

LOOKING FOR ANSWERS: WHY IS HATRED GROWING?



Hatred against Jewish people, and now against Israel as well, has continued to burn, like smoldering embers. What society has tolerated as acceptable against Jewish people has now spread like a virus against the false notion that antisemitism had died with the Holocaust.

“The longest hatred,” as antisemitism is often called, goes back to ancient and biblical Jewish history, and has never ceased. It might have slowed down or partially disappeared at times, but in recent decades, it was simply swept under the rug of political correctness and multiculturalism. This hatred keeps morphing into more of a beast, as we will see in the rest of this book.

Multiculturalism, the coexistence of disparate cultures without the assimilation of underlying values, is turning out to be more than a disappointment. The values of mutual respect, the rule of law (rather than of men), and constitutional freedoms are basic to Western civilization. Turning back the clock to the Middle Ages and barbarism

is not acceptable, and on that point, most civilized free-world citizens can agree.

A good example of the failure of multiculturalism is the attempt at integrating North African (Tunisian, Algerian, and Moroccan) Muslims into the French community since the 1950s. The first generation of migrants who came to France were given many jobs that French citizens didn't care to have, such as street sweepers and trash collectors. They settled in France the best they could and started building their families. The subsequent generations weren't as flexible as their parents and started to push back. The youth, especially in the greater Paris area, started to grow and join or form gangs. Eventually, they started their own families, and between the high numbers in unemployment and their insistence on retaining Muslim values at odds with European values, the societal chasm grew wider. The more the French governments allowed the Muslim communities to do of their own accord, the more they asked for and the less they cooperated or assimilated. Today, France has the largest Muslim population in all of Europe, and this population is out of control and very anti-Jewish.

The question remains: What is the alternative to unbridled multiculturalism? Tracing the hatred toward Jewish people is one way to look through history and see the disturbing patterns of unchecked hatred. The Jewish people have served as the "canary in the mine."

Back in the old coal mining days, when miners went into a mine, they would take with them a canary in a cage. Someone would be assigned to keep an eye on the canary, which would die very quickly if a gas leak were to occur in their work area. The ever-present danger of an underground gas leak leading to a lethal explosion could then be avoided. The unfortunate crisis of the canary dying was their sign that they had to evacuate the mine immediately, or they could be next.

The irrational persecution of the Jewish people over the millennia is well documented, and the growing boldness and acceptance of those who have come against the Jews in hatred is hard to deny,

although some persist in doing so. Like the gas levels rising to the point the canary dies, the forces of dark hatred have gathered and concentrated. Many others are in danger of being affected by this hatred. We know God is not on the side of antisemitism or hatred of any kind, much less hatred against His people. Because we have the freedom to do so, we must come to grips with the many aspects that threaten our biblical values of dignity, decency, and morality—all of which are under satanic attack. Education is our friend! Turning from hatred to intelligent understanding is essential.

WHAT DOES THE BIBLE SAY ABOUT ANTISEMITISM?

My understanding of the basis of antisemitism started with an in-depth study of Asaph's Psalm 83 on the enemies of Israel conspiring against the Jewish people and, by proxy, against the God of Abraham, Isaac, and Jacob, also known as the God of Israel. To be sure, the Bible is replete with affirmations about God's special relationship with Israel, as in Genesis 12:3; 17:7-8; Leviticus 26:40-45; Deuteronomy 11:12; Psalm 89:30-37; Jeremiah 31:35-37; Ezekiel 36-39; and many other passages.

The first five verses of Psalm 83 set the stage for understanding the dynamic of hatred of God's people that we can also find elsewhere in the Bible. It is, in reality, a hatred of God.

O God, do not remain quiet;
do not be silent and, O God, do not be still.
For behold, Your enemies make an uproar,
and those who hate You have exalted themselves.
They make shrewd plans against Your people,
and conspire together against Your treasured ones.
They have said, "Come, and let us wipe them out as a nation,
that the name of Israel be remembered no more."

For they have conspired together with one mind;
against You they make a covenant.

