

AUTHORS NOTE

In researching anti-Semitism for this book, I have recovered an historical awareness of my own family's past, which has elicited only a muted response in me for so long. This book is my duty to close the gap. Most immediately for myself, but also to honor the liberation movement of the Dutch Underground during Nazi occupied Holland. I cannot fail to honor the many sacrifices of my grandparents who hid Jews in their homes during Nazi-occupied Holland. It required a devotion that called for action even on the part of the children.

My Mother, a 16-year-old at the time, would pass through Nazi checkpoints disguised as a nurse in order to find more Dutch families willing to hide Jews. Imagine the risk posed each day, the dangers that were present to those who helped. In the aftermath of the war, it became plain that few were willing to endanger themselves, let alone risk the lives of their children and entire family for the cause of the Jewish people. Most were unwilling to even speak out in a whisper. Praise God some of those who were hidden in my Grandparents home during the war live today in Israel and enjoying their children and grandchildren.

The many stories with their harrowing details as a young boy have revisited me. Stories of when the Gestapo arrested my Grandfather only for God's miraculous provision of deliverance to follow. Though we are not dealing with the physical liberation of the Jewish people today, but their spiritual liberation, such personal stories have become an unexpected force in this work.

Removed by only one generation from the horror of the Holocaust, I believe that such people as those mentioned are truly rare and are made to be soldiers. Fewer have in them the

stuff of heroes! We certainly need more heroes today! Of these heroes, my mother writes in her book, *The War Years*:

“They had the fortitude, nerves of steel and an inner strength that most people only wish they had. It was almost as if they were militarily trained. In fact, they were militarily trained; only it was not any earthly army that trained them. In this case, God was the commander-in-chief who gave them the strength and courage to carry out and succeed in such life-threatening missions.”¹

In this work, my own ponderings of the Jewish people come into view. Particularly, as it pertains to two peoples; Jews and gentiles, who in history have been providentially linked. While satan has forever conspired to frustrate this providence, the relationship between the Jew and gentile has become an important marker of our prophetic time.

Our goal then, is to survey the broad landscape of God’s prophetic plan, regarding Israel and the Church, and its relevance to the Last Days that we are in. A landscape view aids us in this, as every chapter will hopefully prompt one to take a closer look.

With new understanding emerging today, new opportunities for change are on the horizon. One such change could be to correct the historical circumstances in the Christian Church, which for centuries has limited Jewish calling and distinction.

Because, this being a first-gate kind of work, gates being symbolic of streams of new understanding, few areas are characterized as strongly by this notion of gates and streams, as the topics of study in this work.

Restoring the Ancient Paths takes one beyond the status quo and the religious mindset. Through it, one can begin to fortify one’s own step into the ancient paths. To summarize, since the Jewish people have had a central role in the birth of Christianity, I pray that the reader will discover an ancient treasure in our

study, the people whom God calls His Chosen People—Felix Halpern.



INTRODUCTION

RESTORING THE ANCIENT PATHS, COMES BY WAY OF MY OWN journey back to my heritage, and an understanding of my people (the Jewish people,) and Israel the land to which I will someday return. Throughout this work, over 50 vital questions are answered with study questions following each chapter.

To understand what God is doing at this time, an invitation emerges for one to experience God's restorative streams by returning to the ancient paths of understanding that was once foundational to early New Covenant Faith. We examine not archaeological remains, but ecclesiastical ones; those covered up ancient paths of understanding that characterized the earliest believers in Yeshua and its community. We can then distinguish faith in the future age from our present age, and experience an essential gate of understanding that comes forth.

When exploring Institutional Christianity and Rabbinic Judaism, knowing how they forged their paths away from the Kingdom is paramount, not only to our study here, but the bigger picture of God's model plan for the future age.

Our straightforward aim here is to capture an aerial view of these movements, then explore how it impacted the early Church, and how an abiding relationship between the Jew and Gentile was affected. We must also uncover the Biblical and prophetic connection that the Jewish people have to the nations, and the Gentiles have to the Jewish foundation of the New Covenant faith.

No doubt, many revivals, and awakenings have occurred

throughout Christian Church history. None have been so focused upon reconnecting the Jewish root to the New Covenant faith as today. In unprecedented ways, Jews and Gentile are joining with each other. For the Gentile believer in Messiah, reclamation is underway. Composed of elements of the Christian foundation hidden for almost two millennia, the Hebraic or Jewish root of Christian faith, ancient doors of discovery have opened up. And as many denominations are following suit, a new kind of learning is underway.

However, this is not one from the Jewish order of things forward as it was supposed, but from a New, Testament body journeying back. Mostly she is being retrofitted with Hebraic elements of her earliest founders. In a real sense, it is a homecoming as she returns to the understanding of her true Biblical forefathers (Shelosh Avot) Avraham, Yitschak, Ya'akov.



While many are discovering these Ancient Paths, the systematic sanitizing of Jewish understanding from the New Testament scriptures is being reversed. Now such ancient components as the Biblical Feasts, the blowing of shofars, the revival of Hebrew praise and worship, the observance of the Saturday Sabbath, the day in which we are commanded to rest on the seventh day are becoming commonplace.

