>295</sup> *Ibid.*, p. 28.

<sup>296</sup> Hellig, p. 167.

<sup>297</sup> *Ibid.*, p. 168.

<sup>298</sup> *Ibid.*

<sup>299</sup> Jeremy Cohen, *Christ Killers: The Jews and the Passion From the Bible to the Big Screen*, (1<sup>st</sup> ed. 2007), p. 170.

<sup>300</sup> *Ibid.*, p. 171.

<sup>301</sup> *Ibid.*

<sup>302</sup> *Ibid.*

<sup>303</sup> Carroll, *Constantine's Sword*, pp. 37-38; Rudin, p. 91.

<sup>304</sup> Carroll, *Constantine's Sword*, p. 38.

<sup>305</sup> Rudin, , p. 91.

<sup>306</sup> John Cornwell, *Hitler's Pope, the Secret History of Pius XII*, (Penguin ed. 2008), pp. 7-8.

<sup>307</sup> *Ibid.*, p. 8.

<sup>308</sup> *Ibid.*, p. xxix.

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<sup>309</sup> Alan L. Berger and David Patterson, *Jewish-Christian Dialogue: Drawing Honey From the Rock*, (1<sup>st</sup> ed. 2008), pp. 152-153.

<sup>310</sup> Cohen, pp. 167, 173.

<sup>311</sup> *Ibid.*, p. 173.

<sup>312</sup> *Ibid.*, p. 172.

<sup>313</sup> *Ibid.*

<sup>314</sup> *Ibid.*, p. 173.

<sup>315</sup> Carroll, *Constantine's Sword*, p. 38.

<sup>316</sup> *Ibid.*, p. 7.

<sup>317</sup> *Ibid.*, pp. 7-8.

<sup>318</sup> Cohen, p. 167.

<sup>319</sup> *Ibid.*, p. 172.

<sup>320</sup> *Ibid.*

<sup>321</sup> *bid.*, p. 175.

<sup>322</sup> *Ibid.*, p. 180.

<sup>323</sup> Carroll, *Constantine's Sword*, p. 3.

<sup>324</sup> *Ibid.*, pp. 4-5.

<sup>325</sup> *Ibid.*, p. 149.

<sup>326</sup> Maybaum, pp. 77-80.

<sup>327</sup> Carroll, *Constantine's Sword*, p. 152.

<sup>328</sup> Littell, p. vi.

<sup>329</sup> *Ibid.*

<sup>330</sup> Herchel, *God In Search of Man*, p. 3.

<sup>331</sup> Littell, p. 2.

<sup>332</sup> *Ibid.*

<sup>333</sup> *Ibid.*, p. 4.

<sup>334</sup> Wistrich, *A Lethal Obsession: Anti-Semitism from Antiquity to the Global Jihad*, p. 577.

<sup>335</sup> *Ibid.*

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- <sup>336</sup> *Ibid.*, p. 578.
- <sup>337</sup> Rudin, p. 183.
- <sup>338</sup> *Ibid.*, pp. 14-15.
- <sup>339</sup> *Ibid.*, p. 15.
- <sup>340</sup> Lawrence L. Langer, *Using and Abusing the Holocaust*, (1<sup>st</sup> ed. 2006), p. 142.
- <sup>341</sup> *Ibid.*
- <sup>342</sup> Elie Wiesel, *Rashi: A Portrait*, (1<sup>st</sup> ed. 2009), p. 37.
- <sup>343</sup> Maybaum, p. 59.
- <sup>344</sup> *Ibid.*, p. 13.
- <sup>345</sup> Elie Wiesel, *After the Darkness: Reflections on the Holocaust*, (1<sup>st</sup> ed. 2002), p. 12.
- <sup>346</sup> Elie Wiesel and Richard D. Heffner, *Conversations With Elie Wiesel*, (1<sup>st</sup> ed. 2001), p. 10.
- <sup>347</sup> Wiesel, *After the Darkness*, p. 12.
- <sup>348</sup> Elie Wiesel, *Messengers of God, Biblical Portraits and Legends*, (1<sup>st</sup> ed. 1976), p. 39.
- <sup>349</sup> Richard L. Rubenstein and John K. Roth, *Approaches to Auschwitz The Holocaust and its Legacy*, (1<sup>st</sup> ed. 1987), p. 228.
- <sup>350</sup> *Ibid.*
- <sup>351</sup> Langer, *Using and Abusing the Holocaust*, pp. 142-143.
- <sup>352</sup> Erwin W. Lutzer, *Hitler's Cross: The Revealing Story of How the Cross of Christ Was Used as a Symbol of the Nazi Agenda*, (1<sup>st</sup> ed. 1995), p. 80.
- <sup>353</sup> Hellig, p. 33.
- <sup>354</sup> Yehuda Bauer, *Rethinking the Holocaust*, (1<sup>st</sup> ed. 2001), p. 187.
- <sup>355</sup> *Ibid.*
- <sup>356</sup> James S. Pacy and Alan P. Wertheimer, *Perspectives on the Holocaust: Essays in Honor of Raul Hilberg*, (1<sup>st</sup> ed. 1995), p. 172.
- <sup>357</sup> *Ibid.*, p. 171.
- <sup>358</sup> *bid.*, p. 172.