It is quite a powerful statement to assert that hating the Jews equates to hating God, yet this is exactly what this passage of the Tenach (Old Testament) is saying.

Psalms 83 lists ten people groups as the confederate states against Israel. This list is considered by some to be a literary device used by the psalmist to paint a picture of the grave and imminent danger surrounding Israel.¹ While the list of countries can still be a stylistic way of saying that Israel was at risk, some also see a prophetic meaning in this passage. They claim that the list of ten countries could very well be a literal, geopolitical alliance, specifically coming against Israel, even before the war of Gog and Magog mentioned in Ezekiel 38–39. I tend to believe that Psalm 83 uses the enemies of Israel as a literary device used by Asaph to declare his concerns to the Lord about the general hatred against his people. Either way, Psalm 83 is a warning to those who loathe Israel and the Jewish people.

The warning is clear and simple: Don't mess with Israel and the Jewish people. This goes back to the promise made by God to Abraham in Genesis 12:3, when He declared,

I will bless those who bless you,
and the one who curses you I will curse.
And in you all the families of the earth will be blessed.

This pivotal scripture has been described as God's foreign policy as it pertains to Israel. We can see God punishing those who curse Israel, like Haman in the book of Esther or the Pharaoh who didn't know Joseph. God promises to go after those who go after Israel, and He is not ambiguous about it.

In Zechariah 12:3, God tells us that eventually, all the nations will

turn on Israel: “It will come about in that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will be severely injured. And all the nations of the earth will be gathered against it.” God also tells us in Zechariah 12:9 that “in that day I will set about to destroy all the nations that come against Jerusalem.”

God will not leave any stone unturned when it comes to punishing the enemies of Israel and the Jewish people, and Asaph knew that when he wrote Psalm 83, as he emphasized in verses 13-15:

O my God, make them like the whirling dust,
like chaff before the wind.
Like fire that burns the forest
and like a flame that sets the mountains on fire,
so pursue them with Your tempest
and terrify them with Your storm.

WHAT DOES HISTORY TEACH US ABOUT ANTISEMITISM?

In my 2007 book *They Have Conspired Against You*, I exposed what I called the new antisemitism as I compared it to classical antisemitism. Both had similarities, but what I called the new antisemitism had both new boundaries and new methodologies. The oldest hatred had gone global and was no longer racially motivated—as erroneous as it had been anyway. Hatred has a way of multiplying when it is not opposed and overcome, and that has been the pattern through the ages.

Classical antisemitism came to its ominous apex during the Holocaust era (1933–1945) as racially based. Hitler believed in the pseudoscience of eugenics² and was convinced that the Jewish race was so inferior that it had to be eradicated. Classical antisemitism took 2,000 years to grow and morph, but by the time Hitler got involved, it became a racial problem. To him, the Jews had become subhuman, and as such, had to be eliminated to do the world a great service.

The new antisemitism has plagued the Jewish people for several decades now. It started to develop under the leadership of Palestinian Liberation Organization (PLO) leader Yasser Arafat in the mid-1960s, after two decades of respite when the whole world was processing the horrors of the Holocaust. While the false Palestinian narrative of turning the perpetrators into the victims and vice versa received some pushback at first, eventually it was accepted, and is now received as truth by many.

Three important criteria help to define this new iteration of the longest hatred. It has new boundaries, new methodology, and new perpetrators.

While the cancer of classical antisemitism was mostly localized to Europe, the new antisemitism is a cancer that has metastasized over the entire planet. Classical antisemitism went as far as the railroad system would allow in the 1940s, but the advent of satellite communications and the internet and social networks has allowed the new antisemitism to go global in no time at all. The boundaries have greatly expanded.

