

Introduction

00:00:22 This isn't new, and this isn't over.

00:00:59 The first time I went to Jerusalem, I went to Yad Vashem, which is the Holocaust museum there — which is what I hope most people do the first time they go to Jerusalem — and the way the museum is structured is it's this winding path that you follow through all the exhibits until the end of the path. It's very deliberately structured. But when you into the door, there's the first exhibit you see. The first poster, the first stand. And I remember walking in and just being undone, because it was so unexpected. The first poster exhibit that I saw when I walked in the door was a statement about how the Holocaust was perpetrated by Christians because of Christian Scripture and the teachings of Church fathers.

00:01:57 The Nazis were not Christians. Hitler was not a Christian. But I think we need to empathize with the fact that, from a Jewish perspective, they're building a Holocaust memorial; the first thing that they want people to feel and see and think when they walk through the doors is that this came from the Christian faith? Before we start arguing with them, I think we need to just sit and feel for a moment what they feel.

00:02:36 I think we need to step back and look at and really ask the question here: How much has our anti-judaism, how much the Church's anti-semitism contributed to the flames of Auschwitz?

00:02:53 I've brought this up over the years with people and people are quick to react; "Those, those are not real Christians, that's not Christianity." I agree with you. I don't think the SS were Christian soldiers. I don't think Hitler was a faithful representation of the Gospel on any means — by no means. But I can also say this with just as much certainty: had it not been for the long history of Christian anti-judaism and antisemitism, I do not believe that Hitler could have

done what he did.

00:03:35 *Title Sequence*

00:04:41 When we stand back and look at history as if it were a mountain range from a panoramic view, we can see these mountain peaks of these historical epochs of great rage and hostility and violence against the Jewish people—and the Land, when they were in the Land and not in exile. Clearly throughout history, there've been three primary expressions—almost like the three tallest mountaintops in the mountain range—namely; pagan rage, Christian rage and Islamic rage. These are the three sources of most of the violence done against the Jewish people throughout the ages. Of all the expressions of antisemitism and Jew-hatred, *judenhass*,¹ through the ages, the pagan expression has been the most enduring.

Chapter One: The Goyim

00:05:31 On September 1, 1939, Nazi Germany invaded Poland. World War Two had begun.

00:05:44 On October 8, Adolph Hitler and Joseph Stalin initiated a plan to partition Polish land, dividing the annexed territories between Germany and the Soviet Union.

00:06:01 With Poland under a full-scale military occupation, the Nazis forcibly expelled Poles, imprisoned resistance factions, and created ghettos in preparation for what would later be called, “The Final Solution”—the extermination of every Jew within German grasp.²

00:06:22 In April 1940, in need of new locations to house prisoners of the Third Reich, Heinrich Himmler, Head of the SS, ordered the development of a dilapidated Polish army compound in a small town in the south of Poland, where train tracks converged. Standing on the railroad overpass overlooking the marshaling yard, Himmler realized the significance of this little town of Oświęcim.³

00:06:51 The Germans called it “Auschwitz.”

00:07:06 Auschwitz was not merely a concentration camp; it was an elaborated system of premeditated genocide explicitly designed for the eradication of European Jewry. Auschwitz I and Auschwitz II were at the center of over forty-nine other satellite camps nearby. The pinnacle expression of the historical expression of Jew-hatred, the compound is an enduring testimony to human depravity and the incomprehensible mystery of antisemitism.

00:07:53 The renowned Holocaust/WWII historian Robert Wistrich made this statement, that “staring into the Holocaust is like staring into a black abyss and hoping that it doesn’t stare back.”⁴ And I think that statement could really be said about the entirety of Jewish suffering throughout the ages, because it’s a mystery. It’s a profound mystery, how this little, insignificant people have been so vehemently hated by so many pagan governments, kingdoms, regimes and empires.

00:08:31 So you look back through the Bible, and you see occurrence after occurrence of Israel being [at] the point of annihilation—in the crosshairs of annihilation.⁵

00:08:45 All the leading Holocaust historians acknowledge this: “We can tell

you *what* happened, but we can't tell you *why* it happened."⁶ It's really a mystery.

00:08:55 So you think back; the book of Esther. You have Haman talking to a king saying, "There's a people that are entirely different than us. If it be pleasing to you, let it be decreed that they be destroyed."⁷ I mean, remarkable words. Destroying an entire race for the fact that they're different; but really for the fact that God has a calling on them.

00:09:20 Haman ended up dying on the very gallows that he set up.⁸ Fast-forward twenty-five hundred years and you've got Hamas that says Israel will continue to exist until Muslims fight them and kill them.⁹ And it's just a remarkable thing; from Haman to Hamas, there's been a diabolical plot to wipe Israel off the face of the earth.

00:09:48 It would be too simplistic to say that antisemitism is just one of many forms of racism and there's nothing peculiar about it, when you have folks like Hitler writing that the "crown of the Jew is the funeral wreath for the world"¹⁰ and thus he made it his life's ambition to decimate the Jewish people from the earth—in direct contrast to the Apostle Paul writing that the salvation of Israel is unto but "life from the dead" for the whole world.¹¹

00:10:13 To be fair, not all of the Jewish suffering throughout history can be put in the category of antisemitism; there are instances in which it really was a political situation, it would happen with any other nation or any other people. But most of the history of Jewish suffering can be put in the category of antisemitism. So we do make distinctions between things that would happen with normal governments, normal nations and policies and politics—but, the majority of Jewish suffering has been because of Jewish distinctives.

00:10:41 From Haman to Hitler, it's very clear that there is a focused aggression against the Jewish people that transcends culture, language, tribe, tongue;

there's this almost fellowship of hatred almost that we can see throughout the ages. From Egypt to Assyria, to Babylon to Greece to Persia to Rome to the Islamic Caliphate, there is just so much carnage.¹²

00:11:21 History is stained with Jewish blood.

00:12:02 It's odd to see train tracks anywhere else, and you think of progress; but to see train tracks in Poland, you think of the attempted systematic annihilation of European Jewry. And it's tragic. It's tragic that it can't mean here what it means elsewhere.

00:12:48 In 1939: the Jewish population in Poland was 3.5 million. By the end of the war in 1945, that number was reduced to 250,000.¹³ And now that that great atrocity, the great *shoah* has happened, you know there's this sense to where we would like to believe that antisemitism surely would've died after that, right? Well the story of Poland tells us something very different. These things did not die when the concentration camps were shut down. Jew-hatred actually flourished in Poland in a far more robust way *after* the war than before it.

00:13:27 I did a lecture at Yale University, and then a few years after that at Columbia University. I looked at the many different manifestations of antisemitism. And I said, it's impossible, naturally speaking, to connect all the dots. There's no explanation that works. If you look in Greco-Roman literature beginning with two or three hundred years before the time of Jesus, historians have documented what they call "judeophobia" —it's a hatred of Jews *as Jews*. That's easy to understand; they were different. It was a synchronistic culture, a Hellenizing culture. Everybody had to kind of blend together and everybody had to just follow the way of Greece or Rome and the Jews didn't do it. Well, there's certainly truth to that. When you go through history, Jews have been totally secular and hated just the same way. It's often said that in Hitler's Germany, the Jews were more German than Jewish. Many of them identified

far more deeply as Germans than they identified as Jews—and *they* were absolutely hated. Each time, you have to come up with a different reason.

00:14:36 1946: a blood libel sparks off a massacre and forced expulsion and pogrom of Polish Jews who had returned, who were of the 250,000 who survived. They returned to a pogrom. They returned to a massacre.¹⁴ 1948–49 and 50, a hundred and fifty thousand Jews—out of the two hundred and fifty thousand who were remaining—left and emigrated out of Poland and they said the express reason for why they left: rising antisemitism.¹⁵ This isn't even five years after Auschwitz was liberated.

00:15:10 When you look at pagan antisemitism, it could be “well, the Jews are different, they don't do things our way.” When society doesn't understand a group, they can be hostile to it. If society thinks that that group thinks it's better —“you don't do what we do, you don't eat our food, you don't participate in our events” —that can produce hostility. You can explain it from that angle. But now you come along, and you have Christian antisemitism, and that's completely unrelated to the Jews being different because Christians stood out. Christians were different also. “The Jews are the Christ-killers.” “The Jews have committed *deicide*.” “They have *killed God*.” During the Crusades, there was even a slogan that developed as the Crusader armies were on their way to ‘recapture Christian land’ that had been taken by Muslims: “Kill a Jew, and save your soul.”¹⁶ Where does this hatred come from that's so utterly irrational?

00:16:06 1960: There was only 30,000 Jews remaining in Poland. Three point six million Jews was reduced to 30,000 over a period of twenty years.¹⁷

00:16:18 Then you look at Islamic antisemitism, and the Muslims have dietary laws, and the Muslims believe in one god only, and the Muslims have so much in common; Hebrew and Arabic are related languages; Judaism and Islam are both legal-based religions, and yet there's this extraordinary Islamic hostility towards

the Jewish people—long before there was a modern State of Israel. You can trace it back directly to Muhammed; they didn't welcome his message and it's been held against them ever since, and there are many Muslims who literally believe they're the sons of monkeys and pigs.¹⁸

00:16:52 What happened in 1967 and 68 is of utmost importance.¹⁹ Not just for Poland, but for the nations of the earth, and really for our generation—the epoch in the season of history that we're living in. The Jewish people recaptured the city of Jerusalem, reclaimed the West Bank and that's when the quote "occupation" began. After the world was taken back by the Six Day War after this most significant military conflict in the Middle East, which really left Israel in a much different place than she was before, having recaptured the Golan Heights, the Sinai, the West Bank, and the Gaza Strip, and most importantly, the Old City of David. Now that that had happened, the world had an opportunity to enter a new season in terms of "the question of the Jew."

00:17:37 Then you look at, say, a country like Russia under Stalin and the Soviet Union, with its antisemitism.²⁰ Whereas Jews were the leadership of the Communist Revolution, many of them were atheists, and yet they're hated, and you say "No, no, no. It's because Jews control all the money." Well look in Easter Europe, the late Middle Ages, and the centuries following that, they were often the poorest of the poor and yet they were hated. Whatever explanation you use doesn't work. "Well, there always has to be a scapegoat." Well, why are the Jews the ones that are so scapegoated all the time?

00:18:10 In 1967 in Poland, there was an outbreak of student protests.²¹ The anthem of it was, "We hate Zionism." In the twenty years that had led up to this, the statement was, "We hate Jews." Now that the Jewish people had reclaimed and repatriated their homeland, resettled in Judea and Samaria and Gaza, Haifa and Jerusalem; now that that had happened, there was an element of provocation there. There was a geopolitical reality that wasn't present during the

days of the Holocaust. The language shifted.

