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Purim Issue

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For Such a Time as This
Exposing the Spirit of Haman
Never Tolerate These People!
Hitler's Mindset for Mass Murder
Roots of Christian Anti-Semitism
Purim: Fractals and Chaos Theory
Esther and the Controversy of God

"Who Knows Whether You Have Come the Kingdom for Such a Time as This?"

In This Issue . . .

Never Tolerate These People! <i>Dr. John D. Garr</i>	6
For Such a Time as This <i>Dr. Richard Booker</i>	12
Roots of Christian Anti-Semitism <i>Dr. Karl D. Coke</i>	16
Hitler's Mindset for Mass Murder <i>Dr. Robert W. Bleakney</i>	20
Purim: Fractals and Chaos Theory <i>Dr. Leon W. Mohammed</i>	24
Exposing the Spirit of Haman <i>By Dr. Paul R. Williams</i>	28
Esther and the Controversy of God <i>By Dr. Victoria Sarvadi</i>	32

RESTORE!

“The Lord is well pleased for his righteousness’ sake;
he will exalt the Torah and make it honorable.
But this people have been robbed . . . and no one says, *Restore!*”
(Isaiah 42:21-23).

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Hebraic Christian Global Community is an international, transdenominational, multiethnic teaching, publishing, and fellowship resource to the body of Christ. We promote the restoration of Christian unity, the recovery of the Hebraic foundations of Christian faith, and the renewal of Christian love and support for the international Jewish community and the nation of Israel.

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RESTORE!

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**SHOFAR
SOUNDS**
Thoughts from
the Editor

Radical Faith to Stand in the Gap

HOW ONE COURAGEOUS YOUNG WOMAN SAVED A PEOPLE

The Book of Esther features the account of one young woman who had the spiritual audacity and the radical faith to stand in the gap for thousands, perhaps millions of her people by risking her own life to save theirs. This young woman's birth name was actually Hadassah, meaning "myrtle." (The name *Esther* is derived from the theonym *Ishtar*, therefore, Esther likely means "star." Hadassah was actually a Jewish orphan who was being cared for by her older cousin Mordecai. Her rise to royalty in the most powerful dominion in the world at that time was obviously more than mere luck or good fortune. It was an act of God, and it had divine purposes.

Esther was likely a teenager when she became a part of the royal harem of Xerxes, King of Persia. She was certainly beautiful, for the biblical account describing Queen Esther's beauty is straightforward and graphic: "The young lady was very attractive and had a beautiful figure" (Esther 2:7, NET). The young girl who became Queen of Persia was more than a pretty face, however. Esther was intelligent, graceful, resourceful, and courageous. She was a master of the social etiquette of the imperial court and was able to relate in every way to the king who chose her as his bride.

Esther's life had brought her to the pinnacle of success. She had risen from being an slave to being the queen of the realm. Right when everything looked most auspicious, however, an evil plot was being developed by the king's new prime minister, Haman, a man of enormous pride, had been offended by Mordecai who refused to bow down as Haman passed by; therefore, he plotted to destroy not only Mordecai but also all of his kindred people, the Jews. All of the Jews had to be killed; however, there was a major problem that he had overlooked: Queen Esther was also a Jew!

When the prime minister's plot came to Mordecai's attention, he recognized the seriousness of the situation and reported the plot to Esther. His wise counsel echoed in the heart of this young queen: "Do not imagine that you in the king's palace can escape any more than all the Jews. For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father's house will perish. And who knows whether you have not attained royalty for such a time as this?" (Esther 4:3-14, NASB). Esther had a choice to make. If she appeared before Xerxes unbidden, she risked immediate death. If she did not do so, she risked her own death and that of all of her people.

Esther chose to risk all and make an unannounced appearance before Xerxes. Then, she carefully orchestrated a series of events which would culminate in her opportunity to inform her husband of the insidious plot that Haman had created. In the final analysis, Haman was exposed, and he was summarily executed by the command of Xerxes on the same device that he had prepared for Mordecai's execution.

Beyond being a beautiful and resourceful young woman whom God used to save his people from genocide, however, Esther was also the example *par excellence* of the proverbial Woman of Valor that King Solomon had described centuries before that time. Virtually all English translations fail to capture the quality and nature of the Woman of Valor of Proverbs 31:10, translating the Hebrew as "An excellent wife" (NASB, ESV); "A wife of noble character" (NIV); "a virtuous woman" (KJV); "a capable wife" (NRS). The Jewish Publication Society translates the phrase correctly: "Woman of Valor." In Hebrew the phrase for "woman of valor" is אִשְׁת־חַיִל (*eshet chayil*). The word *chayil* is almost always associated with the strength of a warrior and not with moral values or virtues. When associated with men, *chayil* is translated "valiant men" (Judges 18:2), "valiant warriors" (Judges 20:44, 46, NASB), "men of valor" (Judges 20:44, 46, KJV). When translating *chayil* in reference to a woman, however, "capable" and "virtuous" are common while "valiant" is rare. Solomon's ideal woman captures the essence of women in general, including their tenacity and bravery.

