



Anti-Semitism: The Third Reich; Pro-Semitism: Alexander the Great; Anti-Semitism Prophesied, Genesis 12:1-3; 3:14-15

That Hitler deceived the church is clear enough. But we also must remember that the churches of Germany had already sold out to the popular themes of German culture long before Hitler rose to power. They were prepared to be deceived; some would say, wanted to be deceived. The deceptions did not happen all at once but were a part of a long history. The condition of the church prior to Hitler, says one historian, was just as much to blame as Hitler's opposition to the church. (p. 106)

It should come as no surprise that Protestant leaders called for a synthesis of German national identity and Christianity. Since the Protestant churches all belonged to more than twenty independent districts, the goal was that these regional churches be replaced by a *Reich's* church, that is, a centralized national church. Some leaders wanted to revise the church's creeds to bring them in line with national socialism. These became known as "German Christians." Thus when Hitler came to power, the large majority of these leaders welcomed him with enthusiasm. A strong Germany, they thought, meant a strong church. (pp. 106-107)

The church found it almost impossible to stand against German culture; it stood transfixed seemingly unable to challenge the assumptions of German nationalism and condemn it when necessary. (p. 107)

The church, for the most part, had abandoned the historic Christian faith and had opted for theological liberalism; that is, they read the Bible trying to separate the true from the false, denying the uniqueness of Christ. Without a clear message of repentance and faith in Christ alone as the Son of God, the churches substituted the proud banner of a Christianized nation for the meekness and humility of Christ.

Since all German infants were baptized into the church, little was said about the need for individual, adult conversion to Christ. The fact that one's name was on a church roll was proof enough that one was a Christian. All that was expected of good Christians was to help Germany become great. (p. 108)

Those who dutifully accepted the excesses of the Nazi regime, but simply continued to study the Bible to maintain a warm heart, are to be commended for getting it half right. Certainly they were much more effective than those who ceased to study their Bibles and enthusiastically endorsed the regime.

Hitler would soon try to force the church to adopt what he called "positive Christianity" that was more radical than even the most nationalistic churches had anticipated. His plan, as it would later be unveiled, called for the obliteration of the church. In the end, he wanted to transform the church so thoroughly that every vestige of Christianity would be smashed. There was not enough room in the church for both the Cross and the swastika. (p. 112)

Once that state flushes Christianity from the public square, the public schools, and public debate, then the next step is either the elimination of the church from society or the institution of the heretical notion that the state is to be worshipped as god.

Hitler always said that the best way to conquer your enemies is to divide them. He encouraged a movement simply called "God Believers," designated to persuade individuals to withdraw from the churches. The sales pitch was that there was an alternative to the church; whatever it accomplished could be done elsewhere and in other ways. The state could have a ceremony to dedicate infants; the state could have its own holidays without the need for celebrate the Christian ones. (p. 114)

Marriages, for those who wished, could also be performed by the state. The blessing of Mother Earth and Father Sky were frequently invoked upon the couple in order that their destiny might be fulfilled.



In 1935 prayers ceased to be obligatory in schools; religious instruction was not yet exactly prohibited, but it was limited to those who had been licensed by the state. Thus the dogmas of Nazism were substituted for the doctrines of the Bible. The schools taught their subjects through the eyes of the regime.

Since Germans had for centuries celebrated Christmas and Easter, Hitler had to reinterpret their meaning. Christmas was turned into a totally pagan festival; in fact, at least for the SS troops, its date was changed to December 21, the date of the winter solstice. Carols and Nativity plays were banned from the schools in 1938, and even the name Christmas was changed to "Yuletide." Crucifixes were eliminated from classrooms, and Easter was turned into a holiday that heralded the arrival of spring.

You will recognize the same changes taking place in America today, thanks to our social libertarians, who are bent on scrubbing the state of even the remnants of Christianity. What Hitler achieved through his edicts can also be achieved through the courts of our land. (p. 115)

The complicity of the pastors to merge Christianity with Nazism had a predictable impact on their congregations. National prosperity was equated with spiritual advance and the cross of Christ was willingly replaced by the swastika of Hitler.