00:18:45 What's the connection between Christian antisemitism and Islamic antisemitism and Hitler's antisemitism and Stalin's antisemitism and Japanese antisemitism and Greco-Roman antisemitism?

00:18:57 The remaining 30,000 Jews who were living in Poland in the wake of 1967 and 1968 was reduced yet again to a mere 3,000 people.²² The whole world was now dealing with not just the question of the Jew, but the question of the Jew in light of the question of Jerusalem. And the whole debate was now re-framed. Instead of rage against the Jewish *people*, it was rage against *Zionism*. Now there was actually a geopolitical context to provide a framework for justice and righteousness whereby Polish antisemites, German antisemites, Arab antisemites, American antisemites could now engage into the whole polemic discourse about the aggression of the Zionist Jews because of the provocation of a nation-state that was reclaiming and repatriating ancient Land.

00:19:48 You gotta ask yourself a question: why did the prophet Zechariah, in the twelfth chapter, talk about that city being the city of controversy for the whole world so that all the nations of the world want to attack Jerusalem?²³ Why Jerusalem?

00:20:05 I definitely see a resurgence of antisemitism in the days that we're living in, and it scares me.

00:20:10 Antisemitism has not gone away. Rather, in a post-WWII world, it's masked in something that's seemingly more acceptable; it's masked in anti-Zionism.

00:20:19 Antisemitism in Europe. Antisemitism in the United States. Antisemitism on college campuses.

00:20:26 Not for a second do I think that all anti-Zionists are Jew-haters or antisemites. But *all* antisemites and *all* Jew-haters are anti-Zionists.²⁴ It's very difficult to discern between the two, and because it's difficult to discern, it allows antisemitism into the anti-Zionist world to grow and to foment.

00:20:45 Antisemitism has gone underground. It has camouflaged itself. Post-WWII, we now have two realities that are forming the way that antisemitism is expressed: you had the Holocaust. Well of course, after the Holocaust, it is profoundly distasteful to speak negatively and in racist terms against the Jewish people. And then of course, we have the re-establishment of the State of Israel.

00:21:14 *Archives*: “It's principles again challenged by events in the Middle East, the United Nations Security Council holds a solemn session which all parties to the dispute have their say. Mobiton bringing you the highlights.’ ‘Israel is not out to conquer any new territory, but is determined to wipe out the bases in the Sinai wilderness from which murder and death and destruction launched against her.’”²⁵

00:21:41 So much of the criticism of the modern State of Israel today is rooted in these ancient conspiracy theories that paint Israel as an aggressive imperialistic force that will not stop until they take over the world—beginning with the Land they're in now, expanding from the Mediterranean to the Jordan, to the Euphrates and ultimately, over the earth.²⁶

00:21:59 The early 1900s, around 1903, coming out of Russia was *The Protocols of the Elders of Zion*.²⁷ In the document, you have this supposed council of Jewish elders, or Jewish leaders, conspiring on how to take over the world through economics and through financial institutions, etc etc. Henry Ford actually published 500,000—he paid for, out of his own pocket, the publication of 500,000 copies of it.²⁸ It's a totally fabricated document²⁹ that has been made up

and used as propaganda against the Jewish people, but he nevertheless saw it as fact, as many people did. By 1933, it was being taught in German schools as a fact. It's not the beginning of propaganda against the Jewish people, but it is the most popular one that we have in modern times.

00:22:44 *Archives: The Eternal Jew: Nazi Propaganda Film, 1940*:³⁰ "Whenever the body of a nation shows a wound, they anchor themselves and feed on the decaying organism. They make business out of the sickness of the nations, and therefore endeavour to deepen and prolong all conditions of sickness. (That's how it is in Poland, and was in Germany.) The Jews have been this way throughout their entire history. Their faces bear the age-old features of the perpetual sponger, the eternal Jew, who in the course of time and worldwide wanderings has always been the same. There's no difference between these Jews in Poland and those in Palestine, though the two are geographically separated."

00:23:41 Even today on YouTube, you can watch conspiracy theory videos, you can watch all of these things and at the heart of most of them is this idea that there is a Jewish conspiracy to take over the world, or a Jewish conspiracy to take over the financial institutions; that there is a "Jew World Order" of sorts that is ordering the political decisions of the world.

00:24:03 At the Nuremberg trials, there was a top-tier SS general who testified against his superiors. And this is what he had to say about the Jewish people, which I think is incredibly relevant in light of Hitler's perspective on *The Protocols of the Elders of Zion* as a fact³¹ and as this profound organization of these Jewish Zionists to take over the world. This general testifies something very, very different; he says: "I am the only living witness, but I must say the truth. Contrary to the opinion of the National Socialists that the Jews were a highly organized group, the appalling fact was that they had no organization whatsoever. The mass of the Jewish people were taken completely by surprise. They did not know at all what to do. They had no directives or slogans of how

they should act. This is the greatest lie of antisemitism: the Jews are conspiring to dominate the world, and that they are so highly organized. In reality, they had no organization of their own at all—not even an information service. If they had had some sort of organization, these people could've been saved by the millions. But instead, they were taken completely by surprise. Never before has a people gone as unsuspectingly to its disaster. Nothing was prepared. Absolutely nothing.”³²

00:25:29 The re-establishment of the State of Israel has provided antisemites with a perfect cover to carry on with their antisemitism.

00:25:39 It is at its core probably the most prevalent form and often the most damaging form of Jew-hatred is that it's saying that people of a particular race with particular distinctives are trying to rule the world in a deceptive and evil way. This kind of thing at its most base level is ugly and antisemitic.

00:26:02 We're not saying that any criticism of Israel is antisemitic or anti-Zionist. That would be silly. However, we look at, for instance, the United Nations. More joint resolutions of condemnation against that little one state than every other nation in the world?³³

00:26:19 When I see a double-standard, I know something else is going on.

00:26:23 There is racism in the United Nations. And we should be able to openly acknowledge that.

00:26:28 It's almost like when someone has a grudge against a person, you know, and you say, “Why are you always so hard on them? Why do you always treat them differently?” “Well, they, a long time ago—“ “Ah....so there's something else going on.”

00:26:41 Hostility towards the Jewish people today is largely, allegedly, anchored in criticism against unjust policies of the Jewish state that was established in 1948. But there's a problem with this theory: we have nearly 2,000 years of history in which the continent of Europe—not only Europe, but mostly Europe—was washed in the blood of the Jews time and time again in a succession of expulsions and exiles and bloodbaths. The issue for nearly 2,000 years was not “occupation” of the Jewish people, but the existence of the Jewish people in our midst.

00:27:15 Perhaps the great majority of cases, or the vast, vast, vast majority of cases, when you see a virulent anti-Zionism, that there's also an antisemitism right behind it.

00:27:27 I think we need to judge contemporary geopolitical hostility towards the Jewish people in light of the long legacy of anti-Judaism and antisemitism that, in many ways, led to the creation of the Jewish homeland in the Middle East. Because how odd is this—that we've said, “You can't live in our midst.” And then finally, they said, “okay,” established a homeland and we then we turn on them again and say, “You can't live there either.” History tells us this: it doesn't matter where they are, whether they're in their Land or out of their Land; the nations of the earth still loathe their existence.

00:28:04 You know the interesting thing, as a Jewish believer in Jesus, I'm in constant conflict with my people. I'm rejected and put out and misunderstood; I'm called an “apostate” because of my faith in Jesus; I'm considered Public Enemy No. 1 because of my quote “missionary work,” and I'm the last one to defend “the Jews are just the most wonderful, special people in the whole world.” We have a joke—“oh yeah, you got a burden for Israel, you got a burden for the Jewish people? Go live in Tel Aviv for a year. See what happens to your burden.” I'm a constant critic of the modern State of Israel, because of any failings among my people and because as a friend and a brother, I'm going to

address them. For me, this has nothing to do with ethnic superiority. For me, this has nothing to do with favoritism. For me, this has nothing to do with “God having two different peoples on the earth.”³⁴ It’s a simple issue: the faithfulness of God. Can God be trusted? Does He keep His Word?³⁵

Chapter II: Ecclesia et Synagoga³⁶

00:29:53 We can’t emphasize too much the ethical issue which is involved in the treatment of the Jewish people and the nation of Israel by the Christian church. Do you understand this is not for academics? We’re not dealing with just some little historical matter to consider and move on. No. We are dealing with that which should cause tears to come to our eyes. And we should wonder—how could the Church ever do such a thing? How could it be so mean? How could it be so degrading? And the reason, of course, is: you don’t get bad fruit from a good tree. You don’t get good fruit from a bad tree. You only get good fruit from a good tree.³⁷

00:30:45 In the wake of the crucifixion and resurrection of the Nazarene, Abraham’s family suffered a great rift. The initial impasse between the Church and the Synagogue that began in the first century remains a historical continuum up to this present day. The fruit of it has never been more evident and destructive than in the days of the rise and fall of Adolph Hitler—in the heart of so-called “Christian Europe.”

00:31:13 Poland was hit hardest by the Holocaust; 3.3 million Jews, 300,000 after. So you’re talking about nine out of every ten Polish Jews slaughtered.³⁸

00:31:57 In March 1942, Auschwitz was fitted with the first five gas chambers at Birkenau. The following year, after four more chambers were added, Birkenau became a killing factory that functioned around the clock.³⁹

00:32:14 More than 20,000 people were gassed and cremated every day; 1.3 million people were murdered on the property; 1.1 million of them were Jews from across Europe.⁴⁰

00:32:29 Two hundred thousand were children.⁴¹

00:32:34 What makes it more unimaginable is that some of the Jew-hatred was fueled by the Catholic church, which played such an important role in the life of the Polish people. And there are Jews who talk about after the Sunday sermon, when the Catholics would be inflamed with rage against the Jews — they'd go out and look for Jews to kill and there were Jews, so of this ten percent that survived the Holocaust, they went back to their homes, they went back to their farms; some of them were *killed*.⁴² Some of them were killed by Poles who were so upset that a Jew survived the Holocaust. I'm sure there were godly Polish Christians and there were Polish Christians who sought to help the Jews, but the overwhelming sentiment was hostility.

