

GROWING IN GOD

PODCAST



GIG89 – Roots Of Anti-Semitism

We are approaching the Holocaust Remembrance Day in the land of Israel, and I want to have this podcast relate to the issue of the Holocaust, and especially to address the problem of the Church relative to the Holocaust. There is a great deal of responsibility that the Church bears in the history of the Holocaust. And I think that it is not the purpose of this podcast to necessarily go over those details, or to bring that to remembrance, so much as it is to use it as a reminder to us that we should, in this current day and age, be doing everything that we can relative to the Church, as Christians, to ensure that we never again see an event such as the Holocaust take place. That, in my mind, requires us to work at ending the roots of what caused and created the thinking behind anti-Semitism, as it did exist in the Church; and unfortunately, I believe it still does exist in the Church. I would just encourage us as Christians that we engage with our communities, with our own doctrines and belief systems, in order to remove any trace of beliefs that are part of bringing about an event such as the Holocaust. I think these things still do exist in our midst, and therefore this is something that needs to be focused upon, and it needs to be worked on. Hopefully this podcast is going to assist us a little bit in that.

I am not sure what direction this will take, because as I get in to work on the notes and what I would want to say about anti-Semitism, it is so vast in my mind, it is such a deep, deep concern that I have, because I feel like the roots go so deep into the history and the mindset of the Church that it is probably going to take a few podcasts in order to cover all of this. So I hope that we can do that, and still have people pay attention to it. The problem with a podcast is that it is not like teaching in a series of meetings, where people are attending one meeting or service after another, and therefore they are keeping on track with the whole line of the teaching. So if this ends up being a few different podcasts, I would exhort you and beg you to please follow the thread of it, and to be a part of each and every one of them that relate to the subject of anti-Semitism.

Church history and church doctrine are filled with anti-Semitism, most of which lead back to a core belief that the Jews crucified Yeshua, or Jesus. This is central to the thinking of most churches, and I don't know that many Christians honestly realize it; but at the same time, that almost makes it more dangerous. Not recognizing that some of the foundational belief systems that were created by the church fathers were built on a platform of anti-Semitism, and actually pure Jew hatred, makes these doctrines as we follow them even more dangerous because you are unaware of what is really there. I know my mentor, John Stevens, used to say that the best rat poison is that which is 95% wheat and only 5% poison; and some of these doctrines kind of fall into that. People are not aware of what the foundations of their faith are really all about. And if you are going to be a part of a church or a group or whatever, you need to get in and study these things. You need to be aware of what is there and what is really being taught in the teachings that are coming out in the sermons, or the services, or the Bible teachings, whatever it is. We should take the responsibility to understand really what it is that we are saying that we are believing and following. And this is just the reality, that there is a history of the Church being filled with anti-Semitism and persecution of the Jewish people in many, many ways. And again, most of this leads back to this concept of the Jews being the ones who crucified Yeshua, or Jesus.

To try to relate to the cross of Christ and use the cross of Christ or His death on the cross to put blame on anyone, to me annuls the very purpose of the cross, which was the ministry of grace and forgiveness to humankind. So if you think about it, the very question, the very issue, is really flawed from the beginning. We need to get rid of this idea that Jesus went to the cross and died for our sins, but now we are supposed to figure out who did that and assign blame to them. It is canceling out the very concept of grace to even think that way. But it is a thought process that has gone along, and what I would like to do is try to hit it a little bit head on and really look at the crucifixion of Yeshua, look at His death, and really recognize everything that was involved in that process.

You know, when we talk about or think about the cross – and again, I don't think we do this enough as Christians, to take the responsibility to really read the Scriptures, study the Scriptures, and dig in behind what it is we say that we believe. It kind of reminds me of the fact that we get up in the morning to go to work, and we jump in our car and start it, but we don't really understand what makes the car run or how it runs. I mean, we know a little bit – we have to put gas in the tank; maybe we have to put oil in it, or change the oil every once in a while; have air in the tires. But it is very simplistic, our knowledge or understanding of an automobile and what makes it work; and yet look how dependent our lives are on it, and how much we use it. Yet there is nothing that seems to drive us to have a knowledge of what makes it work, why it works, how it works. We just believe that it works every morning when we go out, and if there is a problem, we take it to somebody who does know. I don't think we should be that way with our faith. I think that we should have an understanding of the cross. I think it is one of the most amazing, mystical aspects of faith that there is, and to not really understand the depth of wonder and miracle of the cross is just shortsighted. To go to an evangelistic meeting and give your life to Yeshua as your Savior, and walk out of that meeting and not really delve into what just happened to you or how it happened to you – how is it that this Person dying on the cross, and suffering as He did, can bring about salvation?