Gentiles who find themselves on this path are as Christian Hebraists, Gentile's seeking to capture the richness of Jewish text from the earliest days of Christianity. Indeed, a Hebraic renaissance is underway. When we note a simple truth that Christianity came out of Judaism, something profound and abiding comes before us on the part of the gentile body of believers today; God is giving a sincere heart for Zion to the nations. Now, this can be defined as a "genuine love for Israel as a covenant land and people, coupled with a sense of duty to assist financially and prayerfully the Jewish calling."

But a heart for Zion pertains not only to the land of Israel, but also to the Jewish calling throughout the Diaspora; it is a heart that is truly bent towards the Jew, whether in Israel, the United States, or the nations. It is critically important then, to understand the scale and purpose of this restorative work.

To this end, we seek to answer the following questions: How and why is this restoration multiplying? How will it unfold for God's prophetic plan for today? Lastly, how will it align the Church for her final mandate, All Israel? Church historian Shurer speaks to the hearts of many in the body today;

“Innumerable threads with the previous thousand years of Israel's history join Christianity and Judaism. No incident in the gospel story, no word in the preaching of the Messiah, is intelligible apart from its history, and without a clear understanding of that world of thought-distinction of the Jewish people. [1]

Interestingly, this Hebraic renaissance has not missed the eye of the secular world. Dated back on March 24, 2008, a Time magazine article lists, “10 Ideas That Are Changing the World.” It states, “Revolutions are happening all around us, one in which is the re-Judaizing of Jesus.”² The article goes on to explain that “for centuries the disciplines of Christian Hebraic's consisted primarily of Christians cherry-picking Jewish texts.” This article highlights the cultural and spiritual discoveries that are taking place today, particularly the new light on the Jewish world of Yeshua (Jesus.)

One final note on this renaissance. To this growing Jewish-centric-body, Messianic Jewish leaders are aiding the cause, and it is at the Gentile's invitation. I underscore at the Gentile's request. If the gentile Church fully embraces this and allows these Messianic Jewish leaders to serve and lead them, particularly in the ancient Feasts, the understanding of Jewish culture, and the purpose of a fuller union, an exciting element of the Kingdom can be ushered in. Perhaps Romans 11:11 can be

activated in a way not seen in recent history.

The prophet Ezekiel illustrates a long-standing priestly role for the Jew. When in the future time they confer upon the Gentile, the tribe of their choosing, "You are to allot it as an inheritance for yourselves and for the aliens who have settled among you and who have children. You are to consider them as native-born Israelites; along with you, they are to be allotted an inheritance among the tribes of Israel. In whatever tribe the alien settles, there you are to give him his inheritance," declares the Sovereign Lord."

(Ezekiel 47:22-23.)

PIECES COMING TOGETHER

As one proceeds in this work, a historical puzzle comes into view that is both providential and strategic. God's Word reveals essential times when the Jew and Gentile came together, and times when the Gentile played an influential role even to the point of determining his or her blessing. One place is Genesis 12:3, "I will bless those who bless you, and whoever curses you I will curse."

If the preceding passage is correct, a relationship can be seen holding a delicate balance between blessing and cursing, and one that is not obsolete or part of a past age either. So, when one examines the important principles represented above, we can label it as the principle of "gentile service." This enlarges into God's plan for Israel, the salvation of the Jewish people, the Messianic call, and the very return of the Jewish people to Israel. And it pertains to individuals, governments, and even denominations.

Consider the Genesis 12:3 principles when it comes to governments, particularly our U.S government. Take U.S. policy on Israel and correlate it to the economic catastrophes and natural disasters that have followed these policies in recent years. We expand on this principle in the chapter, Laws of Zion.

Throughout our study, an important foundation stone is Israel's Irrevocable Calling. First, in the spiritual realm and then long before Abraham, it is an "election" or "calling" that will never be unseated by the New Testament church as early Church fathers thought. Israel's election means to be chosen, and chosen means to be elected. While many still see Israel as this historical mystery as mentioned, the Christian Church still struggles with Israel's Irrevocable Calling.

It is imperative then to recall that the Jewish people remain forthcoming people unto the Lord. One glorious day in the future, the Jew will stand for God's divine selection, fully, they will represent themselves as a Chosen nation as God created them to be. Let's also recall the fact, that no other people group is called His firstborn son as Israel, "This is what the LORD states: Israel is my firstborn son" (Exodus 4:23NIV.)



The first goal of this book then is to cast light upon the Zionist struggle. We establish the fact that God's overpowering presence never left the Jewish people, even in her darkest moments. We make this statement even in the context of the Holocaust. Though one has called the loss of 6 million Jews, the emptying of a large moral space from the world, the Jewish people, along with Israel, are postured for the fulfillment of all that God promised to Abraham and his heirs.

For these reasons, we will review key periods of anti-Semitism, piece together many dark periods of Jewish history, that we can answer the following questions,

[1] What would enable the Jewish people to rise from the furnaces of persecution and become leaders in almost every field of human endeavor?

[2] Why have the Jewish people survived circumstances

where other people groups have vanished, leaving no trace of their existence?