00:33:33 Here in the city of Kraków, Poland, the story of what happened in WWII is particularly gruesome. The largest Jewish population in the world leading up to WWII was centered here in Poland. It was really the cultural epicenter of the Jewish world at the time.⁴³

00:34:07 As Adolph Hitler came to power and began to execute the Final Solution on European soil, Jews in the city were rounded up like cattle and herded into ghettos just a few blocks from here.⁴⁴

00:34:27 As the ghetto began filling up and filling up, the Nazis had to liquidate the ghetto.⁴⁵ The numbers were so large, they had to separate men, women and children into labor camps (like the ones just outside the city) and Auschwitz-Birkenau, and Belzec and Treblinka, which were extermination death camps.

The families were herded like cattle along the street to the ghettos and then herded like cattle to literal cattle cars to their place of execution in the gas chambers, in the ovens, and in mass graves where they were shot and killed in mass.

00:35:18 What I find so burdensome as I walk the streets of Kraków is, beyond just the act of genocide itself and the reality of antisemitism in its most horrific expression is the fact that every man, woman and child who was dragged through the streets and forced into the ghetto would've had to pass dozens of churches along the way—and they would've had to pass dozens of churches on their way out of the city, on their way to their execution.⁴⁶

00:35:49 Jews have lived with a perceived silence on the Church's part. Where was the Church? Where were the Christians when Jews were being persecuted throughout history? Unfortunately, people who called themselves Christians were the very ones that were doing the persecuting.

00:36:08 Think about that—from both the Jewish perspective, and the Christian perspective, there would be a season, where every Mass, every worship service, every time that a congregation gathered, you were witnessing the reality of antisemitism and its being exacted and executed right before your eyes; being pressed with the issue of “what do we believe? What will we do when Jewish blood is being shed in our midst?”

00:36:54 In the whole of the history of the Christian Church, from Pentecost right up till now, there has been one particular sin that has overwhelmed anything else that Christians have done. And that is the very, very shameful attitude of the Christian Church towards Israel and the Jewish people over two thousand years. Some of you may say, “oh, that's going a little too far.” No it's not. The evidence, whether you go to the Eastern Orthodox church or the Catholic church or the Protestant churches, the Reformed churches, evangelical

churches, even liberal churches, you go there — they'll all basically, the historical conclusions, come up with that conclusion.⁴⁷

00:37:40 Just this past winter, we were in northern Iraq, in Iraqi Kurdistan, and I'm sitting there with a family of Yazidis who have just fled ISIS; they've had many of their family members killed, they're living in the mud in the winter, and I'm looking at these families and I'm thinking, just a few hundred years ago, these Yazidis were Jewish people. And instead of ISIS, it was Christians. It was Christians that were persecuting the Jewish people, that driving them from one nation, from one city to the other. They were kidnapping Jewish children and forcing them to be baptized. They were confiscating Jewish property — and I understand that that's a strong comparison, but when you take a hard look at the history of Christian mistreatment of the Jewish people, it is an overstatement. It is not an unfair comparison. The Christian Church has blood on their hands.⁴⁸

00:38:41 I hope that that will awaken you to think really seriously about this. It's not a peripheral matter at all; it's a large issue.

00:38:53 I'll never forget the day when my uncle Paul told my orthodox Jewish grandparents that Jesus was the promised Messiah for the Jewish people. It was a Shabbat meal in the early 1970s, and our whole family was gathered around the table and my uncle Paul broke the news to the family. My grandfather stood up from the table, and looked at my uncle Paul and said, "If you don't recant what you just said, you're no longer my son and I'm going to have a mock burial service for you. I'll never talk to you again." Remarkable words from a father to a son. Christianity, to them, were the people who throughout history have been the people who persecuted the Jewish people. Christianity, to them, was the religion of Hitler, who was throwing people in gas chambers while crosses were being worn around their necks. Christianity was the religion of the people in the Crusades who were marching Jews into synagogues and locking them in there, lighting the synagogues on fire while

singing “Christ, We Adore Thee.”⁴⁹

00:39:52 Very few Christians are in touch with how overwhelmingly widespread, how brutal, how deep it really goes.

00:40:02 To an unsaved Jewish person, Christianity can mean a lot of things, but many, many times, the sign of the Cross is also a sign of Jew-hater and Jew-persecuter.

00:40:25 When I came to faith in Jesus at the age of sixteen — Jewish kid, shooting heroin, using LSD, playing drums in a rock band — I didn’t know much about Church history at all. And coming to faith in Jesus, my dad was thrilled to see the change in my life but said, “You know, we’re Jews. We don’t believe in Jesus.” He wanted me to talk to the local rabbi, and the first book the local rabbi gave me was a book about Christian antisemitism. I thought, “well what in the world is that?” I didn’t know much about the history of what Christians taught and believed and it was quite a shock.

00:40:57 The things that Christians have torn out of their history books have been memorized by Jews. Jewish people don’t forget what’s been done in the Name of Christ to them and to their people.

00:41:10 I’m reminded of a Scripture that talks about the sins of the fathers being passed down to generations.⁵⁰ When I think of the fathers of the Church, in Church history — people that the Church calls “Church Fathers” — I’m reminded of some brilliant theologians. I’m reminded of some amazing Christian people. But I’m also reminded of something that stands out to me that is diabolical in nature.

00:41:35 It kind of went through some phases. Initially, of course, Jesus, all of His followers, they’re all Jewish. The question was not, “Can you be Jewish and

follow Jesus?” The question was, “Can you be Gentile and follow Jesus, or do you have to become Jewish first?” Because He was the Jewish Messiah.

00:41:51 As the decades went on, now we get into the second century, what happened was more and more Gentiles were coming to faith; the Church was becoming more and more Gentile and the Jews were known as the ones who “resisted” this message. “They weren’t going along with the scheme. They’re not following their Messiah. They’re being stiff-necked. They’re being hard-hearted —*just like* Israel was in the past.” The Church leaders began to demonize the Jewish people. They became caricatured as these stiff-necked people, and their beliefs were now caricatured.

00:42:22 Justin Martyr was one who made a very clear declaration; now he may not have been the first, but he’s the first one we know as clearly recorded as saying that the Christian Church has “replaced” the Jewish people.⁵¹ The Christian Church is now the “new, spiritual Israel.”⁵² And the nation of Israel as we know it historically has no ethnicity, it has no nationality, it has no territory.

00:42:51 I have many dear, beloved friends who hold to what I believe is just basic replacement theology, who—if I would make that assertion to them, they would recoil and say, “Dalton, this is not ‘replacement’ theology. This is *covenant* or *fulfillment* or *inclusion* theology.” If your theology of Israel divests them of their national, ethnic or territorial, identity or destiny, you have embraced replacement theology. You may not use the term, you may not use the language, you may not even believe you believe it.

00:43:26 The end result of fulfillment theology is the same end result as replacement theology. Namely, that there are no promises that remain for the Jewish people on a national level.

00:43:39 It’s almost as though the Gentile Church was a little envious; it liked

the privileges, it took it over, and it's wanted to hang on to it. So in other words, there's been rank identity theft.

00:43:56 There's absolutely no question: if not for the legacy of anti-Judaism and antisemitism in Church history — European Church history — there's no question: the Holocaust would not have been able to occur without that history leading up to it. Someone said that the progression went like this: it was a Holocaust historical, Ronald Hilberg; the Church said to the Jewish people, first, "You can't live among us as Jews. You need to convert and come to faith." And then over a period of time they began to say, "You can't live among us." That Jews who were not baptized were actually expelled from countries. "In 1492, Columbus sailed the ocean blue." Jews know 1492 — that's when all non-baptized Jews were expelled from Spain.⁵³ "You can't even live among us." And then the Nazis took it one more step: Jews were vermin. Jews didn't even deserve to live. Jews were the cause of all world problems and so, Jews were now told: "You can't even live."

00:45:02 I don't think we can deny the fact that there is a causal effect — there is a deadly logic of supersessionism.

00:45:12 When we get to Martin Luther, the story is all the more disturbing. He is old, he is sick with a variety of problems, he has been shown some blasphemous literature which did come in Jewish history as Jews react to persecution from the Church. There were actually Christians under Luther's influence that were interested in Jewish teaching and interested in synagogue; all these factors together make no excuse, they just give the backdrop to Luther's inexcusable 1543 document, *Concerning the Jews and their Lies*.⁵⁴

00:45:42 Once you claim that God has essentially dissolved a people, that they are no longer a people, then it's also logical that you as a servant of that god would seek to effect that dissolution. And this is exactly what Christians have

done down through history; they begin with the idea that God is done with this Jewish people, that it is His will not just to disperse the Jewish people throughout the nations but to do so permanently, forever. And then Christians sought to carry that out on behalf of God.

00:46:15 In this, he tells the German princes how to deal with this “insufferable burden” of the Jewish people. “Their synagogues and places of business should be broken down and destroyed.”⁵⁵ What now happens November 9th of 1938,⁵⁶ which many historians say is the real beginning of the Holocaust— the Nazis tested out the reaction of the German people and they targeted one group: the Jews. And what did they do? Exactly what Martin Luther said. They set the synagogues on fire. They broke down Jewish places of business to see how the society would react and when the society didn’t react, they went further. November 10th of 1938 marked the birthday of Martin Luther. There were German bishops who said, “how wonderful it is, what a great coincidence to see the synagogues burning on the birthday of Martin Luther.”⁵⁷

00:47:08 There’s a clear causal effect between the theology of supersessionism and the eventual effecting of violence and hatred against the Jewish people. When you survey Christian history, it is demonstrable. This is the deadly logic of supersessionism.

00:47:26 I think it’s very healthy for us to grapple not only with Church Fathers and their dark sayings, but also with the damaging, destructive statements that our pastors and theologians today are proclaiming from books and pulpits. And some of these are the most well-respected theologians on the earth.⁵⁸ I think we need to be far more cautious of the destructive force of replacement theology than we currently are in the Church.

00:47:50 It is a non-biblical teaching that through history—and this is undeniable—that through history opened wide the gates of antisemitism in

Church history. And this is why Paul warned about it explicitly in Romans 11 — “I don’t want you to be ignorant of this mystery, lest you become arrogant.” What’s he saying, what’s the mystery? “Israel has experienced a hardening in part, until the full number of the Gentiles has come in.”⁵⁹

00:48:22 Covenant theology as it pertains to Israel, so replacement theology, supersessionism, divestment theology, is a theological system predicated on arrogance. It is an arrogant theology. It is an arrogant system. It is an arrogant worldview — which is very terrifying, considering that Paul said the consequences for arrogance towards the unbelieving Jew as being cut off the same way that the unbelieving Jews were cut off for their unbelief. Condescension, aggression or hostility or arrogance towards those who were broken off for being broken off could get you broken off.⁶⁰ That’s a theological fact that we need to grapple with and we need to subject our seminaries, our theological institutes, our Bible schools, our home groups, our Sunday services — we need to subject these to that reality and that apostolic concern.