I think that every Christian church and doctrine that I am aware of is founded on this idea that Jesus, Yeshua, went to the cross, and He died, He suffered, and that death on the cross is what wins our salvation. When we use the term salvation, what we are generally talking about is the fact that our sins, by His act of obedience on the cross, are forgiven us; and whereas we are set for eternal judgment and damnation before God, now we are given eternal life. The forgiveness goes to that depth, that the debt of death is canceled for us – not just physical death, but eternal, spiritual death is canceled out on the cross. But do you understand how that works? Do you understand why it works? I mean, think about it: during the time that Yeshua died on the cross, thousands of people died on crosses. It was the way of punishment by the Roman government at that time, and it was used for most capital punishment. Therefore, many, many people died on crosses. Many, many Jews died on crosses back at that time. So we can't just look at this idea that He went to the cross and died, and, you know, that won our salvation. It is true, but it is not with enough understanding to recognize why that happened. Why didn't it happen with hundreds of other Jews who died on crosses? If that is all it took was to die on a cross by the Romans, then many people would have qualified as Messiah at that time. So we need to encourage ourselves as believers: read the Scriptures. Read about salvation. Read about the cross. And this is where maybe I will try to do a few other podcasts about this subject, because, again, we need to understand; it really is, for lack of better terminology, very mystical.

There were many, many things that were transpiring in the process of Christ going to that cross. There were many aspects of God's purposes that had to be fulfilled in order for His death to bring about that salvation, and to cancel out our sin, and to bring forgiveness to us. To bring eternal life for us, much had

to be done, and much had to be fulfilled. When we begin to understand this – and this is the reason I entreat you to study and understand the cross, and understand in a greater depth your salvation – this is part of growing in God, in our relationship with Him. It is part of growing in our understanding about the Lord and all that we say we believe in. I think it is necessary for us to continue to dig down to the roots of what salvation is and how it was accomplished, and what was done really to accomplish it. So I encourage you to make this a lifelong study. It is the source of your eternal life, and you should know more about it than just the fact that He went to the cross, and therefore, because you believe in that and you confess Him as your Savior, then you are forgiven of your sins and receive eternal life. Those things are wonderful; but I tell you, the glory of understanding what really transpired and how it transpired, and the detail of fulfillment that exists through the experience of the cross by all who were a part of that timeframe, is really an amazing story. It is something that I would like us all to understand as deeply as we can. We should seek God and ask for the mysteries. We should ask the Holy Spirit to unveil to us a real understanding about this salvation that we hold to, about this faith that we have in Messiah and all that was done and accomplished for us.

So I am going to dig into this. And again, the reason I am going into such detail in encouraging you is because I believe that the roots of anti-Semitism are really grown and growing in our ignorance. If we really had this understanding, I think there would be no room for anti-Semitism. Number one, if we really have a concept of the cross and what happened and how it happened, immediately you stop looking for somebody to blame. Instead, you transition into pure thankfulness and worship over what we have in that, and recognize that even the part that was played by the Jews, by the high priest, all of these individuals, was fulfilling the will and executing the purposes and the prophecies that had existed for so long.

So, let's turn, once again, and recognize that in our history as Christians in the Church, we have doctrines which are filled with anti-Semitism. We are not going to go into it in this podcast, but the very roots of the Holocaust – which is what we are dealing with today, Holocaust Remembrance Day in Israel – the Holocaust really was the execution of things that had been said and written by Martin Luther, who was supposed to be one of the fathers of the church and fathers of our faith. Yet at the same time, what the Nazis actually did was to follow his writings as a playbook, and do the very things that he had written should be done to the Jewish people.