The truth is that women—even teenagers—have the God-given ability to be "valiant" as well as "virtuous," of "valor" as well as of "noble character." God does not hesitate to use women to "stand in the gap" for his people. In fact, the sages of Israel maintain that women are inherently more spiritual than men; therefore, there is every reason to expect that women are vessels who, by their God, "can do valiantly" (Psalm 108:13). God himself said, "The Lord gave the Word; great was the army of women who proclaimed it" (Psalm 68:11, TNK, ESV). Today, God is calling both men and women to stand in the gap manifesting radical faith and unflinching courage to stand up for his Chosen People in the face of the mounting tide of antisemitism. Do you have the kind of radical faith that Esther had? Do you have the spiritual audacity for unequivocal support of the Jewish people and the nation of Israel? Who knows but that God has raised you up for such a time as this? 



John D. Garr, Ph.D.
Founder and President

In this issue, we discuss the events that led to the institution of the biblical festival of Purim and why this festival is important for Christians in today's world.



READERS' RESPONSES

Comments and Criticism

 Dr. Garr, I wanted to write you to say that your book, *God and Israel*, is surely a blessing. I have noticed the extensive research that enables you to establish the people, the nation, and the land as truly belonging to the Lord.

Charles Richmond
Vincennes, IN

 I have enjoyed the books that you have sent me, and I continue to enjoy every issue of *Restore!* magazine. I thank you for being such a blessing to me and pray that the Father will continue to bless your ministry.

Carmen Jo Bisbee
Ocala, FL

 I appreciate your sending me *Restore!* What a blessing it is! Thank you for making it possible for me to receive this important information. I always look forward to the next issue for food for my soul.

Cindy Lampa
Rancho Cordova, CA

 It is a blessing to be part of Hebraic Christian Global Community. May God continue to use us to put forth this timely message.

Lyle Bruce Turner
Pikeville, KY

 I receive *Restore!* magazine as a gift. I don't even know who pays for the subscription; however, it is a powerful blessing. It is very educational and always thought provoking. I always look forward to the next issue. Thank you for making this resource available to me and to the colleagues with whom I share it.

Brent Gimple
Mayo, FL

 We want to thank you for all the wonderful materials that we receive from Hebraic Christian Global Community. May the Lord bless the work that you are doing for him.

Lynda Wright
Houston, TX

 Dr. Garr, The books you write, the sermons you give via the Golden Key Partners are truly inspiring for me to dig deeper for the truth in everything. I just can't wait for the next newsletter, CD, and hopefully your next book.

Shaun Doughtety
Comstock, NY

 Thank you for the insights that you have brought to my wife and me. We really want to share these truths with others so they can see how we can return to the faith of the patriarchs.

Patrick Garrison
Albuquerque, NM

 Thank you for sending *Restore!* magazine to us. We would appreciate it if you could send us some of your books.

Stefano Tonta
Rose Hill, Mauritius

***Restore!* welcomes letters, faxes, and e-mail from all of our readers. This page is dedicated to sharing as many of your comments, criticisms, and questions as possible.**

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Never Tolerate These People!

THE ESSENCE OF ANTISEMITISM REVEALED IN THE FESTIVAL OF PURIM

BY JOHN D. GARR, PH.D.

Through the centuries from the time of Abraham, the Jews have faced difficult challenges from Gentile nations that have sought to enslave them, afflict them, and even destroy them. In the earliest times of their existence as Hebrews and Israelites, the random acts of violence and mayhem that the Jews faced were generally motivated by the perennial human lust for conquest—the desire for power, wealth, and privilege. Usually, this was because the land that God gave to the Israelites was situated at the confluence

of three continents as well as at the juncture of predominant north-south and east-west trade routes. These factors made the Promised Land not only attractive to empire builders but also virtually essential for exercising military might, controlling commerce, and mitigating against the designs of others who would impinge upon their interests. These military powers were more focused on controlling the land of Israel and extracting taxes from its inhabitants than they were on annihilating the people.

THE BIRTH OF ANTISEMITISM

In the fifth century BC, however, something insidious was brewing in the world's most powerful kingdom that was to have continuing and enduring impact upon the Jewish people and their land and nation. The first recorded instance of an attempt to annihilate the Jewish people through systematic genocide emerged in the Persian Empire of Xerxes, where antisemitism, the hatred of Jews as Jews (which includes all hostility, prejudice, and discrimination toward Jews) was born. And for twenty-five hundred years, this unparalleled sociopathic disease has infected and infested large portions of the non-Jewish world, wreaking havoc upon the Chosen People through intimidation, violence, mayhem, and murder.

In the fortress city of Shushan, the capital city of this realm, Xerxes the Great ruled over the vast domain that stretched from India to Ethiopia and into southern Europe. A powerful and insidious evil was lurking in the highest halls of



the Persian government, for the realm's newly appointed prime minister was an egomaniac. He loved the perquisites and the pomposity of power. He relished seeing the people bowing themselves to the ground in his presence.