00:49:20 As a father, I take disciplining my children very, very seriously. And even when I have to discipline them, it hurts tremendously to have to show them the right way and have them suffer consequences for their disobedience. But one thing that I’ve never really been able to handle is when somebody else takes the initiative to try to discipline my children. That really, really bothers me and it’s even when they’re speaking or yelling at them that I would be broken. I’ve never seen anyone lay a hand on my child, but I can only imagine how I would feel as an earthly father if someone would come and physically discipline my children. I can’t imagine what was going through the Lord’s heart. I really think it’s important for us, this generation of believers, to grab hold of God’s heart for His people who’ve suffered persecution for centuries, for generations; it’s time for the Church to stand up. And rather being the people that provoke Israel to anger, we need to be a people that provoke Israel to jealousy with our love for the Jewish people.

00:50:30 I want to testify exactly what Jesus means to me, as the quintessential Jew. He came, even as the embodiment of a Jewish gospel. He is the One, of course, who is witnessed to in the Jewish Scriptures. He is the One who has instigated the Jewish New Covenant into which the Gentiles are all being grafted. And so, therefore, if I love this Jesus, who is, again, the Supreme Jew, how can I not but love His people?

00:51:03 Paul said that he had unceasing sorrow and grief in his heart, and that he himself would be accursed and separated from Christ for the sake of his kinsmen.⁶¹ Paul was not willing just to give his earthly life and die as a martyr, but Paul was willing to even give his eternal destiny, his own soul, to be separated eternally from the Messiah for the sake of his kinsmen, the lost sheep of the house of Israel. Where do we find that burden today?

00:51:36 How can I not but be grateful for all that I have as a heritage in Him, even through the heritage of the Jewish people and the heritage of the Scriptures and the Word of God and everything else, it all comes from this Jewish foundation. I glory in that. I boast in that. I'm a very happy Gentile. I have no desire to be a Jew. I'm a happy goy. But I tell you this—I glory in what this Jewish Savior has done for me, being reconciled to His Father and being at peace with God.

00:52:07 Give me that kind of burden for Your people Israel.

00:52:34 Because of the widespread failure of the Church in the Holocaust, the landscape is so different now.

00:52:46 In 1839, the Church of Scotland sent a delegation of ministers to Palestine⁶² to investigate what the community was like and bring a report back to the Church so they could organize any kind of appropriate evangelistic

efforts. And Robert Murray M'Cheyne, who at the time was twenty-six, came home and said,⁶³ "We have an unprecedented opportunity to bring the Gospel to the Jews right now. If we tried to preach the Gospel in Italy, the government would find us out and shut us down. In Constantinople, in Istanbul, in Cairo, the Turks and the Egyptians would have at us for it. Austria" —who had a ban on missionaries at the time —he said "we were there as illegal missionaries, and yet every synagogue was open to us as a *sanctuary* and they hid us from the police, they fed us, they hosted us and they dialogued with us about the Gospel." And he said in Prussian Poland, similar to Austria, there was an eagerness in the Jewish community to dialogue with Christians about Scripture, about the nature and character of Jesus. When they would try to preach the Gospel, he said, "we were met with opposition, but it was from the Protestant community" that was in Poland at the time. He said this is such a unique opportunity, and we would be foolish to neglect it. So M'Cheyne and his colleagues founded the Scottish Mission to the Jews and they sent a mission thrust throughout the European Continent to reach European Jews with the Gospel. There's no way that M'Cheyne and his colleagues could've known that a hundred years later, an Austrian-born man would do everything he could to bury all of European Jewry in a mass grave. They celebrating incredible openness, and we're facing incredible pain and offense.

00:54:22 Why is the issue of Israel so important to the missions movement? Because the missions movement is either going to be spreading divestment/ replacement/abrogation theology that divests Israel of her covenantal identity and destiny, which is fundamentally anti-Judaic and has the capacity to be antisemitic, *or* it will be preaching the Gospel that exalts future grace, that exalts the goodness and kindness and severity of God in covenant. But those are our only two options. The mushy middle will get removed here very soon when the same pressures that touched Europe in the 1930s and 40s touch our generation again, but in a unique way by virtue of the Islamic world.

00:55:07 The impact of the Holocaust on Christian evangelism to the Jewish community is incalculable. And I've read Christian criticism of Jewish resistance that's in this kind of condescending, patronizing tone—⁶⁴yet, I have to wonder, how much of their resistance to us is in response to pain that we've inflicted upon them? How much of this is actually our responsibility?

00:55:29 Don't hide your head, as it were, in the sand and just try to run away from it and enjoy your present life. We need to confront the evil of mankind, and we've got to see this great evil as it occurred—inconceivable, until it happened, but it happened in all its stark reality. One could be led to say, "Well, if that's the case, then, do the Jews really now need to hear the Gospel? Because they've suffered such a lot." The Jews have suffered—and there's more suffering to come.

00:56:14 I think, frankly, the worst is yet to come. And Christ then will return and then all Israel will be saved. Therefore, today, even in spite of the Holocaust, the Jew needs to hear the Gospel. The Gentile needs to hear the Gospel. Because Paul says in Romans 3:9, there he says, "we declare that Jew and Gentile are all under sin." One of the wonderful things I find is when I meet a converted Jew. And then he tells you the light that's come to his soul and he sees Jesus as his Messiah—there's nothing like that. Jesus also warned the Jews: He said, "Except you believe that I am He, you will die in your sins."⁶⁵ And I say this very soberly: we must preach the Gospel to the Gentile, and we must preach the Gospel to the Jew, and it's the same Gospel, and we don't hold back on either of them, whatever their experience has been.

00:57:03 When we sit down to eat a meal at the table, if one of our kids are missing, we don't start our meal until that child is there. And I think sometimes we don't realize that there's somebody missing from our table; we're eating and we're enjoying the meal without even realizing that our child, our brother, Israel, is missing. If our family is ready to leave a place and all of my children except

one are in the car, we don't just leave and go. Because we feel that one of our kids are missing. The Church today has a great need to recognize that Israel is missing from our bus. Israel is missing from our dinner table. Let's grab hold of God's apostolic heart for Israel and let's believe with Him for the salvation of His people: All Israel shall be saved.

00:57:54 The Holocaust of the 1930s and 1940s was by no means a one-off atrocity. And it was by no means an aberration of history. It was one event in a long series of events in a long historical continuum of Christian anti-Judaism and pagan antisemitism; and now at the end of the age, we are facing the mingling together of antisemitism, anti-Judaism and anti-Zionism. We need to understand that we need to take responsibility for Jewish suffering of the past and own it and repent of it, and we need to prepare for Jewish suffering in the future so that we are found faithful by the Lord and we are found helpful to the Jewish people when that great hour of suffering befalls them.⁶⁶

Chapter III: Dar al-Harb

01:00:12 In 1945, Adolph Hitler's dreams of a thousand-year Reich were shattered. With it, the vast network of Nazi concentration camps was dismantled. The dark night of the European shoah came to an end. Seventy years later, what flourished in the cultural soil of the continent that gave us the Renaissance, the Enlightenment and the Reformation has taken root in the cultural soil that gave us the Qur'an, the Hadith and the Caliphate.

01:00:52 Standing on the precipice of a new epoch of history, the strain of judenhass is again evolving.

01:01:03 In 1943, the Grand Mufti of Jerusalem, Haj Amin al-Husseini, wrote a letter to the Axis Powers in Eastern Europe.⁶⁷ And he wrote to them and he asked them to restrain their Jewish population who was seeking to flee to what

was then British Mandate Palestine and he was asking them, “Keep them from coming here, because we know” —and he wrote this in his letter— “we know that the menace Jew is bent on world domination. He has not relinquished his hopes of this.” So this is 1943, this is now into the war, this is the, really the peak and the height of the Holocaust in many ways. These were the bloodiest years, in 1943 and 1944. And he writes to them and says, “Don’t let them immigrate here, because they’re bent on Palestine because they’re bent on world domination. We need to oppose their Zionism. Keep your Jews there.” He said this: “If you’re going to send them anywhere though,” —and I quote— “send them to a place where they can be controlled. A country like Poland.” Why is an Arab Muslim Palestinian asking Eastern European nations at the height of the Holocaust in 1943 to send their Jews to Poland?

01:02:28 In 1941, Husseinī declared emphatically that the Islamic world and that the Arab people were in dynamic agreement with the intentions of Nazi Germany, and that Germany and the Arab peoples were quote “natural allies.”⁶⁸ It was around that time that Hitler made this covenant, this oath, this promise to the Grand Mufti of Jerusalem and he said this: he said that “after we exterminate the Jewish vermin from European soil,” he said, “our sole objective thereafter would be to annihilate them from Arab lands where they now enjoy British protection.”⁶⁹ So Hitler was very clear to the Islamic world, that “when we’re finished here, we want to assist you in eradicating the Jewish population from your homelands.”

01:03:13 There is a confrontation. Our generation is facing unique and unprecedented dynamics—dynamics that are setting the context for yet another evolution of the strain of judenhass.

01:00:24 *Archives: Sheik Amin al-Ansari, al-Rahma Television, Egypt; January 26, 2009:*⁷⁰ “Let’s watch the Holocausts that the Jews underwent, which were Allah’s way of wreaking vengeance upon them. Let us watch how the oppressors are

pushed by the people who oppress them. What we have here are German graves, but let's watch what the Germans do to the Jews. These are corpses of dead humans and the shattered bones of Jews. Here we have the crematorium in which the Jews were burnt. These are the Jews who are prepared to be burnt. Look, these are Jews dying of hunger or by gas. Look how they round them up and put them on trucks. Note the humiliation on his face, Allah be praised. 'Abasement and humiliation were brought down upon them, and they became deserving of Allah's wrath.' These are corpses, Allah be praised; the [Jews] are oppressors. These are bodies, these are dead people, these are skulls. These are the bodies of Jews being loaded like animals. Watch the tractor clearing away the corpses of the Jews, and these are the refugees awaiting their turn to be killed. A German soldier will come now, and you will see a Jewish woman kissing his hand. Notice what humiliation, fear, and terror they have struck her. See how much she is kissing his hand. Watch her humiliation. This is what we hope will happen, but, Allah willing, at the hand of the Muslims."