We see that if there is any truth that we should be seeking out at this moment in Holocaust remembrance, it is a repentance for our history as the Church in being a part and providing satanic input in deception about the Jewish people that were followed by the Nazis, by Hitler, in the persecution and the execution of the Jewish people. And so again, as I said, I am not going to focus on the details of this; that is probably enough said for this podcast. But what I do want us to understand is that some of these anti-Semitic sources of Jew hatred continue to exist within the doctrines and the belief systems of the Church. What we need to do today is everything we possibly can to root these out of our church, root them out of our faith, root them out of our own hearts, if they exist there, where there is deception about these things. And if you still have this burning question of who killed Jesus, or who crucified Yeshua, then again, you have a problem, because that is the wrong question; and because you are beginning with the wrong question, there is no way to come up with the right answer. If you really have an understanding, that question itself goes away. And we need to make it go away – out of our churches, and out of our doctrine, and out of our faith. So we seek to do that.

This thing of anti-Semitism is growing in our day. It is raging again around us, which concerns me very deeply; because the reading of the Scriptures points to the fact that in the days and in the time of the end, there is going to be great persecution of the Jewish people, and once again, a seeking on the part of Satan to annihilate and destroy the Jewish people. I feel like we as the Church should not only rid ourselves of anti-Semitism, but we should prepare our hearts to stand with them and to strengthen them in every way possible, and to be with them in whatever it is that they will go through in these generations.

Again, part of our preparation is, let there be no anti-Semitism in our hearts. Let there be no anti-Semitism in our churches, in our doctrines. Let there be nothing in our writings which, again, would be something that people could use against the Jewish people. Instead, let there be a united force and front in our faith that stands with our brothers and sisters in Judaism, to see them become all that they are to be in this end time; because the fulfillment of the Word of God and the will of God over them is not done yet. But it shall be done, because it is the Word of God; and all that is going to take place for them and through them in these days is going to be a very important part of the end time. We want to be driven in our hearts, in our prayers and our intercession, to see them become all that they are in the prophecies to walk in and to do in these days. So, again, we are going to see what we can do to get rid of the anti-Semitism that has existed and still does exist.

Now I want to cover something very quickly, because we have already taken much time with this, but I want to make a very specific point to clarify this. One of the greatest doctrines, if you are looking for things today – you say, “Well, I don't see what you are talking about in the doctrines of the Church that really promote anti-Semitism.” Okay, I will give you one of the greatest that I think is having this effect today, and that is the Rapture doctrine. Many, many Christians believe in the doctrine of the Rapture; which, if you don't know what that means, it is a concept that before the great tribulation, Christians are pulled out of the earth and they go to be with Christ in the air. They dwell with Him through the time of the great tribulation that comes on the earth, and they are saved from that great tribulation through this Rapture. A lot of people believe in it, a lot of fundamentalist Christians, Evangelicals, believe in this doctrine. But again, I encourage you, go study the roots. Dig around the roots of this belief system, because I think if you do, you will find that there is a very, very deep and wicked root of anti-Semitism that this doctrine grows out of. And I am going to just hit that head on with this podcast as the example. There are many examples I could use, but I am going to use this example because it just hit me in the face the other day, when I was listening to a Bible teacher on YouTube; and I realized how current-day this teaching of the Rapture is, and how within the teaching of the Rapture, if people go into the details, there is this deep root of anti-Semitism.

I was listening to this Bible teacher on a YouTube channel – and I am not going to bring out any names or do that, because it is not just pointing to this individual. To me, every time I have heard of the details of the Rapture doctrine, or theory – because I personally don't hold to that being a correct interpretation of Scripture – but every time I have heard it explained, it always holds within it this same belief, this same root, which is to me very anti-Semitic on its face. So there are two statements that I am going to read as quotes from exactly what I heard. I went back to it, listened to it, typed it up so I could read it to you. The first statement is referring to the Rapture itself, and it says that “the Rapture is the departure of the Church,” speaking about going out of the earth. “It is the new beginning, highlighted for believers by a new glorified body, fit and made for heaven, and perfected in order that we might enjoy our Lord and Savior as we are blessed beyond reason to be in His Presence forever and ever.” So this was this gentleman's explanation about what the Rapture is. It is this time when the Church is taken

out of the earth, and it is highlighted by the fact that believers, at this moment, put on their glorified body, and this body is fit and made so that it can dwell in Heaven. And it is perfected; you are now perfect in every way, in order that you might live in the Presence of the Lord and enjoy Him, being “blessed beyond reason” to be in His Presence. I like this “blessed beyond reason” – you know, it is grace. There is no reason for it. There is nothing you do that earns this. Grace is a gift of God, so he is emphasizing that this is by grace.