<sup>359</sup> *Ibid.*

<sup>360</sup> *Ibid.*, p. 173.

<sup>361</sup> *Ibid.*

<sup>362</sup> David Patterson, *Overcoming Alienation: A Kabbalistic Reflection on the Five Levels of the Soul*, (1<sup>st</sup> ed. 2008), p. 38.

<sup>363</sup> *Ibid.*

<sup>364</sup> *Ibid.*, p. 138.

<sup>365</sup> *Ibid.*, pp. 140-141

<sup>366</sup> Abraham J. Heschel, *Israel: An Echo of Eternity*, (1<sup>st</sup> ed. 3<sup>rd</sup> printing 1969), pp. 112-113.

<sup>367</sup> *Ibid.*, p. 113.

<sup>368</sup> *Ibid.*, p. 112.

<sup>369</sup> Yaffa Eliach, *Hasidic Tales of the Holocaust*, (1<sup>st</sup> ed. 1982), pp. 134-135.

<sup>370</sup> Abraham J. Heschel, *Israel: An Echo of Eternity*, (1<sup>st</sup> ed. 1969), p. 112.

<sup>371</sup> Patterson, *Overcoming Alienation: A Kabbalistic Reflection on the Five Levels of the Soul*, p. 76.

<sup>372</sup> Heschel, *God in Search of Man*, pp. 25, 29.

<sup>373</sup> Judea and Ruth Pearl, editors, *I Am Jewish, Personal Reflections Inspired by the Last Words of Daniel Pearl*, (1<sup>st</sup> ed. 2004), p. 140.

<sup>374</sup> *Ibid*, p.141.

<sup>375</sup> Elie Wiesel, *A Jew Today*, (1<sup>st</sup> ed. 1978), p. 16.

<sup>376</sup> Dennis Prager and Joseph Telushkin, *Why the Jews? The Reason for Anti-Semitism*, (2<sup>nd</sup> ed. 2003), p. 34.

<sup>377</sup> Cornwell, p. 294.

<sup>378</sup> *Ibid.*

<sup>379</sup> Heschel, *Israel: An Echo of Eternity*, p. 224.

<sup>380</sup> *Ibid.*

<sup>381</sup> Judea and Ruth Pearl, p. 116.

<sup>382</sup> Heschel, *Israel: An Echo of Eternity*, p. 225.

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- <sup>383</sup> Judea and Ruth Pearl, p. 195.
- <sup>384</sup> *Ibid.*, p. 213.
- <sup>385</sup> Michael Berenbaum, *Elie Wiesel: God, the Holocaust, and the Children of Israel*, (2<sup>nd</sup> ed. 1994), p. 141.
- <sup>386</sup> *Ibid.*, p. 143.
- <sup>387</sup> *Ibid.*
- <sup>388</sup> Heschel, *Israel: An Echo of Eternity*, p. 225.
- <sup>389</sup> *Ibid.*
- <sup>390</sup> Spicer, pp. x-xi.
- <sup>391</sup> Roth and Berenbaum, p. 108.
- <sup>392</sup> *Ibid.*, p. 110.
- <sup>393</sup> Hellig, p. 111.
- <sup>394</sup> *Ibid.*
- <sup>395</sup> *Ibid.*
- <sup>396</sup> Wiesel, *A Jew Today*, pp. 159-160.
- <sup>397</sup> Van Buren, p. 295.
- <sup>398</sup> *Ibid.*, p. 331.
- <sup>399</sup> *Ibid.*, p. 333.
- <sup>400</sup> Patterson, *Overcoming Alienation: A Kabbalistic Reflection on the Five Levels of the Soul*, p. 167.
- <sup>401</sup> Judea and Ruth Pearl, pp. 183-184.
- <sup>402</sup> *Ibid.* p. 209.
- <sup>403</sup> *Ibid.*, p. 346.
- <sup>404</sup> *Ibid.*
- <sup>405</sup> Carroll, *Constantine's Sword*, p. 104.
- <sup>406</sup> Elie Wiesel and Philippe-Michaël de Saint-Cheron, *Evil and Exile*, (1<sup>st</sup> ed. 1990), p. 157.
- <sup>407</sup> Patterson, *Overcoming Alienation: A Kabbalistic Reflection on the Five Level of the Soul*, p. 84.
- <sup>408</sup> Rabbi Shlomo Carlebach, *Israel is Living G-d is Living: The teach-*