01:05:06 When you look back into the late 1800s and Jewish immigration to what was then called Palestine began to increase, that also brought larger Arab immigration as well because the Land was being cultivated now and there were more job opportunities and things like that. But it now brought some competition; I mean it's so ironic when you think of just hundreds of thousands of people there and so much room for everyone. But it did now start to bring a certain competition, and now an idea of well "are Jews trying to usurp our territory?" But still, to great extent, through the twenties, they lived side-by-side with not a lot of atrocities, with not a lot of attacks on Jews, or counter-attacks; when things really began to rise was in the 1930s under Haj Amin al-Husseini, who was the Grand Mufti of Jerusalem and was a confidant of Adolph Hitler, and who shared Hitler's hatred and antipathy of the Jewish people. And he began to revive Islamic antisemitism and libels against the Jews and actually launched intifadas — so massacres of Jewish people under him, and different attacks on the Jewish people began to increase. And that has been built on.

Some of the groups like Muslim Brotherhood and others trace their roots back to Haj Amin al-Husseini.⁷¹ And the Arab antisemitism that went hand-in-hand with Nazi antisemitism in WWII goes directly back to him fanning the flame what already existed within Islam.

01:06:42 Muhammad, as a man, as a self-proclaimed prophet, was a raging antisemite. And he was a violent raging antisemite. It is a historical fact that he purged and expelled two large Jewish tribes from the Arabian peninsula and liquidated, exterminated and eradicated another one.⁷² That's a historical fact. So regardless of what Muslims act like today, the founder of their faith was a bloodthirsty antisemite. That's a historical fact.

01:07:12 *Archives*: "Our hatred of the Jews is based upon our faith. The Qur'an tells us to hate them, not to love them."⁷³

"The worst enemies of the Muslims, after Satan, are the Jews. Who said this? Allah did."⁷⁴

01:07:32 When you look at the career of Muhammed as he's embracing this claimed prophethood and and starting this new religion, the Christians that he was rubbing shoulders with and meeting in Arabia at the time, they were all supersessionists.⁷⁵ And so Muhammed comes along, he looks at these Christians who say, "We've replaced the Jews," and in his innovative way, he said, "Well fine; I replace you. I replace you and the Jews." And so Islam, in so many ways, it really is, I look at it as a mutated form of the virus of supersessionism. You take the Christian supersessionism, and you add to it a canonized form of militancy.

01:08:17 In the situation of antisemitism, we don't take the worst Christian example and compare it to the best Muslim example. We don't compare people, we compare texts; that in the Christian texts, in the old and New Testament, in the canon of Scripture, you have no grounds for the historical anti-Judaism and

antisemitism that's been expressed by the Church. But in the Qur'an, and in the Hadith, and in the writings of the expositors of Islam throughout history, you find grounds.⁷⁶ You find an anchor. You find even a commission and a command for violence against the Jewish people. You have thirteen hundred years of jihad that is not abhorrent to the Islamic texts, it's incredibly congruent. And that's the difference. You have to compare texts, not just people.

01:09:02 Studying the Medinian portion of the Qur'an (now this is the portion that is believed to override the Meccan period, the early period of Muhammed's career), you see that seventeen percent of the Medinian portions of Qur'an speak negatively toward the Jews. Now you compare that to seven percent of *Mein Kampf* which speaks negatively towards the Jews,⁷⁷ and you have to ask yourself, "how is this going to affect the average Muslim?"

01:09:30 *Archives*:⁷⁸ "Basmallah, do you know the Jews?" "Yes." Do you like them?" "No." "Why don't you like them?" "Because." "Because they are what?" "They are apes and pigs." "Because they are apes and pigs? Who said that about them?" "Our god." "Where did he say that about them?" "In the Qur'an." "He said that about them in the Qur'an. That's right."

01:09:50 Certainly, there are many Muslims, they listen to their conscience over and above many of these very hateful, very racist statements that are found throughout the Qur'an. But we don't judge Islam based on how the majority of Muslims relate to Jews. We judge it based on its source texts, its foundational ideas that are conveyed as revelation—divine revelation. And when you have these texts, which repeatedly speak of the Jewish people in negative ways, as stubborn, unbelieving, those that light the fires of war, that Allah hates, that Allah doesn't love—⁷⁹these things affect those that are devout.

01:10:31 Within Islamic theology, you have this concept of "dhimmitude."⁸⁰ Which, in English, translates to "subjugated peoples." According to Islamic

theology, Jews and Christians have the option under the Islamic Caliphate, under Islamic government, to live as subjected peoples. If you're pagan, you don't have this option. You're to be executed or forced to convert to Islam.

01:10:54 In the wake of the Islamic conquests of those first few centuries of Islam, the Jewish people were subjugated and became weak in a *dhimmi* status. They had to pay the *jizya* tax,⁸¹ they were under this really embarrassing, humiliating rule—in fact, there are many rabbis who wrote during that time that “no one humiliates and degrades us the way that the Mohammedans do.”⁸² Leading into the centuries that followed his antisemitic conquests of the Arabian peninsula and where many Jews were living in Africa and Europe and Asia during that time, they were subjected and therefore weakened. And because of that, they were no longer viewed as a threat. Because they were weak and subjected people; they didn't get much airtime. We don't read the kind of propaganda that we do today about the Jewish people in Islamic writings because they weren't really a threat. The Islamic State, the Islamic Caliphate, was in power, it was in its golden days, it was in the glory days,⁸³ so the Jews were of little importance.

01:11:50 Christians and Jews, as *dhimmis*, were forced to wear silly clothing that didn't match or strange hats or even a patch—this is actually where the patch of the Nazis, where the Jews were wearing this *jude* patch, actually came from not just Muslims but actually Christians and Muslims forcing the Jews to wear a badge or a mark of identification.⁸⁴ Anything to remind them that they have been subjugated. What this is, really at the core, is supersessionism carried out in very real time and an observable way. It's a demonstration that “We are the people of God, and you have been dominated.”

01:12:31 And there are many, many leading historians who make this case: Robert Wistrich, Bernard Lewis, a number of them make the case that Christian treatment of the Jew down through the ages was far more violent, merciless,

unrelenting and diabolical than the Islamic treatment ever was.⁸⁵ Now, to me, it's not a question of who was meaner or who treated them worse; the reason this is important is to understand the Christian hatred of the Jew came from a very different source than than the Islamic one did. And it's important to know this because the Islamic hatred of the Jew really didn't flare up in a collective, concerted way—in a Muhammed-like way—in a collective expression until the 1920s.

01:13:13 *Archives*:⁸⁶ “Throughout history, Allah has imposed upon [the Jews] people who would punish them for their corruption. The last punishment was carried out by Hitler. By means of all the things he did to them, even though they exaggerated this issue, he managed to put them in their place. This was divine punishment for them. Allah willing, the next time will be at the hands of the believers.”

01:13:52 In the 1920s, two significant things happened: in the wake of World War One, the Ottoman Empire collapsed and the Islamic Caliphate was subsequently dismantled. In the late 1800s, we see droves of Jewish immigrants fleeing antisemitism, expulsions and pogroms from Europe, from Ukraine, from Russia, fleeing into British Mandate Palestine. The Islamic perception of the Jew began to change dramatically. They were no longer viewed as this weak, pathetic people living subjugated to the Islamic State. Now they were viewed as Zionist aggressors who were bent on world domination. The Islamic world views Israel in light of the weakening Islamic empire and views them in light of this massive, near-sudden influx of Jews—which really happened, I remind us—out of the ashes of WWII and the Holocaust.

01:14:42 I mean, think of it: two out of every three European Jews slaughtered.⁸⁷ A million and a half children and babies slaughtered. For the modern State of Israel to be birthed immediately after that, and now for Israel in its infancy, ill-equipped, now immediately attacked by the surrounding Arab

nations, and then again as an attack is imminent in 1967 in the Six Day War, Israel survives. It was very easy for people to say, “Wow, God’s with Israel. God has restored the Jewish people. The prophecies are being fulfilled.” Well, now you fast-forward it to today’s generation — they’re quite distant from the Holocaust. They’ve read about it in school, but that’s ancient history to them. The birthing of the modern State of Israel, that’s not what they’re aware of. What they’re aware of is that “Israel is cruel to the Palestinians. Israel is mistreating these people. Israel killed a child.” That’s the narrative that they’re familiar with.

01:15:45 In the summer of 2014, as Israel launched a three-month campaign called Operation Protective Edge,⁸⁸ hundreds of thousands of Western adults gathered in streets like London, Paris, Auckland, Chicago—all across the earth, in protest to the apartheid, Zionistic regime.⁸⁹

01:16:00 Operation Protective Edge in 2014 was a very significant moment, I think, because it put a lot of things right in our face, staring us down. There’d been a lot of debate and discussion the last few years about whether or not antisemitism is really resurfacing in our day or whether it’s hyped-up and trumped-up and exaggerated.⁹⁰ And, you know, this military conflict between the Israeli army and these jihadists, Islamic jihad, and Hamas in the Gaza Strip; it really brought some things to the forefront that are really troubling for the people who say they’re championing human rights and justice and righteousness and truth and all these things. I think most of it’s a sham.

01:16:35 There were protestors in Florida holding up signs saying “We need bigger ovens for the Jews.”⁹¹

01:16:40 This is years into the Syrian Civil War and conflict—I’ve not seen anybody protest Assad in the West.⁹²

01:16:47 You had Muslims in Germany shouting, “Back to Auschwitz!”⁹³

01:16:51 There are other genocides taking place on the earth right now, and you don’t care about them.⁹⁴

01:16:57 This is selective outrage.

01:16:58 You don’t tweet about them, Facebook about them, write about them, talk about them, argue about them; you don’t care. Because Jews aren’t involved.

01:17:06 The world only cares about Arab blood if it was shed by Jews.

01:17:10 That is fundamental antisemitism.

01:17:14 *Archives: July 2014 Protests Against Operation Protective Edge*

01:17:16 Chicago, Illinois⁹⁵

01:17:24 Vienna, Austria⁹⁶

01:17:31 San Francisco, California⁹⁷

01:17:40 Sarcelles, France⁹⁸

01:17:49 Toronto, Canada⁹⁹

01:17:54 Istanbul, Turkey¹⁰⁰

01:17:59 Ramallah, The West Bank¹⁰¹

01:18:02 Washington D.C.¹⁰²

01:18:10 Santiago, Chile¹⁰³

01:18:21 Malmö, Sweden¹⁰⁴

01:18:28 Sydney, Australia¹⁰⁵

01:18:45 Auschwitz was possible without the provocation of a contentious Jewish nation-state. What’s possible with one?