Because the Jewish people were under strict orders not to bow to anyone except God, one of the Jewish leaders in that realm, Mordecai, refused to bow before Haman when he passed by in all of his pomp and glory. This, in turn, infuriated the prime minister, prompting him to search for a way in which he could avenge himself and assuage the pain that this impudent Jew had inflicted on his ego. His ego was so large, however, that he could not be satisfied with simply punishing Mordecai. So, he "looked for a way to destroy all Mordecai's people, the Jews, throughout the whole kingdom of Xerxes" (Esther 3:6, NIV).

A DAMNABLE CONSPIRACY

Instead of dealing directly with Mordecai, Haman approached the king with these scurrilous words of slander: "There is a certain people dispersed among the peoples in the provinces of your kingdom who keep themselves separate. Their customs are different from those of all other people, and they do not obey the king's laws; it is not in the king's best interest to tolerate them" (Esther 3:8–9, NIV).

The declaration, "It is not in the king's best interest to tolerate [this] certain people," was the first and perhaps the most succinct description of overt antisemitism ever set forth. Throughout their history, the Jewish people were to be judged because "their customs [were] different from those of other people," because they had followed God's instructions to separate themselves and not participate in the idolatry of the other nations. More often than not, the Jewish people found themselves unable to "keep the king's laws." While they did their best to be loyal subjects of the realms in which they lived, still they were bound by the Torah and by their consciences to keep God's commandments, even if it meant suffering persecution and martyrdom. Their time in Persia was no different.

Haman's appeal was so effective that Xerxes gave him his own signet ring, told him to keep his money, and ordered him to "do with the people as you please." Immediately, the royal secretaries wrote the decree in Xerxes' name in the languages of every province and sealed them with the king's signet ring. Dispatches were sent by couriers to all the provinces of the Persian Empire with this order: "Kill and annihilate all the Jews—young and old, women and children—on . . . the thirteenth day of the twelfth month . . . and plunder their goods" (Esther 3:11–14, NIV). Haman's evil plot had the force of imperial law that was irrevocable. The prospect was simple: all the Jews in

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Persia—and, therefore, nearly all the Jews in the world—were going to be killed, thereby effecting the genocide of the Chosen People.

EXPOSING THE PLOT

When Mordecai learned of the edict, he, like Jews throughout the realm, tore his clothes, put on sackcloth and ashes, and went about "wailing loudly and bitterly." In short order, he conveyed the information of Haman's plot on to Esther. The queen thought her hands were tied because unless she were summoned to appear before Xerxes, she could not do so without risking her own life in the process. Mordecai made this response to her excuse: "Do not think that because you are in the king's house you alone of all the Jews will escape. For if you remain silent at this time, relief and deliverance for the Jews will arise from another place, but you and your father's family will perish." Then he addressed his cousin with these immortal words: "Who knows but that you have come to royal position for such a time as this?" (Esther 4:13–14, NIV).

Esther immediately demonstrated her profound faith, asking Mordecai to request that all the Jews in Shushan fast and pray for her for three days and nights. Then she said, "I will go to the king, even though it is against the law. And if I perish, I perish." As she had promised, on the third day, Esther put on her royal robes and, fearing the worst, reluctantly entered the royal court. When Xerxes saw her, however, he was pleased, so he held out

Through the centuries from the time of Abraham, the Jews have faced difficult challenges from Gentile nations that have sought to enslave them, afflict them, and even destroy them.

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The landscape of history is littered with the rotting corpses and desiccated skeletons of once-proud and pompous kingdoms that dared to curse God's Chosen People and to seek to do them harm.

the golden scepter, sparing her life. "What is it, Queen Esther? What is your request? Even up to half of the kingdom, it will be given you," he said. The ever-resourceful Esther had already devised a plan as to how she would approach the king in the context of the court intrigue wherein Haman appeared to have the upper hand.

After organizing a banquet for her husband and inviting Haman to share in the festivities, Esther said to Xerxes, "If it pleases you, grant me my life—this is my petition. And spare my people—this is my request. For I and my people have been sold to be destroyed, killed and annihilated." Furious at this treacherous assault on his queen, Xerxes asked, "Who is the man who has dared to do such a thing?" Unhesitatingly, Esther pointed out the enemy: "This vile Haman!" Finally, the king's judgment was pronounced: "Impale Haman on the pole by his house" (the very pole that he had erected for the execution of Mordecai).

Since the royal decree pronouncing death upon all the Jews could not be countermanded even by the king himself, Xerxes ordered that on the day that Haman had planned the Jewish genocide, Esther's people would be allowed to protect themselves. As a result, genocide was averted. From that time forward, the Festival of Purim was established for Jewish observance to commemorate the day on which God effected their deliverance. Antisemitism

failed, and the Jewish people were vindicated.

