

What is “New” in the New Anti-Semitism?

I. Introduction

Those of us specifically involved in Jewish outreach are faced with many challenges. We clearly understand that we cannot reach the Jewish people using the same methods that are used for Gentile evangelism. The challenges we are faced with are unique to the Jewish people. While most Jewish people can be influenced with the right balance of Bible knowledge, patience, love and leading of the Holy Spirit, the one area that we are all aware of, but somewhat ill equipped to tackle constructively, is that of anti-Semitism. Unfortunately, It is a recurring theme in our dialogue with unsaved Jewish people because anti-Semitism has been an on-going, inescapable reality within any Jewish community worldwide.

It is a fact that many Christians over the centuries have been guilty of anti-Semitism. It is also a fact that many Scriptures from the New Covenant have been twisted and stretched out of context to make them sound anti-Jewish. As undeniable as these facts might be, they do not invalidate our faith nor do they force us to revise our biblical mandate for Jewish evangelism. They simply challenge us to a more sensitive approach to Jewish outreach in light of a wounded community, who forced by the events of the last 2 millennia, has become stubbornly and blindly “Gospel-resistant.” Thus, a more sensitive, yet biblical approach is crucial in our constant effort to build bridges between our community and the unbelieving Jewish community.

One simple definition for anti-Semitism could be: “ the genuine hatred of Jewish people simply because they are Jewish.” It usually is disguised under different names or various agendas, but it has the same goal of complete annihilation of the Jewish people. But there is a need to subdivide anti-Semitism into two categories: Old and New.

Aside from a small minority of people and groups worldwide who still claim a racial difference in their attempt to justify their hatred of Israel and the Jewish people, for the most part, the “racial “ agenda has been discarded. Our focus in this paper will be on a NEW breed of anti-Semitism and what defines it as such.

Today's anti-Semitism or the "NEW Anti-Semitism" has new boundaries, a new source, and of course a new methodology. As we will see here, it is the new culprit and the real danger. It is different, much broader and much more damaging than the anti-Semitism of old used to be.

II. How New Is the New Anti-Semitism?

The NEW Anti-Semitism has a lot in common with what I call the old anti-Semitism as far as the goal is concerned. It was, is, and always will be the complete destruction of the Jewish people—and Israel by association— just because they are Jewish. The means to that end have morphed over the years from religious to social to racial, but the end has never changed. Today, as the phoenix of doom, it is reborn after 70 years, in spite of our people's creed of NEVER AGAIN. It is possibly the beginning of Satan's final attack against Israel. As such, it is delivered to the world in a new package, making it more believable and easier to accept than its predecessor. Again, it has new boundaries, a new source, and a new methodology.

A. The Boundaries Are New

No matter how we see label ourselves, as followers of the Jewish Messiah, we are part of His body: the Church. And as much as we wish to, we cannot separate ourselves from the baggage that the "Church" has accumulated. We carry that baggage everywhere we go in our efforts to share the Good News with God's chosen people. Undoubtedly, the most nefarious memory in the Jewish psyche is that of Nazi Germany's systematic attempt to destroy all of European Jewry. As a measure of the lasting impact of this historical event, it is not uncommon today to speak of the Jewish people using pre-Holocaust and post-Holocaust history markers. The Holocaust presented a spiritual crisis that forever changed the outlook of the Jewish people.

The boundaries of the old anti-Semitism were European for the most part. Even though history could testify that already back then, the hatred against Jewish people had transcended borders and continents, clearly the

big push came out of Germany and extended to various European countries. To be sure, the list of people groups that became co-perpetrators alongside Nazi Germany does not represent all countries in the same light. Although it is not the purpose of this paper, let it be known that European involvement in the “final solution” went from “very willing” to “reluctant.” Unfortunately, the propaganda and violence used by Hitler and his men resulted in the destruction of 6,000,000 Jews among others.

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

The cancer of Jewish hatred was a localized cancer. It was localized in Europe. World Jewry eventually recovered, and in 1948, after the miraculous and prophetic re-birth of Israel as a modern nation, it was hoped that the beast of anti-Semitism had been destroyed. The modern day survival creed of my people was found in these two powerful words: NEVER AGAIN. Nobody would discuss, let alone entertain, the thought that anti-Semitism could again re-surface on the world scene.

