



## Principles on the Evil of Anti-Semitism: Four Modern Examples Spawned by Lucifer: Spanish Inquisition; Balfour Declaration; Dreyfus Affair; Third Reich

72. Principles on the Evil of Anti-Semitism:
- (1) Definition: intolerance, hatred, prejudice, opposition, persecution, and the exercise of terrorism and military activity against the Jewish race.
  - (2) Anti-Semitism originated in the thinking of Lucifer as part of his tactics to achieve success in the Angelic Conflict.
  - (3) Lucifer's evil plan utilizes anti-Semitism to achieve two major objectives: (1) Historically, he sought to prevent the Virgin Birth and failing this to kill the humanity of Jesus before He could arrive at the cross. (2) Prophetically, now that the Lord is resurrected, he seeks to prevent His Second Advent by destroying Israel so that the Lord cannot fulfill His four unconditional covenants to the Jews.
  - (4) The four covenants guarantee a future for Israel. The Abrahamic covenant guarantees the Jews a lineage that runs through Abraham, Isaac, and Jacob.
  - (5) The Palestinian covenant guarantees the Jews a land that stretches between the Nile and Euphrates Rivers and from the Black Sea to the Indian Ocean.
  - (6) The Davidic covenant guarantees the Jews a leader Who is descended from the house of David, tribe of Judah, and Who will reign on David's throne in the millennial kingdom.
  - (7) The New covenant guarantees the Jews a legacy that will be inherited as the millennial kingdom.
  - (8) If Lucifer can get rid of the Jews before the Second Advent then the reason for the Lord's return would be defeated. He would have no Jews to whom He could fulfill His unconditional promises.
  - (9) Thus anti-Semitism becomes a strategy by which Lucifer could gain the upper hand in the Angelic Conflict and assume a superior position during his rebuttal argument in the appeal trial during the Tribulation.
  - (10) Historically, nations have risen and fallen based on their attitude toward the Jew. In modern times four examples are evident: (1) The Spanish Inquisition imposed by King Ferdinand V and Queen Isabella I. Pope Sixtus \sik' stes\) IV appointed Tomás de Torquemada \tor-k□-ma' tha\ as inquisitor general in 1483. His mission was to rid Spain of non-Catholics which included not only Muslims but also Jews. Spain has yet to recover. (2) The Balfour Declaration of 1917 was designed to fulfill a promise to Dr. Chaim Weizmann \vīt' sman\, a chemist that assisted England in winning World War I with his invention of synthetic cordite. It replaced acetone, a chemical essential to the production of explosives and whose major supplier to the British had been Germany. The Balfour Declaration promised a homeland to the Jews in Palestine but the Arabs protested. Britain tried to play both sides which ultimately led to the present-day conflict between the Palestinians and Israelis. The decline of the British Empire can be traced accordingly.



(3) The Dreyfus Affair revealed anti-Semitic attitudes in France around the turn of the twentieth century. A summary of this complicated case is provided by:

"Dreyfus Affair." (Microsoft® Encarta® Online Encyclopedia, 2003):  
<http://encarta.msn.com/encnet/refpages/RefArticle.aspx?refid=761560347#endads>

Dreyfus Affair: the controversy involving the French army officer Alfred Dreyfus, who was convicted on a charge of treason in 1894. His conviction precipitated a national conflict that advanced the progressive republican wing to a dominant position in French political life, and that eventually led to the separation of church and state in France.

In 1893 Dreyfus, an artillery captain of Jewish faith who was assigned to the general staff in Paris, was charged with treason. He was accused specifically of having written an anonymous *bordereau* (French for "schedule") containing a list of secret French military documents that were scheduled for delivery to the German embassy in Paris. In 1894 Dreyfus was found guilty by a court-martial, reduced in rank, and transported to Devil's Island, where he was to be imprisoned for the rest of his life. In 1896, two years after the trial, Lieutenant Colonel Georges Picquart (pē-kar), then head of French military intelligence, uncovered evidence indicating that a French infantry officer, Major Marie Charles Esterhazy (es-ter-ah' zē), was actually the writer of the treasonous *bordereau* ascribed to Dreyfus. Picquart was silenced by his superiors and dismissed from the service. About the same time, similar evidence implicating Esterhazy was uncovered by relatives and friends of Dreyfus. The army, in order to save face, had to court-martial Esterhazy, but early in 1898 he was acquitted. In August 1898, Lieutenant Colonel Hubert Joseph Henry (an-rē) confessed that as Picquart's successor as head of intelligence he had forged documents implicating Dreyfus; he was arrested and committed suicide in his cell. Esterhazy was dismissed from the army and left France, settling in England.

