ANTI-SEMITISM: CAUSES AND EFFECTS
A BIBLICAL PERSPECTIVE
Lesson 1

I. Introduction

A. The reason for such a class

Within the context of biblical studies, one might ask the question: “Why study anti-Semitism since I don’t subscribe to it”? Shouldn’t it be enough to reject anti-Semitism as a whole as we study God’s Word? After all, nowhere in the Bible is there any proof that anti-Semitism might be a justified behavior! Other questions that might be posed to justify that such a class might be irrelevant are:

- Didn’t anti-Semitism end when Israel was reborn in 1948?
- Why focus on anti-Semitism, isn’t racism as a whole the real issue?
- Isn’t anti-Israel sentiment the real issue?
- Aren’t the claims of anti-Semitism exaggerated?
- Why not simply study only God’s Word?

There are indeed several very valid reasons why Bible believing followers of Yeshua the Messiah should study anti-Semitism. All of these reasons individually and /or intertwined, led to the need for this class. I see at least five reasons.
1. Anti-Semitism focuses on the destruction of the people of the Book, the Jewish people.

2. Anti-Semitism leads to Replacement Theology.

3. Anti-Semitism is an inseparable part of the fabric of Jewish history and as such must be studied in order to better understand the Jewish people.

4. Anti-Semitism CAN be used in outreach to Jewish people.

5. You cannot fight against something unless you understand it.

B. Class Methodology

The class will be divided into three sections following a historical order.

1. The first section will mostly focus of establishing a definition of anti-Semitism from the biblical, extra-biblical account and through the writings of the Church Fathers.

2. The second section will cover anti-Semitism through the Middle-ages and the post medieval period (6th through 19th centuries).

3. The third and final section will cover anti-Semitism through the modern period (19th through 21st centuries).
The study of anti-Semitism can be approached thematically (themes being religious, social, political or racial), but it can also be approached historically. The historical (and thus chronological approach) looks at anti-Semitism through the ages as Jewish people moved throughout history. Geographical migration (from the diaspora onward) is closely linked to the history of the Jewish people.

There are great advantages to a historical study of anti-Semitism as it covers the history of the Jewish people chronologically while also allowing for all the recurring themes mentioned above.

II. Anti-Semitism Defined
A. The Semites

The word anti-Semitism can also be spelled antisemitism or anti-semitism. At first glance it would appear that it focuses on anybody who would be of Semitic descent.

To be of Semitic origin simply means to be a descendant of Shem (one of Noah’s three sons).

*Gen. 5:32 And Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.*

*Gen. 6:10 And Noah became the father of three sons: Shem, Ham, and Japheth.*

The family of Shem included people groups such as the Akkadians, Ugarites, Chaldeans, Arameans and the Hebrews among many others. All of the descendants of Shem are listed by name in Genesis 12:21-32. To simplify the lineage from Shem, it would be accurate to say that Semites include both Jews AND arabs, yet the term anti-semitic NEVER
implied a hatred of the Arab people, but simply a hatred of the Jewish people. So in spite of the prefix *anti* (against), the words semitic and anti-semitic are not necessarily direct opposites.

B. Origins

While the actions that can be labeled as anti-Semitic go back thousands of years and are documented in the Jewish Bible as early as the book of Exodus, the word itself is much younger.

Many theologians, philosophers, pseudo-scholars and historians published numerous works against the Jewish people throughout history, but it is not until the late 19th century that the word anti-Semitism was coined.

The first usage of such a word was by German journalist Wilhelm Marr who in 1873 published a pamphlet titled: "*The Victory of the Jewish Spirit over the Germanic Spirit. Observed from a non-religious perspective.*"

In the pamphlet, he used the words *Semitismus* and *Judentum* interchangeably to describe Jewry and/or Jewishness. The usage of the word *Semitismus* led to the coining of the word *Antisemitismus* used in another pamphlet titled *The Way to Victory of the Germanic Spirit over the Jewish Spirit*, in which Marr clearly stated his feelings about the Jewish people. In 1881, to remove all doubts, Marr founded the first German organization dedicated to fighting the “Jewish threat” to Germany, thus *The League of Antisemites* was born. The usage of the word continued to spread and was widely accepted by 1885.
C. Definitions

There might be as many definition for anti-Semitism than there are for who is a Jew. Once we understand that the word Semites is used differently in anti-Semitism, we get a clearer definition. Following are a few definitions for anti-Semitism:

Edward H. Flannery, Catholic Priest and Historian

“Antisemitism is attitudes, words, or actions that embody a hatred or contempt of the Jewish people as such”.

Mirriam-Webster Dictionary

“hostility toward or discrimination against Jews as a religious, ethnic, or racial group”

U.S. Department of State 2008 Report on Contemporary Global Antisemitism (used by many organization to date)

“Anti-Semitism is a certain perception of Jews, which may be expressed as hatred toward Jews. Rhetorical and physical manifestations of anti-Semitism are directed toward Jewish or non-Jewish individuals and/or their property, toward Jewish community institutions and religious facilities.”

Cambridge Dictionary

“The strong dislike or cruel and unfair treatment of Jewish people”.

Dan Cohn-Sherbok, Rabbi and Author

“Antisemitism is hostility toward both Judaism and the Jewish people”.

My Definition

“Antisemitism is hatred of the Jewish people as such characterized by destructive thoughts, words and/or actions against them.”
Yet, anti-Semitism goes further as it is the only kind of hatred that includes contempt for the People, the Land and the Law. All aspects of Jewish life, customs and culture, along with the Jewish homeland are not exempt from the vitriol of anti-Semitism.

III. Additional Necessary Definitions.

A. Racism

**Mirriam-Webster Dictionary**

*A belief that race is the primary determinant of human traits and capacities and that racial differences produce an inherent superiority of a particular race.*

**Oxford Dictionary**

*Prejudice, discrimination, or antagonism directed against someone of a different race based on the belief that one's own race is superior.*

B. Anti-Zionism

**Wikipedia**

*Anti-Zionism can be opposition to various ideologies within Zionism or opposition to the Jewish state of Israel founded on that concept.*

C. Philo-Semitism

**Wikipedia**

*Philo-Semitism or Judeophilia is an interest in, respect for, and appreciation of the Jewish people, their historical significance and the positive impacts of Judaism in the history of the western world, in particular, generally on the part of a gentile.*

*(the Greek word philo means brotherly love).*
No weapon that is formed against you shall prosper. Isaiah 54:17

I. The Golden Rule of Interpretation

David L. Cooper (1886-1965), one of the greatest theologians who ever lived, left a legacy of Bible teaching that to this day is helping many understand and apply God’s Word to their own lives. In his attempt to understand Scripture the way it was meant to be understood, Cooper came to the conclusion that in light of past prophecies fulfilled, only a literal approach to the Bible would be appropriate to understand God and His plan for mankind. He eventually came up with a rule of interpretation still used by many Biblical scholars today, known as

“The Golden Rule of Interpretation.”

When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic and fundamental truths, indicate clearly otherwise. Moreover, one must be guided by the principle thus stated: "A text apart from its context is a pretext." ¹

We need to understand the danger of not applying that very rule to God’s Word. If we do not look at Scripture from a literal perspective, we are left with an approach that interprets the Word of God figuratively or allegorically, thus treating the literal sense of a Scripture text as secondary to a deeper, more spiritual and even mystical meaning².

¹ http://www.biblicalresearch.info/index.html
This literal approach to the Bible logically leads to a dispensational view of Scripture. Simply put, a dispensational view of the Bible has three components as explained by Charles Ryrie:

What then is the sine qua non of dispensationalism? The answer is three fold. A dispensationalist keeps the Church and Israel distinct... The distinction between Israel and the Church is born out of a system of hermeneutics that is usually called literal interpretation... A third aspect of the sine qua non of dispensationalism... concerns the underlying purpose of God in the world... namely the glory of God. The essence of dispensationalism then, is the distinction between Israel and the Church. This grows out of the dispensationalist's consistent employment of normal or plain or historical-grammatical interpretation, and it reflects an understanding of the basic purpose of God in all His dealings with mankind as that of glorifying Himself through salvation and other purposes as well.3 (emphasis mine).

If one rejects the dispensationalist4 view of Scripture, the door is then opened to accommodate a variety of views regarding Israel and the last days. All three major views of the End-Times: Postmillennialism, Amillennialism, and Premillennialism, approach the prophecies of God’s final plan for mankind from differing vantage, but all hinging around the concept of the Millennium. Only Premillennialism stems from a Dispensationalist view of God’s Word (see glossary of terms for more definitions).

The Bible is not a big inkblot to be interpreted in a personal way. Instead it is a treasure map carefully disclosed by a loving God with a master plan reflecting His will and not our imaginations. The Bible has only one meaning, and we must be consistent in the way we expound that meaning if we hope to discover the riches God has for us.

3 Charles Ryrie, Dispensationalism (Chicago, Moody Press, 1995), 38-41.
II. The Abrahamic Covenant: God’s Eternal Relationship with Israel

Starting in Genesis 12:1-3, we read that God has it in His divine decree to choose the Jewish people for a special purpose. Here, he verbalizes his relationship with the Jewish people (and the Nations, meaning rest of the world) in ratifying a covenant with Abraham.

1 Now the LORD said to Abram, "Go forth from your country, and from your relatives and from your father’s house, to the land which I will show you; 2 and I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing; 3 and I will bless those who bless you, and the one who curses you I will curse and in you all the families of the earth will be blessed." (Gen 12:1-3)

Without going into great detail about the Abrahamic Covenant, let us to point out some essential aspects of it as a foundation for understanding God’s plan for Israel and all of mankind. God’s covenants in the Bible easily divide into two categories: conditional and unconditional. In a conditional covenant, God says to the other party: If you do ABC, I’ll do XYZ. In an unconditional covenant, God simply says: I will do -----. The Abrahamic Covenant is unconditional. God proposes the terms, seals them, and faithfully adheres to them independent of any promises or actions of the recipients. The only response God requested of Abraham was to go forth from his country, and Abraham complied.

If we decide to take a literal approach to the Word of God, we are faced with a completely different set of parameters. Suddenly, Israel is viewed as real Israel and the Jewish people are described as being part of God’s plan for mankind. If the Abrahamic Covenant is literal—and it is—it makes sense that the Church has not replaced Israel as God’s favored entity. A Dispensational approach to Israel does not ignore Israel’s mistakes throughout history nor does it condone them; it simply
uncovers the truth that the Jewish people are eternally God’s chosen people in spite of their disobedience.

It all started in Genesis with God’s decision to include the Jewish people in His divine decree for mankind. Based on the Abrahamic Covenant, from Abraham onward, the Jewish people have always been considered by God as “the chosen people” as we see in Isaiah 43:19-21

19 "Behold, I will do something new, Now it will spring forth; Will you not be aware of it? I will even make a roadway in the wilderness, Rivers in the desert.

20 “The beasts of the field will glorify Me; The jackals and the ostriches; Because I have given waters in the wilderness And rivers in the desert, To give drink to My chosen people.

21 “The people whom I formed for Myself, Will declare My praise.

Additionally, God describes the Jewish people as being very important to Him in Zechariah 2:8:

For thus says the LORD of hosts, “After glory He has sent me against the nations which plunder you, for he who touches you, touches the apple of His eye.

It is crucial to understand that while God calls the Jewish people His “chosen people”, He doesn’t do so because of Israel’s superiority but simply because He chooses to do so.

“For you are a holy people to the LORD your God; the LORD your God has chosen you to be a people for His own possession out of all the peoples who are on the face of the earth.

“ The LORD did not set His love on you nor choose you because you were more in number than any of the peoples, for you were the fewest of all peoples, but because the LORD loved you and kept the oath which He swore to your forefathers, the LORD brought you out by a mighty hand, and redeemed you from the house of slavery, from the hand of Pharaoh king of Egypt. (Deuteronomy 7:6-8).
III. The Source of Antisemitism

Antisemitism did not happen in a vacuum but was the invention of one who has a personal hatred of the Jewish people. The Bible makes a great case for God’s love of Israel and the Jewish people. God’s archenemy, Satan, has the destruction of the Jewish people as one of the main items on his agenda.

Satan hates all that God loves and loves all that God hates, thus he has a passionate and chronic hatred for the Jewish people. Satan knows as early as Genesis 3:15 that the Seed of the woman (the Messiah) will be in his way. He must stop his arrival at any cost.

*And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” (Genesis 3:15).*

Satan will work extra hard attempting to thwart the coming of the Jewish Messiah, the threat to his existence and agenda of deceit. In Genesis 6, he even makes an attempt at corrupting the lineage of the Seed of the woman of Genesis 3:15 by sending the “sons of God” (*b’nei Ha Elohim*, which is always a reference to angels, fallen or unfallen) so that the Messiah would not come:

*Now it came about, when men began to multiply on the face of the land, and daughters were born to them, that the sons of God saw that the daughters of men were beautiful; and they took wives for themselves, whomever they chose. (Genesis 6:1-2)*

Satan’s efforts to eradicate the Messiah go on record throughout the Bible as he continues to enroll his fallen angels to fight against the Jews. Revelation sheds some more light on the whole satanic agenda against Israel. It shows that the Jewish people will suffer tremendously during the seven-year Tribulation, also known as “the time of Jacob’s trouble”.


And a great sign appeared in heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars; and she was with child; and she cried out, being in labor and in pain to give birth. And another sign appeared in heaven: and behold, a great red dragon having seven heads and ten horns, and on his heads were seven diadems. And his tail swept away a third of the stars of heaven, and threw them to the earth. And the dragon stood before the woman who was about to give birth, so that when she gave birth he might devour her child. And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne. And the woman fled into the wilderness where she had a place prepared by God, so that there she might be nourished for one thousand two hundred and sixty days. And there was war in heaven, Michael and his angels waging war with the dragon. And the dragon and his angels waged war, and they were not strong enough, and there was no longer a place found for them in heaven. And the great dragon was thrown down, the serpent of old who is called the devil and Satan, who deceives the whole world; he was thrown down to the earth, and his angels were thrown down with him. (Rev. 12:1-9)

But early on Satan had come up with a master plan: Using people to destroy the Jews on a global scale, thus anti-Semitism was born.

The book of Esther is a good example of anti-Semitism in the Bible. In chapter 3, Haman puts his curse against the Jews in motion, and because of one Jew, namely Mordecai, Haman seeks to destroy all of them. We start seeing the irrational behaviors promoted by an anti-Semitic heart. Haman seeks to destroy all the Jews of the Persian Empire (at that time all Jews lived in the Persian empire, thus Haman sought to kill ALL THE JEWS).

In a sense, Haman tries to make anti-Semitism a government sanctioned policy.
After these events King Ahasuerus promoted Haman, the son of Hammedatha the Agagite, and advanced him and established his authority over all the princes who were with him.

And all the king’s servants who were at the king’s gate bowed down and paid homage to Haman; for so the king had commanded concerning him. But Mordecai neither bowed down nor paid homage.

When Haman saw that Mordecai neither bowed down nor paid homage to him, Haman was filled with rage.

But he disdained to lay hands on Mordecai alone, for they had told him who the people of Mordecai were; therefore Haman sought to destroy all the Jews, the people of Mordecai, who were throughout the whole kingdom of Ahasuerus. (Esther 3:1-2, 6-5)

Furthermore, he proceeds to give the reason why the Jews are not wanted in Ahasuerus’ kingdom, and that is simply because they are different.

Then Haman said to King Ahasuerus, “There is a certain people scattered and dispersed among the peoples in all the provinces of your kingdom; their laws are different from those of all other people, and they do not observe the king’s laws, so it is not in the king’s interest to let them remain. (Esther 3:8)

Haman realizes that his endeavor will require some logistical finesse, so he asks the king to issue a decree for the destruction of the Jewish people.

“If it is pleasing to the king, let it be decreed that they be destroyed, and I will pay ten thousand talents of silver into the hands of those who carry on the king’s business, to put into the king’s treasuries.”

Then the king took his signet ring from his hand and gave it to Haman, the son of Hammedatha the Agagite, the enemy of the Jews.

And the king said to Haman, “The silver is yours, and the people also, to do with them as you please.”
Then the king’s scribes were summoned on the thirteenth day of the first month, and it was written just as Haman commanded to the king’s satraps, to the governors who were over each province, and to the princes of each people, each province according to its script, each people according to its language, being written in the name of King Ahasuerus and sealed with the king's signet ring.

And letters were sent by couriers to all the king’s provinces to destroy, to kill, and to annihilate all the Jews, both young and old, women and children, in one day, the thirteenth day of the twelfth month, which is the month Adar, and to seize their possessions as plunder. (Esther 3:9-13)

While the outcome was unfortunately different in each case, the process by which Haman sought to annihilate the Jews and the one used by Hitler have many similarities.

- One Man’s jealousy led into uncontrolled hatred (3:5)
- Targeted hatred became global hatred (3:6, 13)
- Hatred was apparently caused because of non-conformity (3:8)
- Attempted annihilation of the Jews was structured and organized (3:9-13)
- Funds were spent and financial wealth was provided for the perpetrators (3:9, 4:7)

The feast of “Purim”, the Jewish feast instituted by the Jewish people at the end of the book of Esther, is still celebrated today. The theme of “Purim” was even used at the Nuremberg trials by Julius Streicher, Hitler’s “Director of the Central Committee for the Defense against Jewish Atrocity and Boycott Propaganda”.
As he went to the gallows in 1946, he yelled “Purim Fest 1946” as his final claim that the Jews were out to get him.\(^5\)

Satan knows that he cannot succeed but he tries without ceasing. He has indoctrinated the whole world against the Jewish people, creating anti-Semitism and making it the oldest form of hatred against a people group. While he keeps subcontracting his hatred to different groups of people, the results remain the same and the Jewish people continue to be the “scapegoats of humanity”.

\(^5\) http://www.holocaustresearchproject.org/holoprelude/streicher.html
I. Introduction

The period immediately following the closing of the biblical Canon saw the rise of many Church theologians, leaders and teachers, especially in the first five centuries. They continued to dominate Church life and doctrine for centuries to follow, as much of early Christianity, if not defined, was certainly structured, systematized and even defended by these men. Even if they were greatly responsible for the mistreating of the Jewish people, much is owed to these men as much was learned and applied to a faith somewhat in its infancy.

A. Benefits gleaned from the Church Fathers


One of the main benefits of the ante-Nicene Church Fathers (prior to the council of Nicea in 325 AD) is the abundance of biblical citations contained in their writings. They quoted from every book of the New Testament, and it is believed that if the entire New Testament was ever destroyed, it could probably be reconstructed from their work.


At a time when the printing press was centuries away (Gutenberg in 1452-53), and all copies of the Holy Scriptures were hand-copied and very expensive to acquire, the patristic documents validated how far the Holy Scriptures had traveled in the known world. To name just a few:

Clement was in Rome
Irenaeus was in France
Ignatius was in Syria
Tertullian was in Africa
Justin Martyr was in Ephesus and in Rome
Polycarp was in Asia Minor

3. Campaigns against corruption, false teaching and Heresy.
One of the main reasons why the Church Fathers produced such an immense body of writing and organized so many councils over the centuries, was to protect the purity of the Christian faith and fight its corruption. False teaching was already rampant in the New Testament record as the apostolic writings can testify. It would only continue and grow exponentially if no control was exercised. In many ways, the Church Fathers tried their best to help maintain Christianity as pure as it needed to be. Corruption within Church government was also present and had to be addressed.

B. Abuses and Mistakes from the Church Fathers
1. A Serious exegetical deviation.

   As they desired to seriously study the Tanach (Old Testament), the early Church Fathers quickly realized that they could benefit from studying with Rabbis who spoke and read Hebrew. As a result many of them sat with Jewish scholars and received invaluable knowledge of the Hebrew Scriptures. Along with that knowledge, came some unavoidable exegetical\(^1\) influence from their Jewish counterparts.

   There are four approaches to rabbinic exegesis known as Peshat, Remez, Derash and Sod. (they make the acronym PaRDDeS).

\(^1\) Exegesis is the explanation or interpretation of a text. Hermeneutics is the study of the various principles of interpretation.
• **Peshat** is the "plain" ("simple") or the direct meaning
• **Remez** means "hints" or the deep allegoric (hidden or symbolic meaning beyond just the literal sense).
• **Derash** from Hebrew darash: "inquire" ("seek") — the comparative meaning, as given through similar occurrences.
• **Sod** "secret" ("mystery") or the mystical meaning, as given through inspiration or revelation.

Rabbis would almost always favor one over the other and yet at times would even use more than one. Nevertheless, rabbinic schools of thought started to develop over the centuries and as a result, different interpretations of the Hebrew Scriptures were made available.

Not only the Church Fathers received possible different interpretations from literal to mystical, but they also started to adopt some of the exegetical methods of their teachers and continued to interpret Scripture using their own most favored method of interpretation.

2. Allegorical Exegesis applied to Israel and the Church

The next unfortunate but logical step was for many of the Church Fathers to apply their new found methods of interpretation to entities like the Church, Israel, Christians and Jews.

What had started as a rather literal approach to God’s Word by the followers of Messiah and the apostolic Fathers, was slowly going to morph into a more allegorical and even mystical approach, thus opening the door for a first wave of anti-Judaism that we could label as **THEOLOGICAL ANTISEMITISM or THEOLOGICAL ANTI-JUDAISM.** These
writings were mostly in response for the threat that the Church felt it was experiencing from the teaching of Judaism.

Some of the reasons why Judaism, even though reducing in numbers, was a potential threat to the early Church, were as follows:

- Judaism had a certain appeal to the Christian masses causing strong judaizing tendencies within the Church.
- Jews continued to proselytize.
- Judaism was linked to several Christian heresies.

II. Diatribes from the Early Church Fathers (1st – 5th Centuries)

The following is a non-exhaustive list of some of the early Church Fathers’ writings as they relate to the Jewish people. It goes without saying that they represent quite a departure from a balanced, literal and contextual interpretation of the Bible. While most of the Church Fathers would not condone the systematic killing of Jewish people, their words carried more weight and lasted longer than they could have imagined. They became the foundation of a much more aggressive form of Jew hatred that still persists today.

James 3:1-10

1 Let not many of you become teachers, my brethren, knowing that as such we shall incur a stricter judgment.

5 So also the tongue is a small part of the body, and yet it boasts of great things. Behold, how great a forest is set aflame by such a small fire!

6 And the tongue is a fire, the very world of iniquity; the tongue is set among our members as that which defiles the entire body, and sets on fire the course of our life, and is set on fire by hell.

7 For every species of beasts and birds, of reptiles and creatures of the sea, is tamed, and has been tamed by the human race.
8 But no one can tame the tongue; it is a restless evil and full of deadly poison.
9 With it we bless our Lord and Father; and with it we curse men, who have been made in the likeness of God;
10 from the same mouth come both blessing and cursing. My brethren, these things ought not to be this way.

Ignatius Bishop of Antioch (ca 35 or 50 –98 to 117 A.D.)
Epistle to the Magnesians
Ignatius of Antioch was an Apostolic Father, the third Bishop of Antioch, and was also a contemporary and student of the Apostle John.
For if we are still practicing Judaism, we admit that we have not received God’s favor...it is wrong to talk about Jesus Christ and live like Jews. For Christianity did not believe in Judaism, but Judaism in Christianity.

Justin Martyr (103-165)
Dialogue with Trypho (Between 138 A.D. and 161 A.D.)
Justin Martyr was an early Christian apologist who is still revered in Christian circles today. He is the author of the most important and most complete Christian tract against Jewish people in the second century if not all of the early Church Fathers’ writings.
He was also the first to introduce the idea that all the Jewish misfortunes were a deserved consequence for their deicide (murder of God, in particular Yeshua). Rabbi Tarphon (c. 46 - c. 117 AD) is believed to be the Trypho of Justin martyr’s dialogue.
We too, would observe your circumcision of the flesh, your Sabbath days, and in a word, all you festivals, if we were not aware of the reason why they were imposed upon you, namely, because of your sins and the hardness of heart.
The custom of circumcising the flesh, handed down from Abraham, was given to you as a distinguishing mark, to set you off from other nations and
from us Christians. The purpose of this was that you and only you might suffer the afflictions that are now justly yours; that only your land be desolated, and you cities ruined by fire, that the fruits of you land be eaten by strangers before your very eyes; that not one of you be permitted to enter your city of Jerusalem. Your circumcision of the flesh is the only mark by which you can certainly be distinguished from other men...as I stated before it was by reason of your sins and the sins of your fathers that, among other precepts, God imposed upon you the observance of the sabbath as a mark.

Justin Martyr obviously reinterpreted circumcision to fit his agenda. 

*Gen. 17:11* “And you shall be circumcised in the flesh of your foreskin; and it shall be the sign of the covenant between Me and you.

*Rom. 4:9* Is this blessing then upon the circumcised, or upon the uncircumcised also? For we say, “FAITH WAS RECKONED TO ABRAHAM AS RIGHTEOUSNESS.”

*Rom. 4:10* How then was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

*Rom. 4:11* and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, that he might be the father of all who believe without being circumcised, that righteousness might be reckoned to them,

*Rom. 4:12* and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.

“Tribulations were justly imposed upon you, for you have murdered the Just One.”

Additionally, he also seemed to have overlooked the fact that Yeshua gave his own life as a ransom for all sinners.
John 10:17-18

17 "For this reason the Father loves Me, because I lay down My life that I may take it again.
18 “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”

Tertullian (160-220 A.D.)

He was a Christian author from Africa who produced a large body of Christian literature in Latin. He was also a Christian apologist who taught against heresy. Tertullian has been called "the father of Latin Christianity" and "the founder of Western theology." He was one of the first Church Father to formulate Trinitarian terminology.

In his work “De Adversus Judaeos”, “Against the Jews”, Tertullian’s theological anti-Judaism is purely ideological. He obviously got some of his inspiration from the earlier work from Justin Martyr. He very methodically uses the Hebrew Scriptures to disprove the relevancy of the Mosaic Law and prove that all blessings to ethnic Israel are now passed on to the “other nation” of God: the Christians.

Origen of Alexandria (185-254 A.D.)

A Church writer from Africa and teacher who contributed to the early formation of Christian doctrines. He further develops the allegorical method of interpretation always looking for a deeper meaning in Scriptures. He also wrote “On First Principles” the first systematic theology, and contributed to the establishment of the biblical Canon.

In his work Contra Celsus, “Against Celsus”, he paints the Jewish people as “Christ killers” in an effort to present a rebuttal to the pagan philosopher Celsus who had befriended Jewish Rabbis.

We may thus assert in utter confidence that the Jews will not return to their earlier situation, for they have committed the most abominable of
crimes, in forming this conspiracy against the Savior of the human race...hence the city where Jesus suffered was necessarily destroyed, the Jewish nation was driven from its country, and another people was called by God to the blessed election.

**John Chrysostom (344-407 A.D.)**

He is still considered one of the "greatest" of church fathers and is still known as "The Golden Mouthed." He was a famous preacher. Much of what was written against the Jews by previous Church Fathers is dwarfed by Chrysostom's contribution. He hoped to show the Jews and the synagogue in their true colors to discourage Christians from engaging in relationships with Jewish people or even attend synagogue services.

_The synagogue is worse than a brothel...it is the den of scoundrels and the repair of wild beasts...the temple of demons devoted to idolatrous cults...the refuge of brigands and debauchees, and the cavern of devils. It is a criminal assembly of Jews...a place of meeting for the assassins of Christ...a house worse than a drinking shop...a den of thieves, a house of ill fame, a dwelling of iniquity, the refuge of devils, a gulf and a abyss of perdition."_..."I would say the same things about their souls... As for me, I hate the synagogue...I hate the Jews for the same reason.

...men who are lustful, rapacious, greedy, perfidious bandits...inveterate murderers, destroyers, men possessed by the devil,... they have surpassed the ferocity of wild beasts, for they murder their offspring and immolate them to the devil.

**St. Augustine (c. 354-430 A.D.)**

He was a contemporary of John Chrysostom. He was unique in the fact that his treatment of the Jewish people reflected a certain ambivalence. He highly respected the writings of Paul the apostle and often quoted
Romans 9-11, yet he couldn’t understand, let alone accept the Jewish people’s blindness and animosity towards Christianity.