The unfortunate truth of the matter is that the beast never died. It was in hibernation until its new awakening triggered by the Second Intifada starting on September 28, 2000, when Israel opposition leader Ariel Sharon unexpectedly visited the Temple Mount, the site of the Al-Aqsa Mosque in Jerusalem. Rocks were thrown from above onto Jewish worshipers at the Western Wall, while violence picked up pace and exploded like an overheated pressure cooker.

The justification was made, the actions followed and the New Anti-Semitism was born. But it would be more accurate to say that almost overnight, anti-Semitism was re-invented and morphed into a socially acceptable ideology. The epicenter was Jerusalem, but the aftershocks were felt globally. After 10 years, these waves of anti-Semitism continue relentlessly around the world with the same destructive agenda. For that reason, the New Anti-Semitism is much more pernicious than its

predecessor because it no longer has boundaries. The local cancer of yesteryears has today metastasized to the whole planet.

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

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

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

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

One of the strengths of our enemies is the fact that they know us well. Our attempt at multi-culturalism and tolerance is only seen as a weakness and exploited as such. Only when we realize that Israel—the "Small Satan"—is only the appetizer on the menu of radical Islam, and that the West—the "Great Satan"—is the main course, only then will we take the threat of radical Islam seriously. In the meantime Israel and the Jewish people are exposed to a New Anti-Semitism no longer confined to geographical borders.

All Jewish people are a target, and as if the new boundaries—or lack of such—were not enough, the sources have changed as well. While radical Islam is easier to discern, there are other sources that work together to fulfill the same agenda.

B. The Source Is Different

Before exposing the sources of the New Anti-Semitism and how different they are from predecessors, we must realize that at the core, the source has not changed and never will; it is Satan himself, who hates what God loves and loves what God hates (according to Psalm 83.)¹ But even Satan has realized that new times call for new methods, so he is now subcontracting his job of loathing Israel and the Jewish people to different groups within our ever shrinking global community. The result is far more encompassing, and its damages are exponential, as we are about to see.

1. A Subtle but Steady Source: Replacement Theology

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

As a faulty non-literal approach to God's Word, Replacement Theology leads to the belief by many, that the Christian Church today has replaced Israel in God's program. It comes in different theological flavors, so to speak, stretching from relegating Israel and the Jewish people to a doomed future, to giving them a limited hope in God's future End Days program. While those holding to Replacement Theology may still show appreciation for Israel, they neither recognize the Land nor the Jewish people as still being an integral part of God's program.

When people are being taught from the pulpit that God has replaced Israel with the Church, they don't see the Jewish people as being a vital part of God's plan any longer. This view, while not being inherently anti-Semitic, fuels any dormant anti-Jewish fire inside the minds of many. The result of tossing the Jews aside from God's great

¹ For a more detailed exposition of Psalm 83, see Olivier J. Melnick, *They Have Conspired Against You: Responding to the New Anti-Semitism* (Huntington Beach, CA: Purple Raiment, 2007), 81-91.

master plan of salvation is an insidious anti-Jewish sentiment shared by many within the organized Christian church.

This subtle anti-Semitism has become an accepted and justified sentiment towards Israel and the Jewish people. In fact it has already infiltrated many levels of our society and is becoming more and more accepted, with very little done against it. Can history repeat itself? Could Christians and countries with a Christian heritage again be found guilty of failing or faltering to help Jewish people in a coming Holocaust of persecution? Could there be another time in history in which Christians miss their opportunity to do the right thing in God's eyes? One can only imagine how damaging that would be, especially as global anti-Semitism is emerging with new faces.

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

*¹ O God, do not remain quiet; Do not be silent and,
O God, do not be still.*

*² For, behold, Thine enemies make an uproar;
And those who hate Thee have exalted themselves.*

*³ They make shrewd plans against Thy people,
And conspire together against Thy treasured ones.*

*⁴ They have said, "Come, and let us wipe them out as a
nation,*

That the name of Israel be remembered no more."

*⁵ For they have conspired together with one mind;
Against Thee do they make a covenant.*

Here is a clear indication that a Bible-believing follower of Yeshua the Messiah cannot possibly hate Israel or the Jewish people because Scripture tells us that it would mean that they hate the very

God they claim to have a personal relationship with, the God of Israel.

But Replacement Theology has become pervasive even within the Evangelical community, with the majority of Christians attending churches where Replacement Theology is propagated. Still, as potentially damaging as Replacement Theology might be, it is not the greatest danger to our people. Liberal left politics is another force to be reckoned with.