[3] What is the purpose of their divine election or called; divine selection, and to be the “CHOSEN PEOPLE.”

THE ONE NEW MAN

In our final chapter, we turn our attention to the One New Man, because nothing characterizes this Hebraic renaissance today than the activity around this understanding. Paul brings the One New Man into a more excellent light when he reveals, for the first time, an extraordinary model for Jew and gentile unity.

Only separated by two thousand years or so, a kairos moment is before us. In Ephesians, he communicates God’s intention regarding the relationship between the Jew and gentile, and what the Church was to establish for the entire world to see.

Two passages from Ephesians are essential, “This mystery is that through the gospel the Gentiles are heirs together with Israel, members together of one body, and sharers together in the promise in Christ Jesus” (Ephesians 3:6.) And the following, “Now, through the church, the manifold wisdom of God should be made known to the rulers and authorities in the heavenly realms” (Ephesians 3:10 NIV.)

The above reference to “rulers and authorities in the heavenly realms” takes us deep into God’s ways, which we give understanding too in our final chapter. We discover what Paul understood, and how the One New Man pierces the walls of Institutionalism and Denominationalism. When we go deeper, we find ourselves beyond Paul’s life, as far back as the miraculous account of God’s dealing with Abraham in Genesis 17. There we discover the first prototype of the One New Man, as well as some of the best touchstones to understanding the

establishment of the Jewish people.

Continually, we turn our attention back upon the Institutional Church. But within Judaism, particular historical events also occurred that are worthy of mention. Many times, throughout Jewish history, Judaism faced threatening situations over their very existence.

ROMAN SIEGE OF JERUSALEM

The Romans siege of Jerusalem in 70 AD was catastrophic history-altering; one million Jews died, 97,000 Jews were captured, thousands more became slaves throughout the cities of the Roman Empire, and thousands perished from starvation. Rome was so relieved that the Jewish problem was solved that Emperor Vespasian minted commemorative coins that said, Judea Capta.

Rabbi Yochanan ben Zakkai, the spiritual leader of the Jewish people at the time, knew specific resistance was futile. Legend has it that Zakkai's followers carried him out of the city in a coffin and then led him to the Roman commander, who, in turn, permitted him to leave Jerusalem secretly. Taking a hand full of sages, Rabbi Zakkai began a new school of learning in a small town called Yavneh, which was an ancient city located near Jaffa, east of Jerusalem between Ashdod and Ashkelon. Soon Yavneh became a new spiritual center. A new pseudo-Jerusalem developed if you will, where matters of law were reorganized. And from Yavneh, new legal and spiritual rulings were disseminated throughout the Diaspora; dispersed Jews began to turn to Yavneh for guidance and leadership.



Surely, with the Temple destroyed, Rabbi Zakkai needed a system that would rescue Judaism from the brink of extinction. Formulating a system based upon good deeds and the study of the Torah, served his purposes well. His followers were then taught that these elements were more pleasing to God. Perhaps

Hosea's words inspired him, "I desire mercy and not sacrifice, and the knowledge of God rather than burnt offerings. Instead of oxen, we will offer the prayer of our lips."

Zakkai's new direction altered the face of Judaism by placing it upon a path away from any concept of a blood sacrifice. It then became an exclusively gentile Christian orientation after the sacrifice of Yeshua upon His first advent.

Secondly, Zakkai set the Jewish people on a course away from intimate communion with their God, which the prophets, prophetesses, judges, priests, and such deliverers as Moses and Joshua, modeled for them. An outward form of ritual, the study of the Torah, and good works came to define Judaism. Through Zakkai's innovations, this early movement, and restructuring was the genesis of the rabbinic form of Judaism of today.

INSTITUTIONAL CHRISTIANITY

To consider Institutional Christianity is to find the early Christian Church in her trajectory towards institutionalism. She births anti-Jewish thinking, which erects walls of separation between the Jew and the gentile, and the Jew from the New Covenant Church. One could ask, was it God's intention that the Jew would be outside the walls of New Covenant faith, mainly because it began as a movement that was wholly Jewish?

Indeed, when it comes to the early believing Jews, they were waiting for Israel to be established as a national entity. They envisioned themselves freed from Rome's rule with an accompanying Jewish government led by their Messiah. We discover this historical view in the following words, "So when they met together, they asked him, "Lord, are you at this time going to restore the kingdom to Israel?" (Acts 1:6.)

Still, God never closed the door of salvation to His people as the early Church wrongly concluded and taught throughout the New Testament Age. To this notion, the Apostle Paul states God forbid. New Covenant faith was established to include the Jew from the days of Yeshua, Paul, and all Jews forward. Dr. Daniel

Jester has termed this first Jewish community a “bridge community.” They were about to demonstrate Judaism in a new spiritual reality.

CONCLUSION

With new revelations in ample supply today, many questions will be asked. What happens when the body finds the differences between Institutional Christianity and the kingdom, or the roots of anti-Semitism within our very institutions or Christian denominations?

Finding the answers to these questions, quickly one learns that the Jewish resistance to the Christian Church has not always been the glorious message of the Gospel as many have thought. Instead, it has been the Church’s internal rejection of all things Jewish. Ponder some of these, and it will likely provoke unknown responses within you.