01:18:54 The Islamic world today is in a place of adopting ancient pagan rage and mingling it with European, Western antisemitism and Jew-hatred—the same kind that we saw in Europe in the 1920s and 30s and 40s. A kind of rage, a kind of great rage, that did not die out after the Holocaust—but was successfully uprooted, transplanted and fixed into a soil that’s much more fertile, much more conducive for the flourishing of these ideas and realities and plans and intentions.

01:19:28 *Archives: Former Lebanese Minister Interviewed on al-Jadid Television; July 4, 2010:*¹⁰⁶ “Who did you support in the World Cup?” “My children and I supported Brazil.” “Me too.” “Brazil lost. My wife supports Germany. We drive the kids mad.” “Now I am supporting Argentina.” “You have become subordinate to your wife when it comes to soccer?” “No. I support Germany in politics and Brazil in soccer. I like the way Brazil plays. But I like the Germans because they hate the Jews and they burned them.”

01:20:00 When you’ve got surrounding nations saying they want to wipe out Israel, they want to destroy the Jewish people; when you’ve got Iran chanting “Death to Israel!” and we just want to be friends with everybody.¹⁰⁷ Let’s not deceive ourselves and think, “If I had lived in the days of Nazi Germany, I would have stood up.” I seriously doubt it.

01:20:22 The Nazis didn’t have grounds of justice to appeal to the population on. They had to make them up. And they did. But what if the Nazis actually had a State, policies that they could point to and say “This is wrong and it must be opposed in the name of truth and justice.” Because the Third Reich just made it up. But today, you don’t need to make it up. All you need to do is reframe it, provide a different context for it. Omit certain truths and realities—and then make things up. And so, today, there’s a much more ripe context, a much more conducive context for a resurgence of antisemitism than there was in the days of Hitler.

01:21:01 *Archives: Hamas, al-Aqsa Television, Gaza; July 25, 2014*:¹⁰⁸ “Our belief about fighting you Jews is that we will exterminate you, until the last one. And we will not leave of you, even one. For you are the usurpers of the Land, foreigners, mercenaries of the present and of all times. Their belief is destructive. Their belief fulfills the prophecy. Our belief is in obtaining our rights on our land, implementing shari’ah law under Allah’s sky.”

01:21:33 In Islam, once territory is conquered by Islam, it cannot be vanquished.¹⁰⁹ So if you have something like Spain that was once under Muslim control in the Moorish conquests of Spain and now comes back into Spanish control,¹¹⁰ and Muslims are vanquished—that is a wound that remains open these many hundreds of years later; it remains open until this day. The fact that the Jews would control Jerusalem? The fact that territory that was under the Ottoman Empire and under Muslim control would now come under Jewish control? That was utterly unthinkable.

01:22:08 It’s no longer in subjugation. It’s no longer—this once-sanctified land is now being “violated”—by the *dhimmis*. It’s now being overrun by the guilty. It’s now being stained and defiled by the descendants of apes and pigs.

01:22:31 And to this day, that remains the great wound; that remains, that the wound that must be addressed. There cannot be a Jewish State where Muslim lands once used to be. In particular, one that controls Jerusalem. Hence the hostility. Yes, it’s a social hostility, but even more, it’s a theological hostility.

01:23:23 *Kraków, Poland; The Road to Auschwitz*: So we’re just driving through this neighborhood [in Kraków, Poland], and there’s this big wall outside of these houses that says “Anti-Jude” on the front, and then around the corner, they have a “Free Palestine” statement. We’re, you know, fifty miles from Auschwitz, where an extermination camp was, and we’ve got this political statement that is

rooted in a veneer of justice; freedom, liberation for a people group. Can I trust that your anti-Zionism is not rooted in ancient antisemitism? Because when I see “Free Palestine” and “Anti-Jew” on the same wall, I can’t help seeing that they’re overlapping. They’re not separate. And here—in Poland!

01:24:12 Most people don’t recognize the fact that the Qur’an actually does have a few passages that say that the Land belongs to Israel.¹¹¹ That the Land belongs to the Jewish people. That Allah has actually made a covenant and given that Land to the Jewish people. I was in Jerusalem a year and a half ago interviewing Sheikh Ekrima Said Sabri; he’s the son of the former Grand Mufti of Jerusalem, he’s the President of Islamic and Qur’anic Studies at al-Quds University up on the Mount of Olives, and I just simply quoted these two passages from the Qur’an and I asked him to comment. And his response was, “I don’t talk politics. I don’t want to talk politics.” I said, “I haven’t said anything about politics. I’m asking you to comment on the Qur’an.” There are very few Muslims that believe this, because what is believed and held throughout much of the Islamic world today—it really is, it’s a combination of much of the antagonism toward the Jewish people, in the Qur’an, in the Hadith, but it’s now been hybridized with much of the European, Christian and even pagan antisemitism. Today, what is embraced throughout the Islamic world, it really is a hybrid virus, and it’s something far greater and worse than anything that we’ve seen in history.

01:25:27 Jew-hatred in Islam pre-dates the modern State of Israel by centuries and centuries and centuries, by basically thirteen hundred years.

01:25:37 *Archives*:¹¹² “If the Jews left Palestine to us, would we start loving them? Of course not. We will never love them. Absolutely not. Your belief regarding the Jews should be first, that they are infidels, and second, that they are enemies. They are enemies not because they occupied Palestine. They would have been enemies even if they did not occupy a thing. We will treat the Jews as

our enemies even if they return Palestine to us, because they are infidels.”

01:26:09 When you go all the way back to the very beginning origins of Islam, you have these statements such as the Hadith of the gharqad tree¹¹³ calling on Muslims to carry out a final genocide against the Jewish people. Well there was no State of Israel back then. There was no State of Israel, and yet you have calls to exterminate the Jewish race. If Israel is the source of the problem, then where does this ancient antisemitism come from? You’ll hear this Hadith cited repeatedly in sermons throughout the Palestinian territories; really throughout the Arab world, throughout the Islamic world.

01:26:43 It was only a few years ago that the Grand Mufti of Jerusalem was speaking on behalf of the Palestinian Authority, spoke at a national event that was nationally televised,¹¹⁴ that the end of the age will not come until Muslims kill the Jews, and on that day, a Jew will be hiding behind a tree, and the tree will actually speak and say, “O Muslim! There is a Jew hiding behind me!” This was actually broadcast on Islamic television. This is the Palestinian Authority.

01:27:14 *Archives:*¹¹⁵ “The reliable Hadith [tradition attributed to Muhammed], in the two reliable collections, Bukhara and Muslim, says: ‘The hour of resurrection will not come until you fight the Jews. The Jew will hide behind stones or trees. Then the stones or trees will call: “O Muslim, Servant of Allah, there is a Jew behind me. Come and kill him.” Except the gharqad tree [which will keep silent].’ Therefore it is no wonder that you see the gharqad trees surrounding the Israeli settlements and colonies.

01:28:05 Today, you have hundreds of millions of people throughout the earth, who when they kill a Jew, believe that they are offering God a service. Jesus Himself said in John 16:2-3, He said, “In fact, a time is coming when those who kill you will believe that they are offering God a service.” Nazism was evil, but when they were killing, they were doing it in the name of the “Greater

Germany”; they were doing it in the name of Nationalism. When you have people that believe it is their divine destiny to carry these things out, you have something profoundly more dangerous even than Nazism.

01:28:45 *Archives*:¹¹⁶ “The end of Israel is inevitable and, Allah willing, imminent; Allah willing. This was determined in the Qur’an prophecies, as well as in the Torah.”

01:28:53 In history, in retrospect, we have this 20/20 vision to see, “Okay, this was their teaching, and it culminated in this.” But today, since we don’t see the conclusion of modern antisemitism, it’s very difficult for us to understand that this present-day, the Holocaust denial or the YouTube conspiracies, the “Jew World Order,” or even the Islamic focus on Zionism and their belief in the Islamic world that the Jews are seeking to conspire and take over the world—because we can’t see the conclusion of that, it’s difficult for us to see the correlation. But as the German doctrine was first “they’re conspirators” and then “rats,” so also today we have this widespread view that Jews are conspirators. And if there’s no difference in the source of this view that Jews are un-human, if there’s no difference in the source between the modern conspiracies and the conspiracies in Europe in the 1920s and 30s, we have no grounds whatsoever to believe that the conclusion will be any different.

01:29:50 My children are going to possibly face a far more formidable form and expression of Jew-hatred than our grandparents did when they witnessed what happened in Nazi Germany in Europe.

01:30:04 It’s so important that we understand history. That we understand how we got where we are today, so we don’t repeat what other generations have done.

01:30:14 The Second World War, as it so powerfully disrupted the world in the

wake of the Great War and the Great Depression, was a dress rehearsal for the coming Great Trouble. Scripture is clear: the consummation of history awaits a final assault on the Land and the People of Israel.¹¹⁷

Conclusion

01:31:02 In 1944, a prepubescent Jewish boy was executed on the gallows in the Auschwitz complex. Too young to die without the sympathy of jaded prisoners, and too small to die quickly, he hung there between life and death for about a half an hour. A man in the crowd muttered, “Where is merciful God? Where is He?”

01:31:38 Another young man stood in front of him, in the same crowd, staring at the same boy—a man who’d been raised on the same prayers, with the same Torah, the same Sabbath, who’d been deported to the same trains, to the same camp, lost his family to the same flames—heard that question and recorded in his memoir:¹¹⁸ as the noose was being placed around this little boy’s neck, and again as they had to walk by the boy who was still writhing in the air: “For God’s sake, where is God?”

01:32:04 He said he heard an answer within him—a foreign thought, to a fifteen year-old Jewish boy who’d spent his childhood and adolescence in the synagogue reading the Law, studying the Torah, praying and weeping over the destruction of the Temple—as he stared at the dying boy who was swinging from the noose, “Where is God? This is where: hanging from these gallows.”

01:32:34 Many Jews today, with numbers inked into their grandparents’ arms and empty seats around their table on Shabbat, view God in this way: hanging on the gallows of Auschwitz, marched beyond and dismissed. We have to be able to empathize with that.

01:32:51 Those are big questions — difficult and legitimate questions. “Where *was* God? We’re His ‘chosen people’ — but chosen for what? For Auschwitz?!” Where were their friends? Where was Ruth,¹¹⁹ as an intentional community treated an exiled Israel with scorn and dismissed her as she sought refuge from Nazi rage? Where was the Church? We have a mandate — a Romans 11 mandate —¹²⁰to provoke the Jew to covenantal fidelity through faith in their slaughtered Messiah, but we failed. Dismally. And we empathize with this young man, this survivor, deeply, and in love, we say that God was not hanging from the gallows at Auschwitz. He hung on crossbeams on Golgotha as an expression of His enduring fidelity to the Everlasting Covenant.