*ings of Rabbi Shlomo Carlebach*, (1<sup>st</sup> ed. 1994).

<sup>409</sup> Goldman, David P., *How Civilizations Die (And Why Islam is Dying Too)*, (1<sup>st</sup> ed. 2011), p. 221.

<sup>410</sup> Leaman, p. 82.



## Glossary of Terms

**aliyah** – the Hebrew word that means “to go up” and used to refer to immigration to Israel.

*Allahu akbar* (Islam) – means “God is greater” – greater than any conception of “God,” or any way of knowing “God.”

**Amalek** – the ancient group of people that attacked the Israelites on their journey from Egypt to the Promised Land and the Torah commanded the Jews to blot out the memory of Amalek. With respect to the evil of *Amalek*, *Am Lak* means under rabbinic teaching a people who lick blood.

**Ani maamin** – the collection of the thirteen principles of faith written by Maimonides.

**Ashkenazis** – people whose countries of origin were in German speaking countries and Eastern Europe.

**Chevlei Moshiach** – birth pangs of the Messiah, the agony and suffering preceding the coming of the Moshiach, which are likened to those of a woman in labor.

**Chofetz Chaim** – Rabbi Yisroel Meir Kagan of Radin (5598-5693; 1835-1933).

**Deicide** – the murder of God, the anti-Semitic believe that

the Jews killed Christ.

**Diaspora or galut** (exile) – originally the Greek term used by Hellenistic Jews for all Jewish settlements outside of *Eretz Yisrael*; all lands of dispersion outside of the land of Israel.

**Dhimmi** – from the Arabic word for “protected,” denotes the inferior status of religious minorities under Sharia law.

**Edom** – Esau and the descendants of Esau – Esau’s descendants were products of incest and illegitimacy. Greed, gluttony and depravity were the values characterized by him. The roots of Edom evolved into Rome, the perpetual enemy of Israel. Edom since the establishment of the Church in Rome has signified Christendom.

**Einsatzgruppen** – “task force” - mobile killing units composed of Security Police (Sipo) and Security Service (SDF) personnel assigned to Poland and the Soviet Union to apprehend and execute enemies of the Nazis - Jews. After the Nazi invasion of the Soviet Union on June 22, 1941, the Einsatzgruppen murdered an estimated million and a half Jews.

**Eretz Yisrael** – the Land of Israel.

**Eschatology** – study of the End of Days.

**Gemora** – the commentaries on the *Mishnah* and part of the *Talmud*.

**Haganah** – “defense organization,” underground Jewish fighting force during the British Mandate period and during the 1948 War of Independence, later becoming the IDF.

**Halacha** – means “the walking,” or “the way,” – the Jewish Way of Life - Jewish religious laws, faith, rituals and observances rooted in the Bible, the Talmud, Rabbinic

sages and other components of Judaism.

**Hamás** – acronym of the Arabic initials for “The Islamic Resistance Movement,” which was formed in 1987 as an extension of the Muslim Brotherhood and the Islamic-religious struggle to liberate all of Palestine.

**HASHEM** – “the Name,” refers to God. The four-letter name of HaShem indicates that God is timeless and infinite, since the letters of this Name in Hebrew are those of the words *He was, He is, and He will be.*

**HASHEM ELOKEINU** – **HASHEM**, our God.

**Hizballah** – the Shi’ite-Iranian extension in Lebanon.

**Jihad** – Arabic word for holy war - to strive in the path of Allah, consisting of military action with the object of the expansion of Islam.