2. The Liberal Left and Secular Anti-Israelism

The Liberal Left poses a great threat, and its grip is spreading. According to the Liberals, anti-Semitism is no longer an issue needing to be addressed. In addition, Leftists find it perfectly acceptable to be anti-Israel. They claim that you can be anti-Israel in the name of World peace, all without being anti-Semitic, a claim that is foggy at best.

During my most recent trip to Europe in January 2009, I observed a pro-Palestinian march in the heart of Paris where people held a banner with the words: "UN in 48 you gave birth to an assassin and you called her Israel." The crowd marched along chanting the mantra "Israel Assassin" or displaying banners equating the Jewish star of David with the Nazi swastika. Nobody in the crowd, the police or the local media seemed to be concerned about the shift in the targeting. During that two-week period throughout France, several rabbis were attacked, a kosher meat factory set ablaze, a car destroyed for displaying a Hebrew book and many Jewish teenagers severely beaten on the streets. It has now become very clear that any move that Israel makes as a nation seems to render all Jewish people globally responsible and thus punishable as well.

Painting with very broad strokes, Liberals are associating all Jewish people with "guilty" Israel. We need to understand that this is

a double fallacy. First, it must be recognized that Israel, who has been painted as an aggressor, is ONLY defending herself in the same way other nations do. The exact opposite picture is painted by Liberals through the media and politics, and this false picture is used to perpetrate an anti-Israel bias. Second, it is never wise to associate a people group to the guilt of a cross-section of that group. For example, not all Germans were Nazis, and not all Muslims are terrorists. But in the case of Israel, Liberals first claim that Israel is responsible for the events of the Middle East and then carry that false blame over onto Jewish people in general. Unfortunately it offers a breeding ground for yet the most dangerous enemy of Israel, Radical Islam.

3. Radical Islam: A Spiritual Battle

When we talk about Islam, we must be careful. We must not succumb to the temptation of pointing the finger and categorizing all Muslims as Jew-haters. This being said, we must realize that anti-Semitism has been indoctrinated in the Muslim psyche as part of the regular upbringing of most Muslims worldwide. We must also realize that the chasm between Jews and Muslims is not historical or geographical as many would want us to believe. It is a spiritual battle instigated by no other than the great deceiver, Satan himself. He is behind any and all attempts to destroy the Jewish people. He has used Radical Islam today as he used Nazi Germany 70 years ago. Because of this, it requires effort for a Muslim not to hate a Jew. But by the same token, it requires effort for a person to love one's neighbor. The ability to hate comes packaged with the depravity of the human heart.

Love requires effort and commitment, and more than anything else, it requires help from Yeshua Himself. Nothing in Islam or the teaching of the Qur'an teach man to love one's enemy. On the contrary, a careful study of Islam's holy book will show us that it is

all right to lie to and hate the infidels (anybody who is not a Muslim). Muslims who claim to follow the principles and the teachings of the Qur'an have no choice if they choose to be devout Muslims.

Today the world comprises between 1.2 and 1.5 billion Muslims (about 21-25% of the world's population)², and even though only a minority are radicals focused on holy jihad, they represent a noticeable number of people. The real danger with Radical Islam is the lack of respect for human life. The sanctity of life is revered by the West while jihadists "stand in line" to blow themselves up for Allah.

The claim that Islam is a religion of peace depends on Islam's agenda of eventually being the only world religion. Fifty years ago, such a claim of religious hegemony would have sounded ludicrous, but today even if most of the West decides to keep its head in the sand, the rise of Islam is a force to be reckoned with. Muslim demographics along with political correctness from the West are becoming the demise of our civilization.

Radical Islam's goal is nothing less than global Islam, not just as a religion, but also as an ideology dictating all aspects of daily life. From that viewpoint, Israel is seen as only part of the problem. To reach the goal of global Islam, Western civilization must be taken over by Islam and the Qur'an must rule as the supreme holy book.

For this, radical Islam needs to be established in most developed countries...and they are. They need to be established at different levels of society and government...and they are. They need to force Qur'anic laws or *Sharia Law* on the West, and they have even started that as we have witnessed the establishment of a parallel legal system in England when *Sharia Law* was accepted as an alternative for Muslims in September of 2008.

