

DIVINE PROVIDENCE

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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My covenant with them, said God, My spirit which is upon you and My words that I have placed in your mouth will not be withdrawn from your mouth nor from the mouth of your offspring nor from the mouth of your offspring's offspring, said God, from this moment and forever.[No matter how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.

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.¹ When Jacob overcame the Angel and asked for a blessing, the blessing began with a question: "What is your name?"² 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.³ 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.⁴ Both Elie Wiesel and Primo Levi have stated that the Holocaust was an assault against the memory of the Jews and the Name.⁵ Robbed of his name and marked with a number in the concentration camps, man is robbed of his life and his humanity.⁶ 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.”⁷

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.⁸

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.⁹ 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?¹⁰

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.¹¹

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.”¹² *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.¹³

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.*¹⁴ "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.¹⁵

What Jews signify has been shaped by the *Torah.*¹⁶ *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.¹⁷ 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.¹⁸

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.¹⁹ 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.”²⁰ Among the principles that ruled the Nazis were the postmodern 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.²¹

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.²² 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.”²³ 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.*²⁴ 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, 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.²⁵ 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?²⁶

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.²⁷ 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.²⁸ This essential belief of the *Torah's* perspective on history is that the "hand of God" is involved in world events.²⁹ 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.³⁰ 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.³¹ 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.³²

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.³³ When he destroyed the Temple, the golden age of Babylon ended and was later conquered by the Medes and the Persians.³⁴ When Cyrus the Great of Persia defeated the Babylonians in 539 BC, he liberated the Jews of Jerusalem and the Jews rebuilt the Temple.³⁵ Persia allowed the Jews to prosper, but later turned on the Jews and their empire fell.³⁶ Inheriting the empire of the Persians, the Greeks under Alexander the Great treated the Jews favorably and Greece became a great power.³⁷

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.³⁸ 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.³⁹ Jews also possessed citizenship in many of the cities of Asia, Syria and elsewhere throughout the Roman Empire.⁴⁰ These privileges of “to live according to their own laws” were confirmed by Julius Caesar and reaffirmed generally by later emperors.⁴¹

Rome began its decline after destroying the Temple and increasing the persecution of the Jews.⁴²

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.⁴³ 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.⁴⁴

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.⁴⁵ The Jews found safety in ancient Babylon and produced the *Babylonian Talmud*, but later persecutions brought that civilization's decline.⁴⁶

For almost 300 years beginning in 325 AD, the Christian emperors of Byzantium ruled Judea as part of Palaestina.⁴⁷ 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.⁴⁸ In 638, the Arab Muslims conquered Jerusalem and allowed the Jews to return.⁴⁹

The Muslim conquests in southern Spain ushered in a "Golden Age" for Spanish Jews, who participated in society and government.⁵⁰ 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.⁵¹ 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.⁵² 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*.⁵³

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.⁵⁴ 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.⁵⁵ 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.⁵⁶ 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.⁵⁷

The Jews resettled into Europe, while Spain declined as the leading power in the world into a corrupt and decaying country.⁵⁸ 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.⁵⁹ The Ottoman Empire expanded as more Jewish communities were saved from Christian persecution and Muslim violence and humiliations under the *dhimmi* laws, in which Jews were treated as second-class subjects inferior by custom and law and segregated by residence.⁶⁰ 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.⁶¹

Polish kings and princes granted freedom to the Jews expelled from Spain.⁶² Poland became an economic power, leading to the unification of Poland and Lithuania in 1569 with Jewish life flourishing.⁶³ 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.⁶⁴

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.⁶⁵ 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.⁶⁶ 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.⁶⁷

Britain had expelled the Jews in the 13th century, but Oliver Cromwell invited the Jews to return in the 1600s and Britain became the world’s leading power.⁶⁸ 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.⁶⁹

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.*⁷⁰

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.⁷¹ As the only European Consul in Jerusalem, the opening of a British consulate in Jerusalem in the mid-19th century aided Jewish immigration and was the only European power to offer some protection to the existing Jewish population.⁷² 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.⁷³

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.*⁷⁴

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.⁷⁵

Churchill would quote periodically the adage from the Jewish-born, 19th century British Prime Minister Benjamin Disraeli "The Lord deals with the nations as the nations dealt with the Jews."⁷⁶ 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.*⁷⁷

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.⁷⁸ 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.⁷⁹ The British Empire once included a third of the world's population from the mid-19th to the mid- 20th 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 1947.⁸⁰

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.⁸¹ 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.⁸²

Persecutions forced hundreds of thousands of Jews out of the Middle East and today these countries are economically and politically backward.⁸³ 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.⁸⁴

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 . . .*⁸⁵

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.⁸⁶

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.