**Rom. 11:25 For I do not want you, brethren, to be uninformed of this mystery, lest you be wise in your own estimation, that a partial hardening has happened to Israel until the fullness of the Gentiles has come in;**

Augustine saw the Jewish people as a “witness-people”, which was a concept that he had come up with to explain the survival of the Jewish people through the ages, while suffering greatly. To him, they appeared to be both witnesses of evil AND of Christian truth. Of the Jewish people’s treatment of Yeshua, he wrote:

*The Jews held him, the Jews insulted him, the Jews bound him, they crowned him with thorns, dishonored him by spitting upon him, they scourged him, they heaped abuses upon him, they hung him upon a tree, they pierced him with a lance... because of the divine malediction they have called upon themselves, they are destined to be slaves.*

Furthermore, in “Confessions” he claims:

*How hateful to me are the enemies of your Scripture! How I wish that you would slay them (the Jews) with your two-edged sword, so that there should be none to oppose your word! Gladly would I have them die to themselves and live to you!*

Yet, paradoxically, he felt very strong about Christians having an obligation to love Jewish people and share the gospel with them. The result of his own dichotomy is that as much as he is remembered as a great contributor to the faith, he is also remembered as an anti-semite.
Many after him picked up where he left off and added their anti-Semitic contributions to the chronicles of Church history.

The unfortunate but logical progression from ideological and theological anti-Judaism and anti-semitism is the passing of legislative measures against the Jews. The stage continues to be set for the greater destruction of the “scapegoats of humanity”.
I. The Roman Empire and Constantine (AD 272-337)

The Roman Empire began in early to mid-first century. During its peak the Roman Empire controlled approximately 6.5 million square/km of land surface and because of its spread and duration, it had a profound and lasting influence on the development of language, religion, architecture, philosophy and law.

The Western Roman Empire collapsed in 476 and the Eastern Roman or Byzantine Empire ended in 1453.

Constantine was a great military achiever. He was able to reunite the Roman Empire under one emperor. In 315 Constantine published the Edict of Milan after publicly claiming to be a Christian. Until then, Christianity was the enemy of the State, it now becomes one and the same with the state and the persecution of Christians by the state comes to a stop. Yet, it didn’t stop Christians from killing other Christians, as much carnage took place amongst Church members with differing views.

Additionally, it was during Constantine’s reign that the cross became the official Christian symbol.

Constantine contributed to the advancement of Christendom by funding the construction of large cathedrals and basilicas such as the Church of the Holy Sepulcher in Jerusalem or Old Saint Peter Basilica in Rome. Christians and clergy greatly benefited from his conversion to Christianity. By 325, he was the sole Emperor of the Roman Empire.

He originally was satisfied with placing Christianity and heathendom on equal footings. After he came to power and made Christianity the State approved religion, he didn’t repressed heathen practices. His leanings for a
more “pagan Christianity” are clearly showed in the results of the first ecumenical council at Nicæa (325). The Council was originally convened to fight the heresy introduced by Arius (known as Arianism) about Yeshua having a beginning because of the statement found in Scriptures such as John 3:18:

“He who believes in Him is not judged; he who does not believe has been judged already, because he has not believed in the name of the only begotten Son of God.

As a result of the Council, many Christians were killed if they held a view different from the newly adopted official view of the Empire on the Trinity. In a sense, Nicea was the genuine “birthplace” of the Catholic Church, the direct result of the compromising union of Church and State.

Additionally, the Council of Nicea decided to change the celebration of the Jewish Passover into the celebration of Easter (from the fertility goddess Ishtar). They stated:

“For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people...We ought not, therefore, to have anything in common with the Jews...our worship follows a...more convenient course...we desire dearest brethren, to separate ourselves from the detestable company of the Jews...How, then, could we follow these Jews, who are almost certainly blinded.”

Under his rule and within the two edicts (315-325), laws began to be passed against the Jews. They were only the starting point of a long strain of judicial streamlining aimed at controlling, ostracizing, and eventually annihilating the Jews. A few are listed here:

- Death penalty for circumcision of slaves.
- Jews were forbidden to own Christian slaves
- Death penalty for embracing the Jewish faith
- Death penalty for Jews versed in the Law who aided them.
• Death penalty for marriages between Jews and Christians
• Death penalty for attending Jewish religious assemblies

About the Council of Nicea, the Catholic Encyclopedia says:

"Some bishops, blinded by the splendor of the court, went so far as to laud the emperor as an angel of God, as a sacred being, and to prophesy that he would, like the Son of God, reign in heaven."

Constantine’s measures against the Jews were comparatively mild, yet they announced the end of the toleration that Jews had enjoyed under the Roman Empire. Until that time, The Jew was some sort of second-class citizen, somewhat protected by law, but merely tolerated. Their status was very similar to the one of the “dhimmis”1 who were second class citizens under Islam. These somewhat “good old days” were about to come to an end.

Paul’s advice to gentiles in Romans 11 to provoke the Jews to jealousy was ignored, as the Jewish people were provoked to anger at best

Rom. 11:11 I say then, they did not stumble so as to fall, did they? May it never be! But by their transgression salvation has come to the Gentiles, to make them jealous.

The hostile attitude of the Christianized state would only get worse under Constantine’s sons, but it owed its origin to Constantine

He died on the Feast of Shavuot (Feast of Weeks) in 337.

---

1 A dhimmi "the people of the dhimma or people of the contract") is a non-Muslim subject of a state governed in accordance with sharia law. Linguistically, the word means "one whose responsibility has been taken.
II. The Codex Theodosianus or Theodisian Code

Most of the imperial laws in regards to the Jews since the days of Constantine can be found in the Latin *Codex Theodosianus* (developed 313-453) and in the Latin and Greek *Code of Justinian* (534).

Both of these huge works are crucial to the understanding of the history of the progressive deterioration of Jewish rights. Listed by dates below are some of the laws listed in the *Codex Theodosianus* over the years and chronologically.

While the *Codex Theodosianus* (CT) didn’t always spell bad news for the Jewish people, it put in place many of the early laws that would be later improved upon and/or enforced. While Judaism was still considered a tolerated religion, the second-class citizen status of the Jewish people under the Roman Empire and the Catholic Church was starting to take root.

While never really systematized, the *Codex Theodosianus* could be divided into groups of laws:
- Those which established Judaism’s basic rights and freedoms
- Those which prohibit injustices or violences against Jews and Judaism
- Those prohibiting anti-Christian practices by Jews
- Those which restrict the Jewish people and Judaism

<table>
<thead>
<tr>
<th>Year</th>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>321</td>
<td>16.8.3</td>
<td>Jews are allowed to serve on municipal councils</td>
</tr>
<tr>
<td>330</td>
<td>16.8.2</td>
<td>Jewish priests shall be exempt from public service.</td>
</tr>
<tr>
<td>336</td>
<td>16.8.5</td>
<td>Jews are not allowed to harass Jewish converts to Christianity.</td>
</tr>
<tr>
<td>352</td>
<td>16.8.7</td>
<td>&quot;Persons who join Judaism from Christianity shall have their property confiscated.</td>
</tr>
<tr>
<td>393</td>
<td>16.8.9</td>
<td>&quot;The Jewish sect is protected by law. No regulation may be passed to ban Judaism, even in the name of Christianity.&quot;</td>
</tr>
</tbody>
</table>
Jewish merchants may set their own prices.

Jews are not to be insulted; governors are to be informed when such incidents occur.

Jewish clergy are allowed to retain their own laws and rituals and are exempt from service as Decurion.

Revenue collected by Jewish synagogue rulers is to be sent instead to the imperial treasury.

Jews and Samaritans are not allowed to serve in the imperial service.

"Jewish synagogues may not be taken or burned indiscriminately. If such an incident does occur, they will be compensated. However, they may not build new synagogues, and existing ones may not be improved."

The church fathers had a distorted understanding of biblical Judaism. The monstrosity of Israel was their main concern. As they saw it, Israel had been a continual disappointment to God who had done so much for them. They needed to separate the evil from the holy, so they started to ostracize the Jewish people.

Christianity would soon claim all the virtuous actions in the Old Testament for a kind of pre-existent church (Replacement Theology was emerging as a new doctrine). All these views influenced the legal enactments made against the Jews early on.

III. Other leaders and events contributing to Christian Antisemitism

337: Christian Emperor Constantius created a law that made the marriage of a Jewish man to a Christian punishable by death.

343-381: The Laodicean Synod approved Cannon XXXVIII: "It is not lawful [for Christians] to receive unleavened bread from the Jews, nor to be partakers of their impiety."
367 - 376: St. Hilary of Poitiers referred to Jews as "a perverse people who God has cursed forever."

380: The bishop of Milan was responsible for the burning of a synagogue; he referred to it as "an act pleasing to God."

415: The Bishop of Alexandria, St. Cyril, expelled the Jews from that Egyptian city.

415: Augustine wrote "The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand the Scriptures and forever will bear the guilt for the death of Jesus."

418: Jerome, who created the Vulgate translation of the Bible wrote of a synagogue: "If you call it a brothel, a den of vice, the Devil's refuge, Satan's fortress, a place to deprave the soul, an abyss of every conceivable disaster or whatever you will, you are still saying less than it deserves."

489 - 519: Christian mobs destroyed the synagogues in Antioch, Daphne (near Antioch) and Ravenna.

IV. Christian Antisemitism moves away from words

With the exception of the savage murder of Hypatia (Jewish philosopher) in 415 in Alexandria, Egypt by fanatical Christians, anti-Jewish activities were limited to attacks and destruction of synagogues. Laws had been passed to protect the Jewish people but they were never fully enforced. Nevertheless, the destruction of synagogues was not quite the common practice that it would later become. Until one incident in Mesopotamia changed everything.

This most notorious example was in Mesopotamia, in 388 when Bishop Callinicus and a Christian mob burned a synagogue. Emperor Theodosius ordered it
rebuilt by the bishop and the perpetrators, at their own expense and he also ordered for the perpetrators to be punished. St Ambrose\(^2\) (who was the Bishop of Milan at the time) intervened in a letter to the emperor in which he said:

"The glory of God" is concerned in this matter, and that therefore he cannot be silent. "Shall the bishop be compelled to re-erect a synagogue? Can he religiously do this thing? If he obeys the emperor, he will become a traitor to his faith; if he disobey him, a martyr. What real wrong is there, after all, in destroying a synagogue, a 'home of perfidy, a home of impiety,' in which Christ is daily blasphemed? Indeed, he must consider himself no less guilty than this poor bishop; at least to the extent that he made no concealment of his wish that all synagogues should be destroyed, that no such places of blasphemy be further allowed to exist." ("Epistolæ," xl. xvi. 1101 et seq.)

The emperor eventually flexed under the pressure when he was threatened with refusal by Ambrose to administer the Church sacraments to him.

This incident set the stage for the further legitimization of the burning and desecrating of synagogues by Christians. WORDS WERE BECOMING DEEDS

In his book *The Anguish of the Jews*, Edward Flannery summarizes it well:

*By the middle of the fifth century, the transformation of the Jewish status was complete. The struggle with the church was lost, and Hellenistic trends in Judaism defunct... In the eyes of the Church, the Jews was a guilt-laden unbeliever resistant to grace and a destroyer of souls. To the Empire, he was still a citizen protected by law but now merely tolerated as a second-class citizen... A new era in the history of Judaism was opening.*

\(^2\) Aurelius Ambrosius, better known in English as Saint Ambrose (c. between 337 and 340 – 4 April 397), was a bishop of Milan who became one of the most influential ecclesiastical figures of the 4th century.
http://en.wikipedia.org/wiki/Ambrose
Ideological and intellectual opposition had turned to pure hatred and stereotype. The Jews were no longer just wrong, they had become evil and cursed by God to remain a “witness-people” for all eternity. An ethnic component was added to anti-Judaism. Being Jewish in a Christian world went from bad to worse but unfortunately for the Jewish people, anti-Semitism was still growing and hadn’t reach its apex yet. The world was entering into the “Dark Ages” and they would turn out to be quite a bit darker for the Jewish People.
I. Introduction

The middle Ages is the historical period that followed the Iron Age, beginning in the 5th century and lasting until around the 15th century.

Some achievement in this period includes the Code of Justinian, the mathematics of Fibonacci and Oresme, the philosophy of Thomas Aquinas, the painting of Giotto, the poetry of Dante and Chaucer, the travels of Marco Polo, and the architecture of gothic cathedrals such as Chartres, among many others.

The most commonly accepted start date for the middle Ages is 476, when Romulus Augustus, the last Roman emperor in the West, abdicated.

The Early Middle Ages can also be referred to as the “Dark Ages” and indeed they were, even more so for the Jewish people. As a general rule, the Middle Ages meant one thing for Christians and a completely different thing for Jews. As Europe was striving for unification and as the Church was gaining ground, Judaism continued to be a religion apart from and against Christianity. From pope to bishop and from emperor to mob, all across Europe, Jewish people became a sore sight in the eyes of Christians from all walks of life. Laws continued to be passed beyond the Theodesian Code and animosity leading to violence was just around the corner.

Theological Christian anti-Judaism coupled with pagan anti-Semitism would prove to be an explosive mix for the Jewish communities of Europe. Anti-Judaism in theory became anti-Semitism in practice. A major influence in the growth of anti-Semitism was brought in by the publishing of a new body of laws known as the Justinian Code.
II. The Justinian Code

Justinian I (483-565), also known as Justinian the Great, was Emperor of the Roman/Byzantine Empire from 527 to 565. During his reign, Justinian sought to revive the empire’s greatness and reconquer the lost western half of the classical Roman Empire.

Justinian’s claim to fame came through his judicial reforms, particularly through the complete revision of all Roman law, something never done before. The complete body of Justinian’s legislature is known today as the Corpus juris civilis. It is made of the Codex Justinianus, the Digesta or Pandectae, the Institutiones, and the Novellae.

The Codex Justinianus (Code of Justinian or Justinian's Code) was the first part to be completed, in 529. It compiled, in Latin, most of the existing imperial laws back to the time of Emperor Hadrian (76-138). While it has been recognized as a major accomplishment in its kind, the Justinian Code set in motion many anti-Semitic laws and inspired many more. It used both the Codex Theodosianus and other previous writings as a model. But of the fifty statutes dealing with Jewish people in the Theodisian Code, Justinian retained less than half after he dropped all those pertaining to their protection, the main one being dropped was the statute that recognized Judaism as a legitimate religion, further legitimizing the abuse and harassment from Christians and pagans alike. Additional restrictions were added such as:

- Jews could no longer own Christian slaves
- Jewish property rights were narrowed
- Jews were barred from public functions
- Jews were barred from the practice of law
- Jews were prevented from testifying against a Christian

The most damaging change applied to Judaism, was the control that emperor Justinian wanted to exercise over the practice of Judaism. As emperor and overseer of the Church and its practices, Justinian felt that it was within his authority to control and direct Judaism the same way.
To that end, Justinian established that:

- Passover would always have to be celebrated before Easter
- Synagogue Bible should be in Greek not Hebrew (Septuagint)
- Mishnah cannot be taught anymore (later followed by Talmud burnings)
  
  (see last page of lesson 5 notes for a glossary of terms in Jewish literature)

- Those who don’t believe in:
  - The Resurrection
  - The Last Judgment
  - The existence of angels

...should be excommunicated and put to death

Justinian’s theological statement to the Jewish community prepared the way for the further criminalization of Judaism as it stripped Judaism of its legality, leaving the Jewish people with no recourse for the very first time. Abuses became more accepted and more common now that punishment and discipline had become virtually non-existent.

III. The Jewish responses

Frustrated and crippled by the new laws and ensuing abuse, the Jewish communities around decided to fight back. The reason for fighting back outside of self-defense, was to maintain Jewish autonomy and legal status in a world exponentially becoming Christianized. The results were not always as desired. As a matter of fact, just about every time a Jewish community would fight back, the Christians, pagans and authorities would severely punish them beyond what could be deemed necessary.

- Caesarea in 556: Christians were killed and Churches destroyed
- Antioch 598: Christians killed and bodies burned
- Jerusalem 614, alongside the Persians (under King Koshru II of Persia).
The joint venture of the Jews and Persians to retain Jerusalem in 614, under the leadership of Benjamin of Tiberias led to the destruction of many Christian homes (30,000 Christians died). They managed to keep Jerusalem out of the hands of emperor Heraclius, but he retook Jerusalem in 628. Frustrated with the Persians lack of commitment to fight back, Jewish people changed sides and joined Heraclius in his campaign to retake Jerusalem from the Persians. This unlikely alliance didn’t stop Heraclius from punishing the Jews and with the blessing of Patriarch Modestus, in an attempt to unify the empire, to decree that all Jews had to be baptized.

IV. The East: Forced Baptisms and Conversions

The rather new practice of forced baptisms introduced a rather tragic new element in already weakening Judeo/Christian relations. Emperor Heraclius was not the first one to impose baptism on the Jewish people in the East. His motives were vastly political, yet Christianity was so closely meshed with the State that Jewish unbelief was considered a grave crime against the State.

Heraclius’ attempt to unify the Empire through Jewish conversions to Christianity did not yield the result he hoped. Out of his efforts, three groups of Jewish people emerged.

1. Steadfast Jews prepared to fight unto death rather than convert.
2. Lukewarm Jews ready to take advantage of Christians.
3. Crypto-Jews pretending to be Christians but still Jews at home.

Groups 1 and 3 would always end-up joining forces against the State in moments of conflicts. The Crypto-Jews, an early type of false Jewish converts later commonly known as “marranos” or “conversos” of Portugal and Spain during the Inquisition became an abomination to the Church and a shame to the synagogue. Occasionally, a Christian leader would loosen the grip on the Jewish community and even treat them somewhat fairly.

Such a man was Pope Gregory (540-604) who felt that conversion and baptism shouldn’t be forced upon anybody, but it should be a choice based on
conviction. This does not necessarily make him a great friend of the Jewish people, as he is also quoted saying: “Furthermore, I must tell you that I have been led to praise God the more for your work by what I have learnt from the report of my most beloved son Probinus the presbyter; namely that, your Excellency having issued a certain ordinance against the perfidy of the Jews, those to whom it related attempted to bend the rectitude of your mind by offering a sum of money; which your Excellency scorned, and, seeking to satisfy the judgment of Almighty God, preferred innocence to gold.” (Epistle to Reccared, King of the Visigoths).

Additionally, Gregory chose one of the Sundays after Pentecost as the day to celebrate Titus’s burning of the city of Jerusalem. At the core of the commemoration lay the passage from Luke 19:41–47 in which Jesus foretold the defeat of the Jews at the hands of their enemies, and in his exposition on the Book of Job, In Moralia Job, he described Jews as the limbs of the devil militating against the Christian servants of Christ. The demonization of the Jewish people came from such teachings. It wasn’t much later that we started to see Jewish people described as demons with horns and a pointy tail, a stigma that would endure centuries across continents and that continues to curse the Jewish people in modern times especially within radical Muslim circles.

The Second Council of Nicea in 787, declared that all baptized Jews who secretly continued to practice Judaism should no longer be admitted in the Church and/or administered the holy Sacraments and should be allowed to practice Judaism freely. The Church made some early attempts at letting the Jewish people practice Judaism, but the medieval desire of the leaders and the masses to bring religious and cultural unity, influenced many to continue forced conversions and baptisms, leading to its apex under King Ferdinand and Queen Isabella of Spain during the 15th century.

V. The West: Limited Tolerance

Jewish people who lived in the West benefited from a different group of leaders coming from those who invaded the Roman Empire like the Goths, Franks or Lombards. These leaders for the most part were following the Theodosian Code and
made Jewish life more tolerable. Jews were considered Roman citizens and thus left alone, at the very least in principle if not always in reality.

Theodoric (454-562), devoted to Roman law, applied it literally to all, including the Jews in many ways that would benefit them. He was even able to punish a Catholic mob that had burned a synagogue and force them to rebuild it. He was definitely one of the few who had a balanced and fair approach to all, including the Jews. Theodoric was eventually replaced by Pope Gregory the Great who even though was no great friend of the Jews, made some minor attempts at treating them somewhat fairly. His devotion for the Theodisian Code and its proper practice was also counter-balanced by his genuine desire to see Jewish people convert to Christianity. A Christianity that, by then, had been infiltrated and corrupted by a myriad of man made catholic traditions. Nevertheless, he was somewhat of a breath of fresh air for the Jewish people who would soon again be submerged in a sea of hatred at the hands of Christians, kings and pagan masses.

Gregory was an important figure in history for both Christians and Jews. As abrasive as he was about the Jews in his sermons, he still held to a Pauline theology that saw the Jewish people as part of God’s plan. His letters to the clergy were a lot more in line with a true biblical love of Israel and the Jewish people. Gregory had a tremendous authority and thus was able to establish a foundation later used for many of the policies of the Catholic Church regarding the Jewish people.

His influence on Christian policy permeated the entire period of the middle ages, if not always in daily practice, at the very least in theory.

VI. Spain Switches gears against the Jews.

King Reccared was the Visigoth leader of Hispania (middle age Spain) from 586 to 601. Prior to that period, Spain had been a rather welcoming haven for the Jewish community who had strived there demographically and had acquired substantial wealth in the process. The Theodisian Code had little or no effect of Spanish Jews for a while until Reccared converted to Christianity in 587. As his kingdom, the Church and the people were starting to mesh, the Jews slowly became the usual stumbling block to kingdom/Church growth.
The 3rd Council of Toledo in 589 continued to delegitimize Judaism as King Reccared established more laws, some of them garnering him praise from Pope Gregory. Amongst these laws were:

- Jews can no longer own Christian slaves.
- Jews can no longer marry Christian women.
- Jews can no hold public office.

Yet, Reccared laws were loosely enforced at best. But the Jewish community did not really suffer until the advent and reign of Sisebut King of the Visigoth (612-621). Sisebut was determined to eradicate the remains of the Byzantine Empire within Spain and having been made aware of Jewish dealings with the East, he decided that Jews should be dealt with once and for all. He managed to enforced some of Reccared laws and also instituted the first major campaign of forced conversion/baptism. Jews were faced with two choices: Immersion or exile. One king replaced another as the Jewish people saw their rights progressively being taken from them. The Church was struggling with all the ramifications of conversion and baptism, forced or voluntary.

Eventually, King Recceswinth (649-672) denounced Judaism before the 8th Council of Toledo. He was quoted saying that “Judaism was abominable, detestable and a pollution.” He campaigned for Jewish blasphemers to be forced to sign an oath making the daily practice of the Jewish faith impossible. Violaters were either stoned to death or burned at the stake. He also forbade Christians to help Jews in any way and forced Jews to celebrate all Jewish and Christian holidays in the presence of a bishop. Yet the Spanish persecution of the Jews of the early middle Ages had not reached its worse until the next King.

King Erwig (680-687) passed another 28 laws to further alienate Jewish life in Spain.

- Jews were ordered to accept baptism
- Jewish convert couldn’t travel without a permit from a priest
- Jews were forced to listen to Christian sermons
- Jews were forced to eat all kind of meats
He was joined by his successors who added that:

- Jews had to surrender all property that they had acquired from Christians
- Jewish holidays were abolished and made illegal (for Jews)
- All Jewish children seven and older were taken from their families and raised as Christians.

VII. Conclusion

In 711 after its last king, (King Wizita, 702-709), the Visigoth Empire collapsed under the pressure of Islam from North Africa. Muslim soldiers under Tariq bin Ziyad and 7,000 troops landed in Gibraltar and were able to take over Spain. Hardly conceivable in our twenty-first century, the eighth-century Spain invasion by Islam had received some help from the Jewish community who perceived their brief and limited partnership with Islam has an opportunity to combat a common enemy. Following was almost 7 centuries known as “the Golden Age” of Spain.

The Church and the state had morphed into an entity that repudiated the Jews on all fronts. They [the Jews] started to migrate from one European country to the next finding temporary solace across one border only to be soon expelled and sent onto their continual journey as “wandering Jews”.
**Glossary of Terms for Jewish Literature**

**Septuagint (LXX):** A Greek version of the Hebrew Scriptures that dates from the 3rd century B.C., containing both a translation of the Hebrew and additional and variant material, regarded as the standard form of the Old Testament in the early Christian Church. Written by 70 rabbis thus the name Septuagint.

**Targum:** Any of several Aramaic explanatory translations or paraphrasings of the Hebrew Scriptures.

**Mishnah:** The first section of the Talmud, being a collection of early oral interpretations of the scriptures as compiled about A.D. 200.

**Gemara:** The second part of the Talmud, consisting primarily of commentary and rabbinical analysis on the Mishnah compiled about A.D. 500.

**Talmud:** The collection of ancient Rabbinic writings consisting of the Mishnah and the Gemara, constituting the basis of religious authority in Orthodox Judaism.

**Torah:** The first 5 books of the Bible, “the Books of Moses”, the Pentateuch.

**Neviim:** “The Prophets”. The Prophetic Books of the OT. Includes Joshua, Judges, I & II Samuel, I & II Kings,

**Ketuvim:** “The Writings”. The rest of the OT books such as Song of Solomon, Psalms, Proverbs, Job, Ruth, Esther, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, I & II Chronicles.

**TeNaCh:** An acronym made of the first letters of the three sections making the Jewish Bible (different order but same as the OT) Torah, Neviim, Ketuvim.
I. Introduction

In comparison to the status of Jewish people in Spain prior to the Muslim invasion of 711, Jews of France lived relatively trouble free during the early part of the Middle Ages. The Theodesian Code was of course a reality in France, but the restrictions that it introduced were not always enforced. Jews were still far from enjoying the freedom of religion that Christians were accustomed to. The very kind of restrictions that were imposed on the Jewish community at that time, showed the unusual closeness of Jews and Christians of France during that era. For instance, Christians were prevented from eating meals with Jews since kosher laws would not allow Jews to reciprocate.

The common issues of Christian slaves, forced conversions and forced baptisms were still at the forefront of Judeo/Christian relations, and one the worst case of forced conversion took place under the leadership of King Dagobert (629-639) who ordered all Jews of the Frankish kingdom to be baptized or leave France.

But still, the Jews of France were about to enjoy a short period of respite under the next few kings.

II. The Carolingian Respite

For a short time, Jewish people in France experienced what could be compared to an early age of emancipation under most of the Carolingian dynasty. Jews almost were on equal footing with Christians for a while.
The Carolingian Dynasty (preceeded by the Merovingians) was started with the descendants of Charles Martel and got its name from the latin for “Charles” being *carolus*. They reigned from the early 700s to the early 1100s.

Under the Carolingian ruling, the laws of the old Code of Theodisius were basically forgotten as new more local legislations were passed, more to protect the Church from Jewish customs than to impair the Jews from practicing Judaism. This was starting to happen under King Pepin le Bref (714-768) and only improved under Charlemagne (742-814). Jewish people were included in Charlemagne’s entourage and they were well treated. He found no difficulties in preserving the growth and well being of Christianity while maintaining a decent relationship with the Jewish community of his kingdom.

It continued under his son and successor Louis the Pious (814-840) whose wife admired Judaism. This was the first time in the whole of Christendom that Jewish people were treated fairly and even highly respected by Christians. This allowed them to acquire property and wealth and expand demographically within the kingdom. Jews were able to hold important positions within the state, they were appreciated as merchants and valued as doctors. Louis the Pious himself had a personal Jewish physician. He also provided Jews with diplomas AND letters of protection.

Yet, there was a certain risk for a Jewish person to be a doctor. When a patient would lose his life, the Jewish doctor would still be accused of sorcery and/or poisoning as in the cases of Charles the Bald (823-877) or Hugh Capet (939-996).

Louis the Pious also appointed a *magister judaeorum* or “Master of the Jews” in charge of Jewish affairs and responsible for their safety and fair treatment. Under Louis the Pious, murder of a Jew was fined the humongous amount of 10 pounds of gold. The Emperor also allowed Jewish slave owners to refuse their slaves permission to be baptized. It goes without saying that this didn’t sit very well with the Church and if not officially, at the very least unofficially, riots and harassment continued.
St. Agobard, Archbishop of Lyon spent two decades fighting the Emperor and trying to revoke some of Louis’ laws. He even [unsuccesfully] called for the reversion of the Theodisian Code. He ended up writing several long letters to other churchmen of France in which he covered the entire scope of anti-Jewish rhetoric in hope to put a stop to what appeared to him as the Emperor’s favoritism towards the Jews. His letters are amongst the most abrasive in all of medieval anti-Jewish propaganda and are reminiscent of Chrysostom’s diatribes. He is quoted saying:

“Jews are cursed and covered with malediction as by a cloak. The malediction has penetrated them as water in their entrails and oil in their bones. They are cursed in the city and cursed in the country, cursed in their coming in and their going out. Cursed is the fruits of their loins, of their lands, of their flocks; cursed their cellars, their granaries, their shops, their food, and the crumbs of their tables.”