To be sure, the United-States are not immune to the viral attacks of Radical Islam. The March 9, 2009, cover of *Newsweek*

² "The Canadian Society of Muslims"
Muslim population statistics
<http://muslim-canada.org/muslimstats.html> (accessed November 16, 2009)

magazine featured its title article “Radical Islam Is a Fact of Life. How to Live with It.” It shouldn’t come as a surprise, that the inside article was nothing but a condescending lecture on tolerance and multiculturalism.³

Columnist Jeff Jacoby warned us a few years ago when he said:

*What the world should already know but so often forgets is that Jews are the canary in the coalmine of civilization. Anti-Semitism is like cancer; unchecked, it can metastasize and sicken the entire body. When civilized nations fail to rise up against the Jew-haters in their midst, it is often just a matter of time before the Jew-haters in their midst rise up against them.*⁴

For this reason, those of us who are still able must defeat anti-Semitism before it defeats all of us. We must win our enemies with love before they win us by force.

Like the mythological beast known as the Lernaean Hydra, whose multiple venom-spitting heads grew back at the rate of two for one after decapitation, anti-Semitism continues to propagate the denigration of Israel and the Jewish people with an intensity that would require commendation if it were not so sordid. Jew-haters today, including Liberals who verbally poison the well of humanity and radical Muslims who sacrifice themselves to kill Jews, multiply their efforts exponentially to destroy Israel’s reputation with the world.

Hercules is said to have eventually killed the Hydra as one of his twelve labors. He managed much of his labors on his own, but at

³ Fareed Zakaria, “Learning to live with Radical Islam” Newsweek magazine, March 9, 2009 <http://www.newsweek.com/id/187093> (accessed November 16, 2009)

⁴ Jeff Jacoby “The cancer of anti-Semitism in Europe” The Boston Globe, March 14, 2004 http://www.boston.com/news/globe/editorial_opinion/oped/articles/2004/03/14/the_cancer_of_anti_semitism_in_europe/ (accessed September 26, 2009)

times, he required some help, as in the case of the Lernaean Hydra where Hercules called on his nephew Lolaos.

If there is anything to be learned from the fanciful tales of Greek mythology, it is that some beasts are better fought corporately than alone. Anti-Semitism is such a beast that we can defeat only if we work together. The Liberal Left and Radical Islam understand the power of corporate work as we witness how they are globally holding hands in their goal to eradicate the Jewish people from the face of the earth.

Our tendency would, of course, be to retract into our personal cocoons of family, work or religion and believe the opposite. We often feel helpless as one person in a sea of antagonists. What can one do? Aren't we better off not making waves and getting just along?

A statement often attributed to 18th century Irish statesman and philosopher Edmund Burke (widely regarded as the father of modern conservatism) said it best: *"All that is necessary for the forces of evil to win in the world is for enough good men to do nothing."*

My belief is that not only is it our duty to stand for the truth and fight any form of anti-Semitism, but additionally, I am convinced that we can utilize the New Anti-Semitism to build bridges between our believing community and the Jewish community being plagued by such an ailment.

Matthew 5:43-45

⁴³ "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR, and hate your enemy.'

⁴⁴ "But I say to you, love your enemies, and pray for those who persecute you."

The Lord Himself told us that this was the greatest of all the commandments, so it would behoove all of us to follow His lead on such a foundational element to further His kingdom.

III. **Conclusion**

The New Anti-Semitism is here to stay. Its rapid global growth should generate a concern in us, but our concern must manifest as more than a voice of frustration. Our concern should motivate us to go further and overcome evil with love. We have the ability to use the New Anti-Semitism to our advantage and show unbelievers “who we are not!” and thus build a solid bridge between their community and ours. We can model what it really means to be a believer, showing love, interest and concern for those who have suffered the ravages of anti-Semitism and suffer still. This affirmation will build a bridge. This bridge will go over centuries of lies, tears and bloodshed against the Jewish people. The Messiah in His teaching has given us all the building blocks to construct our bridge. Even the worst acts against our people can be used to direct our people towards the truth.

It reminds me of the powerful story of Joseph and his brothers as retold in the final chapters of Genesis and specially Genesis 50:20:

“And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.”

In the case of the New Anti-Semitism, God can use it and use us to turn the tables on a pervasively destructive situation and create a genuine dialogue of concern and love with our Jewish friends. The result, if prayerfully approached, will yield curiosity at the very least if not a real desire for the hope that is in us.

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