Throughout, I lay bare as a voice of many crying out in the wilderness, the age-old story of God’s Chosen People, along with the appointed destiny of the New Testament Church. You see, history repeatedly reveals that there is a significant role that the Church played in the Jewish struggle. But anti-Semitic thinking was fostered early and broke into the Church. Praise God, and He is healing age-old breaches that satan created.

Restoring the Ancient Paths provides a fresh perspective on the future life of the Church, the Messianic Kingdom to come, and the relationship between the Jew and gentile, two destinies that are inexplicably linked to each other. One will discover the Jewish connection not only to the land that we call Israel but the heart of Israel, Jerusalem.

With heart-wrenching detail, one will discover the historical persecutions that have repeated itself, again and again, all in an attempt to remove the Jew from the face of the earth. From past wanderings of the Jew, and their miraculous return to their land, and to their journey through the Christian Church, one will see how walls of division rose that

is only now beginning to come down.

One will discover kairos [4] moments in this work. These are times when heaven and earth came together for the Jew and gentile. At every step, the reader is given an opportunity to restore ancient paths of understanding and faith in their own life. Each chapter becomes a gate to go further.



CHAPTER ONE

Jerusalem and The Land of Israel

“Jerusalem does not cease being to the Jewish people why it was during King David’s time and still is today; the heart of the Jewish people and its joy. It has been designated [by the United Nations Special Commission on Palestine, 1947] the capital of the Jewish state, but it was and will always remain the capital of the Jewish people, the very core of the entire Jewish people.”¹

—David Ben Gurion

A GREAT SCHOLAR AND SAGE OF THE THIRTEENTH CENTURY, Rabbi Moshe Ben Nachman said, “to take possession of the Holy Land and to live in it must be counted among the Biblical commandments incumbent upon Jews to fulfill.” An additional Orthodox Jewish saying states, “the one who rules over the Holy Mount rules over Jerusalem; the one who rules over Jerusalem rules over the Holy Land.”

The above saying draws one immediately to the Jewish connection to Jerusalem. Always, it will be their place of personal and national destiny. This comes from a people who have forever envisioned that they would return to the site of their ancient worship. Yet, for Bible students and teachers of prophecy, Israel remains the axis of end-time events and a precursor to scores of prophecies that remain dependent upon it.

The birth of Israel in 1948 was the most significant prophetic event in modern history. Take for example the

combined passages of Leviticus 26 and Ezekiel 4:3-6, and remarkably it produces a prophetic prediction of Israel's birth 2,484 years before it happened to the day (See Appendix I.) Also, remarkable, the medieval French Jewish scholar Rashi (1040 -1105) calculates Abraham's birth to be 1,948 years following the birth of Adam.

God chose Abraham to be the individual intermediary between God and the covenant and for his seed. Abraham was a descendant of Eber, an Eberite because he migrated from the other side (east) of the Euphrates River. Eber was the great-grandson of Shem and ancestor of Yeshua (Genesis 10:21, Luke 3:35.) Ancestrally speaking then, Eber was the founder of the Hebrew race we call Jews today (Luke 3:35.)

Abraham's grandson, Jacob, became known as Israel, who had twelve sons who became known as the twelve tribes of Israel, or the children of Israel. These comprised the twelve tribes: Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Dan, Naphtali, Gad, Asher, Joseph, and Benjamin, (Genesis 29:32-23:24; 35:16-18.) But it is the oldest member of the Jewish family, Abraham, which became the focal point of Jewish identity, and remains so today. Through Abraham, Jews throughout history would repeatedly recall from whose loins they have descended, and the nations would also receive their connection. We first turn to the Jew: "Look to the rock from which you were cut and to the quarry from which you were hewn; look to Abraham, your father, and to Sarah who gave you birth" (Isaiah 51: 1-2.)

Second to the gentile: "Understand, then, that those who believe are children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham" (Galatians 3:7-8.) Again, "Your name will be Abraham, for I have made you a father of many nations" (Genesis 17:5-6.)

Today, the people are called Jews because the word Jew is derived from Judah. Judah is one of the twelve tribes that descended from Jacob to become the most prominent of the twelve tribes. Also, Jew became the prevalent name for the entire people, particularly after the kingdom of Judea survived the downfall of the Northern Kingdom in 722 BC; this was the time when the ten tribes were led into captivity.

ISRAEL'S VISIONARY

The land of Israel has always been referred to by many names. The land of the Hebrews (Genesis 40:15,) the Holy land (Zechariah 2:12,) the land of Jehovah (Hosea 9:3, Psalm 85:1,) the land of Promise (Hebrews 11:9.) Some 3200 years ago, approximately 1200 BCE, the Jews settled the land. This occurred long before the Arab conquest of Jerusalem in 640, or the conquest of the Ottoman Turks in 1516.

Yet, the modern state of Israel exists today due to one man, Theodor Herzl (1860-1904.) Of course, it is attributed to something higher; God's enduring promises of Jewish return to the land. God raises up human agents, and Herzl was one of these.