**Kabbalah** – means “received tradition,” that is the reception of an oral tradition going back to Mount Sinai, including the *Mishnah, Midrash* and the Oral Torah, as Moses taught to Joshua, Joshua to the Elders, the Elders to the Prophets and the Prophets to the Great Assembly. It refers to a “hidden wisdom” or “hidden teaching.”

**Kaddish** - a special prayer recited at every prayer service when a *minyan* (quorum of 10 Jewish men) is present.

**Kafhakela** – certain souls, the enemies of God, are doomed as the souls are hurled into eternal pain as *one shoots a stone from a slingshot. I Samuel 25:29.*

**Kotel** – Western Wall, the surviving remnant of the outer wall of the Temple in Jerusalem believed by the Orthodox never to have been abandoned by the presence of God, the *Shekhinah.*

**Ladino** – a variation of medieval Spanish spoken by the

Sephardis.

**Maimonides, Moses (Rabbi Moshe ben Maimon, also known as the Rambam)** – Jewish philosophy born in Còrdoba, Spain in 1135 and died in Egypt in 1204 and buried in Tiberias. His most important works were the *Mishneh Torah* of 1180, a compilation and systematization of Jewish law, and the *Guide of the Perplexed* of 1190, a philosophy book of metaphysics reconciling religion with philosophy.

**Masorah** – body of traditions regarding the correct spelling, writing and pronunciation of the Hebrew Bible.

**Midrash** – the oral interpretation, which explains and elucidates aspects of the Torah.

**Mishnah** – first codification of Jewish Oral Law and later combined with the *Gemara* to form the Talmud.

**Moshiach** – Messiah, the king who will lead the Jews in the Final Redemption.

**Pale of Settlement** – 25 Russian provinces where the czarist authorities permitted Jewish settlement

***Qur'an*** – (Islam bible) means “recite”

**Ramban** – the Jewish sage from the 13<sup>th</sup> century, Nahmanides.

**Rashi** – an acronym for Rabbi Solomon ben Issac of Troyes (1040-1105), a great Jewish commentator on the Bible and the Talmud.

**Sephardis** – Jews descended from those who had been expelled from Spain in 1492.

**Siddur** – the Hebrew word meaning “order” and is the Hebrew term for the Jewish prayer book.

**Shema** - a Hebrew word meaning “Hear!” and the **SHEMA** is the name of the Jewish liturgy that declares faith in God and God’s oneness.

**Shia Islam** – followers of “Shiat Ali,” Muhammad’s nephew and son-in-law was slain while praying in a mosque in 661, believe that only Ali’s descendants can be true Caliphs. In 680 Ali’s son and heir, Hussein, was decapitated at the battle of Karbala.

**Sin’at Yisrael** - hatred of Israel.

**Talmud** – the oral explanations of the written Torah in a multi-volume classical Torah work bringing together the teachings of the great Torah scholars from 247-500 C.E. (Also referred to as the **Gemora**); a Hebrew word meaning “teaching.” The Talmud exists in two versions: the *Jerusalem Talmud* composed in Palestine and the *Babylonian Talmud*.

**Tanach** – includes the Torah (Five Books of Moses), Prophets (*Neviim*), and the Writings (*Kesuvim*).

**Tefilla** - prayer

**Teshuva** - repentance.

**Tishri** – first month of the Hebrew year, around September-October

**Torah** – the Five Books of Moses: Genesis (*Bereishis*), Exodus (*Shemos*), Leviticus (*Vayikra*), Numbers (*Bamidbar*) and Deuteronomy (*Devorim*).

**Tzedoka** – charity

**Yad Vashem** – established in 1953 in Jerusalem as a memorial to European Jews who perished during World War II.

**Yiddish** – variation of medieval German mixed with Hebrew words

**Yiddishkeit** - searching for one's Jewishness.

**Yom Kippur, Yom ha-Kippurim** – Day of Atonement, a day of fasting and prayers on the 10<sup>th</sup> of **Tishri**

**Zion** – one of the hills of Jerusalem, by extension, Jerusalem itself or the entire of Israel

**Zionism** - represents the ingathering of the Jewish people in its historic homeland, *Eretz Israel*, from all countries and the re-establishment of the nation-state of Israel with Jerusalem (Zion) as its capital.

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