We who have the advantage of a historical perspective are quick to judge; but if we had lived through those times, we too might have been duped by the nationalism of the day. If we were hungry with our economy in shambles and our country torn by political strife, we might be willing to believe anyone who had a plan to lead us out of our cultural swamp. The Weimar Republic was paralyzed politically, unable to do what needed to be done. Hitler had a plan and that was enough.

Germany was unified in its anger toward its enemies, whether real or imagined. Even for those who called themselves Christians a strong Germany was more highly valued than a strong gospel witness, unless the gospel, was often the case, was reinterpreted to be a plea for loyalty to the German cause. (p. 102)

Hatred for the Jews also flourished within the churches. Many Germans had read popular documents that pictured the Jews as traitors. And although the Jews constituted a small percentage of the population, they were seen as villains, responsible for the defeat of Germany in World War I. Although it was grudgingly acknowledged that Jesus was a Jew, it was also asserted that "occasionally a flower did grow in a dung heap." (pp. 102, 104)

- (11) On the other hand, nations are blessed by their attitude toward the Jew. Take Alexander the Great for example. He was so impressed with the Jewish intellect that on his trip through the Middle East rather than kill its citizens he absorbed them into his administration and his army. Alexander's affinity toward the Jewish people and to the God of Israel is documented in:

Thieme, R. B. *Tongues*. 2d ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2000), 16-17.

After the Chaldean Empire fell and the seventy years of the Babylonian captivity were concluded, Jews were resettled in Judah by a decree of Cyrus the Great of the Media-Persian Empire. However, thousands of Jews decided to remain in Persia. Their descendants became the economic backbone of the Persian and later, the Parthian Empire.



Further Jewish dispersion occurred in the days of Alexander the Great (356-323 B.C.). Again a foreign language was heard in Judah. Alexander invaded Israel intending to besiege Jerusalem. To his surprise, Jaddua \ja-dū-ah\ the High Priest, escorted by the priests and citizens of Jerusalem, led a procession out from the city to welcome him. Jaddua carried the sacred scrolls of the Holy Scripture in his arms. Solemnly, he unrolled the scroll of Daniel and showed Alexander that his conquests had been prophesied by God. So profound was Alexander's amazement and admiration of the Jews that he appointed certain ones as administrators in cities throughout his far-flung empire, some as far away as India.

- (12) We have already noted the benevolence of Cyrus the Great in our studies so far and of course the pro-Semitic attitude expressed by the United States has contributed immeasurably to their prosperity for over two centuries.
- (13) The divine curse upon anti-Semites is expressed by God and incorporated by Him into the Abrahamic Covenant in:

Genesis 12:1 - Now the Lord said to Abram, "Go forth from your country [**Ur of the Chaldees**] and from your relatives and from your father's house [**Terah**], to the land which I will show you [**Canaan**];

v. 2 - And I will make you a great nation, and I will bless you, and make your name great; and so you shall be a blessing;

v. 3 - And I will bless those who bless you, and the one who curses you I will curse [**divine wrath toward anti-Semitism**]. And in you all the families of the earth shall be blessed [**source of the Messiah**]."

- (14) The problem of anti-Semitism is prophesied by the Lord in His condemnation of the serpent in:

Genesis 3:14 - And the Lord said to the serpent, "Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly shall you go, and dust shall you eat all the days of your life;

v. 15 - And I will put enmity between you [**Lucifer**] and the woman [**Ishah**], and between your seed [**unbelievers, those demon influenced, Hagar's children, anti-Semites**] and her seed [**believers with emphasis on the line of Christ: Abraham, Isaac, & Jacob, the tribe of Judah, the Davidic dynasty, & the Lord Jesus Christ**]; He [**her Seed**] shall bruise you on the head [**Second Advent**], and you shall bruise Him on the heel [**First Advent: the cross**]."

- (15) This prophecy informed Lucifer of the strategy God would employ following the fall of Adam. Through procreation God would introduce a Protagonist to confront him.
- (16) The problem Lucifer faced was that He had no way of identifying which woman, which pregnancy, or which birth would bring forth this Protagonist.
- (17) Therefore, his strategy was to oppose Eve and all her offspring. Lucifer quickly discerned that the Messianic line went through Abel.