01:33:42 This young man recorded another conversation he had with a fellow prisoner after recovering in hospital after a surgery. The Soviets were drawing near the camp; they could see the red fire of cannon blasts in the distance and hope began to swell in their hearts that maybe they could survive the war. Maybe they could survive the systematic assault on their entire race and maybe make it out of Auschwitz alive. And the guy on the cot beside him said, “Don’t be deluded. Hitler has made it clear that he will annihilate all the Jews before the clock strikes twelve.” And the writer says that he exploded and said, “What do you care what he said? Would you want *us* to consider *him* a prophet?” His neighbor stared back at him with cold eyes and a tired voice and said, “I have more faith in Hitler than in anyone else. He alone has kept his promises — all his promises — to the Jewish people.”

01:34:34

To the Jew who’s lost hope in his covenant-keeping Creator:

To the Church who has deflated the crown of the Jewish Messiah:

To the jihadis who are desperate to steal the inheritance from Isaac’s son:

This is not the end of the story.

¹ The German term "Judenhass" translates to "Jew-hatred".

² United States Holocaust Memorial Museum. *Final solution*. Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007328>

³ Yad Vashem. *Auschwitz-Birkenau*. Retrieved from http://www.yadvashem.org/yv/en/exhibitions/album_auschwitz/auschwitz.asp

⁴ Wistrich, R. S. (2003). *Hitler and the Holocaust*. New York City: Modern Library; Reprint edition.

⁵ See Exodus. 1:22; Esther. 3:1-15 English Standard Version; 2 Maccabees 5-6 New Revised Standard Version.

⁶ Lewis, B. (1987). *Semites and antisemites: An inquiry into conflict and prejudice*. London: Norton.

Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

⁷ See Esther 3:8-9

⁸ See Esther 7:7-10

⁹ Hamas Covenant 1988. Article Seven. Retrieved from 09/02/2015 http://avalon.law.yale.edu/20th_century/hamas.asp

Quotation from Sahih Bukhari Volume 4, Book 52, Number 177: Narrated by Abu Huraira.

See also Bukhari Vol 4, Book 56, Number 791; Vol 4, Book 52, Number 176.

Sahih Muslim. Book 41, Number 6985. See also in Muslim Book 41, Number 6981, 6983, 6984

¹⁰ Hitler, A. (2013). *Mein Kampf*, 61. Kindle Edition.

¹¹ See Romans 11:15

¹² According to the Biblical narrative Egypt, Assyria, Babylon, Greece, and Persia each represent a new epoch in Jewish suffering.

Egypt held the children of Israel in slavery (Exodus 1:8-14) and sought to stop their growth by killing male children at birth (Exodus 1:22).

Assyria came against the Northern tribes of Israel in 722 BCE successfully scattering and exiling them (2 Kings 17:6; 2 Chronicles 32).

Babylon laid siege against the Southern Judah for 19 years starting in 605 BCE and ending in the fall of Jerusalem in 586 BCE. The Southern Kingdom was here ended and the people began 70 years of exile in Babylon (2 Kings 24:10-25:21; 2 Chronicles 36:17-21)

Persian oppression of the Jews is recorded most clearly in the book of Esther in which Haman, a Persian official was offended at the refusal of Jewish Mordecai to bow before him (Esther. 3:1-6). In his anger at Mordecai he proposed an edict to destroy all Jews in the many provinces of Persia (Esther 3:7-11).

Greek oppression of the Jews is not recorded in the Protestant canon, but in the Apocryphal writings which record the zealous hatred of Antiochus Epiphanes against the

Jews (2 Maccabees. 5-6 NRSV)

The Roman emperor Nero was notorious for his persecution of the Christians under his rule. His was the most intense of what are called the "10 papal persecutions."

¹³ Anglo-American Committee of Inquiry. *Estimated Jewish Population of Europe*. Appendix III; Table A. See Poland. Retrieved from http://avalon.law.yale.edu/20th_century/angap03.aspa

¹⁴ Holocaust Encyclopedia. The Keilce Pogrom: A Blood Libel Massacre of Holocaust Survivors. (Web Accessed 09/02/2015 <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007941>)

¹⁵ Gilbert, Martin. (2008). *Israel, A History*. New York, NY. Harper Collins.

¹⁶ Flannery: "One chronicler, Guibert of Nogent, (1053-1124) reported the crusaders of Rouen as 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 whole thing backwards.' " And so, "Great, ill-organized hordes of nobles, knights, monks, and peasants-'God wills it' on their lips as they set off to free the Holy Land from the Muslim infidel-suddenly turned on the Jews." (Flannery, *Anguish of the Jews*, pp. 90-91).

¹⁷ Shapiro, L. (1961). *World Jewish Population*. Table 1. p. 383. Retrieved from http://avalon.law.yale.edu/20th_century/angap03.asp

¹⁸ Quran Surah 2:65; 5:60; 7:166-167 (Yusuf Ali).

For more information, reference the material in Chapter III of this document.

¹⁹ The Six Day War in 1967 was instigated by Egyptian advance into the Sinai Peninsula and Gaza Strip. In response to Egypt moving in, Israel launched a pre-emptive airstrike against Egypt and managed to destroy their air force and occupy the Gaza Strip and Sinai Peninsula. Egypt's Nasser induced Jordan and Syria to attack Israel as well. This led to Jordan's loss of Jerusalem and The West Bank as well as Syria's loss of the Golan Heights. This is what began the season we have known as the "Israeli Occupation."

²⁰ Russian anti-Semitism often lies in the shadow of the Third Reich. However the Russians had vented their rage against the Jews at an earlier time and even provided the context for Nazi hatred of the Jews. *The Protocols of the Elders of Zion* came out of Russia as well as many other caricatures of Jewish character.

²¹ Stola, D. *The anti-Zionist campaign in Poland 1967-1968*. Retrieved from http://web.ceu.hu/jewishstudies/pdf/02_stola.pdf

²² Stola, D. *The anti-Zionist campaign in Poland 1967-1968*. Retrieved from http://web.ceu.hu/jewishstudies/pdf/02_stola.pdf

²³ See Zechariah 12:2-3

²⁴ Lewis, B. (1987). *Semites and antisemites: An inquiry into conflict and prejudice*. London: Norton.

²⁵ UN Security Council Official Records, Eleventh Year, 749th Meeting, October 30, 1956.

²⁶ This is largely due to the fact that the Jewish nation-state has never, at any point in history, held the boundary lines given by the LORD at the inauguration of the Abrahamic Covenant. See Genesis 15:18-21.

²⁷ Wistrich, R. S. *A lethal obsession: Anti-Semitism from antiquity to global jihad*. New York: Random House.

²⁸ *ibid.* p. 28

²⁹ Graves, P. (1921). *Jewish world plot: An exposure*. London Times. *The Swiss Original*. Retrieved from <http://emperor.vwh.net/antisem/graves-16.pdf>

³⁰ German National Socialist Party. (1940). *The Eternal Jew*. Goebbels, J (writer). Retrieved from <https://www.youtube.com/watch?v=RIHVin56U2w>

³¹ Hitler, A. (2013). *Mein Kampf*, 240. Kindle Edition.

³² Dimsdale, J. E. (1980). *Survivors, victims, and perpetrators: Essays on the Nazi Holocaust*. Taylor & Francis. p. 35.

³³ Wistrich, R. S. *A lethal obsession: Anti-Semitism from antiquity to global jihad*. New York: Random House. (Editor's note: See chapter 13.)

³⁴ This view is known as "Dual-Covenant theology". It asserts that God has two distinct people—Israel and the Church. Dual-Covenant theologians argue that Jews are saved by virtue of their connection to Abraham as well as the Law of Moses and Christians by their faith in Christ. This idea precedes Dispensationalism, but has been popularized most recently by Dispensationalists. It is important to note that many if not most classical Dispensationalists reject this idea of two-covenants.

³⁵ See Genesis. 17:7, 8 [see also Gen. 12:1-3, 15:12-21; Leviticus. 26:40-42; Deuteronomy. 32; Psalm. 105, 106.

³⁶ In the thirteenth century, a sculptural trend emerged in Medieval Europe contrasting the Church and the Synagogue as two women—the Christian Church always portrayed with dignity and scales of justice, triumphant with a crown atop her head, in contrast to the Synagogue, wearing less ornate clothing, blindfolded with a fallen crown and Tablets of Law.

Rowe, N. (2014). *The Jew, the cathedral and the medieval city*. Cambridge: Cambridge University Press.

³⁷ See Matthew 7:25-20; Luke 6:43-45.

³⁸ Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

³⁹ United States Holocaust Memorial Museum. *Auschwitz*. Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005189>

⁴⁰ Piper, F. (1994). *Gas chambers and the crematoria*. Indiana University Press: Bloomington.

⁴¹ PBS. *Auschwitz: Inside the Nazi state. Factories of death*. Retrieved from <http://www.pbs.org/auschwitz/40-45/factories/>

⁴² Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

⁴³ World Holocaust Forum. *Historical data: Kraków Jews history*. Retrieved from <http://www.worldholocaustforum.org/eng/history/4/>

⁴⁴ United States Holocaust Memorial Museum. *Ghettos*. Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005059>

⁴⁵ United States Holocaust Memorial Museum. *Liquidation of the Kraków ghetto*. Retrieved from <http://www.ushmm.org/learn/timeline-of-events/1942-1945/liquidation-of-the-krakow-ghetto>

⁴⁶ Kraków was not destroyed, and suffered little damage, from the Nazis during WWII. With the Royal Cathedral plainly atop Wawel Hill and several more churches dotting the

cityscape, their sight is difficult to avoid. For more, see *Kraków* by Cracow Planet. <http://www.cracowplanet.com/page.php/id.1/krakow>

⁴⁷ Horner, B. (2007). *Future Israel: Why Christian anti-judaism must be challenged*. Nashville: B&H Academic.

⁴⁸ Richardson, J. (2015). *When a Jew rules the world: What the Bible really says about Israel in the plan of God*. Washington, D.C.: WND Books. [Editor's Note: see chapter 10.]

Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books. [Editor's Note: see chapters 1-3.]

⁴⁹ Michael, R. (2008). *A history of Catholic antisemitism: A dark history*. London: Palgrave MacMillan.

⁵⁰ See Exodus 34:6-7; Numbers 14:18

⁵¹ Vlach, M. J. (2010). *Has the Church replaced Israel?* Nashville: B&H Publishing Group.