A son of a wealthy banking family, Herzl chose to become a journalist. Never did he imagine that he would be the key to the prophetic fulfillment of Zion. While on assignment, Herzl was covering the infamous trial of a Jewish French captain accused of passing French military secrets to Germany. Even though the charges later proved to be false, throughout the trial, Herzl witnessed unsettling anti-Jewish rallies and public outcries, and anti-Semitic slurs as, *A bas les Juifs* (Down with the Jews,) *A la mort les Juifs*, (Death to the Jews.) These encounters with Jewish hate during this time, borne a realization within him, that

anti-Semitism would not be defeated or cured, but only avoided.

Herzl knew that the Jew needed to be protected from such hate, and understood that a Jewish state had to be established. In 1896, Herzl published a book outlining this idea and titled the project, *Der Judenstat* (The Jewish State.) The next year under his leadership, the First Zionist Congress convened in Basel, Switzerland. However, few were willing to lend support to the idea of a Zionist state in early 1894. He found that most people were what he termed, Oppositionists, and Assimilationists. These were people that were more concerned with the loss of Jewish wealth than the safety of the Jewish people.

As Nazi Germany rose to power, and horrific suffering began on European Jewry, Herzl's earliest fears must have haunted him. On November 29, 1947, a coalition of nations finally agreed that the Jews needed a haven to call their own. The United Nations voted in support of a Jewish homeland. But part of the United Nations agreement were plans to partition the Holy Land into two independent states to bring about the internationalization of Jerusalem. Also, throughout the process, the Arabs were always making their intention known that they would go to war with Israel if she were granted her land.

On May 14, 1948, Israel finally declared her independence. As expected, the allied forces of Syria, Lebanon, Jordan, Egypt, and Iraq, in defiance of the U.N. agreement, attacked Israel the following day. Israel being ill-equipped due to an international arms embargo was eventually aided by Czechoslovakia by selling her arms and supplies, which turned the tide of the war in Israel's favor—Of course, God would have raised up another nation.

A CITY of PEACE DEFINED by WAR

When reviewing Jewish history, and thinking of Jerusalem, the city of peace, it is a city defined by war. Even the Arab aversion to Israel today compared to 1948, has changed little. Consider a Life magazine article from June 16, 1967, which highlights the historical Arab-Israeli struggle; "For Arabs, Israel is an illegal fiction created out of former Arab lands by an imperialistic West, an alien culture that poses a continual threat to a visionary brotherhood of the Arab nations that surround it." [2]

Since 1948 and the War of Independence, Israel has had three major wars. The war of the Sinai Campaign in 1956 between Israel and Egypt; the Six-Day War in 1967 with Nasser of Egypt, Jordan, and Syria; and the Yom Kippur War in 1973, the time when Egyptian and Syrian forces attacked Israel on two fronts.

She has endured two intifadas and lives under continuous threats of terrorism. She experiences sporadic diplomatic isolation. Her land borders are surrounded by nations that are more or less closed to trade. And living almost as an outcast in the Middle East, does she derive any profit from the enormous wealth generated by regional oil wealth? No! Israel bears the costs of living in a small geographic area that is characterized by arms races and instability.

Today, Israel's land is approximately the size of New Jersey, encompassing only about 11,000 square miles. It is a fraction of its original 60,000 square miles when David and his son Solomon's reigned. Yet, Arab lands even back in 1947 totaled approximately 8,500,000 square miles. Compare this to what was considered then Israel's administered areas of only 28, 500 square -miles. [3]



Isn't it intriguing that Israel has struggled for a tiny piece of land in contrast to the vastness of Arab nations? So why is a small state both in land and population despised by so many? The answer lies not in the Geopolitical sphere, of course, but within the Spiritual. There are profoundly spiritual and prophetic reasons that Israel has one war after another. Hence, Jewish history is defined by war!

Still, Jerusalem, the ancient Hebrew meaning, "City of Peace," seems to always be under a curse of bloodshed, whether we go back to the time of her ancient altars and sacrifices, or the history of our modern-day, or the sacrifice of Messiah Himself on a cross. It is the constant sacrifices of men that defend Jerusalem as she struggles to be the City of Peace.

THE LOVE of the TEMPLE

No discussion on the Jewish people can be without a conversation on the Temple. Rabbi's hold to the belief that Jews reached great heights of spirituality twice, both times when the Temples were built. Twice they were destroyed, and both times on the very same date, the ninth of Av, and only separated by 656 years. And since the month of Av means Father, Jews believe that the Father in heaven was involved. According to tradition, it has become the "saddest day" in Jewish history.

Whether we speak of the building of the First and Second Temple or the days of the wilderness-tent-of-meeting, Jews have sought communion with God. At the center of such a historical turmoil, there are a people that have survived and become a miraculous testament to God's protection of them. They are the Jews; only the Jews can trace their history and occupation to a homeland that is

more than three thousand years old. Unlike any other people then, the Jews are emotionally, spiritually, and Biblically bound to their land. Rabbi Hayim Halevy Donin states, "It is a land possessed by not only right of conquest and settlement but also a fulfillment of history, faith, and law." [4]



END OF CHAPTER STUDY QUESTIONS

1. Who was Theodore Herzl?
2. What is the ancient name of Jerusalem?
3. Describe Institutional Christianity and its effect upon the Jewish people.
4. Can you explain the connection that the Jewish people have to the land of Israel?
5. What is the significance of the Jewish love for the Temple?
 - a. What is its prophetic significance?
6. When did Israel become a nation, and what political organization agreed to its formation and what were the conditions?
7. Can you name Israel's three major wars, and explain what happened the day after Israel became a nation?