**UNRELENTING LIBELOUS CHARGES
 AGAINST THE JEWISH PEOPLE**

The Haman maxim, "Never tolerate the Jews," has echoed across the centuries in diverse nations. In the fourth century BC, Democritus of Thrace made this libelous charge against the Jews: "Every seven years the Jews captured a stranger, brought him to the temple in Jerusalem, and sacrificed him, cutting his flesh into bits."²¹ This charge of Jewish ritual sacrifice of Gentiles was repeated in various nations and cultures, culminating in the twelfth-century Blood Libel in England that accused Jews of murdering Christian children in order to use their blood for making the *matszah* (unleavened bread) of Passover, a charge that continued into the twentieth century.

When Alexander the Great conquered Egypt, significant numbers of Greeks and Jews immigrated into Alexandria, bringing with them cultures that were far different from those of the indigenous Egyptian people. There was no sociological reason for the Egyptians to resent and hate the Jews more than the Greeks; however, they did. Why? "The Egyptians found the Jews' religious culture and traditions offensive," as in the case of the Egyptian priest Manetho, who "annoyed by the Jews' liturgy and Bible with its depictions of the Jews' exodus from Egypt, decided to rewrite that event, saying that the Jews were expelled from Egypt because they were lepers."²²

The same demonic spirit that possessed Haman appeared three centuries after his time when it induced the Selucid Antiochus, yet another incarnation of the demon of antisemitism, to exalt himself against the God and the faith of the Jews by proclaiming himself to be "God manifest" (Epiphanes). Antiochus introduced the sacrifice of swine on God's altar in the temple, established a house of prostitution in the temple complex, and tormented and murdered unknown numbers of Jews.

In the first century bc, Roman philosopher and politician Marcus Tullus Cicero virtually repeated Haman's advice regarding the Jews: "Justice demands that the barbaric superstition [the Jew's religion and culture] should be opposed; and it is to the interest of the state not to regard that Jewish mob which at times breaks out in open riots. . . . At one time the Jewish people took up arms against the Romans; but the gods showed how little they care for this people, suffering it to be conquered and made a tributary [of Rome]."²³

In the early first century AD, Apion, a Greek rhetorician of Egyptian extraction, argued that the tenets of Judaism obliged Jews to hate the rest of humankind. He further charged that once each year the Jews murdered a Gentile, tasted his intestines,

and swore during the meal to hate the nation of which the victim was a member, a practice that Antiochus Epiphanes “discovered” when he entered the Jerusalem Temple.⁴ He also maintained that the Hebrew word *Shabbat* was derived from the ancient Egyptian word for a disease of the groin. He also argued that the Jews worshipped an ass’s head in the Jerusalem temple. Apion’s antisemitic arguments were so popular that Joseph wrote his treatises, *Contra Apion I* and *II*, in order to debunk the libelous antisemitism.

In the early third century AD, Cassius Dio Cocceianus argued that Jews “would eat the flesh of their victims, make belts for themselves of their entrails, anoint themselves with their blood, and wear their skins for clothing.”⁵ Charges like these continued to echo across the centuries as Gentile societies of every sort sought to isolate the Jewish people and to consign them to subhuman status.

RELIGIOUS REJECTION OF THE JEWS

From the earliest days of Christianity, church fathers attacked the Jewish people with their polemics. In the fourth century AD, John Chrysostom summarized the feelings of many church leaders: “The synagogue is worse than a brothel . . . it is the den of scoundrels and the repair of wild beasts . . . the temple of demons devoted to idolatrous cults . . . the refuge of brigands and d3bucchees, and the cavern of devils. . . . As for me, I hate the synagogue . . . I hate the Jews for the same reason.”⁶

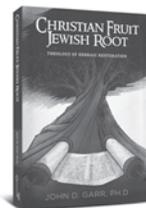
In subsequent centuries, Jews found themselves forced to live in lands and among people who were increasingly inhospitable and growingly antisemitic. During these times, libelous charges against the Jewish people moved from pagan mouths to those of Christians who did not hesitate to repeat Haman’s charge *ad nauseam*: “It is not in our best interest to tolerate these Jews.”

In the eleventh century, Christians who had engaged polemics against Judaism for centuries began to inflict personal violence upon the Jews. From the eleventh to the fourteenth centuries, the Crusades resulted in the death of countless Jews as the Christian soldiers bent on destroying Muslim infidels turned their anger against an even older rival, the Jews. A prime example occurred when the first Crusaders took Jerusalem in 1099 and promptly herded Jewish men, women, and children into the Great Synagogue and then marched around the torched and burning house of worship with their crosses held high, chanting the *a cappella* anthem, “Christ, We Adore Thee,” in order to drown out the screams of Jewish children who were being burning alive in the synagogue.