Vlach, M. *Justin Martyr and supersessionism*. Retrieved from <http://www.theologicalstudies.org/resource-library/supersessionism/331-justin-martyr-and-supersessionism>

⁵² For example, "[Paul] has systematically transferred the privileges and attributes of 'Israel' to the Messiah and His people. It is therefore greatly preferable to take 'Israel' as a typically Pauline polemical redefinition." Wright, N.T. (1993). *The climax of the covenant*, 25. Minneapolis: Fortress Press.

⁵³ Jewish Virtual Library. *The Spanish expulsion*. Retrieved from <https://www.jewishvirtuallibrary.org/jsource/Judaism/expulsion.html>

⁵⁴ Luther, M. (1543). *The Jews and their lies*. Retrieved from http://wvfoundations.org/sitebuildercontent/sitebuilderfiles/jl_pdf_1.pdf

⁵⁵ Jewish Virtual Library. *Martin Luther: The Jews & their lies (1543)*. Retrieved from <http://vho.org/aaargh/fran/livres9/Luthereng.pdf>

⁵⁶ United States Holocaust Memorial Museum. *Kristallnacht*. Retrieved from <http://www.ushmm.org/research/research-in-collections/search-the-collections/bibliography/kristallnacht>

⁵⁷ Goldhagen, D. (1997). *Hitler's willing executioners*. London: Vintage.

⁵⁸ Of particular note is N.T. Wright, a prolific author and theologian presently a Professor of New Testament and Early Christianity at St. Andrews University in Scotland. In his books (though not limited to these two examples), *The Climax of the Covenant* and *The New Testament and the People of God*, he says (respectively) "[Paul] has systematically transferred the privileges and attributes of 'Israel' to the Messiah and His people. It is therefore greatly preferable to take 'Israel' as a typically Pauline polemical redefinition (25)." and "Israel's history had reached it's intended fulfillment (457-458)."

⁵⁹ See Romans 11:25-26.

⁶⁰ See Romans 11:17-24.

⁶¹ See Romans 9:1-5.

⁶² Bonar, A. A. & M'Cheyne, R. M. (1878). *Narrative of a visit to the Holy Land and mission of inquiry to the Jews*. Edinburgh: William Oliphant.

⁶³ M'Cheyne, R. M. (1839). *Our duty to Israel*. Retrieved from <http://www.mcheyne.info/sermons6.php>

⁶⁴ Editor's note: Ms. Quick is speaking in broad terms from years of personal experience, particularly with regard to public capitulation against statements made by *Covenant and Controversy* online. Comments on the CC webpage, social media platforms, and emails received by the team give examples of this sentiment in post-Holocaust modernity.

⁶⁵ See John 8:24.

⁶⁶ See Jeremiah 30:1-24 (verse 7's "time of trouble" refers to Daniel's "great tribulation"); Daniel 9:24-27; 12:1-13; Matthew 24:1-51; Mark 13:1-37; Luke 21:5-36.

⁶⁷ In a letter dated 28 June 1943, Hajj Amin Husseini wrote:

"His Excellency

The Minister of Foreign Affairs for Hungary

Your Excellency:

You no doubt know of the struggle between the Arabs and Jews of Palestine, what it has been and what it is, a long and bloody fight, brought about by the desire of the Jews to create a national home, a Jewish State in the Near East, with the help and protection of England and the United States. In fact, behind it lies the hope which the Jews have never relinquished, namely, the domination of the whole world through this Important, strategic center, Palestine. In effect their program has, among other purposes, always aimed at the encouragement of Jewish migration to Palestine and the other countries of the Near East. However, the war, as well as the understanding which the members of the Three-Power Pact have of the responsibility of the Jews for its outbreak and finally their evil intentions towards these countries which protected them until now - all these are reasons for placing them under such vigilant control as will definitely stop their emigration to Palestine or elsewhere.

Lately I have been informed of the uninterrupted efforts made by the English and the Jews to obtain permission for the Jews living in your country to leave for Palestine via Bulgaria and Turkey. I have also learned that these negotiations were successful since some of the Jews of Hungary have had the satisfaction of emigrating to Palestine via Bulgaria and Turkey and that a group of these Jews arrived In Palestine towards the end of last March. The Jewish Agency, which supervises the execution of the Jewish program, has published a bulletin which contains important information on the current negotiations between the English Government and the governments of other interested states to send the Jews of Balkan countries to Palestine. The Jewish Agency quoted, among other things, its receipt of a sufficient number of immigration certificates for 900 Jewish children to be transported from Hungary, accompanied by 100 adults.

To authorize these Jews to leave your country under the above circumstances and in this way, would by no means solve the Jewish problem and would certainly not protect your country against their evil influence - far from it! - for this escape would make it possible for them to communicate and combine freely with their racial brethren in enemy countries in order to strengthen their position and to exert a more dangerous influence on the outcome of the war, especially since, as a consequence of their long stay in your country they are

necessarily in a position to know many of your secrets and also about your war effort. All this comes on top of the terrible damage done to the friendly Arab nation which has taken its place at your side in this war and which cherishes for your country the most sincere feelings and the very best wishes.

This is the reason why I ask your Excellency to permit me to draw your attention to the necessity of preventing the Jews from leaving your country for Palestine and if there are reasons which make their removal necessary, it would be indispensable and infinitely preferable to send them to other countries where they would find themselves under active control, for example, in Poland, in order thereby to protect oneself from their menace and avoid the consequent damages

Yours, etc."

The Nation Associates. (1947). *The Arab higher committee. Its origins, personnel and purposes. Documentary record submitted to the United Nations, May 1947.*

Wistrich, R. S. (1991). *Antisemitism: The longest hatred.* New York: Schocken Books.

⁶⁸ Wistrich, R. S. (1991). *Antisemitism: The longest hatred.* New York: Schocken Books.

⁶⁹ Record of the conversation between the Führer and the Grand Mufti of Jerusalem on November 28, 1941, in the presence of Reich Foreign Ministry and Minister Grobba in Berlin. *Documents on German foreign policy, 1918-1945, Vol. XIII. (Series D).* (1964).

Lacquer, W. Rubin, B. (Eds.). (1984). *The Arab-Israeli Reader.* New York: Facts on File, 79-84.

Wistrich, R. S. (1991). *Antisemitism: The longest hatred.* New York: Schocken Books.

⁷⁰ Al-Rahma TV. (2011). *Al-Rahma TV - Amin Al-Ansari justifies the Holocaust.* Retrieved from <https://www.youtube.com/watch?v=Bis9NaV0IIM>

⁷¹ United States Holocaust Memorial Museum. *Hajj Amin al-Husayni: Arab nationalist and Muslim leader.* Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10007666>

Visa, Y. (2014). *The unexpected founding fathers of ISIS, and the surprising connection to Hitler.* Retrieved from <http://www.westernjournalism.com/unlikely-founding-fathers-islamic-state/>

⁷² al-Islam. *The conquest of Khayber.* Retrieved from <http://www.al-islam.org/restatement-history-islam-and-muslims-sayyid-ali-ashgar-razwy/conquest-khyber>

Jewish Virtual Library. *Khaybar.* Retrieved from https://www.jewishvirtuallibrary.org/jsource/judaica/ejud_0002_0012_0_11088.html

PBS. *Muhammed: Legacy of a prophet.* Retrieved from http://www.pbs.org/muhammad/ma_jews.shtml

⁷³ MEMRI. (2014). Personal archives.

⁷⁴ MEMRI. (2014). Personal archives.

⁷⁵ This position was the overwhelming majority in the Church of the seventh century.

Richardson, J. (2015). *When a Jew rules the world: What the Bible really says about Israel in the plan of God*. Washington, D.C.: WND Books. [Editor's Note: see chapter 12.]

⁷⁶ See Surah 5.064; 5.060; 7.166; 2.066.

Bukhari, S. *Hadith 890*, Vol. 3 (50). Huraira, A. (Narrator).

Bukhari, S. *Hadiths 176-177*, Vol. 4 (52). Huraira, A. (Narrator).

Bukhari, S. *Hadith 791*, Vol. 4 (56). Huraira, A. (Narrator).

Muslim, S. *Hadiths 6981, 6983, 6984* (41).

⁷⁷ Center for the Study of Political Islam. *Statistical Islam*. Retrieved from http://www.cspipublishing.com/statistical/pdf/Statistical_Islam.pdf

⁷⁸ Saudi Iqraa TV. (2002). *Child Basmallah on Prophet Muhammed and the Jews*. Retrieved from <https://www.youtube.com/watch?v=YeTqheFnBM0>

⁷⁹ See Surah 5.064; 5.060; 7.166; 2.066.

Bukhari, S. *Hadith 890*, Vol. 3 (50). Huraira, A. (Narrator).

Bukhari, S. *Hadiths 176-177*, Vol. 4 (52). Huraira, A. (Narrator).

Bukhari, S. *Hadith 791*, Vol. 4 (56). Huraira, A. (Narrator).

Muslim, S. *Hadiths 6981, 6983, 6984* (41).

⁸⁰ Ye'or, B. (2002). *Islam and dhimmitude: Where civilizations collide*. Middle East Quarterly, Vol. 9 (4), 528.

⁸¹ Jews and Christians have the option to live within the Islamic Caliphate if they pay the *jizya* tax as a sign of subjugation.

Alam, S. (2003). *Articulating group differences: A variety of autocrisisms*. Journal of science and society.

⁸² Maimonides, M. (1952). *Iggeret Teman (epistle to Yemen)*. Halkin, A. S. (Ed.). New York: Jewish Publication Society.

⁸³ The Islamic Caliphate refers to the theocracy compromising the Muslim community and the land and peoples under subjugation following Muhammed's bloody conquests. His successors, *caliphs*, ruled the empire as it grew beyond the bounds of Arabia into Southwest Asia, North Africa and Spain. It was crippled by the Mongol destruction of Baghdad in 1258, only to resurface in certain form in the eighteenth century under the Ottoman Empire. Following the Ottoman collapse at the end of World War I, the Islamic world has groaned for the restoration of the Caliphate—imagine global Catholicism without the Vatican for over a century.

Encyclopædia Britannica. *Caliphate: Islamic history*. Retrieved from <http://www.britannica.com/place/Caliphate>

⁸⁴ Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

⁸⁵ Lewis, B. (1987). *Semites and antisemites: An inquiry into conflict and prejudice*. London: Norton.

Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

⁸⁶ MEMRI. (2014). Personal archives.

⁸⁷ Wistrich, R. S. (1991). *Antisemitism: The longest hatred*. New York: Schocken Books.

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¹²⁰ See Romans 11:13-14