The second aspect, or statement, that I will read to you is another quote that I typed from what was being said. This statement is about the great tribulation. It says that the great tribulation “is the beginning of sorrows for the world, and the beginning of discipline for God's beloved children of Israel, who will go under the rod of discipline in order that they might finally call upon Yeshua HaMashiach with eyes of faith, finally open to see that Jesus, Yeshua, is their Savior.” One of the reasons this statement really bothered me is because of the use of Yeshua HaMashiach. In other words, this individual is obviously into some of the current understanding about the Jewish people and the importance of the Hebrew Scriptures and the prophecies; and that Jesus was a Jew, and His name was Yehoshua, or Yeshua, which means, Yehovah saves, God saves, the Father saves. So here is somebody who has this greater light and understanding that is beginning to come into the Church right now, and he has this kind of what I would call Hebrew roots type of teaching – which is a specific group, and I don't know that he is a part of that group, or whatever. But it has that Hebraic foundational teaching that is being reached into by many in the Church, and that is why it disturbs me; because as much as they are reaching for something going beyond just denominational faith and understanding, still within that we find this root of anti-Semitism. Now, what do I mean by anti-Semitism? I mean exactly what he is saying – that the tribulation, the great tribulation, comes as a discipline or a punishment to the Jewish people. He calls them “God's beloved children of Israel.” Well, if they are God's beloved children, then I don't think God has to punish them. I don't think the cross of Christ is about punishment. I don't think God needs to punish the Gentile world in order to get them to open up. But he is saying that through this punishment, this discipline, this rod of discipline, they are going to finally have their eyes open to believe in Jesus.

Is that what it takes? Is that how you came into salvation? Is it that God punished you with this rod of discipline, and as He punished you, then your eyes were opened to grace and love? It seems to be a little bit counterintuitive to me. I think grace is grace. And I think that what He does is He opens our eyes to see our need for salvation, our need for Him, and how through His great love and His plan through all eternity, He is going to bring humankind out of their life of sin and into His deep love to be reconciled with Him, and be brought into eternal life and salvation through the cross of Christ. I don't remember God beating me with a rod of any kind as the way to bring me to faith. So I think there is a skew here in this concept. But see, this concept, especially about the fact that this rod of discipline is for the beloved children – now notice, it says that it is the time of sorrow for the world, but it is not a rod of discipline for the world. Why is that? Gentile unbelievers, they don't need discipline, somehow they are going to stumble over grace another way? You see, when you start picking this apart – and I don't mean to be trite about it, because actually it angers me the way that this is presented, and the way that it is worded, and the concept that it brings. Because, again, it brings to Christians this idea that Israel killed Jesus, and they never believed in Him, and all these two thousand years have gone by since the cross and they still don't believe in Him. So now, God is going to bring this great tribulation, which Yeshua said Himself, “This is going to be the most traumatic time that has ever come upon the face of the earth. There has

never been anything like it.” And it is all kind of presented as coming in order to punish the Jewish people in their unbelief. And I am sorry, I just think this is wrong. I think it is deception.

I think these concepts create in people who are immature an anti-Semitic mindset which is dangerous; because as we live in a world that is going to become more anti-Semitic, and is going to be more focused on the destruction of God's beloved people, the children of Israel, this is going to strike a chord with those who have had this kind of injected into their faith, and there is going to be some type of feeling that there is a right thing in trying to be a part. I mean, if you are going to believe that the tribulation is this rod of punishment for God's beloved children, the children of Israel, doesn't it make sense that you, as we go along into the days of the tribulation, or heading into them, see yourself as part of that rod? Why wouldn't God use you to be that rod of punishment for the Jewish people that they come under? You see how it goes. And this is exactly, exactly what happened in Germany. This is exactly what gave birth to the Holocaust – it was this type of thinking within the Church. This is what allowed people to keep their mouth shut when they saw the persecutions begin to happen. This is what allowed people to turn a blind eye when there were camps that were created, when there were ghettos created, when there were persecutions and pogroms. When all of these things happened, it seemed okay in the Christian doctrine. You didn't have to participate in it, but you certainly were not going to do anything to come against it, because to come against it, in a sense, was to come against the teaching of the Church.