CHAPTER TWO

Judaism: A Historical Chaos

“Fire Meets Water

“Israel is likened to a man traveling on the road when he encountered a wolf and escaped from it and he went along relating the affair of wolf. He then encountered a lion and escaped from it, and went along relating the affair of the lion. He then encountered a snake, escaped from it, whereupon he forgot the two previous incidents, and went along relating the affair of the snake. So it is with Israel; the present troubles cause them to forget the earlier one.” — Berkoth 13a.¹

IN SCRIPTURE, ISRAEL AND ITS ENEMY ARAM (SYRIA) ARE COMPARED TO WATER AND FIRE. A prophecy concerning Damascus states, "Woe to the roar of the many nations who are tumultuous as the roar of the sea" (Yeshayahu - Isaiah 17:12.) However, the Jewish people are compared to fire as it states, "The House of Yaakov be fire" (Ovadiah - Obadiah 1:18.)

When considering this simple analogy, consider the fact that water and fire are apparent opposites in both their nature and in the way that they affect each other. Fire produces light and heat, the water, of course, provides the opposite cooling effect and extinguishes the flame. But when working together, fire improves water by boiling it and allows people to enjoy food as well as many other things. Still, fire and water are never welcome partners.

Demonstrating what God envisioned for the Jewish

people, they were to be the fire and light to the world, and the Jew was to spread the light of the One True God and His principles. Yet like water extinguishes fire, the nations have worked hard to smother the Jew. This is seen in centuries of anti-Semitic outrages, where rarely have Jews found a secure home where a public or government has not demonstrated Jewish hate. And seldom have the Jewish people found peace and security when nations have sanctioned and condoned anti-Semitism within their borders.

Consider the Holocaust, Blood Libels, Forced Conversions, Exiles, and Expulsions. These encompass such a broad spectrum of Jewish hate that it brings to light a sinister plot to eliminate the Jewish people from the earth. If we are to receive a heart for the Jewish people truly, we must understand that their physical part (her historical experience) is part of the whole that comprises the Jew.

For this reason, we offer only a minor survey below. When most only think of the Holocaust, here is a brief anthology of Jewish suffering, so the reader is acquainted with the seven specific kinds of anti-Semitic acts against Jews. Combined, one can see the comprehensive and demonic effort to remove, or persecute, God's firstborn throughout history.

I. EXILES MARCHING THROUGH TIME

Jews were exiled and or unwelcome in most places of the world and few people other than Jews have experienced. Few nations are free from this particular Jewish bloodguilt as well. This historical reality is true when speaking of European countries as England, France, Germany, Portugal, Spain, also Lithuania and Hungary that displaced untold thousands of Jews.

In 1492, 90,000 Jews from Turkey had to leave their homes. During the same period, thousands were baptized by force in Spain, and the ones that refused were forced to leave their homes. 25,000 were exiled from Holland, 20,000 from Morocco,

10,000 from France, and 10,000 from Italy. Hundreds of thousands were displaced, and thousands of Jews died seeking a new home, while under force, thousands converted to Christianity. [2] One can only imagine what Spanish Jewry thought at the time of the Jewish Psalm 60: "O God, thou hast cast us off, thou hast scattered us, thou hast been displeased; "O turn thyself to us again" (KJV.)

II. HORROR of the POGROMS

Pogrom is a Russian word that means riot or devastation and applies to violent anti-Jewish attacks. Hundreds of Pogroms on a large scale brought massacres and anti-Jewish riots and took place, especially under the Czarist regime of Russia and Poland. The most severe pogroms took place in 1881 and 1903, but also to as late as 1918 to 1921. These riots would be highly organized in order to bring great devastations to Jewish neighborhoods, including the burning of synagogues and the beating of Jews to the point of death.

Under Muslim rule, thousands of Jews suffered from 750 to 1900 AD. In 1033 in the Moroccan city of Fez, six thousand Jews were massacred. And throughout the country of Morocco, and especially in the city of Marrakesh, a profuse amount of anti-Jewish persecutions and massacres took place.

III. ALWAYS BEING BRANDED

Jews have long been branded by society as different. The medieval depiction of Jews as devils is documented by Joshua Trachtenberg's, *The Devil and the Jews* (New Haven: Yale University Press 1941.)

There is the modern-day notion of money mongers and old fables describing a people who have horns. But when Jews were forced to wear unique labels to tell them apart from gentiles, it began a practice both notorious and demeaning. In 1215 that is exactly what the Pope decreed at the 4th Lateran Council when he ordered that all Jews wear a yellow badge upon their breast

to distinguish them from gentile Christians. In 1317 the Catholic Church at the Ravenna Council declared the following.