Charles the Bald (840-877), Louis the Pious’ son was even nicer to Jewish people and actually taxed them slightly less than non-Jewish merchants. But as this next king got nicer to the Jewish community, Bishop Amulo (841-852) actually strengthened the grip on the Jews a little tighter. He was involved in the Council of Meaux (845) trying to reinstate much of the Theodisian Code’s laws against the Jews. Charles dissolved the Council. It reconvened in Paris in 846, but this time without the anti-Jewish laws. Amulo contributed to the chronicles of anti-Jewish diatribes by sending his letter to the Emperor: “Liber Contra Judaeos” using every method possible (lies and/or misinterpretation of Scriptures) to perform more character assassination against the Jews. His Contra Judaeos if not new in a never ending series of anti-Semitic writings, certainly continued to pave the way on the road to the total annihilation of the Jewish people.

Charles the Bald was the last of the Carolingian King to look upon the Jews rather favorably. Jews who had been rather involved in agriculture up to now, will start to see a decline in their abilities to sustain their communities through the fruit of their land. Very soon, commerce and banking will become their new mode of operations.
III. The Calm before the Storm

While the ninth century was certainly not the most violent against the Jews, hardships were not a thing of the past and a very bleak future was looming around the corner as the next millennia was approaching.

During the ninth century, Jews were regularly accused of treason by Christians. A custom was then developed that on Good Friday, each Jew must receive a blow on the face, a price to pay for having crucified the Lord. This would continue as a Christian custom for 300 years.

The tenth century records less anti-Semitic events than previous centuries. The Gospel was preached to the Jewish community with the disclaimer that if they did not convert, they should be expelled.

France turned out to be a quieter place for the Jewish community to flourish as Spain remained on the forefront of anti-Semitism.

While the latter part of the first millennia was not without incident in Jewish history, the 9th and 10th Centuries ended up being a period of relative respite, place between the early centuries of anti-Jewish theological tirades by a myriad of Church Fathers and the upcoming dark hour of the Crusades and Inquisition.

IV. Great Minds are born in the midst of Turmoil

Even though the Jewish people hadn’t yet experienced the worst in their history, they have been harassed, expelled and even massacred since before the closing of the biblical Canon.

Yet, in the midst of an era punctuated by unjustified atrocities in the name of Messiah, some of the greatest Jewish minds were born and contributed to Jewish history in ways that still exist, well into the 21st century. Amongst many contributors to the advancement of mankind in general and Jewish life in particular, were two major Jewish thinkers of that era: Moses Mamonides (Spain) and Rashi (France).
Moses ben-Maimon, or Maimonides, also known by the acronym Rambam for "Rabbi Moshe ben Maimon", was a famous medieval Jewish philosopher and one of the greatest Torah scholars and physicians of the Middle Ages.

Rambam was born in Cordoba, Spain in 1135, and died in Egypt in 1204. He was a rabbi, physician and philosopher.

He published a fourteen-volume body of work known as “Mishneh Torah” (meaning repetition of the Torah), that continues to carry authority as a codification of Talmudic law. He also produced The Guide to the Perplexed to elucidate the Torah. According to him, he wrote it "to promote the true understanding of the real spirit of the Law, to guide those religious persons who, adhering to the Torah, have studied philosophy and are embarrassed by the contradictions between the teachings of philosophy and the literal sense of the Torah,"

Rambam is also remembered for having contributed his famous 13 principle of Faith to the Jewish community of his time, and even though they were first criticized by many, they eventually became widely accepted and are still considered the cornerstone of Jewish religious life today around the Jewish world. About Moses Maimonides, it is said: **From Moses to Moses there were none like Moses.**

**13 PRINCIPLES OF FAITH BY MOSES MAIMONIDES:**

1. I believe with perfect faith that the Creator, Blessed be His Name, is the Creator and Guide of everything that has been created; He alone has made, does make, and will make all things.

2. I believe with perfect faith that the Creator, Blessed be His Name, is One, and that there is no unity in any manner like His, and that He alone is our God, who was, and is, and will be.

3. I believe with perfect faith that the Creator, Blessed be His Name, has no body, and that He is free from all the properties of matter, and that there can be no (physical) comparison to Him whatsoever.

4. I believe with perfect faith that the Creator, Blessed be His Name, is the first and the last.
5. I believe with perfect faith that to the Creator, Blessed be His Name, and to Him alone, it is right to pray, and that it is not right to pray to any being besides Him.

6. I believe with perfect faith that all the words of the prophets are true.

7. I believe with perfect faith that the prophecy of Moses our teacher, peace be upon him, was true, and that he was the chief of the prophets, both those who preceded him and those who followed him.

8. I believe with perfect faith that the entire Torah that is now in our possession is the same that was given to Moses our teacher, peace be upon him.

9. I believe with perfect faith that this Torah will not be exchanged, and that there will never be any other Torah from the Creator, Blessed be His Name.

10. I believe with perfect faith that the Creator, Blessed be His Name, knows all the deeds of human beings and all their thoughts, as it is written, "Who fashioned the hearts of them all, Who comprehends all their actions" (Psalms 33:15).

11. I believe with perfect faith that the Creator, Blessed be His Name, rewards those who keep His commandments and punishes those that transgress them.

12. I believe with perfect faith in the coming of the Messiah; and even though he may tarry, nonetheless, I wait every day for his coming.

13. I believe with perfect faith that there will be a revival of the dead at the time when it shall please the Creator, Blessed be His name, and His mention shall be exalted for ever and ever.

Shlomo Yitzhaki (1040 – 1105), also known by the acronym Rashi or RAbbi SHlomo Itzhaki), was a medieval French rabbi famous for the first comprehensive commentary on the Talmud, as well as a very thorough commentary on the Tanakh (Jewish Bible). Within worldwide Judaism, he is considered the as the foremost commentator, so much so that no religious Jews today would consider studying Torah or Talmud without his commentaries. They are included in every edition of the Talmud since 1520. His approach was one of a literal basic interpretation of the original text known as Peshat.

As a reminder, there are four approaches to rabbinic exegesis known as Peshat, Remez, Derash and Sod. (they make the acronym PaRDeS).
• **Peshat** is the "plain" ("simple") or the direct meaning

• **Remez** means "hints" or the deep allegoric (hidden or symbolic meaning beyond just the literal sense).

• **Derash** from Hebrew darash: "inquire" ("seek") — the comparative meaning, as given through similar occurrences.

• **Sod** "secret" ("mystery") or the mystical meaning, as given through inspiration or revelation.

Both Rashi and Rambam were influential within the Jewish community during the Crusades and they were involved in trying to counteract Jewish conversion to Christianity.

For the Jewish people, aside from the Holocaust, it is very difficult to find a year more fateful than 1096, the year of the First Crusade. Some of the most violent and bloody massacres in Jewish history are about to take place and some of the most indelible marks in the History of the Church.
I. Introduction

During the first 500 years of the second millennium, the history of anti-Semitism and the history of the Jewish people are running parallel on so many levels. The Christian Church and the State were as much in control as they would ever be and the Jewish people were starting to become the recipients of greater hatred and violence only to be surpassed by the future horrors of the Holocaust.

The period between 800 and 1000 was not a bad time for the Jewish communities of Europe. But things were about to change after the turn of the century. Within 200 years, the Jews had become outcast. They were excluded from the European feudal system and society. Add another century and they were fully demonized and terrorized. The various anti-Semitic teaching of the Church over the centuries, have finally fully taken roots into the masses. Anti-semitism is becoming a second nature, it is almost expected.

Additionally, after the start of the Muslim invasion and the repeated incidents generated by Muslim leaders such as Caliph Hakim in 1009, against Christians AND Jews, the Church found it logical to blame the Jews. Thus the Jews were repeatedly accused of treason and cooperation with the Muslims. Renewed suspicions of Jewish complicity with Islam emphasized.

The situation present a perfect breeding ground for the massacres generated by the Christian Crusades.
I. 1096: The First Crusade

Few events in the history of the Jewish people are more catastrophic than the Crusades. 1096 is the year of the first Crusade (Rashi was 56 and in the prime of his writing years). The sudden outburst of violence against the Jewish communities of Europe at the hands nobles, knights, monks and peasants alike, came as a surprise. The official purpose of the Crusades was to push the Muslim infidels out of the Holy Land. The outcome greatly departed from the original call.

On November 27, 1095 at the council of Claremont, Pope Urban II summoned Christians to retake the Holy Land an Jerusalem from the Muslims. A combination of religious, economic and social motives resulted in the overwhelming response that became known as the First Crusade. Urban II formed a special army headed by knights such as Raymond or Godffroy de Bouillon.

Both Christian knights and peasants joined forces in the first Crusade, under the Christian banner and with the new motto: “God wills it”. They departed from France and Germany, on their way to the Holy Land. It was not long before the crusaders realized that they could start by fighting the “infidels” in their own backyards, lead by “people’s crusade leader” Peter the Hermit.

As the crusaders marched through France and Germany on their way to Jerusalem, a motto was born: “Kill a Jew, Save your soul!”

Guibert of Nogent (1053–1124), a Benedictine monk, historian and theologian, chronicled the First Crusades (he personally knew some of the crusaders). Some Crusaders in Rouen, Normandy, were quoted saying:

“We desire to combat the enemies of God in the East; but we have under our eyes the Jews, a race more inimical to God than all the others. We are doing this all thing backwards.”

As a result, the crusaders of Rouen and Lorraine fell upon the local Jews and killed those who refused forced baptism.

The French Jewish community was quick to warn German Jews about the crusaders coming their way. The German Jewish community didn’t take heed and
much of it was destroyed. Some neighbors vowed to protect their Jewish friends, but at the end, the crusaders prevailed.

Many Jewish people preferred suicide to forced conversion or inflicted death. They performed “Kiddush Hashem”¹ or “sanctification of the name [of God]” A Jewish practice as expressed in the Torah for any Jew: “To sanctify His Name” Leviticus 22:32, and conversely not to bring dishonor or shame to God’s name which is known as “Chillul Hashem” “Not to profane His Name” Lev. 22:32.

Lev. 21:6 ‘They shall be holy to their God and not profane the name of their God, for they present the offerings by fire to the LORD, the bread of their God; so they shall be holy.

Lev. 22:2 “Tell Aaron and his sons to be careful with the holy gifts of the sons of Israel, which they dedicate to Me, so as not to profane My holy name; I am the LORD.

Lev. 22:31 “ So you shall keep My commandments, and do them: I am the LORD.

Lev. 22:32 “And you shall not profane My holy name, but I will be sanctified among the sons of Israel: I am the LORD who sanctifies you,

The ultimate act of Kiddush Hashem is when a Jewish person is willing to sacrifice his/her life rather than transgress any of God’s three cardinal sins: Serving, committing certain sexual acts or committing murder. Jews have chosen this outcome in critical situations throughout history (Crusades, Inquisition, Holocaust).

The Jewish martyrs of 1096 who committed Kiddush Hashem became heroes in the synagogue and their remembrance also became part of the service.

Many massacres took place in cities along the Rhine River, between France and Germany. Many were killed, a handful were baptized even though many forced baptisms were attempted like in Ratisbon, Germany where the crusaders forced the entire Jewish community into the Danube River to baptize them.

¹ http://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0012_0_11109.html
By 1099, the crusaders made it to Jerusalem under the leadership of Godfroy de Bouillon. They gathered the entire Jewish community inside the great synagogue of Jerusalem and set it ablaze.

Muslim historian Ibn al-Qalanisi reported that the Jewish community sought refuge in their synagogue and that the “Franks” set it on fire, killing everyone inside. It is also on record that the crusaders circled the burning synagogue singing “Christ, We Adore Thee!, Thee are our light, our direction, our love”.

Over one quarter to one third of the Jewish populations of France and Germany were massacred during the first Crusade (1096-1099), not to count the 20,000 to 30,000 killed in Jerusalem or sold as slaves.

II. 1146: The Second Crusade

The second Crusade in 1146 was as damaging to the Jewish community as the first one but on a smaller scale because of interventions by King Louis VII (1121-1180) of France and some bishops like Bernard of Clairvaux (1090-1153).

Additionally, Pope Eugenius III (1145-53) who called up the new crusade, also announced that any one enlisting to fight in His Crusade would have his current debt to any Jewish money lender absolved. France saw no violence right away but simply a cancellation of debt. Germany was a bit more violent. Eventually mob riots went after the Jews screaming “hep, hep!” as they killed them.

Bernard of Clairvaux, one of the main organizers of the second Crusade, insisted that Jewish people should be left alone and that only the debt owed to them should be forgiven.

Abbot Peter of Cluny, a contemporary of Bernard de Clairvaux wrote a letter to King Louis VII saying that: “Jews defile Messiah and Christianity and fleece.

---


3 The origins of this phrase are unclear, but it is believed to be an acronym for "Hierosolyma est perdita", Latin for "Jerusalem is lost".
Christians”. In his letter, he also proposed that the Crusade should be financed by their [the Jews] own money.

Jews sought protection from French and German Emperors and to an extent they received it, but at a very high price. Many in the Jewish community became part of the “imperial chamber”. Originally set-up by Kings and Emperors to protect the Jews from mobs and angry Crusaders, it quickly turned into a lucrative endeavor for the Kings of Europe.

Without becoming slaves of the State, Jews ended up becoming second-class citizens leading a marginal existence in a feudal system spreading across Europe. They had few rights. Their status was up to the king of the respective countries where they lived. They eventually became pieces of property that kings and nobles would use as trade like any other merchandise.

This was also helped by the theological concept of “Jewish servitude” to both Church and State because of “Christianity’s superiority over Judasim”.

III. Money Lending: the Inevitable Outcome

By then the Jewish community became deeply involved in money lending (a practice forbidden to Christians by the Church). Slave owning by Jews is now completely absent from the Jewish community, making agriculture almost impossible.

But, the First Crusade had opened many routes to the Orient and money was quickly becoming the primary commodity for trading.

Christians were allowed to borrow money ONLY from Jews, who in turn would collect the money back with interest. Kings of Europe started taxing the Jewish moneylenders on their profit. Taxes kept increasing, so the Jewish moneylenders had no choice but to increase their interest rates. The process went on for a while and gave birth to the myth of the “greedy Jew”, a myth picked up in Shakespeare’s Shylock character and that is still going strong in the 21st century. Some Jewish moneylenders did raise their rates too high trying to take advantage of
needy Christians, but they were not the majority and ended up with a poor reputation in both the Christian and Jewish communities.

As money lending increased, anti-semitism amongst the masses became more of a reality. Poor peasants being always in need of money and borrowing often from Jewish money lenders, ended up building resentment. The resentment was mostly because they were borrowing from “unbelievers”. Of course, the resentment almost always led to physical abuse and killings. Princes and nobles would protect the Jewish money lenders as long as they could benefit from them, but if the borrowers and/or mobs would attack the Jewish community, the princes and nobles would easily abandon “their Jews”.

By the end of the thirteen’s century, Jews had been expelled from France, England and most of Germany, mostly because of issues in money lending. It must be noted that most of the massacres against the Jews in the middle part of the middle-ages if theological, would also undoubtedly have an economic motive.

IV. Conclusion

Six more Crusades would take place for a total of 8 until 1270. While not all of them were as lethal to the Jews as the first one, they were always accompanied by a viral desire by European peasants, Princes and crusaders to eliminate the enemies of Christ.

The road to the Holocaust continues as ritual murder, poisoning of the European wells and the Inquisition are just around the corner.
THE EIGHT CRUSADES

The First Crusade: 1096-1099
Alexius Comnenus asked for mercenaries to defend Constantinople. Instead he received perhaps 12,000 commoners intent on liberating Jerusalem.

The Second Crusade: 1147-1149
Originally preached by Bernard of Clairvaux. Only a few Greek islands were taken.

The Third Crusade: 1189-1192
Led by Frederick Barbarosa, Richard I of England and Philip II of France. Results in a truce that gives Christians access to Jerusalem and the Holy Places.

The Fourth Crusade: 1202-1204
Instead of marching on Jerusalem, this crusade was diverted to Constantinople. The city remained in Latin hands until 1261.

The Fifth Crusade: 1218-1221
An attack on Egypt.

The Sixth Crusade: 1228-1229
Led by Frederick II, Holy Roman Emperor. He negotiated a treaty that led to Christian control of several important holy sites, including Jerusalem. Jerusalem was retaken by Muslim mercenaries in 1244.

The Seventh Crusade: 1248-1254
Led by King Louis IX of France (Saint Louis). He captured the Egyptian city of Damietta, but was himself taken captive in the battle for Cairo. He was eventually ransomed.

The Eighth Crusade: 1270
An unsuccessful attack on Tunis.

4 http://www.jewishvirtuallibrary.org/jsource/History/Crusader.html
I. The Ritual Murder Libel

The twelfth century introduced a new charge against the Jews that would be added to the list of reasons why they should be converted, ostracized, abused and even killed. This new charge was fabricated from beginning to end for the sole purpose of stigmatizing Jewish people further into a demonized state. It is still being used today against the Jewish people, by anti-Semitic groups and/or people across the globe.

It is also known as the “Blood Libel” or “Blood Accusation” and originated centuries before the middle ages.

They are actually found in the writings of the Graeco-Egyptian author, grammarian Apion (20s BC - c. 45-48 AD), who claimed that Jews sacrificed Greek victims in the Temple. (Exodus 34:26, Deuteronomy 14:21)

*Exodus 34:26b “You shall not boil a kid in its mother's milk.”*

Apion repeated anti-Jewish lies and first made by Posidonius and Apollonius Molon in the 1st century BC. As a result, Jews in Alexandria were attacked in 38 AD and thousands of them died.

A broad definition of the Blood Libel is: **The official murder of a Christian, preferably a child, in Holy Week for ritual purposes.** More than 150 cases of blood libel were recorded throughout history resulting in the death of Jewish people (mostly during the middle ages).
The first case recorded came out of Norwich, England in 1141 as recorded in the Catholic Encyclopedia¹:

The dead body of a boy was found on Good Friday. The boy, later referred to as William of Norwich. The testimony of a monk (Thomas of Monmouth) was the only record of the event:

---

We may now consider the story of the martyrdom as given by Thomas and the evidence adduced by him. William had been in the habit of frequenting the houses of the Jews and was forbidden by his friends to have anything to do with them. On the Monday in Holy Week, 1144, he was decoyed away from his mother by the offer of a place in the archdeacon’s kitchen. Next day the messenger and William were seen to enter a Jew’s house and from that time William was never again seen alive. On the Wednesday, after a service in the synagogue, the Jews lacerated his head with thorns, crucified him, and pierced his side. For this last scene Thomas produces the evidence of a Christian-serving woman, who, with one eye only, caught sight through a crack in a door of a boy fastened to a post, as she was bringing some hot water at her master’s order, presumably to cleanse the body. She afterwards found a boy’s belt in the room and in after years pointed out to Thomas the marks of the martyrdom in the room. When, a month after the martyrdom, the body was washed in the cathedral, thorn points were found in the head and traces of martyrdom in the hands, feet, and sides. The servant’s evidence was apparently not produced till Thomas was preparing to write his book. On Thursday the Jews take counsel about the disposal of the body, a fact which suggests that, if there is any truth in the story at all, the death of the boy was due to accident, perhaps some rough pranks, as at Inmestar (see below), for if it had been premeditated they would have made all necessary preparations. On Good Friday the Jew Eleazar and another carried the corpse in a sack to Thorpe Wood and were met by a certain Aelward Ded, who discovered the contents of the sack. The Jews bribed the sheriff (always a bête noire to Thomas) to extract an oath of secrecy from Aelward and it is only five years later, three years after the formidable sheriff’s death, when on his own deathbed, that Aelward tells his tale. In addition to all this Thomas tells us that when the Jews were being charged with the murder they sought to bribe William’s brother to hush up the charge and that they tried to bribe Bishop Turbe to drop his counter-charge in the matter of Eleazar’s murder. These attempts at bribery, if true, might well be the natural and guiltless acts of
frightened men. **But the most telling piece of evidence and the most disastrous in its consequences was that of Theobald, a converted Jew and a monk probably of Norwich Priory.** This man told Thomas that "in the ancient writings of his Fathers it was written that the Jews, without the shedding of human blood, could neither obtain their freedom, nor could they ever return to their fatherland. **Hence it was laid down by them in ancient times that every year they must sacrifice a Christian in some part of the world.**

The statement by Theobald that without the shedding of blood there’s no freedom is biblical and based on Leviticus 17:11 and Hebrews 9:22

*Lev. 17:11* ‘For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement.’

*Heb. 9:22* And according to the Law, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

The problem is that from a biblical text explaining that animal blood sacrifice was necessary for Jewish people to atone for their sins, the myth of the human sacrifice was born. It is a fact that the blood libel was never given as the official reason for the death of William of Norwich, yet it generated violence against the Jews and started a trend in “blood libel accusation” that still goes on today.

Christian child being tortured before his blood was drained
The William murder was responsible for the crowd attacking a Jewish delegation coming to the coronation of Richard the Lionheart in 1189. The following year, most of the Jews of Norwich were slaughtered in the village. More accusation of ritual murders/blood libel followed the first one, throughout England.

Jews were eventually expelled from England in 1290 were they were not allowed to return until 1655 under Oliver Cromwell.

The ritual murder libel picked up momentum across the Channel in France and then Germany.

In France, in 1187, Jews were burned for failing the water test (the accused would either sink or remain afloat depending if they were lying or not while submerged in a tub of Holy Water).

Many Popes fought against the “Blood Libel” accusations and several of them even issued papal bulls (1247) to completely exonerate the Jews of such a thing.

The charge later re-emerged in Poland in the late 18th century as well as late 19th century in France, Germany and Russia (1911). As well as more recently, in New York 1928, in Nazi propaganda during WWII and even in a booklet “Jewish Ritual Murder” published in Birmingham, Alabama in 1962.

Blood Libel illustration in a Nazi Newspaper (c. 1945)
It continues today with even some people like Jewish woman Vicki Polin on American talk shows like Oprah Winfrey giving testimonial of ritual murder within devil worshipping but taken as Jewish ritual blood libel.

In 2007, Italian Jewish professor Ariel Toaff, son of a Rabbi Elio Toaff, chief Rabbi of Rome, published the book *Pasqua de Sangue* "Bloody Passover", claiming that Jews performed blood ritual during the middle ages.

Published in 2007, *Blood Passover* by Ariel Toaff

2009 anti-semitic cartoon accusing Jews of killing and eating Arab kids as well as harvesting organs for money.

2 http://www.youtube.com/watch?v=mRYm5YtaCQo
Unbeliever and usurer, now the Jews graduate to the new level of ritual murderer. This new lie becomes responsible for much of the violent death of Jewish people in the middle ages and after.

II. The Badge: A distinctive Dress for the Jews

Even though many popes had shown respect to the Jewish community over the years, much harm was still being done. Pope Innocent III (1160-1216) was one more pope to enforce a papal constitution striping Jews of their rights, yet he also reminded Christians that Jews shouldn’t be maimed, converted by force or their money taken from them.

Yet, he was still convinced of the Jewish guilt of deicide (murdering of God) when he wrote this to one of his contemporary the Count of Nevers:

...The Lord made Cain a wanderer and a fugitive over the earth, but set a mark upon him, making his head to shake, lest anyone find him should slay him. Thus the Jews, against whom the blood of Jesus Christ calls out, although they ought not be killed, ...yet as wanderers must they remain upon the earth, until their countenance be filled with shame and they seek the name of Jesus Christ, the Lord.”

Following his instinct about the Jews, Innocent III convoked the Fourth Lateran Council in 1215. Of all the new laws introduced with the new Council, four of them affected the Jewish community directly and to an extent that would again restrict their liberty further. Three of the four were merely continuations of what had been seen in previous legislation such as the Theodisian Code (438 AD).

One measure was introduced that would change the status and the safety of Jews for the next 700 years. Jewish people of Europe were now required to wear a badge on their garment (later a pointed hat) to facilitate their identification on the by-ways of Europe.³

Later, similar badges would also be required of prostitutes, lepers and heretics. This was new to the Christian community even though Muslims had required Jews to wear different garments as early as the ninth century.

**The reason given was the prevention of sexual relation and/or marriage between Jews and Christians.**

A scripture in Numbers 15:37-40 was used to validate the new law

37 The LORD also spoke to Moses, saying,

38 “Speak to the sons of Israel, and tell them that they shall make for themselves tassels on the corners of their garments throughout their generations, and that they shall put on the tassel of each corner a cord of blue.

39 “And it shall be a tassel for you to look at and remember all the commandments of the LORD, so as to do them and not follow after your own heart and your own eyes, after which you played the harlot,

40 in order that you may remember to do all My commandments, and be holy to your God.

The badge quickly became known as “the badge of shame” and Jewish people made many attempt at hiding or not wearing it, risking their lives in the process. 12 councils and 9 royal ordinances re-enforced the law.

It was first introduced in France as the rouelle, a yellow sphere to be sown on the chest and the back of all garments worn by Jews.
A German Jew wearing "la rouelle" on the chest (c.1400)

Jews identified by a “rouelle” are being burned at the stake (c.1500)
In following years, it assumed different shapes and colors like in the case of the *judenhut*, or “Jewish Hat” first introduced in Germany and adopted later throughout Europe.

Needless to say that Nazi Germany would pickup on the idea and take it to a new level that culminated in the marking and death of 6,000,000 Jews not to mention the other minority groups equally stigmatized for separation or destruction such as retarded people, homosexuals, Jehovah’s witnesses and gypsies.

*Josephus in a Spanish drawing from the Middle Ages with Jewish pointed hat.*

*The Jewish Pointed hat of the Middle ages*
III. Talmud Burning

The first occurrence of Talmud burning was in France in 1240. A French Jewish convert to Christianity went to Rome to prove to the current pope (Gregory IX) that the Talmud was virulently anti-Christian and the main reason why Jews hated Christianity. The pope was convinced of the veracity of Donin’s statement and ordered all Talmud confiscated and then burned. Most of France ignored the edict but King Louis IX (Saint Louis) ordered a debate between four famous French rabbis and Donin to discuss the Talmud and Christianity.

Eventually, the Talmud was condemned for burning. In 1242, in Paris, fire was set accordingly to twenty-four carriage loads (ten to twelve-thousand volumes) of written works.

The Talmud has very little to say about Yeshua, and its sin against Christianity is certainly more by omission than by commission. Additionally, comments made about Christianity, Yeshua or even the minim literally “a person who attacks the Torah” (Jewish converts to Christianity) are the results of minor rabbinic commentaries (often accompanied by multiple additional commentaries and differing views), all in all taking a very small place in this vast body of work.
ANTI-SEMITISM: CAUSES AND EFFECTS
A BIBLICAL PERSPECTIVE
Lesson 9
Host Desecration
The Black Death (1347-1350)
Spain: The End of the Golden Age
The Spanish Inquisition

I. Host Desecration

In 1215, also part of the new items introduced during the Fourth Lateran Council, Pope Innocent III finally recognized the Catholic doctrine of transubstantiation and made it an official part of the Catholic Church. From that point on, whenever a “Christian” would partake of the Lord’s Supper, it was believed that the chalice of wine contained the very blood of Messiah and that the wafer or “Host” would become the very body of Messiah. There is of course no biblical foundation for the doctrine of transubstantiation. Yeshua spoke of His body and His blood as he was closing the Passover Seder in the upper room and linking what He was about to do for the world to the cup of Redemption (3rd cup) and the unleavened, broken matzoh (leaven symbolizes sin in the Bible).