Later, during the Reformation, Protestant scholars assigned the Jews to “the *Unheilsgeschichte*” (disaster or damnation history) that was contrasted

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with the *Heilgeschichte* (redemption history) of the Christian church. Martin Luther summarized the views of many Protestants regarding the Jews when he recommended that their synagogues should be burned down, that their sacred writings should be destroyed, that they be forbidden to worship God or even speak his name.⁷

Across all of Christian Europe, then, the second millennium of the Common Era was a time of unrelenting violent attacks on Jews, featuring pillage, rape, and murder. Some of the tragic events were spontaneous; however, most were well-organized, government-endorsed, and church-sponsored efforts to exterminate the Jews from Christian kingdoms. Jews who had fled the Roman persecutions and settled across Europe were subjected to systematic efforts to bring about their genocide for virtually all of the second millennium.

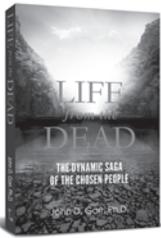
Richard Rubenstein may well have been right when he said that “the more one studies the classical utterances of Christianity on Jews and Judaism while at the same time reviewing the terrible history of the Nazi period, the more one is prompted to ask whether there is something in the Christian philosophy of history, *when pushed to a metaphysical extreme*, that ends in the justification, of, if not the incitement to, the extermination of the Jews.”⁸

The demon of antisemitism that was personified in Haman and Antiochus Epiphanes reached its nadir in the twentieth century’s most “enlightened” nation. Germany was corrupted by the rabid antisemitism of Adolph Hitler and his Nazi party. Building on the antisemitic arguments advanced by Christian theologians, scholars, and churchmen over more than fifteen prior centuries, Hitler convinced the German people that the Jews among them were vermin and that they needed to be exterminated for the wellbeing of the nation. The Holocaust was the horrific product of that subtle deception. Antisemitism produced its most devastating consequence in history, when six million Jews, including over one million Jewish children, were summarily executed by firing

During the Reformation, Protestant scholars assigned the Jews to “damnation history that was contrasted with the “redemption history” of the Christian church.

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squads and cyanide chambers and then buried in mass graves or incinerated in crematoria.

DIVINE RETRIBUTION AGAINST ANTISEMITISM

From the time of Haman to the present, nation after nation, people after people, and individual after individual has submitted to the siren song of antisemitism and has reaped the judgment of the Almighty for such arrogant disregard for his Word. More often than not, they have been "destroyed, but not by human power" just as Daniel 8:25 had predicted of Antiochus Epiphanes, who died such a horrible death that his own physicians could not attend to him because of the stench that rose from his necrotic body.

Sadly, very few of the kings and emperors of subsequent history ever seemed to learn the lesson that God himself established from the moment he issued his divine decree of covenant with Abraham: "I will curse him who curses you" (Genesis 26:4). And, they have found the awful reality that "it is a terrifying thing to fall into the hands of the living God" (Hebrews 10:31).

So, on and on goes the horrible chronicles of antisemitism and divine retribution. The landscape of history is littered with the rotting corpses and desiccated skeletons of once-proud and pompous kingdoms that dared to curse God's Chosen People and to seek to do them harm. And there they lie, some with elaborate tombstones, some with unmarked graves: Egypt, Assyria, Babylon, Persia, Greece, Rome, and the European nations that so vilely hated and tormented the Jewish people and received divine retribution as a result of their evil.

THE ROOT CAUSE OF ANTISEMITISM

While Haman epitomized antisemitism as no other person in history except for Adolph Hitler, antisemitism has many guises. Indeed,

it is almost like the reptilian shapeshifters of science fiction lore who can change their physical appearance at will. Antisemitism reveals itself in myriad ways and to varying degrees; however, in any form, it is insidious. Although antisemitism has emerged from various situations and has had many manifestations, its underlying cause has always been the pagan heart's hatred of Israel's God, an antipathy which has been directed against the Jewish people because they represent God in the earth. This pathology seethes in the subconscious recesses of the human mind and is ready to leap forth at any time and in any place, only to be excused by a plethora reasons why Jews should be mistrusted and despised.

The underlying motive of antisemitism and its unrelenting attacks on the Jewish people has been the desire of the pagan to kill the God of the Jews. Paul said it well: "The mindset of the flesh is hostile toward God" (Romans 8:7). Whether it is humanist, secularist, or pagan, the heart of godless man despises the God of Scripture. And because it does, it also hates the Jewish people and Israel—the one people, the one nation, the one land that stands for and bears witness to the one and only true God. Like it or not, the Jewish people as a whole represent God, and the Scriptures of Israel still speak for God.

The pagan heart's hatred for God drives it on a quest to achieve deicide. "Had we but the power, we would murder God, for we will never cease to be tempted by Ivan Karamazov's demonic fantasy that if God were dead, all things would be permitted," says Richard Rubenstein.⁹ "Antisemitism is at bottom God hatred and ultimately human hatred; therefore, killing God requires killing the children of Abraham," notes David Patterson.¹⁰ No wonder Immanuel Kant suggested that "the euthanasia of Judaism [will produce] the pure moral religion freed from all ancient statutory teachings," and thereby answer "the Jewish Question."¹¹ And the "euthanasia of Judaism" requires the "euthanasia" of the Jews, for Judaism will never die as long as the Jews are a living, breathing entity, standing as God's witnesses to the pagan world that YHWH is the one and only God (Isaiah 43:12).