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- ¹ David Patterson, *Wrestling With the Angel: Toward a Jewish Understanding of the Nazi Assault on the Name*. (1st ed. 2006), p. ix.
- ² *Ibid.*
- ³ *Genesis 32:25-32 (The Chumash commentary)*.
- ⁴ Patterson, *Wrestling With the Angel*, p. 198.
- ⁵ *Ibid.*, p. 28.
- ⁶ *Ibid.*, p. xii.
- ⁷ Edwin Black, *IBM and the Holocaust: The Strategic Alliance Between Nazi Germany and America's Most Powerful Corporation*, (1st ed. 2001), p. 22.
- ⁸ Irving Greenberg, *The Jewish Way: Living the Holidays*, (2nd ed. 1998), p. 53.
- ⁹ Patterson, *Wrestling With the Angel*, p. 33.
- ¹⁰ Daniel Gordis, *Does the World Need the Jews?: Rethinking Chosenness and American Jewish Identity*, (1st ed. 1997), p. 109.
- ¹¹ *Ibid.*, pp. 110-111.
- ¹² *Ibid.*, p. 111.
- ¹³ Yaacov Herzog, *A People That Dwell's Alone*, (1st American ed. 1975), p. 142.
- ¹⁴ *Exodus 19:5 (Rashi)*.
- ¹⁵ *Exodus 19:6 (Tanach, note)*.
- ¹⁶ Patterson, *Wrestling With the Angel: Toward a Jewish Understanding of the Nazi Assault on the Name*, p. 33.
- ¹⁷ *Ibid.*
- ¹⁸ *Ibid.*, p. 141.
- ¹⁹ *Ibid.*, p. 46.
- ²⁰ David Patterson, *Emil L. Fackenheim: A Jewish Philosopher's Response to the Holocaust*, (1st p. xvi).
- ²¹ Patterson, *Wrestling With the Angel: Toward a Jewish Understanding of the Nazi Assault on the Name*, p. 9.
- ²² Yaakov Astor, *The Hidden Hand, Uncovering Divine Providence in Major Events of the 20th Century*, (1st ed. 2007), pp. 25.-26.
- ²³ Abraham Heschel, *God in Search of Man: A Philosophy of Judaism*, (1st ed. 1955), p. 200.
- ²⁴ Astor, p. 25.
- ²⁵ Heschel, *God in Search of Man: A Philosophy of Judaism*, p. 214.
- ²⁶ *Ibid.*, p. 203.
- ²⁷ *Exodus 12:37 [commentary]*.
- ²⁸ Astor, p. 25.
- ²⁹ *Ibid.*, p. 26.
- ³⁰ *Ibid.*, p. 84.
- ³¹ *Ibid.*
- ³² *Ibid.*, p. 85.
- ³³ *Ibid.*
- ³⁴ *Ibid.*
- ³⁵ Martin Gilbert, *In Ishmael's House: A History of Jews in Muslim Lands*, (1st ed. 2010), p. 2.
- ³⁶ Astor, p. 85.
- ³⁷ *Ibid.*
- ³⁸ *Ibid.*
- ³⁹ James Parkes, *The Conflict of the Church and the Synagogue: A study in the origins of antisemitism*, (1st ed. 1934), pp. 8-9.
- ⁴⁰ *Ibid.*, p. 8.
- ⁴¹ *Ibid.*
- ⁴² Astor, p. 85.
- ⁴³ Jacob R. Marcus, *The Jew in the Medieval World: A Source Book 315-1791*, (1st ed. 1938), p. 3.
- ⁴⁴ *Ibid.*, pp. 3-4.
- ⁴⁵ Gilbert, *In Ishmael's House*, p. 4.
- ⁴⁶ Astor, p. 85.
- ⁴⁷ Gilbert, *In Ishmael's House*, p. 6.
- ⁴⁸ *Ibid.*
- ⁴⁹ *Ibid.*
- ⁵⁰ *Ibid.*, p. 40.

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- ⁵¹ *Ibid.*
- ⁵² *Ibid.*, pp. 40-41.
- ⁵³ *Ibid.*, pp. 41-42.
- ⁵⁴ *Ibid.*, p. 49.
- ⁵⁵ Astor, pp. 85-86.
- ⁵⁶ Gilbert, *In Ishmael's House*, p. 68.
- ⁵⁷ Astor., p. 83.
- ⁵⁸ *Ibid.*, p. 86.
- ⁵⁹ Gilbert, *In Ishmael's House*, pp. 76-77.
- ⁶⁰ *Ibid.*, p. 78.
- ⁶¹ *Ibid.*, pp. 87-88.
- ⁶² Astor, p. 86.
- ⁶³ *Ibid.*
- ⁶⁴ *Ibid.*
- ⁶⁵ *Ibid.*
- ⁶⁶ *Ibid.*, p. 89.
- ⁶⁷ *Ibid.*
- ⁶⁸ *Ibid.*, p. 86.
- ⁶⁹ Anthony Julius, *Trials of the Diaspora: A History of Anti-Semitism in England*, (1st ed. 2010), pp. 260-261.
- ⁷⁰ James Parkes, *A History of Palestine From 135 A.D. to Modern Times*, (1st ed. 1949), p. 263.
- ⁷¹ *Ibid.*, p. 264.
- ⁷² *Ibid.*
- ⁷³ *Ibid.*, p., 266.
- ⁷⁴ Gilbert, *In Ishmael's House*, p. 107.
- ⁷⁵ Martin van Creveld, *The Land of Blood and Honey: The Rise of Modern Israel*, (1st ed. 2010), p. 17.
- ⁷⁶ Michael Makovsky, *Churchill's Promised Land: Zionism and Statecraft*, (1st ed. 2007), p. 2.
- ⁷⁷ *Ibid.*, p. 42.
- ⁷⁸ Astor, pp. 86-87.
- ⁷⁹ *Ibid.*, p. 87.
- ⁸⁰ Yehuda Avner, *The Prime Ministers: An Intimate Narrative of Israeli Leadership*, (1st ed. 2010), p. 25.
- ⁸¹ Astor, p. 87.
- ⁸² *Ibid.*
- ⁸³ *Ibid.*
- ⁸⁴ *Ibid.*, p. 90.
- ⁸⁵ Huston Smith, *The Religions of Man*. (1st ed. 1958), pp. 406-407.
- ⁸⁶ Astor, p. 97.