Luke 22:14-20
14And when the hour had come He reclined at the table, and the apostles with Him.
15 And He said to them, “I have earnestly desired to eat this Passover with you before I suffer;
16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.”
17 And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves;
18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”
19 And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, “This is My body which is given for you; do this in remembrance of Me.”
20 And in the same way He took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”
1243 marks the beginning of the accusations of “host desecrations” in Belitz, near Berlin, where as a result, all the Jews of the town were killed. More accusations prevailed throughout all of Europe from France to Poland and from Prague to Berlin for centuries to follow. As a result, Jews were burned at the stake. The last Jews dying because of the host desecration accusation were in 1613.

The reason given by Christians to explain why Jews would desecrate communion wafers was that as they pierced them, the blood of Yeshua would start pouring and that they were able to reenact the crucifixion for which they were originally guilty. Thus, completely ignoring the Bible that claimed that Yeshua gave His own life so that He could take it back and that if anybody was guilty of His death, it was the whole world and certainly not just the Jews as we can certainly read in John 10:14-18:

14 “I am the good shepherd; and I know My own, and My own know Me,  
15 even as the Father knows Me and I know the Father; and I lay down My life for the sheep.  
16 “And I have other sheep, which are not of this fold; I must bring them also, and they shall hear My voice; and they shall become one flock with one shepherd.  
17 “For this reason the Father loves Me, because I lay down My life that I may take it again.  
18 “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.”
Jews of Sternberg, Germany represented as piercing hosts.

Host desecration accusation lead many Europeans, especially Germans and Austrians to go from community to community and slaughter Jews. As a result, about 100,000 Jews from over 140 different communities were massacred. These massacres were the first historical attempt at holding European Jewry corporately responsible for a crime, a pattern that would repeat itself several times until it was used during WWII for the methodical attempt at eliminating all Jews of Europe through the Holocaust.

In 1320, a defrocked Benedictine monk led about 40,000 shepherd into a European mini-crusade against 120 Jewish communities. Soon after, a new myth was introduced to the people of Europe and of course, it was accepted as fact without any proofs of its veracity.

The poisoning of the wells of Europe was born.
II. Poisoning of the wells of Europe.

In 1321, a rumor was spread that the king of Tunisia, some infidels and some lepers from the Jewish community have conspired together to put an end to Christianity. They are accused of preparing a poison made of urine, herbs, human blood and a sacred host. Several centuries before the birth of the *Protocols of the Learned Elders of Zion* was born, the myth of Jewish world conspiracy comes to life.

A total of 5,000 Jews were killed. Confiscation of goods and fines were applied, and finally Jews were expelled again in 1322, only to be re-allowed in 1359 until Yom Kippur 1394 (The Day of Atonement) when a final edict was signed to expel all Jews once and for all, putting an end to 1000 years of Jewish life in France. By the mid 1300s, the combined efforts of Church and State, as noble as they might have been, were powerless against the tidal waves of mob anger towards Jews and their communities.

With the advent of the “Black Death” or “Black Plague” the legend of the poisoning of the wells of Europe had found a fertile ground.

It was the most devastating pandemic in the history of mankind from 1347 to 1350 that was responsible for the death of about 75 million people worldwide (25 million in Europe alone). It is believed that it was caused by a bacterium found on flies carried by black rats from Asia to ships to Europe. It would take 150 years for Europe’s population to recover, while other minor plagues hit Europe until the 19th century. Only the first crusade of 1096 and the Holocaust compared in intensity and devastation. It was three years of horrors for the Jewish communities of Europe. As the rest of the continent appeared to be on its way to total extinction, people started to look for a cause and it was not long before the Jews were once again used as the convenient “scapegoats of humanity”. Revealed under extreme torture, the absurd recipe for the poison used by the Jews was apparently made of lizard, spiders, frogs, human hearts and sacred hosts.
Jews accused of poisoning the wells of Europe were burned at the stake

Jewish people also died during the “Black Death” of 1358-60, but generally in lesser numbers. The strict kosher laws that religious Jews are bound to follow, forced them to maintain a stricter hygiene and thus resulted in less death in the Jewish communities. While the reduced number of Jewish casualties could partially be attributed to Jewish customs and kosher laws, it didn’t stop the masses from slaughtering and destroying over 200 Jewish communities.

Debt eradication was a big part of the massacres of Jews throughout Europe. But it wouldn’t be long before the kings of Europe would call upon the Jews for money lending again.

The tension created by the gruesome death of a third of Europe created more trouble for the Jews. By now, Christians, nobles, kings and the masses are on edge and ready to snap at the smallest incident involving Jewish people.

An example of that is the case of Prague in 1389, where a priest carrying a host was accidentally sprayed with sand by Jewish children playing. Reprisals
against the Jews, led to a Jewish retaliation. At the end, 3,000 Jews had died, their synagogue was burned to the ground and the Torah destroyed.
The fifteenth century brought more trouble for the Jewish people, mostly with the continued accusations of ritual murders and host desecration. As a result, we saw more pogroms, confiscations, remissions of debts and expulsions pretty much all throughout Europe, except for Italy where Jews had experienced a rather quiet life, protected from all the tribulations experienced elsewhere.

Italian Jews had not been used in money lending nearly as much as the rest of Europe. As a result, they had not acquired as much wealth and generated less resentment from the Christians. They were also protected by Rome, more than many other cities of Europe. Spain, on the other hand was about to become a place of torture, agony and death for the Jewish community. The Golden Age of Spain, under Muslim authority was coming to and the inquisition was around the corner.

III. Spain: The End of the Golden Age

The golden age of the Jewish community of Spain under Islam was attained during the 11th and 12th centuries, until the Almohades tried to impose a caliphate in North Africa and southern Spain giving Jews an ultimatum “Islam or Death”. Spanish Jews moved to the north of Spain were rulers like Ferdinand I were more lenient and granted them equal rights. As the result, the Jewish community continued to flourish in Spain. Intellectual, commercial and governmental involvement propelled the Jewish community to the forefront of Spanish life. Under Alphonso VIII (1158-1214) Jews and Christians even fought together against the Almohades.

Spain was determined to regain its Christian heritage from the Muslim invasion at any cost. Beginning with the first conquest of Iberia in 711 until 1492 (Treaty of Granada), many attempts were made by various successive Spanish Kings at re-conquering Spain. This period of 700 years is know as the “reconquista”

---

1 The term caliphate “dominion of a caliph (‘successor’)” refers to the first system of government established in Islam and represented the political unity of the Muslim community. In theory, it is an aristocratic-theocratic constitutional republic (the Constitution being the Constitution of Medina), which means that the head of state, the Caliph, and other officials are representatives of the people and of Islam and must govern according to constitutional and religious law, or Sharia. http://en.wikipedia.org/wiki/Caliphate
But even in the midst of struggles to regain Christian Spain from the Muslims, Jews of Spain were pretty much left alone in comparison to those of France, Germany and England.

In the Northeast area of Aragon, King James I tried really hard to bring Jews as well as Muslims to the fold. He was helped by the Dominicans, (knowledgeable in Hebrew and Arabic), who had been appointed to that task. The leader of the group was Raymond of Penafort who served as inquisitor. One of his most famous Jewish convert was Pablo Christiani who had become a zealous “missionary to the Jews”. Christiani was a student of Rabbi Eliezer of Tarascon until he became a dominican monk and devoted his life to try to convert his Jewish brethren. Christiani was also in favor of Talmud burnings and Jews wearing a bagde of shame.

One of his favorite methods was known as “disputation” and his most memorable one took place in Barcelona in 1263 against Rabbi Nahmanides (Ranbam). Christiani was convinced that he could convert Ranbam, using his own knowledge of Jewish Scriptures and Talmud. Ranbam had been given total freedom of speech from King James I and as they argued on the identity of the Messiah, Ranbam won the argument. The disputation of Tortosa (Vincent Ferrer) in 1413 was much more devastating to the Jews with 3000 converted including 10 of the 12 rabbis involved.

A Medieval disputation between Christians and Jews
Spanish Jews were still able to conduct a reasonably normal life within Spain until the mid to late 1300s. After excommunicated King Pedro the Cruel (a great friend of the Jews), also known as the “Judaized King” died, his brother Henry replaced him and things started to severely decline for Spanish Jews, even though at first King Henry protected the Jews. The badge of shame was finally made mandatory.

As Jewish spiritual life had progressively declined in light of the rise of Jewish involvement in Spanish affairs, more Spanish Jews ended up converting to Christianity than ever before.

Additionally, Ferrand Martinez, archbishop of Seville fought the Jews on any angle he could (often against crown and clergy). In 1391, he took advantage of a changing of government and clergy to initiate many riots against the Jews thus resulting in 50,000 being either decimated or forcefully converted. He eventually was put in prison. The result for Spanish Jewry was the loss of quite a few members of the community who had become conversos. These converts to Christianity often turned out to be more zealous about their newfound faith than the Christians themselves.

One rabbi, known as Solomon Levi Rabbi of Burgos who changed his name to Paul of Santa Maria, and later became the Bishop of Burgos, was quite serious about converting his people. He was well respected by Christians. Other late 1300s Jewish converts included Geronimo de Santa Fé.

The one individual who did much in the area of Jewish conversions to Christianity was Vincent Ferrer, who used to travel from synagogue to synagogue. He is credited with 35,000 baptisms of Jews between 1411 and 1412, as well as 4,000 conversions in one month. When he failed to convert Jews, he was very severe and it is believed that he came up with the original concept of the Ghetto.

---

2 *Conversos* ”a convert”, from Latin *conversvs*, ”converted, turned around”) and its feminine form *conversa* referred to Jews or Muslims or the descendants of Jews or Muslims who converted to Catholicism in Spain and Portugal, particularly during the 14th and 15th centuries.
http://en.wikipedia.org/wiki/Converso
The issue that Christians had with Jews, morphed into an issue with conversos, who were now becoming numerous among Christians. Many conversos had not really converted genuinely and had not broken their ties with Judaism. They either secretly continued to practice Judaism as Crypto-Jews (crypto from the greek for "hidden") or openly reverted to Judaism and rejected Christianity. These nuevo conversos (new converts) became a disgrace to the Christians who quickly started to hate them even more than they hated unconverted Jews. They became know as the marranos (swine). The marranos’ double standard created a tidal wave of hatred from the pulpits of Spain anti-marranism was added to anti-semitism and they started to feed upon one another with the idea that they both came from mala sangre or “bad blood” as a result of hereditary Jewishness.

For the first time in Jewish history, **JUDAISM WAS NO LONGER A THEOLOGICAL PROBLEM BUT NOW ALSO IT HAD BECOME AN ETHNIC ONE.**

Brutal attacks against the marranos of Spain became more and more common. Something had to be done to deal with the problem. Numerous demands from Franciscans and Dominicans came for the re-introduction of the 13th century Inquisition.

### IV. The Spanish Inquisition

By 1479, King Ferdinand and Queen Isabella of Spain had succeeded in uniting the two kingdoms of Castile and Aragon and it gave them hope of a unified Christian Spain as well. Isabella’s Dominican confessor, Thomas Torquemada immediately pushed for a re-establishment of the Inquisition (under secular control this time) to rid Spain of marranos once and for all. After some resistance, the Inquisition was re-introduced with two Dominicans in charge in 1480. The first auto da fé (meaning “act of faith”) was held within a year, resulting in six Jews burned at the stake. **Auto da fés** were the ritual of public penance of condemned heretics and apostates, in this case marranos, that took place after their punishment were decided. They were usually followed by an imprisonment or execution by the civil authorities.
It was the small beginning that would lead to a gigantic operation taking the lives of thousands of *marranos* across all of Spain. If death was not always the final outcome, imprisonment, public humiliation and/or confiscation of property would almost always take place.
In 1483, Torquemada was appointed Inquisitor General. For years to come, marranos and all Spanish Jews lived in a constant state of terror. The procedure was almost always the same:

- Investigation: from town to town, information was gathered
- Trial: Always favored the prosecution (Church)
- Torture: hung by the wrists with weights on the ankles
- Punishment: Prison, confiscation of property, death

The Inquisition failed at completely eradicating the marranos and turned its attention to all Jews of Spain. Torquemada noticed the bond between orthodox Jews and marranos and when he realized he couldn’t control it through the inquisitional procedures, he asked Ferdinand and Isabella for the complete expulsion of all Jews from Spain. It was refused, but he insisted. In 1490, a group of marranos was accused of plotting for the destruction of Christianity through “host desecration” and “crucifixion of a boy”, an event that helped Torquemada push for their expulsion again. This turn of events, combined with Spain retaking Granada, the last Muslim stronghold, brought him what he wanted.

The decree was issued in 1492 for all Jews to leave Spain within 6 months. Chief Rabbi and Spain’s tax collector Abraham Senior is said to have offered a large sum to King Ferdinand who was known for his love of money. Torquemada entered the scene with a cross, telling the King:

“Judas Iscariot sold Messiah for thirty pieces of silver; will your Highness sell him for 300,000 ducats? Here He is, take Him and sell Him!”

The King eventually held fast to his decree and 300,000 Jews had to leave. Most of them went to Italy, Turkey and Portugal only to eventually lead to the Portuguese Inquisition of a new community of marranos.

By the end of the 15th century, the Jew has become an undesirable agent of Satan. The terms “Jewish” and diabolical” were now synonymous. To Jews of course, the symbol of the cross, so dear to Christians, had become such an offense and became known as “the symbol of disaster”. Medieval anti-Semitism left a mark that the 21st century is still trying to erase.
I. The Renaissance

By the mid 1400s, the Middle Ages are coming to an end and the world is officially entering into “The Modern era”. The Renaissance fits at the beginning of that timeline from about 1330 to 1600. It began in Florence in the mid 1400s and continued to spread throughout Europe.

The Renaissance was a multi-faceted cultural, scholarly and socio-political movement emphasizing the rediscovery and application of texts and thought from classical antiquity. It profoundly affected Europe at the dawn of the modern era. Renaissance humanists did not reject Christianity; instead, they took a different approach to it.

The fall of the Byzantine Empire in 1453 forced many Greek scholars to move to Italy and beyond. They carried along Greek manuscripts, and knowledge of the classical Greek literature.

Prior to the Renaissance, Christian scholars worked with Greek, Hebrew and Arabic languages. Now, works like the Greek New Testament were brought back from Byzantine Empire to Western Europe for the first time since late antiquity. This new work with Latin and ancient literary Greek (almost absent in the middle-ages) would help pave the way for the Protestant Reformation.

Another factor from the Renaissance that played a role in the birth of the Reformation was humanism. We must not look at humanism as a philosophy as much as it was a method of learning.
One definition claims that humanism is "the movement to recover, interpret, and assimilate the language, literature, learning and values of ancient Greece and Rome".

Christian scholars such as Erasmus (1466-1536) and Luther (1483-1546) proposed reform to the Church, often based on humanist textual criticism of the New Testament. Erasmus wanted to reform the Catholic Church from within while Luther wanted to do it from without.

Incidentally, Erasmus is also credited for having said: "if it is Christian to hate Jews, then we are all good Christians".

All the progress that the Renaissance brought in the area of literature, music, poetry, art, astronomy and medicine was a major factor in catapulting Europe into the Modern era. Nevertheless, if the middle ages had ended for the gentiles, for the Jews, most of its burdens remained well into the nineteenth century.

II. The Ghetto

Jewish people, by virtue of their different religious activities requiring so many regulations, had always lived in tight communities. Jewish separatism went back to the eleventh century. It was some sort of "Ghetto by choice", for protection rather than incarceration.

But the sixteenth century introduced the "ghetto" or "Jewish quarter" under lock and key. Jews were now together in tight quarters as they would be in prison. The ghetto had moved from protection to incarceration, and the results were lethal. Others would be introduced in Frankfurt, Rome and Prague, following the Venice model. The apex of ghetto life took place during the 1940s in Eastern Europe in cities like Lodz and Warsaw amongst many others.

In 1516, the doges, Venice’s ruling council of elders, decided to let the Jews remain in Venice as long as their presence be confined to one specific area, namely the small island known as “Ghetto Nuova. That island became the world’s first ghetto. The word “ghetto” is from the Italian ghetto meaning “casting” or Venetian geto meaning “foundry.”

---

Jews from different communities of Europe move into the Ghetto and even lived in separate communities within the ghetto itself.

Life in the ghetto was becoming more and more restricted for the Jewish people. They could only leave during the day with special permission and with the yellow circle on their clothes. They also had to return at night before curfew and before the ghetto was locked and guarded by Christian gatekeepers. Ghetto residents were only allowed to work at pawnshops, be moneylenders (at very low rates while facing high taxes), trade in textiles or practice medicine.

The Venice ghetto and all subsequent others were overcrowded and always at the mercy of diseases and fires.

In spite of all this, Jewish life inside the ghetto continued to grow and to a certain extent flourish. Two synagogues were built in 1528-29 and 1531 with two more added in 1575 on Ghetto Vechio street and in 1584.

A Venice Ghetto synagogue in the early 1500

Eventually, a Jewish school was even built inside the ghetto. Its results were an ethnic solidarity within the Jewish community as well as a rebirth of synagogue life and devotion to study. Talmudic studies were used as an escape from the rigor of the environment. But at the same time, involuntary confinement inside an
overcrowded walled city and lack of involvement in the outside world resulted in Jewish introversion and in some sort of a “ghettoized mentality”.

While many Christians came to the ghetto to do business with Jewish banks, doctors or to shop for spices, jewelry and fabrics, Jewish people were always suspicious.

One positive aspect of ghetto life was the fact that Jews being all confined within the same boundaries, less riots and massacres occurred. Additionally, the new humanism brought on by the Renaissance created a spirit of tolerance. The fact that Jews were more submissive certainly helped greatly.

The Venice Ghetto in the early 1500

The Venice Ghetto today
While violence was reduced, the ghetto brought the image and the status of the Jew to an even lower point than before. No longer the threat that they had been to Christians during the Middle Ages, the Jews have simply become the target of ridicule as their vilification continues.

It is also during that time (1596-98) that Shakespeare wrote *The Merchant of Venice* and introduced the character of the greedy moneylender Shylock.

![Shylock the moneylender (engraving 1873)](image)

**III. The Reformation**

The Jews of Germany, while not as protected as the ghettoized Jews of Italy, saw themselves somewhat sidelined by humanist learning of the time. While introduced during the birth of the Renaissance, humanism was instrumental in the coming onto the scene of several Christian Hebraists. The invention of the printing press by Johannes Gutenberg in 1440 was a big help in the increase in circulation of Bibles and Talmuds.
All of a sudden, as Talmuds are becoming more available, some Christians feared that the Jewish denigration of Christianity would pick up to much momentum and thus several attempts are made at one more time making the Talmud illegal.

The strongest proponent of this move was a Jewish convert, Joseph Pfefferkorn (1469-1523) who published several pamphlets trying to prove his point. He strongly opposed the Jews and asked that money lending be made illegal, that they attend Christian sermons and they do away with the Talmud. He originally defended Jews against the blood libel accusations, but changed his mind in his third pamphlet and insisted that Jews see it as a good deed to kill Christian children and he also wrote: "Who afflicts the Jews is doing the will of God, and who seeks their benefit will incur damnation."²

By the time he had written his fourth pamphlet, Pfefferkorn declared that the only way to get rid of the Jews was either to expel or enslave them.

He eventually obtained a mandate from Holy Roman Emperor Maximilian I (1459-1519), to seize the Talmud, in 1509. A board was formed to study the Hebrew books and decide of their fate. Johann Reuchlin, a famous humanist and admirer of the Hebrew language and literature, sat on that board. The controversy started that lasted several years and almost cost Reuchlin his life. He eventually appealed to Pope Leo X (1475-1521) who acquitted him and the Talmud was spared. The feud over the Talmud and the Bible had brought the Catholic Church to a place where need for power and corruption were exposed. It called for a major change. Christendom found itself at the bloody crossroads of Roman Catholicism and the Reformation and once again, the Jews were caught in the traffic.

III. Martin Luther (1483-1546)

Martin Luther was a German Catholic priest and professor of theology who started the Protestant Reformation after nailing his Ninety-Five Theses in 1517 on the church door in Wittenberg. He was excommunicated in 1521 because of his refusal to retract his views seen as heresy by the Catholic Church. His translation of the Bible in German and not Latin made it more accessible and had a tremendous impact.

Originally, he tried to attract the Jews to the new faith. He felt that stripped of popes, bishops and priests, Christianity had a lot to offer to all including Jewish people. In 1523, in his pamphlet titled “Jesus Messiah was born a Jew”, he wrote:

*If I had been a Jew and had seen such dolts and blockheads govern and teach the Christian faith, I would sooner have become a hog than a Christian. They have dealt with the Jews as if they were dogs rather than human beings; they have done little else than deride them and seize their property. When they baptize them they show them nothing of Christian doctrine or life, but only subject them to popishness and monkery...If the apostles, who also were Jews, had dealt with us Gentiles as we Gentiles deal with the Jews, there would never have been a Christian among the Gentiles ... When we are inclined to boast of our position [as Christians] we should remember that we are but Gentiles, while the Jews are of the lineage of Christ. We are aliens and in-laws; they are blood relatives, cousins, and brothers of our Lord. Therefore, if one is to boast of flesh and blood the Jews are actually nearer to Christ than we are...If we really want to help them, we must be guided in our dealings with them not by papal law but by the law of Christian love. We must receive them cordially, and permit them to trade and work with us, that they may have occasion and opportunity to associate with us, hear our Christian teaching, and witness our Christian life. If some of them should prove stiff-necked, what of it? After all, we ourselves are not all good Christians either.*

When the Jewish community didn’t meet his expectations, in 1543, Luther published the book *Of the Jews and Their Lies*, where his description of the Jewish
people is so venomous that Hitler was quoted saying that he was just finishing what Luther started.

2 Title pages of Luther’s first book

“Of the Jews and their lies” (1500s and 1900s)

Title page of Luther’s second book “Vom Schem Hamphoras”
Several months after publishing “On the Jews and Their Lies”, Luther wrote *Vom Schem Hamphoras und vom Geschlecht Christi*, German for “Of the Unknowable Name and the Generations of Messiah”, in which he compares the Jews to little devils sucking on a pig.

In his book “On the Jews and Their Lies”, Luther used language that at the very least equaled the past and future diatribes against the Jewish people.

*What shall we Christians do with this rejected and condemned people, the Jews? Since they live among us, we dare not tolerate their conduct, now that we are aware of their lying and reviling and blaspheming. ... I shall give you my sincere advice:*

*First, to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians, and do not condone or knowingly tolerate such public lying, cursing, and blaspheming of his Son and of his Christians.*

*In Deuteronomy 13:12 Moses writes that any city that is given to idolatry shall be totally destroyed by fire, and nothing of it shall be preserved. If he were alive today, he would be the first to set fire to the synagogues and houses of the Jews.*

*Second, I advise that their houses also be razed and destroyed. For they pursue in them the same aims as in their synagogues. Instead they might be lodged under a roof or in a barn, like the gypsies. This will bring home to them the fact that they are not masters in our country, as they boast, but that they are living in exile and in captivity, as they incessantly wail and lament about us before God.*
Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them.

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb.

Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home.

Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them and put aside for safekeeping. The reason for such a measure is that, as said above, they have no other means of earning a livelihood than usury, and by it they have stolen and robbed from us and they possess.

Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow, as was imposed on the children of Adam (Gen. 3:19]). For it is not fitting that they should let us accursed Goyim toil in the sweat of our faces while they, the holy people, idle away their time behind the stove, feasting and farting, and on top of all, boasting blasphemously of their lordship over the Christians by means of our sweat. No, one should toss out these lazy rogues by the seat of their pants. But if we are afraid that they might harm us or our wives, children, servants, cattle, etc., if they had to serve and work for us -- for it is reasonable to assume that such noble lords of the world and venomous, bitter worms are not accustomed to working and would be very reluctant to humble themselves so deeply before the accursed Goyim -- then let us emulate the common sense of other nations such as France, Spain, Bohemia, etc., compute with them how much their usury has extorted from us,
divide, divide this amicably, but then eject them forever from the country. For, as we have heard, God’s anger with them is so intense that gentle mercy will only tend to make them worse and worse, while sharp mercy will reform them but little. Therefore, in any case, away with them!

Luther also preached several sermons in Eisleben, right before his death in 1546, in which he continued to paint the Jews as enemies of Christianity in need of conversion or expulsion. While none of the European rulers enacted all of Luther anti-Semitic recommendations, his legacy provoked many riots and massacres after his passing and lasts to this day.

Scholars like Lucy Dawidowicz in “The War Against the Jews:1933-1945” claim that:

“...both Luther and Hitler were obsessed by the "demonologized universe" inhabited by Jews”

As a matter of fact, many scholars and historians believe that Luther's view of the Jews had a profound effect on Germans for centuries to come and also had serious influence on Hitler's ideology and implementing the final solution to the Jewish question. The line between Luther and Hitler is not difficult to trace.
ANTI-SEMITISM: CAUSES AND EFFECTS
A BIBLICAL PERSPECTIVE

Lesson 11

The Age of Wandering
Poland: A short-term Haven
The Chmielnicki Massacres
Shabbetai Tzvi (1626-1676)
Hassidic Judaism

I. The Age of Wandering

Following the 15th century’s expulsions from France, England, Spain and Portugal the Jewish people found themselves wandering. If not confined to a few ghettos, the Jewish population started to migrate east where there seemed to be an environment more peaceful and more conducive to settling down. The migration took many Jews towards the Balkans, Poland, Turkey and Israel. Poland in particular became a place of refuge and saw a tremendous influx of Jews.

It was in France and England, in spite of the expulsions, that anti-Semitism continued to flourish. In the words of historian Léon Poliakov: “Where the Jew did not exist, he was invented.”

Antisemitic teachings and propaganda continued to appear in catechisms. Some second hand peddlers were even harassed and accused of being Jewish. Literature was not exempt from anti-Semitic diatribes. French writer Pascal (1623-1662) understood the fate of the wandering Jew as a proof of Christianity.

Another voice of anti-Semitism out of France was that of Jacques Bossuet (1627-1704), bishop and theologian under Louis XIV. The Catholic Church considers him one of the greatest preachers of all times, over Chrysostom and Augustine. He was Louis XIV court preacher.

In his sermons and his famous works Discours sur l'Histoire Universelle, he paints the Jews as “an accursed and hardened race, hated by God, and in misery for their deicide, monstrous people that has neither hearth nor home, without country and scattered in all countries, once the happiest of the world and now the butt of every
fancy, the object of hatred of the whole world... In their misery wrought by divine malediction, they are the laughing stock of all sensible people.”

England under Oliver Cromwell was no better. When the Jewish community that had been expelled in 1290 attempted to negotiate and re-enter England in 1655, it was eventually faced with a lot of opposition from the masses. Marranos were eventually allowed back in London.

II. **Poland: A haven turned upside down**

Against the backdrop of multiple expulsion and gethoization, Poland appeared as the only substantial ray of hope for the Jews. It wouldn’t last forever, but Poland offered the Jewish community a haven of peace that allowed them social and spiritual growth like nowhere else.

It had started in the middle ages when German Jews, escaping the Crusades, the blood libel, the Black Death and the Inquisition, started to massively migrate eastward towards Poland and Lithuania. The refugees were very well received and accepted as their immigration created an economic boom for the local economy. They were accepted in all areas of government and business. It was not long before they would be accepted by the kings and nobles of Poland, yet they were never accepted by the clergy and the people. The clergy was particularly concerned by the preferential treatment that the Kings gave the Jews and they worked hard at trying to impose the canonical laws against the Jewish people. By the end of the 15th century a ghetto was introduced in Krakow and persecutions started to pick up. But the Jewish community had been well established in Poland and the clergy’s expectations about the demise of the Jews didn’t come easy. As a matter of fact, the Jewish community continued to flourish for most of the 16th century. Between 1500 and 1648, the Jewish population of Poland grew from 15,000 to 50,000 and they were granted an almost complete autonomy from kings such as Sigismund II (1548-1572). Jewish education and Talmudic studies reached such a level of excellence during that period of time that they would influence European Judaism for years to come.
In spite of a noticeable period of respite, ritual murder and host desecration accusations continued to occur, having found a fertile soil in the new Jewish influx from Western Europe.

Additionally, Polish Jewry experienced one of the bloodiest decades in its history, outside of the Holocaust between 1648 and 1658.