"That they (Jews) ought not to be tolerated to the detriment or severe injury of the faithful, because it frequently happens that they return to Christian's contumely for favors, contempt for familiarity. Therefore, the provincial of Ravenna some time since...thinking that many scandals have arisen from them commingling with Christians, it is decreed that they should wear a wheel of yellow cloth on their outer garment, and their women alike wheel on their heads, so that they may be distinguished from Christians." [3].



- a. Jews were not allowed to hold public office, Synod of Clermont 53.
- b. Jews were not allowed to show themselves in the street during Passion Week, Third Synod of Orleans, 538.
- c. Burning of the Talmud and other Jewish books, 12th Synod of Toledo, 681.
- d. Christians were not permitted to patronize Jewish doctors, Trulanic Synod, 692.
- e. Jews were required to pay taxes for the support of the Roman Church to the same extent as Christians, Synod of Gerona, 1078.
- f. Christians were not allowed to attend Jewish ceremonies, Synod of Vienna, 1267.
- g. Compulsory Jewish ghettos, Synod of Breslau, 1267.
- h. Jews were not allowed to obtain academic degrees, Council of Basel, Session XIX. [4]

SPECIAL NOTE: Christian church legislation against Jews was so pervasive that Hitler utilized them to model his own anti-Semitic legislation. For instance, when he re-instituted the Nazi policy of labeling the Jews during the Holocaust, as noted earlier, the Catholic Church first modeled it. But Hitler brought the practice to new heights when he posted reminders throughout Germany that said, "When you see this symbol [the yellow star,] know your true enemy, "1941."

IV. CONVERSION of JEWISH CHILDREN

In the context of the historical horrors given above, Judaism views Christianity through a history of great suffering. Unquestionably, such horrific actions could not have come from genuinely transformed believers in Messiah. But they were still done in the name of Christianity.

For example, imagine taking Jewish children at the complete disregard of their parents to convert them. Yet episodes as these of forced conversions took place throughout Europe, Persia, and Morocco, mainly from 460 AD to as late as 1858. In 1145 it took place in the country of Morocco; Jews were even forced to convert to Islam.

The Canonist decree during the nineteenth century by Russian authorities is the most notorious. Jewish children were seized and forced to serve in the Czar's army, then shipped off to distant locations for as much as 25 years. Russian authorities would then force the children to lose all contact with Jews for them to adopt the local religion. Conversions were also forced upon the Jews throughout the Byzantine Empire in the years 640 to 930.

In 1242, the Jews of Spain were forced to attend conversion sermons by order of King James I of Aragon, while massive

burnings of the Talmud took place in Paris during this time. An event took place in England in 1222 that genuinely characterizes the social paranoia and hatred against the Jew. It occurred when a young university student was burned alive for marrying a Jew and converting to Judaism.

In light of these events, consider the central prayer of Kol Nidre generally recited during Yom Kippur, it renounces all pledges, that captors and misled Christian zealots forced upon the Jew:

Kol Nidre: All vows, oaths, and promises which we may be forced to take between this Yom Kippur and the next, of these, we repent and these, we renounce. Let them be nullified and voided, and let us be absolved and released. Let personal vows, pledges, be considered neither vows nor pledges nor oaths."

V. BLOOD LIBELS

Historically, a blood libel is a lie or fable that accuses Jews of taking a Christian child's blood for ritual purposes. Specifically, taking the blood to make matzo for Passover. As ridiculous as these charges sound, many believed it even though ingesting blood was strictly prohibited in the Torah (Leviticus 17:10-14.) Blood libel fantasies became a regular charge from Christian anti-Semites during the Middle Ages. So rampant was it, that the Muslim world repeated it by substituting a Muslim child for a Christian child and hamantashen for matzo.

The first recorded blood libel took place in England in 1144 AD. It was a twelve-year-old English boy whose violent death was attributed to the Jewish community of Norwich, merely because he regularly came into contact with Jews. His name was William of Norwich. Later Norwich was venerated as a martyr, though his death was never solved. Nevertheless, the allegation of ritual murder or blood libel was believed to be the

cause of his death.

One final note, Hitler renewed the superstition of the blood libel when on May 1, 1934, in the Nazi newspaper *Der Sturmer*, 5, he devoted the regular weekly edition to this Jewish ritual by posting illustrations of rabbis sucking the blood of German children.

VI. TRIBUNALS and CRUSADES

Of all the actions in Jewish history, one of the most feared and hated words has been the term "Inquisition." It means "inquiry." For gentiles, it also came to symbolize extremism, ruthlessness, and torture. It was during the Thirteenth century that church courts were formed to investigate Christian believers to hunt them down and accuse them of being heretics.

For Jews, these so-called church officials would enter Synagogues on Saturday with an armed mob behind them. Jews were then interrogated and pressured to convert. Rarely could Jews argue or refuse this forced method of conversion during this time.

But it was the "Crusades," holy wars, which were launched to cleanse the Holy Land of both Jews and Muslims, which left the walls of Jewish history stained with blood. Through these misled zealots, Christian Crusaders went on so-called "missions from God" while inciting entire mobs to massacre whole Jewish communities.