This was a foundation, and we don't need this to happen again. The whole cry of the Holocaust Remembrance is, “Never again. Never again.” But I'll tell you, it will happen again, if we don't get rid of the roots and the reasons why it happened in the first place. And one of the biggest roots was the Church, and its doctrines. And we see this doctrine of the Rapture that is being taught broadly through Christianity – it is probably one of the most believed doctrines about the end time that there is – and within it are being planted these seeds of anti-Semitism. Those things are going to grow, because they are going to be tempted to grow. They are going to be evoked in the thinking and the mindset. We see it today. We see the BDS movement. The first word, the B, is for boycotting. Do you realize that the first weapon used in Germany against the Jewish people was to boycott – boycott their businesses, boycott their services, anything. It started with just boycotting – “just don't use the Jews, don't be associated with them.” And so here we hear these words. But see, we don't have enough knowledge of history; certainly the young people of this day don't, and so they are sucked into these types of things. That is why it worries me so deeply, because there is already enough being said to evoke anti-Semitism within this day and age. We don't need the help of doctrines that are amiss, that are also promoting this idea that the Jewish people need to be punished because they don't believe and haven't yet received Yeshua.

By the way, that is just a lie on its face, and that is what satan always does – he is a lie, and the father of lies. To say the Jewish people don't believe in Yeshua is just not true. The whole Church over the first fifteen years of its existence was nothing but Jews. The disciples were Jews. Read your New Testament. You know who wrote it? Jews wrote it. Jewish people that believed that Yeshua was, in fact, the Messiah. The largest church, the first mega church that existed, was in Jerusalem. At the preaching of the apostles, you had five thousand at one message. And those were five thousand men, it says. Usually when it says that, it means it is not counting the women and children. So you can probably double that number, or close to it. So say there were ten thousand there. Then in another message that was preached, there were three thousand men and women that came to faith. So you are talking about maybe thirteen thousand believers, all of which were Jewish people. How in the world do you say the Jews did not believe? Many Jews believed. In today's world, there are estimated to be 1.6 million Jewish people who believe in Yeshua as the Messiah. And I am not getting into an argument of doctrine, and I

am certainly not one who promotes the evangelism of the Jewish people. But I do say that there are many who believe. There down through history have been many who believe. Therefore, when the statement is made that the Jews killed Jesus and they have never received Him as Messiah, that, my friends, is a lie. It is just a lie. And when you believe a lie, then you are well on the road to where satan wants to influence you. Listen, it started in the Garden, when he said, "Oh, did God say, 'Don't eat of the fruit'? Well, you won't die. Don't worry, you won't die. It is just that God doesn't want you to be like Him. He knows that in the day you eat that fruit, you are going to be like Him, and God doesn't want you to be like Him." That is a lie. God's very purpose is for us to be like Him, to be transformed into His image and His likeness. Every deception of satan begins with a lie. And this is the lie behind the Rapture doctrine, that we are pulled out as Christian believers before the time of the great tribulation, and the Jews are left to suffer and die by the millions within the days of tribulation. It is a lie. It is based on a lie. Get rid of it, please. I beg you, get rid of your anti-Semitic doctrines, your anti-Semitic thinking, and read the Scriptures. Read about the cross. Read about the crucifixion. You will find a different story than the one that is being told by so many in their doctrines.

I bless this podcast to you. I encourage you, read the Word, read the Scriptures, find the truth. Pray to the Holy Spirit. He is the Spirit of truth. Ask Him to come and to blow away the refuge of lies that have been a hiding place in the Church. Blow away in your own hearts every lie. Bring the truth. Learn the truth. Read the Scriptures and believe that you can see the truth. Open your heart in these days and let, in this hour, the body of Christ come forth as a force to be those who stand with the Jewish people, to see them fulfill in this hour the unbelievable prophecies that are spoken over them – who they are to be, and what they are to accomplish in these days of the end.

I bless you. I do more than bless you, I beg you – find the roots in your heart of anti-Semitism, and get rid of them. Amen.