III. The Chmielnicki Massacres

In April 1648, the Ukrainian Cossacks (a group of east Slavic people from Ukraine and Southern Russia) rebelled against Poland/Lithuania and proclaimed their independence. The rebellion was led by Bogdan Chmielnicki and led to what became known as the Chmielnicki Massacres.

Bohdan Khmelnytsky (1595-1657)

Chmielnicki allied with the Tartars, led the Eastern Orthodox Cossacks against the Polish Catholics and the Jews. The result of the massacres was the death of 100,000 to 500,000 Jews of Poland and the destruction of over 700 communities.
While the massacres were both against Poles and Jews, the atrocities perpetrated against the Jews were far more violent. The intense massacres lasted for about one year of that bloody decade. Around the same time and undoubtedly as a result of the Chmielnicki Massacres as well as the heavy losses, European Jewry was looking for relief from any king including the King Messiah himself.

IV. Shabbetai Tzvi (1626-1676)

Shabbetai Tzvi was a Sepharadic Rabbi from Dulcigno, Montenegro in Southeastern Europe who started to proclaim himself to be the Jewish Messiah at age 22 (1648). He had a noticeable following in Smyrna and other parts of Europe. He attempted to make Jerusalem his new headquarters but the local Jewish community was too skeptical and he declared Gaza instead. Many Jewish communities of Europe including the newly decimated Jews of Poland started to make preparations for a return to Gaza under their new king messiah. In 1666, he went to Istanbul to put the sultan’s crown on his head. He was immediately put in prison but that did not discourage him or his followers. Eventually, at age forty, proving that he had been a false messiah, he converted to Islam, so did his wife and some of his disciples (about 300 families).
V. **Hassidic Judaism**

After the messianic fiasco of Shabbetai Tzvi, Orthodox Judaism became divided into two sects. Those who favored Kabbalah (Jewish Mysticism) and those who didn’t. On one hand, southeastern areas of Poland, made of more small villages and having less access to *Yeshivot* (Jewish religious schools) favored the teachings of the Kabbalists. On the other hand, areas such as Lithuania and the north, where Jews lived in densely populated areas, were where anti-kabbalistic teaching could be found in the *Yeshivot*.

Much pessimism had hit the south after Chmielnicki and Shabbetai Tzvi, while Lithuania had remained mostly untouched. Judaism was growing weary of rabbinic formalism, and was looking for a way out of the rigid regulations of the rabbis (fasting, penance and spiritual sadness). Kabbalah and mystic practices proved to be just what many jews were looking for at a time when nothing was looking up for them.

The *Baal Shem Tov* or “Master of the Good name” (1698-1760) was the founder of the Hassidic movement.

*Israel Ben Eliezer, The Baal Shem Tov (1698-1760)*
Hasidism is based on four principles:

**Revival:** In Eastern Europe, Hasidism came to revive the Jews physically and spiritually. It focused on helping Jews establish themselves financially, and then lifting their moral and religious observance through its teachings.

**Piety:** Hasidism demands more piety than orthodox Judaism.

**Refinement:** Hasidism teaches that one should not merely strive to improve one's character by learning new habits and manners. Rather a person should completely change the quality, depth and maturity of one's nature.

**Demystification:** In Hasidism, it is believed that the esoteric teachings of Kabbalah can be made understandable to everyone.

While most Hasidic Jews speak the language of their country of origin, they speak Yiddish among themselves. The Chabad-Lubavitch worldwide movement is an offshoot of Hasidic Judaism.

To this day, there has been a great divide within Judaism between more traditional rabbinic Judaism and Hasidic Judaism.

VI. Conclusion

The Jewish community of Poland never recovered from the massacres. For those still surviving, life became progressively worse as they were starved and impoverished. Indebted and heavily taxed, the Jewish communities of Poland once again became at the mercy of acts of anti-Semitism. Riots started to get organized by Jesuit students from neighboring schools, as ritual murder and host desecration accusations increased so much that Jews appealed to Pope Benedict XIV who called for the protection of Polish Jews in 1758. As a matter of fact, ritual murder and host desecration accusations did not diminish in intensity during the counter-reformation movement or even the European Emancipation.
The sixteenth through the eighteenth centuries proved to be a very difficult time for the Jews of Europe. A few periods of respite aside, there was no place for the Jewish community to settle down without the dark cloud of anti-Semitism hovering over their heads. The European Emancipation was around the corner and with it, some changes would be introduced, but not enough to be considered any king of improvement. Especially for the Jews of Eastern Europe who would find themselves confined to a new larger geographical ghetto within imperial Russia, known as the Pale of Settlement.

The Pale (1791-1913) included about 20% of European Russia or much of present-day Lithuania, Belarus, Poland, Moldova, Ukraine, and parts of western Russia for a total of about 1,000,000 square miles.
THE PALE 1835–1917

1891. 20,000 Jews deported, many of them in chains.

1865. Open to Jews

1891. 20,000 Jews expelled

Principal town from which in 1880 began the exodus of over two million Jews from the Pale to the United States, Britain, Europe, South America, and Palestine.

In 1882 500,000 Jews living in rural areas of the Pale were forced to leave their homes and live in towns or townlets (shtetl) in the Pale. 250,000 Jews living along the western frontier of Russia were also moved into the Pale. 700,000 Jews living east of the Pale were driven into the Pale by 1891.

The Pale of Settlement. Russian Jews confined to this area by laws of 1795 and 1835. By 1885 there were over 4 million Jews living in the Pale.

Towns within the Pale barred to Jews without special residence permits.
ANTISEMITISM: CAUSES AND EFFECTS

A BIBLICAL PERSPECTIVE

Lesson 12

The French Revolution

Napoleon: Friend and Foe

The Pale of Settlement

I. Introduction

At the close of the 18th century, the Jews found themselves at the dawn of a new era. The feudal system had crumbled to make room for a developing capitalist and industrial revolution. Financial knowledge and shrewdness was becoming more of an asset, especially for leaders of countries in development. As a result, Jewish people were somewhat less stigmatized by their involvement in the financial world, and they even became more appreciated by some. This is about the time when the Rothschild family, Jewish of German origin, started to make a name for themselves in the financial world (even though they go back to the mid 1700s).

Along with the advent of the Age of emancipation, as a by-product of the French Revolution of 1789, the concept of citizenship was becoming more of a reality all throughout Europe. Inhabitants of a given country were starting to receive citizenship in that very country. It would be taken to the next level by Napoléon Bonaparte.

The Jewish Age of Emancipation is known as The Haskalah, or “Age of Enlightenment” and it reached all segments of Judaism theologically and geographically.

This can also be understood as the age of Assimilation, as many Jews benefiting from the emancipation also looked into the claims of Christianity. The split between the more traditional religious communities and the more liberal emancipated one was widening.

A good example of this openness to Christianity was Moses Mendelssohn (1728-1786), who even though destined for a rabbinic career, learned
Mendelssohn was responsible for a certain amount of “rapprochement” between German Christians and Jews. He is often described as the father of Reform Judaism.

II. The French Revolution

The French Revolution of 1789 brought on a dramatic change to France with the 1789 “Declaration Universelle des Droits de l'Homme” or Universal Declaration of Human Rights. It did not exclude the Jews, while not including them specifically either, even thought they had lobbied for their emancipation and pleaded with many nobles including King Louis XVI himself. Eventually, the Declaration after two years of work was ratified in 1791, giving Jewish people more freedom and validating their further emancipation. The French Revolution was instrumental in the birth of the concept of freedom of Religion provided it didn’t interfere with public order. This happened at a time when most European countries were restricting the rights of religious minority groups like the Jewish people. The assimilation of Jews was starting to happen.
Soon would come a leader like no others, with military might seldom if ever equaled. Napoleon Bonaparte was just around the corner and he would push Jewish assimilation even further.

**III. Napoleon Bonaparte: Friend and Foe**

Napoléon Bonaparte (1769-1821) was born on the French island of Corsica. He went to French military school at age 12, and then to the prestigious *Ecole Militaire de Paris* and very quickly established a name for himself in the French army. He served during the French Revolution though most of his time was spent on the Island of Corsica, until he and his family returned to the mainland.

In 1804, he became France’s Emperor by crowning himself Napoleon 1er. The same year, he introduced “*Le Code Napoléon*” which was the first modern legal code to be adopted across Europe. It was a major step in replacing the antiquated laws and codes of the now defunct feudal system of the Middle Ages.

![The Coronation of Napoleon by artist Jacques-Louis David (1805-1808).](image)

From the beginning, Napoléon had one goal in mind: Make the Jews of France into Frenchmen. He had no intention of stopping them from practicing Judaism in
the privacy of their homes, but he just expected them to give their allegiance to the Empire, as all French citizens should.

In 1806, two years after he became Emperor, he called for an assembly of Notables within the Jewish community. Questions about marriage, faith and patriotism amongst others, were asked and to Napoléon's satisfaction, the Jewish leaders responded that they would die defending France.

In 1806, two years after he became Emperor, he called for an assembly of Notables (along with a meeting of the Sanhedrin after almost 1500 years) within the Jewish community. Questions about marriage, faith and patriotism amongst others, were asked and to Napoléon's satisfaction, the Jewish leaders responded that they would die defending France.

1 The last binding decision of the Sanhedrin was in 358, when the Hebrew Calendar was adopted. The Sanhedrin was dissolved after continued persecution by the Roman Empire. Over the centuries, there have been attempts to revive the institution, such as the Grand Sanhedrin convened by Napoleon Bonaparte. http://en.wikipedia.org/wiki/Sanhedrin
Some have claimed that Napoléon’s goal was simply to get rid of the Jews by process assimilation, intermarriage and conversion as opposed to elimination. He was quoted saying: "I will never accept any proposals that will obligate the Jewish people to leave France, because to me the Jews are the same as any other citizen in our country. It takes weakness to chase them out of the country, but it takes strength to assimilate them."

In some ways, he was so helpful to the Jews that the Russian Orthodox Church formally called him "Antichrist and the Enemy of God".

Napoleon saw great benefits in protecting the Jews and was instrumental in doing so beyond France’s borders. He also helped the Jews of Italy and other conquered countries and helped tear down the doors of many ghettos. As a result, he was originally admired by Jews across the Empire. Judaism became the third official religion of France. The Jewish community, in admiration for their “savior”, even introduced a new prayer for Napoléon in their synagogue prayer books.

But in 1808, caving under the pressure of many very upset leaders and statesmen including Chateaubriand, Cardinal Fesch, Marshal Kellermann and specially Russian Tzar Alexander³, Napoléon felt obligated to introduce a "Restrictive Decree." The Jewish community was in shock and lost much of its wealth and influence almost to the point of a total bankruptcy. Eventually, after much damage to the Jews, the Decree was eliminated and the status of “Liberté, Egalité, Fraternité” was re-established for the Jews, at least until the fateful defeat at Waterloo, Belgium. Then, at the discretion of each European leader, the fate of the Jews became again one of hardship, restriction, stigmatization and gethoization.

As friend AND foe, Napoléon still did much for the emancipation of the Jews

\[\text{Schwarzfuchs, Simon: } \text{Napoleon, the Jews, and the Sanhedrin (Routledge & Kegan, 1979)}\]
\[\text{p.50}\]
\[\text{The Holy Synod of Moscow proclaimed: } "\text{In order to destroy the foundations of the Churches of Christendom, the Emperor of the French has invited into his capital all the Judaic synagogues and he furthermore intends to found a new Hebrew Sanhedrin. Which is the same tribunal that dared long ago to condemn the Lord Jesus to be crucified.}"
\[\text{http://en.wikipedia.org/wiki/Napoleon_and_the_Jews}\]
and his legacy continued after his death. But, victims of reversals of fortunes in the post Napoléonic era, the Jews returned to the scene as the scapegoats of humanity. Some of the worst chapters of their history were about to be written.

The 1815 Council of Vienna worked very hard at re-establishing the old order, as a new anti-Napoleonic nationalism would help to once more take away basic rights from Jewish people. By 1819, the Germans were again inciting violence against the Jews and Pope Pius VII reinstated the ghetto. Emancipation would continue slowly and sporadically across Western Europe, pulling away Jewish people from religious practices and settling them in a new class of laborers and socialist ideologues.

While Western Europe was reverting much of the progress of the emancipation, Eastern Europe continued its policy of hatred and harassment. Russia, where at least half of world Jewry lived by then, was never affected by emancipation. Firmly rooted in Eastern Orthodoxy and driven by a certain distrust for European progress, Russia had forbidden the Jews entry into the country, but as they ended up partitioning Poland, they ended up with the largest community of Jews in Europe. Something had to be done to contain them.

IV. The Pale of Settlement
The Pale of Settlement was the name given to a region of Imperial Russia that comprised about 1,000,000 square miles (20% of European Russia), where Jews were allowed to live. It included much of present-day Lithuania, Belarus, Poland, Moldova, Ukraine, and parts of western Russia. It was acquired by the Russian Empire during several military conquest that took place between 1791 and 1835 and it lasted until the fall of the Russian Empire in 1917.

The order for the confinement of the Jews was made official by Catherine II at the same time when she extended an invitation to all foreigners to enter Central Russia, all people “except the Jews”.

Even within the Pale itself, Jews suffered many restrictions, additional taxes
and much hardship. Experiencing very little relief under Alexander I (1801-1825) their condition worsened under His successor Nicholas I (1825-1855). Russia's own answer to their "Jewish Problem" was the "Russification" of the Jews. In 1804, Nicholas I introduced the infamous military conscription forcing all kids in the military at the age of twelve. This also allowed for the deprogramming of Jewish kids and often happened through the kidnapping of the youngsters by "snatchers". The result was far from satisfactory so Nicholas introduced an educational reform in 1840, trying to pull Jewish people from traditions and Talmudic studies. This also had little effect.

About 90% of Russian Jews lived inside the Pale, and yet, grew from 1.6
million in 1820 to 5.6 million in 1910. The 1860s brought the Jewish communities of the Pale some privileges, but this was quickly reversed by the “May Laws” of 1882 (restricting Jews to overcrowded urban areas).

Additionally, the pogroms of the 1870s through the 1910s created a very hostile environment that exacerbated the miserable conditions in which the Jews lived.

The first pogrom might have been as early as 1821 in Odessa, Ukraine. The official reason given for the hundreds of pogroms was the assassination of Alexander II in 1880 for which some blamed the Jews.

Pogroms became government sponsored riots against the Jews, and they claimed the lives of many in the little Jewish “shtetls” (hamlet) of the Pale.

The pogroms and other boycotts and hardships led to mass immigration to the United States in 1881 and 1914 of 2 million Jews.

The Haskalah “enlightenment” seeking to modernize Judaism in hope of
better integration, also took place at the same time.

Eventually, the Pale of Settlement was dismantled in 1917 after the fall of the Russian Empire.

The New York Times described the First Kishinev pogrom of Easter, 1903:

"The anti-Jewish riots in Kishinev, Bessarabia [modern Moldova], are worse than the censor will permit to publish. There was a well laid-out plan for the general massacre of Jews on the day following the Orthodox Easter. The mob was led by priests and the general cry, "Kill the Jews," was taken up all over the city. The Jews were taken wholly unaware and were slaughtered like sheep. The dead number 120... and the injured about 500. The scenes of horror attending this massacre are beyond description. Babies were literally torn to pieces by the frenzied and bloodthirsty mob. The local police made no attempt to check the reign of terror. At sunset the streets were piled with corpses and wounded. Those who could make their escape fled in terror, and the city is now practically deserted of Jews."

As the last quarter of the 19th century was approaching, Jews were about to experience another major shift in anti-Semitism. Racial anti-Semitism was about to emerge on the scene. From ancient theological anti-Semitism to modern ethnic and cultural anti-Semitism, the hatred of the Jews was soon to benefit from science, or “pseudo-science” we should say.
Declaration Universelle des Droits de l’Homme
Universal Declaration of Human Rights

Preamble
The representatives of the French people, formed into a National Assembly, considering that ignorance, neglect or scorn of the rights of man to be the only causes of national misfortunes and the corruption of governments, have resolved to set out, in a solemn Declaration, the natural, unalienable and sacred rights of man, so that this Declaration, always present to all members of society, reminds them constantly of their rights and their duties; so that the acts of the legislative power and those of the executive power, being able to be compared at every moment with the aim of the whole political institution, should have greater respect for that aim; so that the demands of the citizens, founded henceforth on simple and indisputable principles, are always oriented to conserving the Constitution and to the happiness of everybody. Consequently, the National Assembly acknowledges and declares, in the presence and under the auspices of the Supreme Being, the following rights of man and of the citizen:

First Article — Men are born and remain free and equal in rights. Social distinctions can be based only upon benefit for the community.

Article 2 — The aim of every political association is the preservation of the natural rights of man, which rights must not be prevented. These rights are freedom, property, security and resistance to oppression.

Article 3 — The fundamentals of sovereignty has its origins essentially in the Nation. No organisation, nor individual, may exercise any authority that does not expressly come from there.

Article 4 — Liberty consists in being able to do anything that does not harm other people. Thus, the exercise of the natural rights of each man has only those limits that that ensure to the other members of society the enjoyment of these same rights. These limits may be determined only by the law.

Article 5 — The law has only the right to forbid those actions that are detrimental to society. Anything that is not forbidden by law may not be prevented, and none may be compelled to do what the law does not require.

Article 6 — The law is the expression of the collective wishes of the public. All citizens have the right to contribute, personally or through their representatives, to the forming of the law. The law must be the same for all, whether it protects or it punishes. All citizens, being equal in its
eyes, shall be equally eligible for all important offices, positions and public employments, according to their ability and without other distinction than that of their qualities and talents.

Article 7 — No man can be accused, arrested or detained except in the cases determined by the law, and according to the methods that the law has stipulated. Those who pursue, distribute, enforce, or cause to be enforced, arbitrary orders must be punished; but any citizen summoned, or apprehended in accordance with the law, must obey immediately: he makes himself guilty by resisting.

Article 8 — The law must introduce only punishments that are strictly and indisputably necessary; and no one may be punished except in accordance with a law instituted and published before the offence is committed, and legally applied.

Article 9 — Because every man is presumed innocent until he has been declared guilty, if it should be considered necessary to arrest him, any force beyond the minimum necessary to arrest and imprison the person will be treated with severely.

Article 10 — No one should be harassed for his opinions, even religious views, provided that the expression of such opinions does not cause a breach of the peace as established by law.

Article 11 — The free communication of thought and opinions is one of the most precious rights of man. Any citizen can therefore speak, write and publish freely; however, they are answerable for abuse of this freedom as determined by law.

Article 12 — Guaranteeing the rights of man and of the citizen requires a public force. This force is therefore established for the benefit of all, and not for the particular use of those to whom it is entrusted.

Article 13 — For the maintenance of the public force, and for administrative expenses, a common tax is necessary. It must be spread in similar fashion among all citizens, in proportion to their capability.

Article 14 — All citizens have the right to verify for themselves, or through their representatives, the necessity for the public tax. They further have the right to grant the tax freely, to watch over how it is used, and to determine its amount, the basis for its assessment and of its collection, and its duration.

Article 15 — Society has the right to ask a public official for an explication of his management and supervision.

Article 16 — Any society in which the guarantee of rights is not ensured, nor a separation of powers is worked out, has no Constitution.

Article 17 — Property, being an inviolable and sacred right, no one may be deprived of it; unless public necessity, legally investigated, clearly requires it, and just and prior compensation has been paid.
I. Introduction

The term “Zionism" and “Zionist” were coined in 1890\(^1\) by Jewish activist Nathan Birnbaum (1864-1937) who also played an important part in the first Zionist Congress in 1897, (renamed the World Zionist Organization in 1960) alongside with its first president, Theodore Herzl. The word “Zion” comes from the Hebrew tzion, a reference to Jerusalem and often, by extension, to the land of Israel itself (first mentioned in II Samuel 5:7).

According to scholar Mitchell Bard, Zionism is:

“The national movement for the return of the Jewish people to their homeland and the resumption of Jewish sovereignty in the Land of Israel.”\(^2\)

II. Born out of Necessity

European Jews had suffered at the hands of many popes, kings and the masses since the Early Church Fathers. Anti-Semitism, from theological to social to ethnic, had punctuated Jewish life through the centuries, limiting if not eliminating any semblance of normalcy within the Jewish communities of Europe. The Crusades, the blood libel, the Spanish Inquisition and the first Ghetto, to name a few, were ominous milestones on the timeline of Jewish history. It would eventually get much worse later with the Pogroms and the Holocaust. Yet, something had to change now, as Jewish people felt that they had to “leave the Ghetto” not just physically, but spiritually and emotionally as well. In the midst of their misery, the Jewish people saw a ray of hope with advent of the \textit{Haskalah}.


\(^2\) http://www.jewishvirtuallibrary.org/jsource/Zionism/zionism.html
The *Haskalah*, also known as the “Jewish Enlightenment” was a movement among European Jews of the 17th and 18th centuries advocating a more secularized way of life, hopefully leading to their emancipation and thus better integration into a non-Jewish society. The results of the *Haskalah* was a new emphasis on Jewish culture and history, much of it apart from religion. It adapted to various Jewish communities across Western and Eastern Europe. For a short while, there seemed to be a period of respite for the Jewish people. Emancipation was working, or was it?

III. The Dreyfus Affair

In 1894 France, at a time when Jewish people thought that their emancipation had prevailed, Captain Alfred Dreyfus (Alsacian Jew) was accused of treason against the French Government. The French revolution of 1789 and Napoleon had brought a hope of equality and integration into French society for French Jews, but Anti-Semitism as a temporarily inactive volcano of hatred, had just spewed its lava again. As the Dreyfus trial went on, mobs of angry Frenchmen were shouting “Death to the Jews” on the streets of Paris.

The Dreyfus affair began when French authorities gained possession of a memorandum, which listed items the writer would deliver to German Lieutenant-Colonel Schwartzkoppen in Paris. This seemed to prove that there was a traitor in the military prepared to hand secret information to the Germans. The rest is history, as Dreyfus was framed, sent to Devil’s Island, brought back to France, re-trialed and declared innocent.
Famous French writer Emile Zola wrote a letter to the French President Felix Faure. The letter was an accusation of all the wrongdoings and cover-ups that took place during the Dreyfus Affair. His letter was published in the French newspaper *l’Aurore* under the title “J’accuse!” Zola clearly sees the anti-Semitic agenda when he writes:

“These, Sir, are the facts that explain how this miscarriage of justice came about; The evidence of Dreyfus’s character, his affluence, the lack of motive and his continued affirmation of innocence combine to show that he is the victim of the lurid imagination of Major du Paty de Clam, the religious circles surrounding him, and the “dirty Jew” obsession that is the scourge of our time.”

...The best part of it is that Picquart was himself an anti-Semite. Yes! We have before us the ignoble spectacle of men who are sunken in debts and crimes being hailed as innocent, whereas the honor of a man whose life is spotless is being vilely attacked: A society that sinks to that level has fallen into decay.

---

![Image of the newspaper *l’Aurore* with the headline “J’accuse!”](image-url)
The Vienna newspaper *Neue Freie Press* sent their Paris correspondent, Hungarian journalist Theodor Herzl (1860-1904) to follow the Dreyfus Affair.

To be sure, Herzl’s obsession with Jewish existence in a land of their own predated the Dreyfus Affair. But it is the very treatment of Captain Dreyfus and by association, the Jews of France, that prompted Theodor Herzl to compile his work of several years into the historic pamphlet *Der Judenstaat* or “The Jewish State”, published in Vienna in 1896 in which he stated:

“Palestine is our unforgettable historic homeland... Let me repeat once more my opening words: The Jews who will it shall achieve their State. We shall live at last as free men on our own soil, and in our own homes peacefully die. The world will be liberated by our freedom, enriched by our wealth, magnified by our greatness. And whatever we attempt there for our own benefit will redound mightily and beneficially to the good of all mankind.”

Herzl was convinced that the only viable solution was a mass exodus of the Jews of Europe back to Israel, the land of their ancestors, as he further stated:

“Political principle will provide the basis, technology the means, and the driving force will be the Jewish tragedy”

---

4 Sachar, Howard M.: *A history of Israel from Zionism to our time* (Knopf Publisher, New York, 1996) p.40
But Zionism existed long before Theodor Herzl. We could even argue that God Himself was the original Zionist when in Genesis 12, He declared to Abraham that He would grant him and his descendants, a land as an unconditional and eternal promise. The Abrahamic Covenant can be seen as the foundation of Zionism, established by the creator of the universe Himself in Gen. 12:1-7:

1 Now the LORD said to Abram, “Go forth from your country, And from your relatives  And from your father’s house, To the land which I will show you;  
2 And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing;  
3 And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth shall be blessed.”  
4 So Abram went forth as the LORD had spoken to him; and Lot went with him.  
Now Abram was seventy-five years old when he departed from Haran.  
Gen. 12:5 And Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan; thus they came to the land of Canaan.  
Gen. 12:6 And Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land.  
Gen. 12:7 And the LORD appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the LORD who had appeared to him.

Theodor Herzl if not the originator of the concept of Zionism was definitely the visionary, catalyst and leader of political Zionism. Ernst Pawel in The Labyrinth of Exile: A Life of Theodor Herzl, explained:

“He brought to it leadership, organization and a unique blend of fantasy and practical realism, but his most important contribution by far was the...
messianic image of himself, his stature in the eyes of the Jews and in the eyes of the world".

IV. The First Zionist Congress

In 1897, The First Zionist Congress convened in Basle, Switzerland. It wasn’t without struggle that Herzl was able to organize this historic event as most of the Jewish leaders of the time demonstrated some resistance, while the masses expressed interest and even excitement. The message of “We are a people” found in Der Judenaadt, resonated with the Jews of Eastern Europe, victims of much “messianic disenchantment”.

The First Zionist Congress in Basle, Switzerland (1897).

---

As a result, it was at this first congress that Herzl and the delegates adopted the Basle Program and declared that:

\[
\text{Zionism aims at establishing for the Jewish people a publicly and legally assured home in Palestine. For the attainment of this purpose, the Congress considers the following means serviceable:}
\]

\[
1. \text{The promotion of the settlement of Jewish agriculturists, artisans, and tradesmen in Palestine.}
\]
\[
2. \text{The federation of all Jews into local or general groups, according to the laws of the various countries.}
\]
\[
3. \text{The strengthening of the Jewish feeling and consciousness.}
\]
\[
4. \text{Preparatory steps for the attainment of those governmental grants which are necessary to the achievement of the Zionist purpose.}^6
\]

Herzl, who was elected president of the First Jewish Congress in 1897, convened six more yearly events until 1902 (eventually, the Congress location was moved to Jerusalem in 1936).

V. Lobbying for the Homeland

Herzl started lobbying for the Jewish people’s return to a safe land of their own. He first met with German Kaiser Wilhelm II, in Istanbul in 1898 in an effort to convince him to help secure land in Israel. But he wasn’t taken very seriously and the Kaiser, influenced by his own anti-Semitic tendencies, flatly rejected Herzl’s appeals for a Jewish homeland.

Disappointed and frustrated but not discouraged, Herzl met with British Colonial Secretary Joseph Chamberlain who, as a compromise, offered the Jews the country of Uganda in Eastern Africa. Eventually, in 1903, during the sixth Zionist Congress, and by now rather discouraged, Herzl proposed the move of the Jewish people to Uganda, as a temporary solution until Palestine could be secured. The

\[^6\text{http://www.jewishvirtuallibrary.org/jsource/Zionism/First_Cong&_Basel_Program.html}\]
people reacted immediately and, at the sight of a possible split within the Zionist movement, Herzl decided against the compromise.\footnote{Eban, Abba: My People: The Story of the Jews (Random House, New York, New York, 1968) Pages 335-337.} Herzl died a year later in Vienna at age 44, having spent most of his adult life fighting for a Jewish homeland.

In Vienna in 1897, he had said, almost prophetically:

\begin{quote}
“At Basle I created the Jewish State. In five years, perhaps, and certainly in fifty, everyone will see it.”
\end{quote}

VI. Zionism after Theodor Herzl

One could argue, that during Herzl’s life, Zionism was mainly a political movement relying on diplomacy for any sustainable existence. But even Herzl saw that “political Zionism” and “practical Zionism” while having the same goal, had different methods. The chasm would divide further as the Jewish homeland became more of a reality. Herzl had worked hard at gathering funds, yet they hadn’t been disbursed significantly and a move from the theoretical to the practical was necessary.