The battle cry of these Crusaders was, "Before attempting to revenge ourselves upon the Muslim unbelievers, let us first avenge ourselves upon the 'killers of Christ living in our midst!'" Appallingly, the appeal to joining the Crusades was that one could have all debts canceled. During this dark time, thousands of Jews were slaughtered for the cause of Christian missions. It was said, "so great was the killing and the torturing, so great was the Jews bravery in accepting pain and death without denying their God, that an

entire generation died al Kiddush Ha-Shem, for the sanctification of God's name." [6]

The launching of the First Crusade ended ten centuries of comparative peace for the Jewish people and ushered in a period of persecution that had rarely occurred. The first of these Crusades took place in the year 1096, with more Crusades following in the years 1146, 1187, and 1202. The Crusades became internationalized in AD 1078 when Pope Gregory VII forbade any Christian kingdom from hiring Jews.

The principle demand upon the Jews was to accept baptism, though in most cases, Christian conversion only allowed one to die a quicker death. Ironically, the Jews fared much better under Saladin, the Sultan of Egypt after he defeated the Crusaders, this may be due to Saladin's court physician who was the great Jewish scholar, Maimonides.

VII. ANNIHILATION CAMPAIGNS

Wanting to annihilate the Jewish people is something that goes back not thousands of years, but only as recent as 350 years to date. And though no persecution in Jewish history is greater and more infamous than the Holocaust, one of two central campaigns launched against the Jew, is the "Chmelnitsky" massacre that few including Jews are aware of.

The "Chmelnitsky" massacre of Eastern Europe (from 1648 to 1649) reveals a barbaric treatment of the Jewish people that defies the imagination. Below describes with horrific detail what took place:

"Some of them (the Jews) had their skins flayed off them and their flesh flung to the dogs. The hands and feet of the others were cut off, and then flung onto the roadway where carts ran over them, then they were trodden underfoot by horse...And many were buried alive, children were slaughtered in their mother's bosoms, and many children were torn apart like fish.

They ripped up the bellies of pregnant women, took out the unborn children, and flung them in their faces. They tore open the bellies of some of them and placed a living cat within the belly and left them alive thus, not be able to take the living cat out of the belly". 7

THE HOLOCAUST

Hitler had a solution to what he saw as the "Jewish problem." The most notorious of all plans throughout human history became known as, "the final solution." Its goal was the carefully orchestrated plan of exterminating all of European Jewry. It took 6 million Jewish lives, and of those were my paternal grandparents, uncles, aunts, and cousins.

Hitler's propagandea campaign was insidious. Claiming the "vileness of the Jews was part of their blood," he said that their race was inferior, physically, mentally, and culturally. Jews, he said, "polluted modern life with filth and disease, "and they poisoned others with germs, but somehow managed to preserve themselves."

He intensified this debase of Jewish hate in German society by creating a board game for Germans called, "Jews Get Out." This game was sold throughout Germany in 1939 and 1940. Then in 1938, a children's anti-Semitic book was published called The Poisonous Mushroom through which German children could be implanted with Jewish hate.

Jewish hate was spread further by posting public signs throughout Germany, warning women and girls to watch out for the rapist, the "Jew." Other signs said, "Beware of JEWS and pickpockets. "Then he created over four hundred laws and decrees which defined what a "non-Aryan" is: A non-Aryan was anyone descended from non-Aryan, especially Jewish parents or grandparents, even if only one parent or grandparent was a non- Aryan. Following this definition, it became official that every government worker in Germany had to prove his or her lineage. [9]

One Final Note: In the context of the historical horrors given above, understandably Judaism views Christianity through a history of great suffering. But such actions could not have come from genuinely transformed believers in our Messiah. Still, they were done in the name of Christianity.

By this history, many sectors of the Jewish community, as difficult as this may be to understand, have not encountered the love of the Cross, the symbol of life, and something synonymous with mercy and sacrifice. Instead, it has been a historical symbol of prejudice and horrific anti-Semitism. Given these dark periods, we discover a key to Jewish survival from the words of Ernest Van Den Haag in his book "The Jewish Mystique." He writes the following.

"When the enemy is overwhelmingly stronger, when any violent resistance must end in defeat and bring even greater and more extended suffering, the only chance of survival lies in developing a large tolerance for unjust burdens, in learning to suffer without striking back. By clinging to this lesson, the Jews adapted themselves to reality and managed to survive individually and collectively. A small powerless group surrounded by hostile and powerful masses can hope to survive only by never defying them, by not responding to challenges, by suffering mutely, by making itself as inconspicuous as possible and as useful as possible to the powers that be. Thus, at tremendous cost to their self-esteem, the Jews managed to be tolerated physically, if in no other way."



CHAPTER STUDY QUESTIONS

1. Explain the relationship of Israel to the nations from the scriptures of Isaiah 17:12 & Obadiah 1:18. In what ways does the analogy of fire and water speak to the relationship of the nations and the Jewish people.
2. What are Pogroms?
3. What is a Blood Libel? When did they first occur?
4. What are Tribunals and Crusades?
5. Describe the impact of the Holocaust in witnessing to Jewish people?
 - a. What explanation can you give of an all Loving God that would allow it?
6. What did Hitler call his plan to exterminate all of European Jewry?