THE NEW ANTISEMITISM

For a few years after the Holocaust, history's unparalleled example of human depravity, antisemitism became a pariah in the eyes of virtually everyone. At least in the realm of public discourse, antisemitism was officially despised. The awful demon of deicide only went underground for a season. Now, it is alive and well in today's world.

Now a "new, improved" version of the ancient and continuing antisemitism that has plagued

Far and wide, it has become fashionable for ultraliberal politicians and the extreme leftist secular press to sport the garments of anti-Zionism, the new and socially acceptable form of antisemitism.

the Jewish community for centuries has been introduced in the postmodern world of consequentialism and multiculturalism. The old antisemitism is now being marketed in an acceptable, even glitzy, package called anti-Zionism. After lying low for a time, the ugly and abominable spirit that produced the Holocaust has emerged from the shadows in Europe, the Middle East, and in a shocking number of nations around the world.

Far and wide, it has become fashionable for ultraliberal politicians and the extreme leftist secular press to sport the garments of anti-Zionism, the new and socially acceptable form of antisemitism. Now being clothed in the newest fabrics and styles of anti-Israel *haute couture* has become a badge of honor in far too many societies around the world. This is especially true in the elite, rarefied air of *avant-garde* leftist media, academia, and politics. In much of Western Europe, the delegitimization of Israel has become a cottage industry, and anti-Zionism has become a “respectable” antisemitism.

Now, the old, pustule-infested Führer thinks he has a gleaming new wardrobe of politically correct garments! The naked truth, however, is that, when clothed with the garments of anti-Zionism, the old antisemitism, though subtle and politically correct, is even more heinous and insidious than its source, the evil Haman, and its most recent incarnation, Hitler himself.

In the end, however, the same curse that destroyed empires ancient and modern will descend upon the antisemitic anti-Zionism with the same result. Today’s Hamans, Antiochuses, and, yes, Hitlers will meet the fate of their ancestors. When “all the nations shall gather together to do battle against Jerusalem . . . The Lord shall go forth and fight against those nations” (Zechariah 14:3–4), and as always, “The battle is the Lord’s” (1 Samuel 17:47). The enemy of Israel, no matter how glamorous and powerful, will be crushed “without human hands.”

CONFRONTING ANTISEMITISM

It has been said that prejudice is being down on something you’re not up on, and this could not be more obvious than in the views regarding the Jewish people and their faith found in society and the church. This sad truth underscores the importance of bringing education to bear on this problem, for it is education that leads people out of ignorance and prejudice.

This is where the real battle is won. Bigots, racists, and anti-Semites will always crawl from beneath their rocks, raise their ugly heads, spew their obscenities, and fill the air with their hateful venom. Instead of echoing the pernicious epithet of history, “Never tolerate the Jews,” people of all nations must rise up to welcome the unique people whom God chose to be a servant nation to lead the nations into the truth of his

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Word that is light to the world and life to its people. They must join Babylon’s King Nebuchadnezzar in proclaiming, “Surely your God is the God of gods and the Lord of kings” (Daniel 2:47). 

¹Democritus, quoted in Joshua Trachtenberg, *The Devil and the Jews: The Medieval Conception of the Jew and Its relation to Modern Antisemitism* (Philadelphia, PA: Jewish Publication Society, 1983), p. 126.

²Dennis Prager and Joseph Telushkin. *Why the Jews?: The Reason for Antisemitism*. New York: Simon and Schuster, 1983), pp. 68–69.

³Marcus Tullius Cicero, quoted in James Rudin, *Christians & Jews—Faith to Faith: Tragic History, Promising Present, Fragile Future* (Woodstock, VT: Jewish Lights Publishing, 2011), p. 85.

⁴Jerome A. Chanes, *Anti-Semitism: A Reference Handbook* (Santa Barbara, CA: ABC–CLIO, 2004), p. 131; John G. Gager, *The Origins of Anti-Semitism: Attitudes toward Judaism in Pagan and Christian Antiquity* (New York: Oxford University Press, 1983), p. 121. p. 121).

⁵Fergus Miller, *A Study of Casius Dio* (New York: Oxford University Press, 1964), p. 130.

⁶John Chrysostom, quoted in Malcolm Hay, *The Roots of Christian Anti-Semitism* (New York: Freedom Library Press, 1981), p. 281.

⁷Martin Luther, *On The Jews and Their Lies* (Princeton, NJ: Dmenico d’Abruzzo and Eulenspieg Press, 2015), pp. 190–191.

⁸Richard L. Rubenstein, ““The Dean and the Chosen People,” in *Wrestling with God: Jewish Theological Responses during and after the Holocaust*, Steven T. Katz, Shlomo Biderman, and Gershon Greenberg, eds. (New York: Oxford University Press), 2007, author’s emphasis.