Additionally, there was a serious push for a Hebrew renaissance. The idea of a “cultural Zionism”, mostly introduced by Russian Jews, appealed to a wider spectrum within the Jewish community, while “political Zionism” left many of the more religious leaders unsatisfied and unable to relate to the cause.

A key player who had not always seen eye-to-eye with Herzl, was Russian Jewish essayist, Asher Ginsberg (1856-1927), who went by the pen name of \textit{Ahad Ha’am}, Hebrew for “one of the people”. Ha’am is known as the father of “cultural Zionism” and his vision was “a Jewish state and not merely a state of Jews”\footnote{Ahad Ha’am, The Jewish State and Jewish Problem, trans. from the Hebrew by Leon Simon c 1912, Jewish Publication Society of America, Essential Texts of Zionism.}. He felt that Jewish people should return gradually to Palestine while Diaspora Jews should be given a vision of the new homeland making them jealous and thus drawing them to a move.\footnote{Sachar, Abram Leon: A History of the Jews (Knopf Publishing, New York, New York, 1965) pages 360-361.}
Another important figure in the fight for a cultural rebirth was Hebrew Lexicographer, Eliezer Ben-Yehuda who immigrated to Israel during the first Aliyah\textsuperscript{10} of 1881, and dedicated the rest of his life, not without tremendous hardship, to the rebirth of Hebrew as a modern tongue.

Robert St. John, Ben Yehuda’s biographer wrote of him in \textit{Tongue of the Prophets}:

\begin{quote}
“In twenty years he had fathered ten children. Five had died but five still lived. Two of them spoke fluently the language he had spent so much of these twenty years trying to bring back to life. More important, the streets of Jerusalem, the market places, the villages scattered over the desert were thronged with other Jews who spoke this same revived language.”\textsuperscript{11}
\end{quote}

In the decade following Herzl’s death, Zionists influx continued in the Holy Land, and about a hundred thousand pioneers lived there. Times were hard, workdays were long, and poverty was rampant but the spirit of hope kept Zionism alive. On the eve of WWI, Zionism had become a reality, a fragile one but a reality nonetheless.

\textsuperscript{10} The First Alyiah of 1881 was one of several consecutives mass returns of Jews in the late \textsuperscript{19} and early \textsuperscript{20} centuries, usually due to persecution. It took place as a result of the intense Eastern European Pogroms. The second Alyiah of 1904-1914 was a result of the Kishniev pogrom. Both mostly consisted of Orthodox Jews including those in the second Alyiah who started the \textit{kibbutz} movement.

\textsuperscript{11} St. John, Robert: \textit{Tongue of the Prophets} (Wilshire Book Company, N. Hollywood, California, 1952) page 266.
I. The Protocols of the Elders of Zion

One the biggest hoax in the history of anti-Semitism is the pamphlet known as *The Protocols of the Learned Elders of Zion*. It was presented as being the minutes of a late 19th century meeting of Jewish leaders planning to take over the world. It first appeared in Russia, from a government press in 1905. The Russian Mystic Sergei Nilus (1862-1929), a blatant anti-Semite, was responsible for the first publishing. The original work was chapter 12 within a bigger book from Nilus entitled: *The Great within the Small and Antichrist, an Imminent Political Possibility. Notes of an Orthodox Believer*. He actually claimed that the book had been read secretly at the First Zionist Congress in Basle in 1897.

---

1 Although the *Protocols* have been recognized as a hoax since 1921, I provide a link to the whole book for further research or studies. http://ddickerson.igc.org/The_Protocols_of_the_Learned_Elders_of_Zion.pdf
The original work is dated between 1897 and 1903, possibly from author Pyotr Ivanovich Rachkovsky, head of the Paris office of the Russian Secret Police, helped by others.

It was quickly recognized that the book was a forgery and mostly plagiaryism based on two previous anti-Semitic works. They were exposed by many experts from various countries starting as early as 1921. The two books used were

2. *Biarritz* by German novelist Hermann Goedsche (1868)

The Protocols are the best known example of forgery as well as one of the earliest example of “Conspiracy Theory”. They are filled with clichés and platitudes on how to take over the world, while never containing any details or specifics.

While the vast majority of scholars worldwide have written off the Protocols as an anti-Semitic hoax, it continued to be used worldwide. A tragic example can be seen in the actions of American automobile giant Henry Ford.

From 1920 to 1927, Henry Ford published a newspaper *The Dearborn Independent*. The newspaper published The Protocols, at the same time as *The Times* in London discredited the pamphlet, but this did not stop Ford who was quoted saying: “*The only statement I care to make about the Protocols is that they fit in with what is going on.*”

Ford also was responsible for the financing and distribution of 500,000 copies of the Protocols. Much of the articles published in the *Dearborn Independent* were reprinted in a later volume known as *The International Jew*.³

---

Written to influence the Czar against a Jewish/Masonic takeover, *The Protocols* failed, but further damage was done that would far exceed the expectation of the original forgers.

Hitler himself relied heavily on the *Protocols* and even quoted them in *Mein Kampf*, praising and validating them:

\[\ldots \text{To what extent the whole existence of this people is based on a continuous lie is shown incomparably by the Protocols of the Wise Men of Zion, so infinitely hated by the Jews. They are based on a forgery, the Frankfurter Zeitung moans and screams once every week: the best proof that they are authentic. What many Jews may do unconsciously is here consciously exposed. And that is what matters. It is completely indifferent from what Jewish brain these disclosures originate; the important thing is that with positively terrifying certainty they reveal the nature and activity of the Jewish people and expose their inner contexts as well as their ultimate final aims. The best criticism applied to them, however, is reality. Anyone who examines the historical development of the last hundred years from the standpoint of this book will at once understand the screaming of the Jewish press. For once this book has become the common property of a people, the Jewish menace may be considered as broken.}\]

Hitler is believed to have been influenced by the *Protocols*. The book greatly helped him to rationalize the destruction of European Jewry. In many ways, the *Protocols* were a catalyst for the Holocaust as they became part of “The Solution to the Jewish Question”.

In the 21st century, *The Protocols* continue to be published and distributed by neo-Nazi fringe groups and radical Islamist groups around the world. *The Protocols of the Learned Elders of Zion* is classified under "controversial knowledge" and available on Amazon.com.

II. The First World War

June 28, 1914 saw the assassination of Archduke Franz Ferdinand in Sarajevo. As a result, WWI was declared and the face of Europe would be changed forever. At the beginning of WWI, eighty percent of the ten million Jews of Europe lived in the Russian and Austro-Hungarian Empires. The Jewish communities of Europe had been used to hardship and had endured many forms of anti-Semitism, yet the advent of WWI, worsened their condition as their lives became once again punctuated by lootings, pogroms and expulsions.

The greatest hardships came from Russia where many Jews came from or resided. Even though the Jewish men enrolled in the Russian army to fight Germany, they were quickly accused of Spying for the Germans and many were sent to Siberia. When Russia started to lose ground, the Jews were to blame. On the other side, 20% of the 600,000 German Jews joined the German army and served. When Germany started to lose ground, anti-Semitism came to the surface and again, the war was the fault of the Jews. A census was ordered in 1916, followed by anti-Semitic actions.

As the war progressed, allied nations ratified various treaties and worked on agreements to share the spoils. It was soon agreed that the Ottoman Empire would have to be divided. One treaty would supersede the previous and by the end of the war, the British had conquered Palestine. In the midst of all negotiations, Britain officially endorsed the Zionist program, and almost overnight, Zionism started to take root in the Holy land. This was a major step in the right direction for the Jewish people, yet the surprise of a British endorsement would eventually be overtaken by the shock of a British about face.

The 1919 Versailles Peace Treaty brought some hope for the Jewish communities of Europe. Eastern European Jews were pushing for their religious rights and traditions to be preserved, while Western European Jews would have settled for citizenship rights. Both were partially satisfied.

---

Additionally, all Jews of Europe, aware of their unending status of unwanted citizen, started to seek the enforcing of the Balfour declaration, in hope of an official establishing of a Jewish home to immigrate to in what was then British Palestine. As much of Europe found itself in need of being rebuilt from its own ashes, the “scapegoats of humanity” were once again targeted in full force. Anti-Semitism was hitting the Jewish people from all angles: academic, religious, economic and even racial. But the favored type of anti-Semitism was political. Most of Europe found it easy to link Jews and Communism and succumbing to the libelous conspiracy theory of the Protocols, various governments saw it as their duty to eliminate and/or restrain the Jews at a time of critically needed re-organization and re-building.

II. The Balfour Declaration

The British government being favorable to a Jewish homeland started to meet with Zionist leaders towards the end of the WWI. One important figure of that time who would also become Israel’s first President, was Chaim Weizmann (1874-1952). Diplomacy continued to play a part in the furtherance of the Zionist agenda and Weizmann was good at it.

In 1906, Weizmann had just helped the British by sharing his recipe to better produce acetone (related to the production of TNT) and thus helped greatly with the war effort. Consequently, he became pretty close to Lloyd George who would later become Prime Minister. But it was not until he had a meeting with Lord Arthur James Balfour that things begin to crystallize.

Lord Arthur James Balfour (1848-1930)
Balfour who had tried to convince Weizmann that the Uganda proposal was a good deal, somehow ended up convinced by Weizmann that only the land of Palestine would be acceptable. From that point on, he [Balfour] became a Zionist.

Weizmann met Balfour again when Lloyd George was prime minister and Balfour told him:

“\textit{You know, I was thinking of that conversation of ours in 1906 and I believe that when the guns stop firing, you may get your Jerusalem.}\textsuperscript{6}"

In 1917, Weizmann became the first President of the British Federation and worked feverishly with Lord Balfour to develop what would be known as the “Balfour Declaration”. This milestone for Zionism vindicated the works of Theodor Herzl, Chaim Weizmann, Nahum Sokolow and other key Zionist leaders. Things appeared to be looking up for the Jewish people and the establishment of a Jewish homeland in Palestine.

The Declaration stated:

\textit{“His Majesty’s government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.”}\textsuperscript{7}

In 1919, Balfour reiterated in favor of the establishment of a Jewish homeland in Palestine:

\textit{“The Four Great Powers [Britain, France, Italy and the United States] are committed to Zionism. And Zionism, be it right or wrong, good or bad, is rooted in age-long traditions, in present needs, and future hopes, of far

\textsuperscript{6} Ibid. Page 355
profounder import than the desires and prejudices of the 700,000 Arabs who now inhabit that ancient land. In my opinion that is right.\textsuperscript{8}

Just like historian Abba Eban said: The Balfour Declaration is the decisive victory of the Jewish people in modern history.\textsuperscript{9}

---

\textbf{Letter from Lord Balfour to Rothchild}

\begin{quote}
Foreign Office, November 2nd, 1917.

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet:

His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country.

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

\[Signature\]

\end{quote}


In 1922, following the historic move found in the Balfour Declaration, the League of Nations approved the British Mandate for Palestine, giving Britain jurisdiction over the Holy land and thereby authority to help with the securing of a Jewish Homeland.

But during WWI, two completely different promises had been made by the British government. One promise was made to the Arabs as a reward for help against the Ottoman Empire and one to the Jewish people through the Balfour Declaration.

These two conflicting promises would create a serious hindrance to the advancement of Zionism, not to mention force the annihilation of millions of Jewish people during WWII and the Holocaust.

The trail that the early Zionists were blazing would lead to Israel but it would turn out to be a very rocky road.
I. Between the Wars

Anti-Semitism didn’t come to a halt in the interwar period between 1918 and 1939. As a matter of fact, it continued to display its ugly head with almost all of the original characteristics it had garnered over the centuries.

For the most part, religious anti-Semitism was absent except maybe in Poland and Hungary as a reaction to “Godless Bolshevism”¹.

Economic anti-Semitism, on the other hand, was more of a reality. Post war Europe, caught in ruins of World War One, quickly started to build resentment against the Jewish community, themselves involved in economic and financial transactions.

Racial anti-Semitism, except for Germany, was temporarily replaced by academic anti-Semitism, where intellectuals saw it as their duty to protect nationalistic traditions from any change.

The strongest strain of the anti-Semitic virus was found in the political arena where patriots and politicians, tired of the situation of the after war, saw the Jewish community as the perfect entity to blame. Once again the Jewish people appear to one more time have become the scapegoats of humanity, when in all fairness, they simply had never ceased to be.

¹ The Bolsheviks, founded by Vladimir Lenin, were by 1905, came to power in Russia during the October Revolution phase of the Russian Revolution of 1917, and founded the Russian Soviet Federative Socialist Republic which would later in 1922 become the chief constituent of the Soviet Union. They ultimately became the Communist Party of the Soviet Union.
This political anti-Semitism was greatly facilitated by the many ties the Jewish people had with the Communist factions of the time, as well as the continued spreading and popularization of *The Protocols of the Elders of Zion*.

Yet, as many European countries blamed the Jews and continued to ostracize and even demonize them, Jewish emancipation continued to grow.

It is worthy to note that prior to Hitler's rise to power, Jewish participation in the economic, political and cultural life of Europe was blossoming. Eleven of the thirty-eight Nobel Prize winners were Jewish.

In spite of continued anti-Semitism, all seemed to indicate that Jewish recovery was taking place. Who could have fathomed that within less than two decades, the worst was about to take place, and about one third of world Jewry would be eradicated.

II. The Rise of Adolph Hitler

Germany's defeat and humiliation, brought about by the Versailles Treaty led to an economic collapse followed by the inflation of 1923. The country was bankrupt.

The prewar 1 mark stamp became 5,000 marks, overprinted in 1923 as 2 million marks.

A strong sense on German nationalism coupled with Germany's economic chaos provided the venue for Hitler's rise to power, but it did not come overnight.
Adolf Hitler (1889 –1945) was an Austrian-born German politician and the leader of the National Socialist German Workers Party also known as the Nazi Party. He was Chancellor of Germany from 1933 to 1945, and head of state from 1934 to 1945.

Hitler fought in WWI and with a strong sense of nationalism, he became leader of the NSDAP (The National Socialist German Workers’ Party, in German: Nationalsozialistische Deutsche Arbeiterpartei). in 1921. He attempted “the Beer Hall Putsch” in 1923, a failed coup d’état in Munich that landed him in prison where he wrote *Mein Kampf*.

He was released in 1924 and gained support by promoting German nationalism, anti-Semitism and anti-communism with a very charismatic oratory style and heavy propaganda. In 1933, he became the Chancellor of Germany, and transformed the Weimar Republic into the Third Reich. He had managed to progressively gain access to more and more control, to the point where he was the sole leader of a single-party dictatorship based on the totalitarian fascist ideology of Nazism.

Now that he was set in place, he could start the horror machine of the Holocaust as his method for “The Final Solution to the Jewish Question”.

Dust cover for Mein Kampf
It is an unfair assessment to say that Adolph Hitler was insane because insanity is too often pleaded to release one of legal responsibilities. It would be more accurate to say that Hitler was evil or demon possessed.

III. Hitler and the Jews

Hitler was determined to not only put Germany back on the map but also on the forefront of the European continent, by creating a new Germany based on a totalitarian regime and racial guidelines.

Following in the footsteps of French aristocrat Arthur de Gobineau, Hitler was convinced that the Aryan lineage from which the Germanic people descended was a superior race. Gobineau, the father of racial demography, developed a “pseudo-scientific” method by which race could be determined. It had to do with head shape measurements. Gobineau did not appear to be anti-Semitic, so Hitler and the Nazi propaganda machine were forced to alter his writings considerably to fit their destructive agenda.

The concept of the superior Aryan race came from a belief that Nordic people descendants of Northern Europeans and a sub-race of the Caucasian race were superior to other races including people from Semitic origins. While originally meant to be a harmless theory, it was picked up and developed by the Nazis.

To that end, Hitler misapplied the science of Eugenics\(^2\), popular in the early 20\(^{th}\) century. Anti-miscegenation legislation and mandatory sterilization were implemented at the onset, but when more needed to be done, not only to prevent new birth but to eliminate the previous ones, euthanasia was introduced under the program name “T4” (code name for Tiergartenstrasse 4, the street address where it originated). Hitler wrote a letter implementing the program:

“Reich Leader Bouhler and Dr. Brandt are charged with the responsibility for expanding the authority of physicians, to be designated by name, to the end that patients considered incurable according to the best

\(^2\) Eugenics is the "applied science or the bio-social movement which advocates the use of practices aimed at improving the genetic composition of a population", usually referring to human populations. [http://en.wikipedia.org/wiki/Eugenics](http://en.wikipedia.org/wiki/Eugenics).
available human judgment of their state of health, can be granted a mercy
death.³

Poster says: 60000 Reichsmark, this is what this person suffering from hereditary
defects costs the Community of Germans during his lifetime. Fellow Citizen, that is
your money, too. Read 'New People' The monthly magazines of the Office for Race
Politics of the NSDAP (The National Socialist German Workers' Party, in German:
Nationalsozialistische Deutsche Arbeiterpartei).

At the Kaiser Wilhelm Institute for Anthropology, Human Genetics, and Eugenics, a
racial hygienist measures a woman's features in an attempt to determine her racial
ancestry. Berlin, Germany.

³ Lifton, Robert Jay MD (1986). THE NAZI DOCTORS: Medical Killing and the Psychology of
German scientist measures the physical dimensions of a Jewish man at a Nazi camp during WWII.

Establishing racial descent by measuring an ear at the Kaiser Wilhelm Institute for Anthropology in Germany (ca. 1940s).
Compare the facial features of Jewish actor Kirk Douglas and the Aryan ideal man.
The “T4” euthanasia program implemented by Hitler was originally kept secret. It started with the elimination of retarded children and then moved to adults. As it became more public, secrets couldn’t be kept anymore and under heavy pressure from the clergy, Hitler officially put an end to the program, even though it unofficially continued on a smaller scale. It is estimated that by 1945 over 70,000 people had been gassed under the program. The “T4” program. The euthanasia program was considered a rehearsal for the “Final Solution”.

While Hitler was gaining power at an exponential speed and preparing for the extermination of the Jews, between 1923 and 1932, 128 cemeteries and 50 synagogues were destroyed.

Anti-Semitism would morph once again, but this time into a relentless multi-headed monster that for a time nothing seemed to be able to stop. Jewish people, used to abuse, hatred and pogroms were no longer safe anywhere in Europe. Their fate appeared to be sealed.

Edward Flannery says, in *The Anguish of the Jews*:

“No longer was the Jew a mere scapegoat or member of an inferior race, but the cause of every problem, the destroyer, the poisoner of Aryan blood, the epitome of evil. And he was all this inherently and ineradicably; neither baptism nor renunciation of Judaism could redeem him. The solution to the Jewish problem was also new and simple, and concisely summarized in the Nazi slogan, ‘Juda Verrecke!’ (Jewry perish!).”

1933 was not simply the year that Hitler became Chancellor of Germany, but it was also when laws started to be put in place against non-Aryans, especially Jews.

The progressive but rapid elimination of Jewish people from public life started. First, civil servants were deprived of their jobs. Shortly after, hospitals, courts, government, schools and even sports were purged. The press was de-judaized. Non-Aryan finally received a legal definition: *A person with one Jewish grandparent*. Thousands of Jews, many of them who had no contact with Judaism or

---

who had even turned to Christianity found themselves recipients of the new stigma of Non-Aryan. Jewish books were collected by storm troopers and burned. The badge of Shame of the middle ages was re-introduced and Jewish shops were marked with “J” or “Jude”.

As a result, Jewish emigration became the only alternative. It reached 50,000 by the end of 1933, including many Nobel Prizes and people like Albert Einstein.

IV. The Nuremberg Laws

In 1935, the Nuremberg Laws were introduced and Jewish people lost their citizenship. Marriage and/or sexual relations between Jews and Aryans were prohibited and severely punished. Additionally, guidelines were created to determine who in Germany would qualify as a “mischling” (half breed) and who wouldn’t. Following is the text of the original Nuremberg Laws:

The Laws for the Protection of German Blood and German Honour

(September 15, 1935)

Moved by the understanding that the purity of German blood is essential to the further existence of the German people, and inspired by the uncompromising determination to safeguard the future of the German nation, the Reichstag has unanimously resolved upon the following law, which is promulgated herewith:

Section 1

Marriages between Jews and citizens (German: Staatsangehörige) of German or kindred blood are forbidden. Marriages concluded in defiance of this law are void, even if, for the purpose of evading this law, they were concluded abroad. Proceedings for annulment may be initiated only by the Public Prosecutor.

Section 2

Extramarital sexual intercourse between Jews and subjects of the state of Germany or related blood is forbidden.

(Supplementary decrees set Nazi definitions of racial Germans, Jews, and half-breeds or Mischlinge --- see the latter entry for details and citations and Mischling Test for
how such decrees were applied. Jews could not vote or hold public office under the parallel "citizenship" law.)

**Section 3**

Jews will not be permitted to employ female citizens under the age of 45, of German or kindred blood, as domestic workers.

**Section 4**

Jews are forbidden to display the Reich and national flag or the national colours.

On the other hand they are permitted to display the Jewish colours. The exercise of this right is protected by the State.

**Section 5**

A person who acts contrary to the prohibition of Section 1 will be punished with hard labour.

A person who acts contrary to the prohibition of Section 2 will be punished with imprisonment or with hard labour.

A person who acts contrary to the provisions of Sections 3 or 4 will be punished with imprisonment up to a year and with a fine, or with one of these penalties.

**Section 6**

The Reich Minister of the Interior in agreement with the Deputy Führer and the Reich Minister of Justice will issue the legal and administrative regulations required for the enforcement and supplementing of this law.

**Section 7**

The law will become effective on the day after its promulgation; Section 3, however, not until January 1, 1936.

The Nuremberg Laws would set the stage for the final delegitimization of the Jewish people before the Final Solution could be implemented. By 1935, Hitler is solidly established in power. Few if any would dare to contradict him. His obsession with the "Jewish problem" would soon lead him to the next step in his attempt at the destruction of European Jewry.
I. Introduction

The 1935 Nuremberg Laws established a solid legal foundation for the extermination of the European Jews. Rights were being taken away from all Jews on an almost daily basis. Anti-Semitic people were placed in influential positions of government, universities, courts, hospitals and public offices. As Nazis were working on establishing their “Science of Race”, they found little or no resistance in the German intelligentsia and as a result the German masses. Anti-Semitic handbooks were distributed to teachers. Anti-Semitism was rapidly becoming industrialized, but the worst was yet to come, to the surprise of most of the Jews as well as most of the civilized Western world.

Jewish people continued to be ostracized and stigmatized, as they were all required to add the names “Israel” for males or “Sarah” for females on their passports, as a simple way to recognize their origins.
A Third Reich issued passport for a Jewish woman includes the name “Sara” as an identifier.

It was still early enough for the most fortunate Jewish people to immigrate. 215,000 had done so by 1939. But even immigration was difficult as Jewish families were often taxed up to 25% of their income. More hardship was being imposed while Hitler waited for the perfect excuse to get open the doors of the “factories of death”.

1938 marks another landmark in the Jewish struggle for existence prior to the final extermination program, as 300,000 Jews still lived in Germany. In April, Jewish people with property in excess of 5,000 marks were forced to register their assets as a prelude to further appropriation on wealth.

Hitler continued to Bully France and England. Poland demanded that German officials issue visas to Polish citizens still in Germany and facilitate their departure. Hitler responded by dumping 12,000 Poles over the border, forcing almost half of them to await their fate in disastrous conditions as negotiations took place.

One of the Polish families had a boy, Herschel Grynspan who lived in Paris. Upset by the treatment of his family, he decided to strike against the Nazis and shot a minor Nazi officer, Ernst Vom Rath, in Paris. Vom Rath died a few days later on November 9, 1938.
This created the excuse to escalate the anti-Semitic timetable. Still working on impoverishment and expulsion, the Nazis reacted violently, and Goebbels declared that this event was part of the Jewish conspiracy to take over the world. The Jewish community expected retaliation and they sure got it. The next day at 1:20 AM and all over Germany, what the Nazis described as “popular demonstrations” took place. This was a new phase in anti-Semitism.

II. November 10, 1938: Krystallnacht

On November 10, 1938, simultaneous violent attacks on Jewish businesses, Synagogues and properties occurred all over Germany. Krystallnacht or “The Night of Broken Glass” was a new phase in anti-Semitism and it helped it reach a point of no return. As the civilized world voiced it outrage at the violent pogroms, Hitler ignore it all and ganged world Jewry and Bolsheviks together to justify to the world the need to eliminate them all. Over 1,600 synagogues were ransacked and almost 300 set on fire in one night.
As he progressed throughout Europe, he would systematically introduce his anti-Semitic agenda. The 200,000 Jews of Austria ended up in more danger
than those of Germany if at all possible. Czechoslovakia was taken over in March of 1939, and within weeks the Nazi agenda was implemented.

The League of Nations did complain, which forced Germany to withdraw their membership. Britain, the U.S joined the ranks of the few who wanted to control the damage, but it was too little, too late.

Scholars and historians almost always refer to Krystallnacht as the beginning of the Holocaust. As a matter of fact, Hermann Göring (Hitler’s second in command) met with other Nazi leaders two days after Krystallnacht and set the stage for the “Final Solution”. Minutes from the meeting reveal Nazi Germany’s intention clearly

_I have received a letter written on the Führer's orders requesting that the Jewish question be now, once and for all, coordinated and solved one way or another... I should not want to leave any doubt, gentlemen, as to the aim of today’s meeting. We have not come together merely to talk again, but to make decisions, and I implore competent agencies to take all measures for the elimination of the Jew from the German economy, and to submit them to me._

---

### III. The Final Solution to the Jewish Question

As early as September of 1939, a section of the SS known as the “Einzatsgruppen” (task forces) was set aside for the annihilation of Jews, Gypsies and Communists. They concentrated on Jews and were responsible for the death of 1,300,000 people. The “Einzatsgruppen” were directed by the Gestapo (German Secret Police). The killings were mostly done by shooting in open-air area over mass graves prepared prior to their deaths. While most of the killings did happen by shootings, Hitler realized that one bullet per victim was a high price to pay and that it would take months if not years to accomplish the task. As a result, the “Einzatsgruppen” started to experiment with carbon monoxide. It wasn’t very successful as it was too slow and the victims agonizing screams bothered the German soldiers.

---

At the same time, there were two stages to the “Final Solution”. First, an attempt was made at Jewish emigration. About 10,000,000 Jews would have had to be moved, and for that purpose, it was proposed that they would all be sent to the southeastern island of Madagascar (1940). Logistical hurdles due to the war effort, never allowed for that project to come to fruition.

Time being of the essence, Hitler decided that Jews would all be exterminated since they couldn’t be expatriated fast enough. The next step was officially adopted at the Wannsee Conference (Berlin Suburb).

The Wannsee Conference (which lasted 90 minutes) was a meeting of senior Nazi officials in January 1942 to inform different department assigned to the “Jewish Question” that Reinhard Heydrich had been assigned chief executor of the “Final Solution to the Jewish Question”.

Reinhard Heydrich (1942)
The plan apparently approved by Hitler was to send the Jews to force labor camps to help rebuild Germany and let them die during their work or exterminate the survivors after the work was done. As the allied forces were pushing Germany back, the forced labor came to a halt and extermination became the sole reason behind the rounding up of the European Jews. Adolf Eichmann attended the meeting and was charged of organizing the deportation by Heydrich.

IV. The re-opening of the Ghetto

Picking up on the concept of the Italian doges in 1516, the Nazis started to confine Jewish communities to enclosed urban areas across Eastern Europe. These “ghettos” were similar to the earlier versions. They were established to confine, control, and isolate the Jewish people from 1939 to 1942, until the decision was made to exterminate the Jews, at which point the ghettos were
evacuated and closed. Life within the ghetto was miserable and the death rate was very high.

The largest one was the Warsaw ghetto with between 400,000 and 500,000 people living in it. Conditions were unbearable. Ghetto inhabitants were forced to live on 180 grams of bread a day, 220 grams of sugar a month, 1 kg. of jam and 1 kg. of honey which was less than 10 percent of the normal nutrition requirements. Smuggling became a way of life or, to be precise a way to survive.