In 1899 the Dreyfus case was brought before the Supreme Court of Appeal, which ordered a new trial. The resultant second court-martial again pronounced Dreyfus guilty, but reduced his sentence to ten years' imprisonment. Ten days after the trial, a new, more progressive government, under Premier Pierre Waldeck-Rousseau and President Émile Loubet (lu-be), nullified the verdict and pardoned Dreyfus. Seven years later, in 1906, Dreyfus was fully rehabilitated by a judgment of the Supreme Court of Appeal, restored to the army with the rank of major, and decorated with the Legion of Honor. He served in World War I (1914-1918) with the rank of lieutenant colonel. Of the other figures in the case, Esterhazy remained in England and confessed late in 1899 to having been the German spy. His accuser, Picquart, was reinstated, promoted to general, and served as minister of war in the cabinet of Premier Georges Clemenceau.

In the volatile France of the 1890s, the Dreyfus case provided the spark for an inevitable political and social flare-up. Extremists of the right and left used the affair to illustrate their disillusionment with the prevailing order. When Dreyfus was found guilty at the first court-martial, a storm of anti-Jewish propaganda was unleashed by the powerful anti-Semitic forces that existed at the time, particularly in the French army. Liberal French people, in view of Dreyfus's apparent guilt, had to remain silent at first. They did not remain silent, however, after the discovery of the evidence against Esterhazy, the dismissal of his accuser Picquart, and the eventual acquittal of Esterhazy. These apparent injustices provoked widespread protests, and the Dreyfus case soon became the most important public issue in France. Right-wing political elements, the army, and the Roman Catholic church upheld the verdict of the court-martial. Liberals and many intellectuals, led by the novelist Anatole France (frans) and the poet and essayist Charles Péguy, (pā-gē) denounced them.

The novelist Émile Zola (zaw-la) wrote an impassioned letter, printed in a Paris newspaper in January 1898, under the heading "I accuse." Zola's courageous denunciation of both military and civil authorities, whom he accused of lying, resulted in his being tried for libel and sentenced to a fine and a year in prison. Zola escaped, however, and during his brief, self-imposed exile in England, his trial and the ideas he had expressed made the Dreyfus case a subject of worldwide concern.



In France, public demand for a retrial of Dreyfus was omnipresent and vociferous. The verdict of the second court-martial, again pronouncing Dreyfus guilty, proved so unpopular that a liberal-oriented government was voted into power in the national elections of 1899. After 1900 the power and prestige of the military declined in France, and anticlerical legislation was introduced in the assembly, leading in 1905 to the separation of church and state.

(4) The Third Reich is the name given to Hitler's Nazi regime in Germany between 1933 and 1945. His tyranny was based in a personal belief that he was god and that the churches of Germany should alter their worship to recognize him and Germany as over against Christ and the church. The amalgamation of the churches into the Nazi philosophy is the key to understanding how the people of Germany came to accept a personality such as Hitler as a substitute for Christ. An excellent analysis of his rise to power and Christian complicity is the found in:

**Lutzer, Erwin W. *Hitler's Cross*. (Chicago: Moody Press, 1995), 12, 19, 106-108, 112, 114-15, 102, 104:**

That Hitler was a god no one can doubt. He was worshipped by millions and thought himself to be both infallible and invincible. He seduced the masses and believed he would rule the world. In the end he was found to be a lesser god whose fate is shared by all those who stand in opposition to the Almighty. And subsequent history will confirm that his cross must bow to that of Another.

Hitler, I believe, is a prototype of the Antichrist who will someday arise and perform economic and political wonders. He, too, will mesmerize millions and demand the worship of the world. He will be able to accomplish feats of conquest and control that Hitler could not have dreamed possible. (p. 12)

Hitler banned prayer in schools, changed Christian holidays into pagan festivals, and eventually forced the church leadership to accept his outrageous demands. His political machine swallowed the church whole because the church had lost its biblical mission. Thus, the state not only interfered with religious practices but controlled them. A powerful state has always been a threat to the existence and influence of the church. Whether the threat be Nazism, Communism, or humanism, *a state that is hostile to religion will always attempt to push the church toward forced irrelevancy.*

Even without a dictatorship a state can marginalize the influence of the church. As the state expands its powers, it can initiate laws that limit the church's freedoms. Consider the phrase "the separation of church and state." Interpreted one way, it can mean that the church should be free to exercise its influence and practice religion without interference from the state. That kind of separation is exactly what the church in Germany so desperately needed.

However, here in America the phrase "separation of church and state" is given a sinister twist by civil libertarians. To them it means that religious people should not be allowed to practice their religion in the realm that belongs to the state. Religion, we are told, should be practiced privately; the state must be "cleansed" from every vestige of religious influence. By insisting that the state be "free for all religions" in effect makes it free for none! (p. 19)



In our lessons during *Clanking Chains* I have stated on several occasions that the initial cause of national decline is the failure of pastors in the pulpits of that country. Germany was the birthplace of the Protestant Reformation. It was at Wittenburg's All Saints' Church that Martin Luther challenged the hierarchy of the Roman Catholic Church with his 95 theses. It was in Germany that Protestant theology got its start and where the development of orthodox theology began to assert itself against the ritualism and heresy of the Church of Rome.

Mr. Lutzer reiterates what is clearly revealed in Scripture: national decline is the fault of pastors and their flocks.