⁹Richard L. Rubenstein, *After Auschwitz: History, Theology, and Contemporary Judaism* (Baltimore, MD: Johns Hopkins University Press, 1992), p. 23.

¹⁰David Patterson, *Anti-Semitism and Its Metaphysical Origins* (Cambridge, UK: Cambridge University Press, 2015), p. 200.

¹¹Immanuel Kant, *Grounding for the Metaphysics of Morals*, tr. James W. Ellington (Indianapolis, IN: Hackett, 1981).

Dr. John D. Garr, founder and president of the Hebraic Christian Global Community, has pioneered research, writing, and teaching on the Hebraic foundations of the Christian faith for more than forty years, helping believers understand the theological emergence of Christianity from the matrix of biblical Judaism. John’s wife Pat and their sons, John, Timothy, and Stephen, share in advancing the widespread work of Hebraic Christian Global Community.



The nations of the world must join the ancient king of Babylon in proclaiming, “Surely your God is the God of gods and the Lord of kings.”

For Such a Time as This

LESSONS FOR CHRISTIANS FROM THE FESTIVAL OF PURIM

BY RICHARD BOOKER, PH.D.



Bible readers know the importance of Purim as told in the book of Esther. Set in ancient Persia, modern Iran, the One True God of Israel providentially allowed Hadassah (Esther) to be strategically placed in the king's palace and find favor with him. Esther was Jewish.

People of the Book know the story. When the king dismissed his queen who refused his summons, the king chose Esther as his new queen. But there was trouble. The king had a prime minister who was an evil man. His name was Haman. Haman hated Jews and plotted to kill them all.

As the story unfolds, Esther had a cousin named Mordecai. Mordecai learned of the plot and told Esther that she had to go before the king and intercede for her people. Esther must have been struck with fear. You see, it was politically incorrect for Esther to appear before the king unless the king called for her. It was against Persian government protocol to speak without getting permission. But Esther wouldn't just lose votes; she would lose her head. She sent word to Mordecai that whoever enters the king's inner court without being called was subject

to death. And the king had not called for Esther in 30 days.

Mordecai's response to Esther was a powerful statement that has stirred the hearts and minds of people ever since they were written in the Book of Books. He said, *"Do not think in your heart that you will escape in the king's palace any more than any other Jew. For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows if you have come to the kingdom for such a time as this?"* (Esther 4:13-14)

Wow! What a challenge and what insight. Mordecai knew that when Haman discovered that Esther was a Jew he would have her murdered along with all the other Jews in Iran, oops, I mean Persia. Mordecai also knew that the God of Israel was sovereign and that, just perhaps, Esther was born and chosen for this one assignment to save the Jewish people. Mordecai also knew that if Esther failed in her assignment, God would use some other means to rescue the Jews.

Now there was more to Esther than just good looks and a year's free admission to the palace spa and Mary Kay cosmetics. She had an inner strength and the courage to answer Mordecai, *"Go, gather all the Jews who are present in Shusan, and fast for me; neither eat or drink for three days, night or day. My maids and I will fast likewise. And so I will go to the king which is against the law; and if I perish, I perish"* (Esther 4:15-17).

As students of the Bible know, the king did receive Esther who revealed Haman's plot to the king. The king honored Mordecai and Esther and commanded that Haman be hung on the tree that he had prepared for Mordecai. Haman's wife and friends saw this coming and said to Haman, *"If Mordecai, before whom you have begun to fall, is of Jewish descent, you will not prevail against him but will surely fall before him"* (Esther 6:13).

As things turned out, the king gave the Jews the right to defend themselves who defeated those who plotted to murder them. Then all the Jews of Persia celebrated for two days with feasting and joy, exchanging gifts and helping the poor (Esther 9:20-23). Furthermore, Mordecai invited all who would join them (non-Jews who loved Jews) to celebrate with them (Esther 9:26-28). Christians, it's time to party.

PURIM AND THE NEW TESTAMENT

While Purim is not specifically mentioned in the New Testament, it is most likely the feast John mentions when Jesus healed the man at the pool of Bethesda. The text reads, *"After this*

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there was a feast of the Jews, and Jesus went up to Jerusalem" (John 5:1). The next verses (2-15) tell about Jesus healing the man who had been sick for 38 years.

The reason we would understand this to be Purim is because it is the feast that is taking place before Passover which is mentioned in the next chapter of John (John 6:4). Both are called a feast of the Jews or Judeans. Purim is celebrated on the Gentile calendar in February-March while Passover follows in March-April. Even though Purim was not one of the biblical Feasts of the LORD, Jesus was in Jerusalem celebrating the feast.

If Jesus considered these festivals important enough for him to celebrate, and since non-Jews are invited to join with them, it seems that Christians should be able to accept the invitation and find ways to participate while honoring Jesus.