The methodology is also different. The victims and the perpetrators have been completely switched. Up to the time of the Holocaust (1938–1945), the victims were the Jewish people wherever they were (mostly in Europe), and the perpetrators wherever either the Nazis or those who collaborated with the Nazis were, as was the case for the French Vichy government under maréchal Philippe Pétain. Within two decades after the end of World War II in 1945, a role reversal began. The Palestinians became the new perpetrators. To be sure, not every single Palestinian desires to kill Jews, but the leaderships of both Fatah and Hamas (Palestinian political and military organizations) are corrupt to the point of using their own people as human shields. It has been part of the new methodology to paint the Palestinians as “victims” and the Israelis as “the new Nazis” of the Middle East. A myriad of cartoons have been published to push that narrative, and

the story is always the same no matter what: It depicts Israelis killing poor Palestinians, and Jews controlling the world.³

The source of antisemitism remains the same. It was, is, and will continue to be Satan, who hates what God loves and loves what God hates. Over the centuries, he has creatively used people from all walks of life and is constantly subcontracting his agenda of hatred to new groups. So currently, we have new perpetrators of antisemitism covering the entire political spectrum from hard left to extreme right.

Those who promote this new kind of Jew hatred comprise a seemingly mismatched and mixed group of radical leftists, Christians, extreme-right activists, and Muslims. When we think of it, these are groups that would be unlikely allies in any other situation; but in the case of loathing Israel and the Jewish people, they seem to agree. The ancient adage “The enemy of my enemy is my friend” seems appropriate in that context as, for instance, we have seen liberals and Islamists work together against the Jewish people, like in the case of Queers for Palestine.⁴

My fears about the new antisemitism have now been confirmed. It is not going away, and in fact, it has picked up quite a bit of momentum during the last few years. To most people, this resurgence of global antisemitism might only appear to be increasing in numbers and frequency. I believe this is true, but I am also convinced that we are currently going through an exponential increase in the intensity and gravity of those acts, especially since the horrific terrorist attack of October 7, 2023.



PART I

**A SURVEY OF
DEFINITIONS, FACTS,
AND MYTHS**

CHAPTER I

TOWARD A CLEAR UNDERSTANDING OF ANTISEMITISM



Antisemitism has been a problem for many centuries. And in recent decades, it has become manifest in new ways. For this reason, a new term had to be coined—the new antisemitism. When we consider that all of this is happening in the context of a world that is rapidly approaching the end times, we can rightly call this phenomenon end-times antisemitism, a theme that will be developed throughout this book.

This newest breed of antisemitism is highly irrational. To be sure, I am not saying that any sort of Jew hatred has ever been rational in any way. A powerful illustration of how ludicrous antisemitism is and always will be is conveyed in the following story:

In a park in Europe during WWII, a Jewish man was sitting reading a book when a Nazi officer approached him and engaged in conversation.

“I tell you; those Jews are subhuman; they are the scum of the earth and we should get rid of all of them,” said the German officer. The Jewish man did not respond and continued to read. “They control everything, and we must cleanse the world of this venomous race; we must kill them all,” added the Nazi officer. “Yes,” nodded the old Jewish man, “we must get rid of all the Jews and the bicycle riders.” “Why the bicycle riders?” asked the officer with a puzzled look on his face. “Why the Jews?” added the Jewish man.¹

Antisemitism is indeed irrational, yet surprisingly, it has recently reached new levels of irrationality. When trying to connect all the dots, one can only come to this conclusion: The various acts of Jew hatred that we have witnessed lately seem to be part of some final act in a program to eliminate Israel and the Jewish people.

That very goal is part of the agenda of Israel’s archenemy, Satan. He is writing the final chapter in antisemitism in front of our very eyes, and if he could have his way, he would eradicate all Jews on a global scale, once and for all.

Satan is a very real individual. He is not a mythical figure or a spirit or some kind of force. He is a fallen angel who, because of his rebellion against God, lost his privileged position in heaven. He has become “the ruler of this world” (John 12:31; 16:11; see also 1 John 2:13-14). He is nothing like the monstrous being portrayed by Hollywood. On the contrary, to be believable, he disguises himself as “an angel of light” (2 Corinthians 11:14) to deceive as many people as he can (Revelation 12:9). Satan is to be taken very seriously, but believers are not to fear him.