Gestapo Chief Heinrich Himmler ordered the destruction of the Warsaw ghetto in a secret letter in February of 1943.

Reichsfuehrer SS Field Command
Journal No. 38/33/43 g. February 16, 1943

Secret!

To:
Higher SS and Police Leader (Hoher SS- und Polizeifuehrer), East SS Obergruppenfuehrer Krueger, Cracow

For reasons of security I herewith order that the Warsaw ghetto be pulled down after the concentration camp has been moved: all parts of houses that can be used, and other materials of all kinds, are first to be made use of.

The razing of the ghetto and the relocation of the concentration camp are necessary, as otherwise we would probably never establish quiet in Warsaw, and the prevalence of crime cannot be stamped out as long as the ghetto remains.

An overall plan for the razing of the ghetto is to be submitted to me. In any case we must achieve the disappearance from sight of the living-space for 500,000 sub-humans (Untermenschen) that has existed up to now, but could never be suitable for Germans, and reduce the size of this city of millions – Warsaw – which has always been a center of corruption and revolt.

Gestapo Chief Himmler ordered the destruction of the Warsaw ghetto in February of 1943. Within two month, on April 19, people organized inside the ghetto under the leadership of Mordecai Anielewizc (He died on May 8th). 7,000 Jews were killed in the uprising as well as 300 Germans.

---

2 http://www.jewishvirtuallibrary.org/jsource/Holocaust/himmord.html
Even though the Jewish people had little hope of victory, this last burst of resistance went a long way to raise the morale and give a little hope to the Jewish people.

Mordecai Anielewicz (1919-1943)

Other ghettos were set-up in major cities such as Lodz, Vilna, Minsk, Budapest and many others. Their fate paralleled that of Warsaw with or without the uprising.

Map of the ghettos of Europe from 1939 to 1944

A lot of what we know about the Warsaw ghetto was found after the war in 1946 and 1950 as it had been buried under the rubbles of Warsaw in large milk cans
under the advice of Emanuel Ringelblum. Posters, letters, photographs and diaries where gathered in the hope to document the horrors of ghetto life.

One of the milk cans found after the war and containing ghetto diaries

As the “Final Solution” had been implemented in 1942, the ghettos were closed and or destroyed by 1943, and the mass extermination of Jewish people started.

V. The Camps

At first, Germans moved the Jewish people to “Concentration Camps”. They were very similar to “Labor Camps” except that the living conditions were such that the death rate from diseases and starvation was very high. Forced labor was imposed in an effort to generate supplies for the war, but the true agenda was looming behind it all.

Forced labor in Poland during WWII.
It was not long before inmates were transferred to “Extermination Camps” or simply remained in work camps that became death camps.

A Map of Concentration and Extermination Camps during WWII.

The Holocaust was almost successful in eradicating all Jews from Europe. Very few people who were taken to the camps survived. The train system used by Hitler was the most sophisticated way to bring Jews to the camps at the time. Hitler went out of his way to gather Jews who had left Germany or even lived in different European countries.

**IN THAT WAY, THE HOLOCAUST IS THE ONLY GENOCIDE IN HUMAN HISTORY WERE THE PERPETRATORS WENT OUT OF THEIR WAY TO BRING THE VICTIMS BACK TO THEIR DEATH AT A GREAT COST.**

In the words of author Lucy Dawidowicz and as used in the title of her great work on WWII and the Holocaust, the Second World War could easily be renamed *The War Against the Jews.*
Hitler used all the cattle cars he could gather to take Jews to their death. At the end of the war, during the Russian campaign, it cost him greatly and it is believed that it was one of the main reasons he lost against the Russian.

The highly developed train system to Auschwitz

- Only **two** Jews (out of 150,000 to 300,000), survived **Chelmno**.
- **Two** Jews (out of 600,000), Rudolf Rader and Haim Hirshman, survived **Belzec**.
- About **70** prisoners survived **Treblinka** (out of 800,000),
- **Auschwitz** I, II and III had **7650** survivors when liberated by the Soviets on January 27, 1945 (out of over 1,000,000).
VI. Reflections on the Holocaust

The Holocaust left an eternal scar on the Jewish soul. To this day, decisions are made based upon the Holocaust (politically & spiritually). It is very common for Jewish historians to look at Jewish history from two different vantage points: Pre-Holocaust and Post-Holocaust.

Where was God in the Holocaust? Why is there Evil?

Options:

- God does not exist.
  
  *Gen. 1:1 In the beginning God created the heavens and the earth.*

  *Rom. 1:20*
  For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

- God does not care.
  
  *1 John 4:7-8*
  Beloved, let us love one another, for love is from God; and everyone who loves is born of God and knows God. The one who does not love does not know God, for God is love.

- God exists but evil doesn’t.
  
  *Gen. 3:5*
  “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”

  *Eccl. 7:20*
  Indeed, there is not a righteous man on earth who continually does good and who never sins.

  *James 3:16*
  For where jealousy and selfish ambition exist, there is disorder and every evil thing.

- God is not great.
  
  *Psa. 150:2*
  Praise Him for His mighty deeds; Praise Him according to His excellent greatness.
Luke 9:43
And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples,

So, God is good, God is great and Evil exists.

Possible Explanations:
- God allows free will.
- There are no good people.
- Suffering is in accordance with out sin.
- God brings benefits from suffering.

Miscellaneous Facts on the Holocaust

- God did stop evil: Hitler was very close to obtaining the atomic bomb (within 6 months). This would have made him virtually unstoppable and would have surely helped him in annihilating the rest of European Jewry.
- A Holocaust survivor might just need a hug – not a theological discourse.
- Nazi Germany & Hitler did not happen in a vacuum. There has been 2000 years of history. The Nazi Holocaust was Luther’s words put in action.
- Hitler had his master plan laid out as early as 1920.
- As a result of WWI, Germans needed a scapegoat and had come accustomed to extreme violence.
- Germans feared the Jewish cultural theft, world takeover, Bolshevism and the biological threat of intermarriage.
- Many Germans also feared the Nazis and therefore did not try to help the Jewish people.
- Zionism became more militant in the aftermath of WWII. European Jewish people realized their need for a country. In 1948, the new State of Israel was declared by Ben Gourion, which led to immediate war. Israel continues to be in turmoil to this day and will be until the Messiah returns.
I. Two Against the Flow

By the time Hitler was in power, after he became Chancellor of Germany in 1933, the whole country, still in disarray from WWI, was trying to rise from its own ashes. The Jews were held responsible for WWI, the defeat and the economic collapse of Germany, thus they had to be stopped.

Hitler’s agenda would have not succeeded if he had not been joined by an endless list of “willing executioners” along with those who did nothing. Perpetrators such as the Nazis or the French Vichy Government were joined by a plethora of by-standers. Ethically, the by-standers are AS GUILTY as the perpetrators. The reasons for many to do so little are very different. Be it, fear of reprisals for some, personal gain for others or of course, simply judeophobia for the majority, the results were astronomical.

The Catholic Church and the Protestant Church were both guilty of both perpetrating and by-standing. Controversial Pope Pius XII did very little to help the Jews on ground of neutrality, under the Vatican banner, even if he himself was responsible for sheltering a small number of Jewish people and of somewhat encouraging others to do likewise.

Yet, in the midst of so much hatred and cowardice, a few heroes stand up in a crowd characterized by indifference.

A. Dietrich Bonhoeffer (1906-1945)

Dietrich Bonhoeffer was a German Lutheran pastor who participated in the German resistance against Hitler and the Nazi agenda. He got as far as
being involved in a plan to assassinate Hitler. The plan was foiled and resulted in his arrest in 1943.

He was also one of the founding members of the “Confessing Church”, a body of German evangelicals who fought to preserve Orthodox Christianity form being infiltrated and corrupted by Nazis. At first he was the only voice against Hitler, but he was later joined by others.

The “Confessing Church” while not a major movement, was still a significant source of opposition to Hitler and his agenda of destruction. Additionally, Bonhoeffer believed that God had a special plan for the Jewish people.

Bonhoeffer was so secure in his “position in Messiah” that he was willing to die for the truth and for his faith. He was interrogated, imprisoned in Berlin and eventually moved to the concentration camp at Flossenbürg were he was executed on April 9, 1954 (23 days before the end of WWII).

At Flossenbürg, the camp doctor who witnessed Bonhoeffer’s hanging said: “I saw Pastor Bonhoeffer ... kneeling on the floor praying fervently to God.

---

1 Lutzer, Erwin W.: Hitler’s Cross (Moody Press, Chicago, 1995)
I was most deeply moved by the way this lovable man prayed, so devout and so certain that God heard his prayer. At the place of execution, he again said a short prayer and then climbed the few steps to the gallows, brave and composed. His death ensued after a few seconds. In the almost fifty years that I worked as a doctor, I have hardly ever seen a man die so entirely submissive to the will of God.\textsuperscript{2}

B. Martin Niemöller (1892-1984)

Martin Niemöller was another Lutheran pastor and anti-nazi theologian (even though a Hitler supporter at first). He was one of the original founder of the “Confessing Church” with Detrich Bonhoeffer.

![Martin Niemöller (1892-1984)](image)

Martin Niemöller reacted to Hitler’s agenda by preaching against it in many of his sermons that he typed and copied for mass distribution throughout Germany. In 1933, he created the “Pastor’s Emergency League” (PEL), a group of evangelical pastors committed to help “non-Aryans” clergy and fight the newly formed “German Christian Church”. The PEL was the forerunner of the Confessing Church, created in 1934. He met with Hitler and a few other pastors in 1934. He was the only of the pastors not to sign an

\textsuperscript{2} Eberhard Bethge, Dietrich Bonhoeffer: A Biography, p. 927
unconditional loyalty agreement with Hitler. He was arrested on multiple occasions from 1934 and 1937.

In February 1938, he was convicted under the Law for the Prevention of Treacherous Attacks on State and Party and the Law for the Maintenance of Respect for Party. He spent the following seven years in concentration camps before being liberated in 1945.

Today he is perhaps best remembered for this poem, a powerful reminder that each one of us can and should do something against injustice and xenophobia:

First they came for the socialists,
and I did not speak out
because I was not a socialist.
Then they came for the trade unionists,
and I did not speak out
because I was not a trade unionist.
Then they came for the Jews,
and I did not speak out
because I was not a Jew.
Then they came for me
and there was no one left to speak for me.

As much as Niemöller was convinced that Hitler was wrong, and as much as he did to fight against the Nazification of the German Protestant Church, he was mostly interested in the fate of Christians or of the Jewish people that had adopted the Christian faith.

It is not until 1963 that in a German television interview he made a statement were he said that he regretted his own anti-Semitism.

II. Soviet Antisemitism
After the war was over, it didn’t take long for anti-Semitism to show its ugly head again. Only five years after Hitler’s death in 1945, Soviet anti-Semitism was in full force. After the 1917 revolution, Russian Jewish status was a little confusing if not contradictory. Many Jewish people had been won to Communism and in the process had been de-judaized to fit the new ideology. The government started to outlaw Synagogues and Hebrew learning. Within fifteen years, the number of Jewish congregations had been reduced to just a few and most Jewish orthodox practice was now underground. To be sure, the reducing down of the Jewish community to a classless community also happened to other minority groups. Anti-Semitism didn’t return on the scene until the 1920s when Communist masses started again to build resentment against the Jews. Eventually, by the mid 30s, Soviet anti-Semitism got to its lowest level as there was a semblance of democracy an many from the West seemed attracted to the East.

But a new reign of terror was about to start with Stalin’s dictatorship and his ruthless endeavor to eliminate the old guard of the revolution. Jewish leaders became denounced as traitors almost overnight and were then liquidated, while other less important Jewish figures, still involved in the public sector, were removed as well. The Jews were carefully being squeezed out from Russian life. The original Soviet-Nazi agreement did nothing to help the Russian Jewish community. Anti-Semitism was being ignored and unreported and as a result, Jews remained mostly unaware of the fate awaiting them. Very little was done by Soviets during the war years to prevent anti-Semitism or help Jewish people.

In the last five years of the Stalin era (1948-53) Soviet Jewry went through its “black years”. It did not take long for Jewish people to realize that the anti-Zionist sentiment emanating from Soviet leadership was nothing but anti-Semitism in a new cloak.

The closing of the U.S.S.R. borders made it very difficult if not impossible for Soviet Jewry to immigrate until the late seventies, while the rest of European Jewry was making aliyah to Eretz Yisrael.

III. Zionism and The Modern State of Israel
While Zionist pioneers continued to settle in Palestine, the world had just gone through another global conflict where once again the Jewish people had become the scapegoats of humanity, this time in proportions that had never been reached before.

Additionally, the large influx of Jewish people in Palestine led to the Arab revolt of 1936-39. Very concerned, Britain responded to the revolt by appointing a royal commission known as the “Peel Commission” which recommended that Palestine be partitioned into Arab and Jewish lands.

The Peel Commission led to the publishing of the “1939 White Paper” by Britain that would change the promises made by Lord Balfour and seriously limit Jewish immigration into Palestine at a time where Jewish people were being led in droves to the gas chambers.

“The war against the Jews” as author Lucy Dawidowicz\(^3\) called WWII, eventually ended in 1945 with the capitulation of Germany. Three years later another milestone of prophetic proportions was about to happen.

Israel was about to be reborn as a modern nation in 1948!

Was it the result of the Holocaust or the persistent toiling of the early Zionist fathers? Both? It is impossible to determine clearly, but it had to happen for future unfulfilled Bible prophecies to eventually take place. The fact remains that much of the ground work laid out by visionaries such as Herzl, Weizmann, Ha’am and Ben Yehuda was about to pay off, yet not without a further sacrifice that is still being felt today in the 21\(^{st}\) century.

In 1947, the United Nations decided to partition Palestine. Following that historic decision, the leader of the World Zionist Congress, David Ben-Gourion (1886-1973) declared that Israel was now a state independent of the British Mandate for Palestine. (Israel was accepted as a full member of the UN in 1949)

May 15, 1948, the very next day after the Declaration of Independence, neighboring Arab nations attacked Israel. For the last 63 years, Israel has been constantly under attack and/or at war (1948, 1956, 1967, 1973, 1982, 1987-93,

\(^3\) Dawidowisz, Lucy S.: *The War Against the Jews* (Holt, Rinehart and Winston, New York, New York.) 1975
The boundaries of the Land of Israel have been in the media ever since, being described as either “disputed” or “occupied territories”.

Today, Zionism has become a “cuss” word. The national movement for the return of the Jewish people to their homeland has now become synonymous with racism. As a matter of fact, the United Nations passed resolution 3379 in 1975 declaring that Zionism IS a form of racism, and it would take sixteen years for it to be revoked in 1991. Nevertheless, the stigma is still present and Israel is too often painted as the “New Nazis” of the Middle East. A conference on racism, named “The Durban Conference on Racism” took place in Durban South Africa (Durban I, 2001), in Geneva, Durban II, 2009 when President Ahmadinejad announced that Zionism is Racism”, and in New York, Durban III in 2011.

Zionism is here to stay! Many followers of Yeshua (Jesus) look at the Bible and clearly see that God is NOT done with Israel. They see a glorious future for the people and the Land. They understand that the promise of Genesis 12:3 still stands and they want to be in the center of God’s will by blessing the people that He calls “the apple of my eye” (Zechariah 2:8).

---

4 http://www.jewishvirtuallibrary.org/jsource/Zionism/zionism.html
These people are often called Christian Zionists as they recognize Israel's right to the Land and the Jewish people right to return to the Land. Christian Zionism is a noble cause and is part of what every Bible believing Christian should promote because God Himself declared it to be true in His Word.

It is fact that there are a lot of Scriptural evidence validating the claims of Zionism, not to mention that God Himself said that only HE owned the land in Leviticus 25:23:

\[
\text{The land, moreover, shall not be sold permanently, for the land is Mine; for you are but aliens and sojourners with Me. \hspace{1cm} (emphasis mine).}
\]

Additionally to recognizing that Jewish people have the right to a land of their own, we must also recognize that Jewish people have a claim to the Jewish Messiah, Yeshua of Nazareth. It is then incumbent on every Christian to share the message of hope of the Jewish Messiah with the original messengers.

The foundation for Zionism was established by God in the book of Genesis. It continues to run through like an uninterrupted thread through the tapestry of Jewish history. If Zionism has existed for a long time, we also cannot deny that God used people like Herzl, Ha’am, Ben Yehuda, Weizmann, Ben-Gourion, Golda Meir and many others to further promote the Jewish people right to the Land of Israel. What God established, no man can destroy (Jeremiah 31:35-37).

“Zionism is nothing more — but also nothing less — than the Jewish people’s sense of origin and destination in the land linked eternally with its name.

\hspace{2cm} Abba Eban

---

I. The Post-War Collective Guilt

By the end of the war, Germany was dealing with a tremendous amount of guilt as a result of the atrocities committed by the Nazis. To be sure, not all Germans were Nazis, but Germany had been the fertile soil where Judeophobia grew like a weed of hatred culminating in the Holocaust.

“The Stuttgart Declaration of Collective Guilt” was proclaimed and published by the Council of the Protestant Church of Germany (including Martin Niemöller as a signatory) on October 19, 1945. This ecumenical document was meant to serve as a Christian witness to the world on how people were treated by Nazi Germany. While never mentioning Jewish people or the Holocaust by name, it was a step in the right direction.

Additionally, the declaration was more words than deeds and it didn’t always sit right with the German people as a whole who felt – rightfully so – that they had also suffered during WWII.

This being said, the de-Nazification of Germany was not a smooth process, as anti-Semitism didn’t really disappear. Three quarters of Germany still believed that Jews were a different race, and about one third felt that Germany would be better with no Jews at all.

1 http://www.history.ucsb.edu/faculty/marcuse/projects/niem/StuttgartDeclaration.htm
Germany, now split between East and West Germany was also split on its support of Israel or lack of. East Germans felt that Israel was acting as an imperialist state and thus couldn't receive their support while West Germany made every effort to repair the damages and support the Jewish people including reparations to Israel and the Jews that to date, amount to $55 billion.

Other European countries shared in the guilt so much so that anti-Semitism and the Holocaust became taboo subjects that one would avoid at any cost. The phrase “Never Again” became the Jewish motto as an almost eradicated people was regrouping and populating Israel. For a while, one could almost believe that anti-Semitism was gone. As a matter of fact, the 1960s witnessed several events that led many to believe that the world was finally done picking on the Jews.

II. Anti-Semitism is Gone! Or Is It?

Three events could have contributed to the Post-War eradication of anti-Semitism.

First, in 1960, Adolf Eichmann was caught in Buenos Aires, Argentina by the Israeli Intelligence Agency Mossad. He was brought back to Israel and in 1961, tried and convicted for crimes against humanity; the absent witnesses to his heinous crimes were the six million Jews who perished in the Holocaust.

Adolf Eichmann at his trial in Israel in 1961
While the capture of Eichmann by Mossad almost brought an international incident between Israel and Argentina, the four-month trial brought a ray of hope for some justice in a world still trying to heal from the raw wounds of the Holocaust.

Adolf Eichmann’s body was cremated in a specially designed furnace and his ashes were scattered over the Mediterranean sea, beyond the territorial waters of Israel to ensure that there could be no future memorial and that no country would be considered his final resting place.

Secondly, the Second Vatican Council of 1965 (Vatican II) produced a statement on the Jewish People titled nostra aetate, 4 (In Our Age)\(^2\). While the first draft of the statement was much more favorable to the Jewish people than the final statement, a clear statement was still made about the common heritage that Christians and Jews had. It was mentioned that Jews should no longer be blamed for the “Death of Messiah” and should not be represented as “rejected” or “accursed” by God. Finally, it adds that any display of anti-Semitism by anyone, anywhere and anytime is unacceptable. Paul VI stated in the final draft that:

*Thus the Church of Christ acknowledges that, according to God’s saving design, the beginnings of her faith and her election are found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ-Abraham’s sons according to faith (Galatians 3:7)-are included in the same Patriarch’s call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people’s exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles. (Romans 11:17-24) Indeed,*

Church believes that by His cross Christ, Our Peace, reconciled Jews and Gentiles. Making both one in Himself. (Ephesian 2:14-16).

Finally, one more event, the 1967 Six-Day War generated somewhat of a worldwide empathy towards Israel and the Jewish people. The miracle of God that allowed Israel to push back the Soviet-equipped Arab armies might not have been acknowledged as such the world over, but it brought the world to realize that Israel, seen then as “David”, had succeeded in defeating the Arab “Goliath”. Back in 1967, the imagery was positive, but not for long.

These three events failed to eradicate anti-Semitism. The weed of judeophobia was pulled, and for a while the longest hatred seemed to have been destroyed, but the root had remained. It was only a matter of time for a new shoot the pierce the ground of denial. Eventually it did in the form of anti-Zionism. David had been turned into a new Goliath!

III. Anti-Zionism

Yassir Arafat’s arrival changed the face of the Middle-East forever. Born in Cairo, Egypt, Arafat (1929-2004) spent much of his life fighting Israel, Zionism and the Jewish people. In 1959, he founded Fatah, the left wing faction of the PLO (Palestine Liberation Organization) with one goal in mind: the complete eradication of Israel. He was the father and a proponent of “Palestinian self-determination” for which he fought his whole life, transforming Jordanians, Syrians, Lebanese and Egyptians into “Palestinian refugees” in need of getting back their own land: Palestine!

Prior to the coming of Arafat on the scene, Palestinian people didn’t exist, they simply claimed to be “Arabs” and they did not view themselves as having a separate identity. In 1919, as representatives were selected for the Paris Peace Conference, this statement was made:
“We consider Palestine as part of Arab Syria, as it has never been separated from it at any time. We are connected with it by national, religious, linguistic, natural, economic and geographical bonds.”

In 1937, a local Arab leader, Auni Bey Abdul-Hadi, told the Peel Commission:

There is no such country (as Palestine)! ‘Palestine’ is a term the Zionists invented! There is no Palestine in the Bible. Our country was for centuries part of Syria.”

Palestinian nationalism did not become a significant political movement until Arafat popularized it and kept pushing for it after the Six-Day War of 1967. Additionally, he popularized the headdress known as Keffyah, which he always used to wear in the shape of Israel to symbolize the day when Palestine will replace the Zionist state.

---

4 ibid.
5 http://israelrestored.com/docs/message_in_headdress.htm
From that point on, the anti-Zionist propaganda started to grow exponentially. Anti-Semitism was no longer driving the judeophobic agenda of the Middle-East, but anti-Zionism or anti-Israelism were.

Zionism became racism in the eyes of pro-Palestinian countries in the Middle-East, and they were able to convince much of the civilized world of the same lie. Liberal thinkers did their part in propagating the lies and it worked. The 1975 UN resolution declaring: “Zionism is Racism” was a direct result of these lies and the pressure applied to the world community. It took 16 years until 1991 for the resolution to be repelled. It didn’t stop Yasser Arafat in 2001 or Mahmoud Ahmadinejad in 2009 from continuing to equate Zionism and Racism at Durban I, Durban II conferences.

Anti-Zionism has become the new approach in anti-Semitism. To be sure, there are various degrees of anti-Zionism expressed today, but all of them are definitely motivated by anti-Semitism, either consciously or unconsciously.

While most anti-Israel governments or organization have to creatively disguise their anti-Semitism in the cloak of anti-Zionism, Arab anti-Zionism doesn’t try to hide the anti-Semitic agenda, it actually is quite bold about it.

It is worth re-mentioning that Egypt’s President Gamal Abdel Nasser (1918-1970) and King Faisal (1906-1975) of Saudi Arabia both promoted the Protocols in an effort to substantiate their anti-Zionist agendas.

Anti-Zionism is alive and well all over the world and it is the new weapon of both the liberal left and the extreme right. It has become the raison d’être of the new anti-Semites.

One of the new dangers of anti-Zionism is its tendency to link Israel and Zionism with all Jews around the globe, creating a crisis in many Jewish communities. The way things work nowadays is that every time the Middle-East conflict surges, so does anti-Semitism around the world.

IV. The First Intifada: 1987-1993
Intifada is the Arabic word for “uprising”. It was the so-called Palestinian uprising against Israeli “occupation” of the Palestinian territories.

The first intifada lasted about six years while Israel was under the leadership of Prime Minister Yitzhak Shamir. It began in the Jabalia refugee camp (largest refugee camp in the north section of Gaza) and rapidly spread throughout Gaza, the West Bank and East Jerusalem. It is now a fact that the First Intifada started because of a series of false allegations regarding Israeli atrocities against Palestinians. Over 1,000 Palestinians died during the six-year conflict and more than 120,000 were arrested.

The First Intifada was never an official war but through a controlled and very biased media reporting, it helped to establish the concept of the “poor Palestinian victim” as pictures and videos of kids throwing rocks at Israeli soldiers who responded with guns.

![Palestinian kids throwing rocks](image)

**IV. The Palestinian War (The Second Intifada: 2000-2005)**

On September 28, 2000, Israeli Prime minister Ariel Sharon visited the Temple Mount. He didn’t do so to exacerbate the Palestinian Authority, but simply to visit Judaism’s holiest site. Within a couple of weeks, Palestinians destroyed the holy site of Joseph’s Tomb in Nablus and attacked Rachel’s tomb in Bethlehem, as well as continued to throw rocks at
worshippers at the Western Wall. None of the attacks were initiated by IDF troops but instead by Arafat’s own militia the Tanzim.

This uprising is known as the “Al-Aqsa Intifada” and is responsible for the death of 5,500 Palestinians and about 1,100 Israelis. Recently it has been renamed the Palestinian War.

It appeared that the immediate catalyst for the Intifada was the breakdown of the Camp David negotiations of July 25, 2000 between Ehud Barack and Yasser Arafat.

Both Intifadas also included Palestinians killing their own for various reasons. This is known in both cases as “Intra-fada”.

The two Intifadas were violent Palestinian reactions to the so-called “Zionist occupation”. Both times, surges of anti-Semitic acts were witnessed around the world, as the Jewish people were now corporately held responsible for whatever happens in the Middle East.

The world continues to feel sorry for the “poor Palestinian victims”. To be sure, the Middle East conflict, like all conflicts, is inflicting pain and loss to many people. We shouldn’t make any attempt at diminishing its affect on both Israelis and Arabs. But, biased reporting coupled with continued anti-Semitism paint an unnecessary picture of Israel as the perpetrator of the Middle East monstrosities.

Most of the world is now conditioned to see Israel as the roadblock to the Middle East peace process. Anti-Semitism continues but it has now morphed into a new beast: The New Anti-Semitism.
I. Introduction

In light of the last two thousand years of Jewish history, it is obvious that one over arching theme has been anti-Semitism. We have also noticed that there has been a progressive morphing of the anti-Jewish sentiment from theological/religious at the closing of the Biblical Canon, all the way to racial during the Holocaust.

Yet there is another form of anti-Semitism that has emerged from a further morphing of this longest hatred against the Jews, and that is the New Anti-Semitism. The key word here is NEW. It is not so much that the object of anti-Semitism has changed but mainly the way it is carried out.

So, The NEW Anti-Semitism has a lot in common with what I call the old anti-Semitism as far as the goal is concerned. It was, is, and always will be the complete destruction of the Jewish people just because they are Jewish. Today, the phoenix of doom, it is reborn after 65 years, in spite of the Jewish people's creed of NEVER AGAIN.

But it is as if Satan kept a few coals slowly burning under a pile of consumed ashes, waiting for the opportune time to re-ignite the age-old hatred. It is possibly the beginning of Satan’s final attack against Israel. As such, it is delivered to the world in a new package, making it more believable and easier to accept than its racially motivated predecessor of almost seven decades ago. It has new boundaries, a new source, and a new methodology.

II. New Boundaries
Even though anti-Semitism can be traced through the Bible and subsequent Church history, the most nefarious memory in the Jewish psyche is that of Nazi Germany's systematic attempt at destroying all of European Jewry.

As a measure of the lasting impact of this historical event, it is not uncommon today to speak of the Jewish people using pre-Holocaust and post-Holocaust history markers. The Holocaust presented a spiritual crisis that forever changed the outlook of the Jewish people.