Is it possible that the reason we are seeing a resurgence in antisemitism—with a great emphasis on the irrational aspect of it all—is that Satan knows that his days of glory are coming to an end very shortly? The “ruler of the world” is about to be deposed by the King

of kings, the Prince of Peace. But Satan's approach to his last moment of fame is that if indeed he goes down—and he is going to go down—he will redouble his efforts to take Israel and the Jews with him in a final effort to spit in God's face, if possible.

The God of the Bible unconditionally loves Israel and the Jewish people to the point of promising great blessings to those who bless Israel and curses to those who curse Israel, as seen in Genesis 12:3:

I will bless those who bless you [Abraham and his descendants], and the one who curses you [Abraham and his descendants] I will curse.

For people to recognize the rise of a new kind of antisemitism is only the tip of the iceberg. Many are not seeing this tip and realizing that, according to the Bible, the world is heading for another Holocaust of gigantic proportions.

Israel was, is, and always will be at the center of God's master plan for humanity. God certainly does not need mankind to recognize Israel and the Jews for Him to preserve them, but it would help us if we did. The first book of the Bible, Genesis, sets the stage for God's program for mankind. Out of 50 chapters, 11 deal with mankind in general, and 39 deal with Abraham, Isaac, Jacob, and his sons in great detail. God has always had His eyes on Israel and the Jewish people.

God has promised a bright future for Israel and the global Jewish community. But until that glorious day comes, more Jewish blood will be shed. How much will be shed could actually be up to us.

End-times antisemitism is Satan's desired epilogue in his saga against the Jews, and it will be written. But if Bible-believing disciples of Yeshua² the Messiah have anything to say or do, this chapter can be shorter and much less damaging to my people.

In a sense, I am counting on you to read on and learn more about this newest mutation of antisemitism, to identify the new players and

join the battle against the enemies of the people whom God calls “the apple of His eye” in Zechariah 2:8. Too many people, including Christians, have chosen the safer road of apathy, but for committed believers, that road shouldn’t be an option. Would you join me on this difficult journey?

I wrote my first book, titled *They Have Conspired Against You*, because of my grandfather and those who came to take him. I have written this one because of my fears that they might come back.

KEY DEFINITIONS FOR UNDERSTANDING ANTISEMITISM

In an age when words are being redefined and history is being revised, it is critical to establish a few working definitions for the terminology that will be used in this book, starting, of course, with the word *antisemitism*. Once we understand that the word *Semite* has a different meaning depending on whether it is used by itself or within the word *antisemitism*, we are able to get clearer insight into how the Jewish people are specifically targeted for hatred.

Who Are the Semites?

At first glance, it would appear that antisemitism targets anyone who is of Semitic descent. To be of Semitic origin simply means to be a descendant of Shem (one of Noah’s three sons).

Genesis 5:32—“Noah was five hundred years old, and Noah became the father of Shem, Ham, and Japheth.”

Genesis 6:10—“Noah became the father of three sons: Shem, Ham, and Japheth.”

The family of Shem went on to include people groups such as the Akkadians, Ugarites, Chaldeans, Arameans, and the Hebrews, among

many others. For a more complete listing, we can go to Genesis 12:21-32, where all of the descendants of Shem are listed by name.

To simplify the lineage from Shem, we can accurately say that Semites include both Jews and Arabs. Yet the term *antisemite* has *never* been used to describe a hatred of the Arab people—only a hatred of the Jewish people. So, in spite of the prefix *anti* (against), the words *Semitic* and *antisemitic* are not necessarily direct opposites.

When Did the Word Antisemitism First Appear?

While actions that would qualify as antisemitic go back thousands of years and are documented in the Jewish Bible as early as the book of Exodus, the word itself is much younger. Many theologians, philosophers, pseudo-scholars, and historians have published numerous works vilifying the Jewish people throughout history, but it was not until the late nineteenth century that the word *antisemitism* was coined.

The first usage of the word can be traced to 1860,³ but it was truly first popularized by German journalist Wilhelm Marr,⁴ who in 1873 published a pamphlet titled *The Victory of the Jewish Spirit over the Germanic Spirit. Observed from a non-religious perspective*.

Marr was convinced that Jewish people were on a mission to take over the world, including Germany. In the pamphlet, he didn't hesitate to use an old Middle Ages diatribe about Jewish greed: "There is no way to deny that the abstract, money-oriented, haggling mind of the Jews has contributed much to the flourishing of commerce and industry in Germany."⁵ While this sounds like a compliment at first, it is actually a strong, stereotypical statement meant to put Jews in a negative light.

Marr was so convinced that Jewish people controlled the politics, the press, and much of the government of Germany at the time of his writings that he stated, "The same goal, disintegration of the Germanic State for the benefit of Jewish interests, is consistently pursued everywhere."⁶

In his pamphlet, Marr used the words *Semitismus* and *Judentum* interchangeably to describe Jewry or Jewishness. The usage of

the word *Semitismus* led to the coining of the word *Anti-Semitismus*, which he used in another pamphlet, entitled *The Way to Victory of the Germanic Spirit over the Jewish Spirit*. In this pamphlet, Marr clearly stated his feelings about the Jewish people. In 1879, Marr removed all doubts when he founded the first German organization dedicated to fighting the “Jewish threat” to Germany, thus *The League of Anti-Semites* was born.⁷ The usage of the word continued to spread and was widely accepted by 1885.⁸

What Is the Definition of Antisemitism?

Below are four definitions for antisemitism:

1. Edward H. Flannery, Catholic priest and historian

“Antisemitism is attitudes, words or actions that embody a hatred or contempt of the Jewish people as such.”⁹

2. Merriam-Webster Dictionary

“Hostility toward or discrimination against Jews as a religious, ethnic or racial group.”

3. Dan Cohn-Sherbok, rabbi and author

“Anti-Semitism is hostility toward both Judaism and the Jewish people.”¹⁰

4. My definition

Antisemitism is an irrational and satanic hatred of the Jewish people and Israel, characterized by destructive thoughts, words, and actions against them.

We must understand that antisemitism goes further, as it is the only kind of hatred that includes contempt for the people, the land, and

the law. No aspect of Jewish life, customs, or culture and no aspect of the Jewish homeland is exempt from the vitriol of antisemitism. This will become clear when we review the history of the Jewish people through the eyes of antisemitism. It is a history that goes back to Genesis 3:15, describing the original animosity between the seed of the serpent (Satan) and the seed of the woman (Yeshua). It continued to develop further with Haman in the book of Esther, and with the enemies of the Hebrews known as the Amalekites. Eventually, after the closing of the biblical canon, many of the early church fathers contributed to the birth and development of Christian antisemitism.

Because the hatred of the Jewish people and Israel has satanic roots, Christians should not agree with or condone anti-Jewish or anti-Israel sentiments in any way, shape, or form.

How Do You Identify a Jewish Person?

Adolf Hitler tried profiling Jewish people based on the now-debunked pseudoscience known as eugenics. The use of despicable caricatures as a way to promote hatred is not new and continues on today, with demeaning and demonic caricatures being taught today to school-aged children and young adults to indoctrinate them in the hatred of Jewish people.¹¹ This quote from Hitler demonizes all Jewish males:

The black-haired Jewish youth lies in wait for hours on end, satanically glaring at and spying on the unsuspecting girl whom he plans to seduce, adulterating her blood and removing her from the bosom of her own people. The Jew uses every possible means to undermine the racial foundations of a subjugated people.¹²

It is amazing that this practice is overlooked whenever political correctness sets in, almost as though to acknowledge the vileness

of antisemitism would eliminate a basis for peace. In reality, hatred counteracts peace and itself eliminates the basis for peace.

Much confusion occurs when one is asked to describe exactly what it means to be a Jew. The answer can be religious, ethnic, political, cultural, or any combination of these four aspects. The safest place to find a good definition is from God's Word.

Genesis is a good place to start. I agree with Dr. Arnold Fruchtenbaum, who defines who is a Jew in the first chapter of his book *The Remnant of Israel*.¹³ He bases his definition on the Abrahamic covenant first stipulated in Genesis 12:1-3 and further established in Genesis 13:15-16 and 15:4-5. Fruchtenbaum sees the biblical definition of who is a Jew based on the Abrahamic covenant, through Isaac and Jacob.