The boundaries of the old anti-Semitism were European for the most part. Even though history could testify that already back then, the hatred against Jewish people had transcended borders and continents, the big push came out of Germany and extended to various East and West European countries.

To be sure, the list of people groups that became co-perpetrators alongside Nazi Germany does not represent all countries in the same light. In all fairness, it must be known that European involvement in the “final solution” went from “very willing” to “reluctant.” Unfortunately, the propaganda and violence used by the Hitler and his men resulted in the destruction of 6,000,000 Jews among others.

Even though the outcome of the “final solution,” brought to an end by Germany's surrender in 1945, was the tragic death of millions, the boundaries were limited to the extent of the railway system of that time. Hitler went out of his way to send cattle cars through as much of Eastern and Western Europe as he could, but his boundaries never went much further.

The cancer of Jewish hatred was a localized cancer. It was localized in Europe. World Jewry eventually recovered, and in 1948, after the miraculous and prophetic re-birth of Israel as a modern nation, it was mostly believed that the beast of anti-Semitism had been destroyed.

The modern day survival creed of my people was found in these two powerful words: NEVER AGAIN. Nobody would discuss, let alone entertain, the thought that anti-Semitism could again re-surface on the world scene.
The unfortunate truth of the matter is that the beast never died and that it has been at my people’s throat again since the Second Intifada that started on September 28, 2000, when opposition leader Ariel Sharon unexpectedly visited the Temple Mount, the site of the Al-Aqsa Mosque in Jerusalem.

Rocks were thrown from above onto Jewish worshipers at the Western Wall, while violence picked up pace and exploded like an overheated pressure cooker.

The New Anti-Semitism was born. But it would be more accurate to say that almost overnight, anti-Semitism was re-invented and morphed into a socially acceptable ideology.

The epicenter was Jerusalem, but the aftershocks were felt globally. After eleven years, these waves of anti-Semitism continue relentlessly around the world with a destructive agenda. For that reason, the New Anti-Semitism is much more pernicious than its predecessor because it no longer has boundaries. The local cancer of yesteryears has today metastasized to the whole planet.

In measuring how far the New Anti-Semitism has spread, we realize that no Jewish community is currently immune from its viral grip.

The hotbed of anti-Jewish sentiment that is the Middle-East is now an established expectation, so much so that much of our Western Civilization has somewhat become numb to the regular acts of hatred and violence committed against Israel.

Much of the European Union of today still operates under the unofficial regime of *La vieille Europe, “the Old Europe,”* where the old anti-Semitism found fertile soil for centuries, planted by the faulty allegorical Bible teaching from the Christian Church, irrigated by the ignorance of the common people and grown from the depravity of human nature.

The European Union has been caught off guard and is being slowly devoured by the demons of political correctness, multi-culturalism and tolerance. In its postmodern desire to align itself with the rest of the world,
the Europe of today has irreversibly given up her identity without a shot fired. Islam has won the war in Europe simply by virtue of demographics.

While most countries of Europe are having less than the recognized 2.1 children per family (the minimum requirement to maintain a civilization), Muslims are having 4 to 7 children per family.

Europe has already reached a point of no return. All seems to indicate that the continent will be a Muslim continent by the middle of the 21st century if not sooner. This leaves us in the United States with an uncomfortable realization that if we don’t change some of our policies along with becoming more balanced about political correctness, we are going in the same direction.

One of the strengths of our enemy is the fact that he knows us well. Our attempt at multiculturalism and tolerance is only seen as a weakness and exploited as such.

Only when we realize that Israel—the Small Satan—is only the appetizer on the menu of radical Islam, and that the West—the Great Satan—is the main course, only then will we take our enemy seriously. In the meantime Israel and the Jewish people are exposed to a New Anti-Semitism no longer confined to geographical borders.

All Jewish people are a target, and as if the lack of boundaries were not enough, the sources have changed as well.

II. New Sources

Before exposing the sources of the New Anti-Semitism and how different it is from its predecessor, we must realize that the core source for anti-Semitism has not changed and never will; it is Satan himself, who hates what God loves and loves what God hates.

But even Satan must realize that new times call for new methods, so he is now subcontracting his job of loathing Israel and the Jewish people to

---

1 http://muslim-canada.org/muslimstats.html
different groups within our ever shrinking global community. The result is far more encompassing, and its damages are exponential, as we are about to see.

1. **A Subtle Source: Replacement Theology**

While anti-Semitism is not always rooted in Replacement Theology, a careful study will help us realize that at the very least, Replacement Theology often nourishes the soil from which anti-Semitism grows.

Replacement Theology is a faulty non-literal approach to God’s Word leading to the belief by many that the Christian Church today has replaced Israel in God’s program.

It comes in different theological flavors, so to speak, stretching from relegating Israel and the Jewish people to a doomed future, to giving them a limited hope in God’s future End Days program.

While those holding to Replacement Theology may still show appreciation for Israel, they neither recognize the Land nor the Jewish people as still being an integral part of God’s program or any part of the prophetic future.

The danger of seeing the Jewish people as no longer being God’s chosen people is greater that one might think. The immediate problem is, of course, a faulty understanding of God’s Word, but there is a ramification to Replacement Theology that is even greater.

When people are being taught from the pulpit that God has replaced Israel with the Church, they don’t see the Jewish people as being a vital part of God’s plan any longer.

This view while, not being inherently anti-Semitic, fuels any dormant anti-Jewish fire inside the mind of many. The result of tossing the Jews aside from God’s great master plan of
salvation is an insidious anti-Jewish sentiment shared by many within the organized Christian church.

This subtle anti-Semitism has become an accepted and justified sentiment towards Israel and the Jewish people. In fact it has already infiltrated many levels of our society and is becoming more and more accepted, with very little done against it.

Can history repeat itself? Could Christians and countries with a Christian heritage again be found guilty of failing or faltering to help Jewish people in a coming Holocaust of persecution? Could there be another time in history in which Christians miss their opportunity to do the right thing in God’s eyes? One can only imagine how damaging this would be.

God never intended it that way; as a matter of fact, He has clearly spoken in His Word against anti-Semitism. A good example is found in Psalm 83:1-5:

1 O God, do not remain quiet; Do not be silent and,  
O God, do not be still.
2 For, behold, Thine enemies make an uproar;  
And those who hate Thee have exalted themselves.
3 They make shrewd plans against Thy people,  
And conspire together against Thy treasured ones.
4 They have said, “Come, and let us wipe them out as a nation,  
That the name of Israel be remembered no more.”
5 For they have conspired together with one mind;  
Against Thee do they make a covenant:

Here is a clear indication that a Bible-believing follower of Yeshua the Messiah cannot possibly hate Israel or the Jewish people because Scripture tells us that it would mean that they
hate the very God they claim to have a personal relationship with, the God of Israel.

But Replacement Theology has become pervasive even within the Evangelical community, with the majority of Christians attending churches whose background is in Replacement Theology.

Still, as potentially damaging as Replacement Theology might be, it is not the greatest danger to our people. The Liberal Left is another force to be reckoned with.

2. **Liberal Left and Secular Anti-Israelism**

The Liberal Left poses a great threat, with its grip being much more spread out. According to the Liberals, anti-Semitism is not even on the agenda, but it is perfectly acceptable to be anti-Israel. They claim that you can be anti-Israel in the name of World peace, all without being anti-Semitic, a claim that is foggy at best.

During my most recent trip to Europe in January 2009, I observed a pro-Palestinian march in the heart of Paris where people held a banner with the words: “UN in 48 you gave birth to an assassin and you called her Israel.” The crowd marched along chanting the mantra “Israel Assassin” or displaying banners equating the Jewish star of David with the Nazi swastika.

Nobody in the crowd, the police or the local media seemed to be concerned about the shift in the targeting. During that two-week period throughout France, several rabbis were attacked, a kosher meat factory set ablaze, a car destroyed for displaying a Hebrew book and many Jewish teenagers severely beaten on the streets. It has now become
very clear that any move that Israel makes as a nation seems to render all Jewish people globally responsible and thus punishable as well.

Painting with very broad strokes, Liberals are associating all Jews with “guilty” Israel. We need to understand that this is a double fallacy. First, it must be recognized that Israel is ONLY defending herself in the same way other nations do.

The exact opposite picture is painted by Liberals through the media and politics, and this false picture is used to perpetrate an anti-Israel bias.

Second, it is never wise to associate a people group to the guilt of a cross-section of that group. For example, not all Germans were Nazis, and not all Muslims are terrorists. But in the case of Israel, Liberals first claim that Israel is responsible for the events of the Middle East and then carry that false blame over onto Jewish people in general and globally. Unfortunately it offers a breeding ground for yet the most dangerous enemy of Israel (not to mention the enemy of the civilized world), Radical Islam.

3. Radical Islam

When we talk about Islam, we must be careful. We must not fall into the temptation of pointing the finger and categorizing all Muslims as Jew-haters.

This being said, we must realize that anti-Semitism has been indoctrinated in the Muslim psyche as part of the regular upbringing of most Muslims worldwide.

We must also realize that the chasm between Jews and Muslims is not historical, geographical or even political as
many would want us to believe. It is a spiritual battle instigated by no other than the great deceiver, Satan himself.

He is behind any and all attempts at destroying the Jewish people. He has used Radical Islam today as he used Nazi Germany 70 years ago. Because of this, it requires effort for a Muslim not to hate a Jew. But by the same token, it requires effort for a person to love one’s neighbor. The ability to hate comes packaged with the depravity of the human heart.

Love requires effort and commitment, and more than anything else, it requires help from Yeshua Himself. Nothing in Islam or the teaching of the Qur’an teach man to love one’s enemy.

On the contrary, a careful study of Islam’s holy book will show us that it is all right to lie to and hate the infidels (anybody who is not a Muslim). Muslims who claim to follow the principles and the teachings of the Qur’an appear to have no choice if they choose to be devout Muslims.

Today the world comprises between 1.2 and 1.5 billion Muslims (about 21-25% of the world’s population)\(^2\) [http://muslim-canada.org/muslimstats.html], and even though only a minority are radicals focused on holy jihad, they represent a noticeable number of people.

The real danger with Radical Islam is the lack of respect for human life. The sanctity of life is revered by the West while jihadists “stand in line” to blow themselves up for Allah.

The claim that Islam is a religion of peace is only true from the perspective of Islam being the only world religion. Fifty years ago, such a claim of religious hegemony would have sounded ludicrous, but today even if most of the West decides

\(^2\) [http://muslim-canada.org/muslimstats.html]
to keep its head in the sand, the rise of Islam is a force to be reckoned with.

Muslim demographics along with political correctness from the West are becoming the demise of our civilization.

Radical Islam’s goal to totally eradicate the Jewish people from the face of the earth today echoes the cry of Israel’s enemies of years past in Psalm 83, written thousands of years ago.

1 O God, do not remain quiet; Do not be silent and, 
O God, do not be still.

2 For, behold, Thine enemies make an uproar; 
And those who hate Thee have exalted themselves.

3 They make shrewd plans against Thy people, 
And conspire together against Thy treasured ones.

4 They have said, “Come, and let us wipe them out as a nation, 
That the name of Israel be remembered no more.”

5 For they have conspired together with one mind; 
Against Thee do they make a covenant.

It must be noted that in his Psalm, Asaph is clear about the fact that the enemies of Israel are the enemies of God as well.

Radical Islam’s goal is nothing less than global Islam, not just as a religion, but also as an ideology dictating all aspects of daily life. From that viewpoint, Israel is seen as only part of the problem. To reach the goal of global Islam, Western civilization must be taken over by Islam and the Qur’an must rule as the supreme holy book.

For this, radical Islam needs to be established in most developed countries…and they are. They need to be
established at different levels of society and government...and they are.

They need to force Qur’anic laws or Sharia Law on the West, and they have even started that as we have witnessed the establishment of a parallel legal system in England when Sharia Law was accepted as an alternative for Muslims in September of 2008.

Boston Globe Columnist Jeff Jacoby warned us a few years ago when he said:

What the world should already know but so often forgets is that Jews are the canary in the coal mine of civilization. Anti-Semitism is like cancer; unchecked, it can metastasize and sicken the entire body. When civilized nations fail to rise up against the Jew-haters in their midst, it is often just a matter of time before the Jew-haters in their midst rise up against them.³

For this reason, we must defeat anti-Semitism before it defeats all of us. We must win our enemies with love before they win us by force.

To do this, we must do it together as some beasts are better fought corporately that alone. Anti-Semitism is such a beast that we can defeat if we work together. The Liberal Left and Radical Islam understand the power of corporate work as we witness how they are globally holding hands in their goal to eradicate the Jewish people from the face of the earth.

Our tendency would, of course, be to retract in our personal cocoons of family, work or religion and believe the opposite. We often feel helpless as one person in a sea of antagonists. What can one do? Aren’t we better off not making waves and getting just along?

Irish statesman and philosopher Edmund Burke said it best: “All that’s necessary for the forces of evil to win in the world is for enough good men to do nothing”\(^4\)

My belief is that not only it is our duty to stand for the truth and fight any form of anti-Semitism, but additionally, I am convinced that we can utilize the New Anti-Semitism to build bridges between our believing community and the Jewish community being plagued by such an ailment.

\(^4\) http://www.brainyquote.com/quotes/quotes/e/edmundburk384617.html
ANTI-SEMITISM: CAUSES AND EFFECTS
A BIBLICAL PERSPECTIVE
Lesson 20

How to Use Anti-Semitism in our outreach to the Jewish People

I. Utilizing the New Anti-Semitism as an Outreach Tool (Genesis 50:20)

Fighting hatred and its proponents is the very least we can do when it comes to anti-Semitism. But I believe we can do much more, as believers today are in a position to use their understanding of the New Anti-Semitism as a means to share love and concern with their Jewish friends and family.

There are four things we can do before we earn the right to speak. We must educate ourselves and others and expose the lies of the New Anti-Semitism before we can move into action.

A. Understand the New Anti-Semitism (Educate Yourself and Others)

In 2002, in the midst of resurgence of anti-Semitic acts, Former French President Jacques Chirac told Shimon Peres of Israel: “I am certain that France is not anti-Semitic either historically or currently.”

Mr. Chirac either didn’t understand anti-Semitism or was so anti-Semitic himself that he was blinded by his own bigotry. A simple study of current events with an emphasis on Israel and the Jewish people will suffice to prove to anybody that anti-Semitism is real, active and growing.

If Europe acts as a thermometer of things to come, we in the United States should be very concerned. More people like French Jewish retired police commissioner Sammy Gohzlan are needed to help us see the damage done.

His Bureau National de Vigilance Contre l’Antisémitisme (National Bureau of Vigilance against anti-Semitism) has been tracking down and reporting any acts of anti-Semitism committed in France for over a decade.

He always follows up with a letter to the authorities requesting action. Mr. Gohzlan is an example of perseverance and fighting for justice. He
has been at the forefront of the current fight against anti-Semitism and has made a big difference.

It is our duty to remain abreast of current events against the Jewish people and share our knowledge with others. This of course cannot be done without our necessary involvement. Gone are the days of silent by-standing in the midst of a crisis.

It is also our duty to educate ourselves and thus be better equipped to filter bias in the News and in our community. As a result, we will be able to educate others. To do this I recommend several authors. A foundational work on historical Christian anti-Semitism is the superb volume by Catholic priest Edward H. Flannery, *The Anguish of the Jews*. A difficult but essential read, it is foundational to establish the historical and religious precedents that have lead us to today.

In more recent years, I find Mitchell Bard and his superb work *Myths and Facts on the Middle East* [American Israeli Cooperative Enterprise (AICE), Chevy Chase, MD, 2001] to be a very valuable tool. He constantly adds small chapters to his original work, helping us to further demystify the Middle East conflict and its worldwide ramifications.

Several websites are worth visiting weekly if not daily, although like with all websites, one can rarely agree with their entire contents.

I particularly appreciate the work of MEMRI.org (Middle East Media Research Institute) as they spend hours gathering videos from mostly the Middle-East and expose the hatred and double talk of many towards Israel in no uncertain terms.

*HonestReporting.com*, as their name says so well, promotes fairness and ensures accuracy in the News. The results of their efforts have been encouraging as they have been able to make a difference over the years.

*Additionally, The Jerusalem Center for Public Affairs*, found at jcpa.org, is a wealth of information leading to the better understanding of the truth.
B. **Fight Bigotry and the New Anti-Semitism and Show Support to the Jewish Community**

Once we are in the know, we have a responsibility not only to share our knowledge, but also to combat anti-Semitism. If, or most likely “when” we witness an act of anti-Semitism against someone, all the knowledge and understanding in the world will accomplish nothing if we don’t act upon it.

It has been my experience through research, that the authorities are ill-equipped at best to fight hate crimes. Their criteria are different and the communication between countries and even communities is not synchronized.

Many acts remain unreported or misreported as a result. As we fight anti-Semitism, we must make it a priority to report any act of Jewish hatred and bigotry to the authorities.

If we are simply the witnesses, after the fact, we must stand with our friends, neighbors or coworkers and denounce such an act. Lending a hand, giving a hug, listening to the victims and even helping to clean up property damage will go a very long way towards building the bridge necessary to form real connections to the Jewish people. Without those loving relationships, our sharing of the Gospel message is hollow.

**A WITNESS WHO DOES NOTHING BECOMES A BY-STANDER!**

C. **Reiterate that True Bible-Believing Followers of Messiah Cannot Be Anti-Semitic.**

As mentioned earlier, Psalm 83 is a key passage of Scripture that clearly equates the enemies of Israel and the Jewish people with the enemies of God.

4 *They have said, “Come, and let us wipe them out as a nation,*

*That the name of Israel be remembered no more.”*

5 *For they have conspired together with one mind;*  

*Against Thee do they make a covenant. (Psalm 83:4-5)*

Additionally, God promised Abraham in Genesis 12:3 that He would bless those that bless him and the Jewish people, and He would curse him
who curses them. We all have a Biblical mandate to bless the Jewish people if we desire to be in God’s will. This is not a choice; it is an obligation.

Our Bible is clear in that area, and we should be clear as well. Those who cursed the Jewish people, like the Pharaoh who did not respect Moses, ended up being the recipients of some of the very curses they wished to impose on Israel, such as the death of the first-born as seen in Exodus 11:4-7 and 12:23

4 And Moses said, “Thus says the LORD,
   ‘About midnight I am going out into the midst of Egypt,
5 and all the first-born in the land of Egypt shall die, from the first-born of the Pharaoh who sits on his throne, even to the first-born of the slave girl who is behind the millstones; all the first-born of the cattle as well.
6 ‘Moreover, there shall be a great cry in all the land of Egypt, such as there has not been before and such as shall never be again.
7 ‘But against any of the sons of Israel a dog shall not even bark, whether against man or beast, that you may understand how the LORD makes a distinction between Egypt and Israel.’”

Exodus 12:23:

“‘For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you.’”

Another clear account is found in the book of Esther where Haman preparing a curse on the Jewish leader Mordecai is the one cursed at the end, as we see in Esther 5:9, 14 and 7:4-6, 10:

Esther

5:9 Then Haman went out that day glad and pleased of heart;
but when Haman saw Mordecai in the king’s gate, and that he
did not stand up or tremble before him, Haman was filled with anger against Mordecai.

5:14 Then Zeresh his wife and all his friends said to him, “Have a gallows fifty cubits high made and in the morning ask the king to have Mordecai hanged on it, then go joyfully with the king to the banquet.” And the advice pleased Haman, so he had the gallows made.

7:4 for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated. Now if we had only been sold as slaves, men and women, I would have remained silent, for the trouble would not be commensurate with the annoyance to the king.”

7:5 Then King Ahasuerus asked Queen Esther, “Who is he, and where is he, who would presume to do thus?”

7:6 And Esther said, “A foe and an enemy, is this wicked Haman!” Then Haman became terrified before the king and queen.

7:10 So they hanged Haman on the gallows which he had prepared for Mordecai, and the king’s anger subsided.

The Bible tells us that God will ultimately catch up with Israel’s enemies because He is just, and whoever so chooses to hurt “the apple of his eye” (Zech. 2:8) will be punished. Our Jewish friends need to be reminded of these stories as well as the other side of the coin where people were blessed for blessing Israel, as was the case of Laban on Jacob’s account in Genesis 30:27-30 or of Pharaoh who respected Joseph in Genesis 39:1-5.

1 Now Joseph had been taken down to Egypt; and Potiphar, an Egyptian officer of Pharaoh, the captain of the bodyguard, bought him from the Ishmaelites, who had taken him down there.
2 And the LORD was with Joseph, so he became a successful man. And he was in the house of his master, the Egyptian.

3 Now his master saw that the LORD was with him and how the LORD caused all that he did to prosper in his hand.

4 So Joseph found favor in his sight, and became his personal servant; and he made him overseer over his house, and all that he owned he put in his charge.

5 And it came about that from the time he made him overseer in his house, and over all that he owned, the LORD blessed the Egyptian’s house on account of Joseph; thus the LORD’S blessing was upon all that he owned, in the house and in the field.

The Bible is replete with examples of how God deals with those who bless or curse Israel. Our Jewish friends should know that as such, true Bible believers support, love and pray for Israel and the Jewish people. By now you have earned the right to speak further and here is your chance to explain to your friend what it means to be a true believer from Scriptures.

D. Explaining What a True Believer Is from Scriptures

As Believers who claim to be followers of Yeshua the Messiah, we are bound to follow His teaching on love. Taken from the core of the Torah, this principle is carried over from the Law of Moses to the Law of Messiah as the core of our obedience to His teaching. Mark tells us in his Gospel:

Mark 12:31: ‘YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.’ There is no other commandment greater than these.”

Paul reiterates the same argument in Galatians 5:14:

For the whole Law is fulfilled in one word, in the statement,

“YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF.”

Our friends need to be told that in spite of what has been done against the Jewish people for centuries in the name of Messiah, true believers are the opposite of the picture that has been painted by the world.
Genuine love can only be expressed fully through Messiah Yeshua. Not only that, but the Messiah challenges us to take our love one step further in Matthew 5:43-48 when He tells us to love our enemies and pray for those who persecute us, a great challenge for the disciple of the Yeshua.

Just as Yeshua would do, we expose the lies, present the truth and offer hope to our Jewish friends AND to their enemies. That is what makes us different, and that is the only road to successful Kingdom growth.

Matthew 5:43-48
43 “You have heard that it was said, ‘YOU SHALL LOVE YOUR NEIGHBOR, and hate your enemy.’
44 “But I say to you, love your enemies, and pray for those who persecute you
45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.
46 “For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same?
47 “And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same?
48 “Therefore you are to be perfect, as your heavenly Father is perfect.

The Lord Himself told us that this was the greatest of all the commandments, so it would behoove all of us to follow His lead on such a foundational element to further His kingdom.

Once you have educated yourself, stood hand in hand with the victims as you exposed the hatred against them and then showed them the mark of a real believer through Scripture, I believe you will have a genuine opportunity to invite your friend to become a disciple of Yeshua by accepting His death and resurrection for their sins.
II. **Conclusion**

The New Anti-Semitism is here to stay. Its rapid global growth should generate a concern in us, but the concern shouldn’t only be a voice of frustration. Our concern should motivate us to go further.

We have the ability to use the New Anti-Semitism to our advantage and show unbelievers “who we are not!” and thus build a solid bridge between their community and ours. This bridge will go over centuries of lies, tears and bloodshed against the Jewish people.

The Messiah in His teaching has given us all the building blocks to build our bridge. Even the worst acts against our people can be used to direct them towards the truth.

It reminds me of the powerful story of Joseph and his brothers as retold in the final chapters of Genesis and specially Genesis 50:20:

“And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.”

In the case of the New Anti-Semitism, God can use it and use us to turn the tables on a pervasively destructive situation and create a genuine dialogue of concern and love with our Jewish friends. The result, if prayerfully approached, will yield curiosity at the very least if not a real desire for the hope that is in us.
GLOSSARY OF TERMS

Abraham, Isaac, and Jacob: The three Jewish patriarchs of the Hebrew Scriptures. Abraham was the father of Isaac, who was the father of Jacob who himself fathered the twelve tribes of Israel. A Jewish person is a physical descendant of Abraham, Isaac and Jacob, through one of the twelve tribes.

Amillennialism: A theological approach to the Bible that does not see the future Millennium as a literal 1000 year period of time and as a result does not incorporate Israel and the Jewish people in God’s plan for the future.

Body of Believers: Also known as the Body of Messiah or the Church. The group of people (Jews AND gentiles) who have put their trust in the death and resurrection of Yeshua the Messiah for their sins. The Bible records the birth of the Body of Believers in Acts 2.

Chosen people: A term used to describe the Jewish people, chosen by God to be at the core of His program for humankind. In this context, chosen does not carry the meaning of being preferred.

Christian Church: Another name for the Body of Believers often used more widely to describe Christendom

Covenant: A binding contract made between two parties in Biblical days. God ratified many covenants with mankind in general and with Israel in particular.
**Dispensationalist:** refers to a person who adheres to a method of interpretation of the Bible known as Dispensationalism. Dispensationalists see God dealing with mankind throughout history in different dispensations or “economies”. Dispensationalists approach the Bible literally in its original grammatical and historical context and thus clearly make a constant distinction between Israel and the Church.

**End-Times:** A period of time that comes after the resurrection and ascension of Yeshua the Messiah. Most of it is still future to our age. It usually includes the Rapture, Great Tribulation, and Messianic Kingdom.

**Exegesis:** The method by which a text (Biblical or not) is critically explained.

**Gentiles:** Another term to describe the Nations or anybody who is not Jewish.

**Israel:** Israel is a biblical term that is widely used throughout God’s Word. Depending on the context, it has come to mean different things at different times. Israel or Yisrael in Hebrew means “God strives”. It can be applied to one person, as Jacob is called Israel interchangeably in Genesis 32:24ff and 35:9, 10. It also is used to describe a people, being the descendants of Jacob or the twelve tribes (Genesis 49).
Israel also describes a nation after God redeemed the Jewish people out of Egypt and gave them the Mosaic Law and a land (Genesis 12:1, 15:18-21, 17:8, 26:2-5, 28:12-15, Exodus 20).

Israel has also come to be the name of the modern state of the Jewish people, established in 1948.

Additionally, the Bible speaks of the Israel of God in reference to the Jewish people who have either put their faith in the God of Abraham, Isaac and Jacob prior to Yeshua’s death on the cross or who have put their faith in His death and resurrection after that event. They are also known as the Remnant of Israel (Galatians 6:16).

**Last Days:** A term that depicts the last chapter of human history before the establishment by God of the Eternal Order. (Synonymous with End-Times)

Messianic Kingdom: The kingdom that Yeshua will establish on earth after His return, at the end of the Great Tribulation. It is synonymous with Millennial Kingdom or Millennium

**Messianic Kingdom:** A period of 1000 years (predicted in the Bible) also known as the Millennial Kingdom, coming in the future after the Great Tribulation. People will live on earth with Messiah Yeshua for 1000 years before the ushering of the Eternal Order.

**Postmillennialism:** A theological approach to the Bible that sees the future Millennium as a literal 1000 year period of time that will take place after the Tribulation. This approach positions the believers in Yeshua as going through the Great Tribulation with the rest of the world.
**Premillennialism:** A theological approach to the Bible that sees the future Millennium as a literal 1000 year period of time taking place after the Great Tribulation which itself comes after the Rapture of the believers. Premillennialism is the view adopted by Dispensationalists.

**Remnant:** A term use to describe a section of the Jewish people throughout the ages, who are considered righteous because they have put their faith in the God of Abraham, Isaac and Jacob in the Jewish Scriptures. The same Remnant continues to exist after the first Coming of Yeshua the Messiah, as they now put their faith in the atoning power of the death and resurrection of the Messiah.

**Replacement Theology:** A theological approach to the Bible teaching that the Body of believers (the Church) has now replaced Israel and the Jewish people in God’s plan for mankind. It does not see Israel as having any prophetic role in the future. This view is commonly adopted by people who do not interpret the Bible literally.

**Nations:** A description of the rest of the world population who is NOT Jewish.

**Tribulation:** A period of time in the future (predicted in the Bible) also known as The Time of Jacob’s Trouble, or The Great Tribulation, that will last seven years. Discipline and suffering of Jewish and Gentile non-believers in Yeshua will take place, followed by the death of many.