From the Abrahamic Covenant a simple definition of Jewishness can be deduced. It lies in the repeated statement that a nation will come through the line of Abraham, Isaac and Jacob and thus defines Jewishness in terms of nationality. . . . Biblically speaking, the Jewish people are a nation. Today we are a scattered nation; but we are, nevertheless, a nation. We are a nation because we are descendants of Abraham, Isaac and Jacob. The implication of this definition is that no matter what a Jew does, [a Jew] can never become a non-Jew; no matter what the individual Jew may believe or disbelieve, he/she remains a Jew.¹⁴

Furthermore, that covenant is ratified through Abraham's son Isaac (Genesis 26:2-5) and Isaac's son Jacob (Genesis 28:13-15). This points to the relationship between God and the Jewish people. Thus, from these passages, we understand that a nation will come from Abraham through Isaac and through Jacob. Jacob had 12 sons who were the fathers of the 12 tribes of Israel.

A Jew is then a physical descendant of Abraham, Isaac, and Jacob

through one of the twelve tribes of Israel. This is how Jewishness—an ethnic state—is defined.

What Is Judaism?

Compared to Jewishness, which is an ethnic state, Judaism is a religion with practices and traditions. You do not have to be ethnically Jewish to be an adherent of Judaism. Judaism and Jewishness are not synonymous.

KEY POINTS FOR UNDERSTANDING ISRAEL

Biblically speaking, Israel can mean the Jewish people or the land of Israel.

When referring to the geographical land given by God to Abraham and his descendants, that land is called by many names, including Israel, Land of Promise, Canaan, the United Kingdom, and the Divided Kingdom. Specifically, when referring to the Northern Kingdom, the term *Israel* is used (see 2 Samuel 2:9; Hosea 5:3).

The same Abrahamic covenant from which we draw the definition of a Jew also tells us that God has promised a land to the Jewish people with some specific boundaries. In Genesis 12:7, God is brief and to the point: “The LORD appeared to Abram and said, ‘To your descendants I will give this land.’”

God repeats that promise in Genesis 13:15, and gives more details in Genesis 15:18-21:

On that day the Lord made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates: the Kenite and the Kenizzite and the Kadmonite and the Hittite and the Perizzite and the Rephaim and the Amorite and the Canaanite and the Girgashite and the Jebusite.”

Because the Abrahamic covenant is unconditional *and* eternal,¹⁵ that promise is still intact today. According to the biblical boundaries stated in Genesis 15, Israel's much larger biblical makeup has yet to be fulfilled. The current borders based on agreements made in 1948, 1967, or at any other time come nowhere near God's promised real estate boundaries. Based on these biblical facts, I disagree with the term *Occupied Territories* and prefer to call them the *Disputed Territories*.

In this book, I will speak of Israel either from a biblical or secular standpoint as it relates to its unalienable right to the land given by God. Biblically speaking, Israel is also the name given to Jacob after he wrestled with the Angel of the Lord at Bethel (Genesis 32:24-32); and, incidentally, the following passage is another place where God confirms His promise of a Jewish people and their own land:

God appeared to Jacob again when he came from Paddan-aram, and He blessed him. God said to him, "Your name is Jacob; you shall no longer be called Jacob, but Israel shall be your name." Thus He called him Israel. God also said to him, "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come from you, and kings shall come forth from you. The land which I gave to Abraham and Isaac, I will give it to you, and I will give the land to your descendants after you" (Genesis 35:9-12).

The same promise is also stated in Genesis 32:28; 1 Kings 18:31; and 2 Kings 17:34.

Since its modern rebirth as a state, Israel as a piece of land has become a bone of contention for the whole world.¹⁶ The modern-day Palestinian people claim historical ownership of that land reaching back to before the Jewish people lived there. The current dispute

promotes the misconception that the Palestinian people are an ethnic group, which is not the case.

In the next chapter, we'll take a closer look at what this dispute is all about, and the reasons this land is Israel's homeland.