Christians can certainly learn much from the story of Esther. First of all, we see that the wicked Haman prefigures Satan and the "man of sin" known as the Antichrist. Haman sought to kill God's ancient people. Likewise, Jesus speaks of Satan as a thief who comes to steal, and to

Christians can certainly learn much from the story of Esther. First of all, we see that the wicked Haman prefigures Satan and the "man of sin" known as the Antichrist. Haman sought to kill God's ancient people. Likewise, Jesus speaks of Satan as a thief who comes to steal, and to kill, and to destroy.

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kill, and to destroy (John 10:10).

The writer of the book of Hebrews tells us that Satan has the power of death (Hebrews 2:14). Surely Haman's plot to kill the Jews was inspired by Satan just as he will inspire and energize the false Messiah at the end of the age.

Esther speaks of "Haman the wicked." He had great power and was given authority over all the rulers in Persia. They were required to bow to him as an act of worship. Likewise, Satan will give his power to the human beast who will force everyone to take his mark as a sign of worship (Daniel 7:8; Revelation 13).

Haman's heart was filled with pride. He boasted of his glory and riches. So will the "man of sin" exalt himself above all that is called God (2 Thessalonians 2:4). Haman was the enemy of the Jews. The beast of Revelation will also seek to destroy the Jews (Daniel 12; Matthew 24; Revelation 12).

Haman used his political power and cunning to betray Mordecai and as a pretense to destroy the Jews. In like manner, the false Messiah will use his political cunning and power to betray the Jews in a vain attempt to destroy them.

But like Haman, the false Messiah is also doomed. One day Haman was the "exalted one." The next

day he was hanging from his own tree. The wicked one of Daniel and Revelation will also be exalted, but only for a brief time. He too will be destroyed by the coming of the true Messiah (See 2 Thessalonians 2:8; Revelation 19-20). The one more wicked than Haman will not prevail against Jesus the Jew but will surely fall before him.

Like Mordecai, Jesus will be exalted. He will wear the king's clothes, the king's crown will be on his head, and he will ride the king's white horse, the oriental symbol of victory. All those who hated God and His people will proclaim in every city square that Jesus is God's Messiah and Son in whom God delights and honors. Every knee will bow and every tongue confess that Jesus is Lord to the glory of God the Father (Philippians 2:9-11).

The Bible says that all of us are under a death sentence due to sin (Romans 6:23). Like the Jews of Persia, Satan and sin seek to destroy us (Romans 3:23). Because of God's moral nature, His decree of judgment on sin cannot be revoked.

But God has not left us defenseless. He has written a new decree. It has been carried to all the provinces of the world by God's ambassadors of the New Covenant. It says, "*For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved*" (John 3:16-17).

As Esther interceded for her people, Jesus has interceded for us. He could have kept his identity secret, but he revealed Himself as the Jewish Messiah and Savior of the world. He not only fulfilled the role of Esther, he also took the curse of Haman as he was hanged on a tree that should have been for us. That tree of the cross has been lifted high for the entire world to see.

Jesus interceded for us on the cross by taking the curse of sin for us. But as Esther presented herself on the third day to an immoral, unstable king, Jesus was resurrected from the grave at the end of three days and three nights and presented himself to a holy God as atonement for sin. The writer of Hebrews tells us, "Therefore He is able to save to the uttermost those who come to Him, since He always lives to make intercession for them" (Hebrews 7:25).

CELEBRATING THE FEAST OF PURIM

Purim is a day of rejoicing and celebrating. Basically, it is a party. Since Purim is based on the story recorded in the book of Esther, the Jewish people read the book of Esther.

Purim is a day of rejoicing and celebrating. Basically, it is a party. Since Purim is based on the story recorded in the book of Esther, the Jewish people read the book of Esther.

Our Jewish friends have a lot of fun when reading Esther. Since Haman represents their archenemy, whenever his name is read, they boo and hiss, stomp their feet and sound noisemakers called *groggers* to drown out the mention of his name. They cheer at the mention of Mordecai. In my own Christian celebration of Purim, I have added “ooing and ahing” at the mention of Esther. We bring noise makers to drown out the mention of Haman and then to cheer for Mordecai. You can see that Purim can be a lot of fun.

Jewish people send gifts to their friends and contribute to the poor as recorded in the book of Esther. A special pastry called “Haman’s ears” is prepared. It has three corners and is usually filled with poppy seeds and pastries. You can purchase these at any Jewish bakery during Purim. In some circles, Purim is celebrated in a carnival atmosphere with masquerades, costumes and a lot of celebrating. A good time is had by all.

Children love this celebration because they can play games, eat lots of goodies, and dress up as the biblical characters in the book of Esther. Food baskets can be prepared and gifts can be exchanged as a way of celebrating.

In addition to the above, you can have a dramatic presentation of the book of Esther. As Christians, we can also read the story of Jesus in Jerusalem healing the man at the Pool of Bethesda as recorded in John 5. The possibilities are limited only by your imagination.

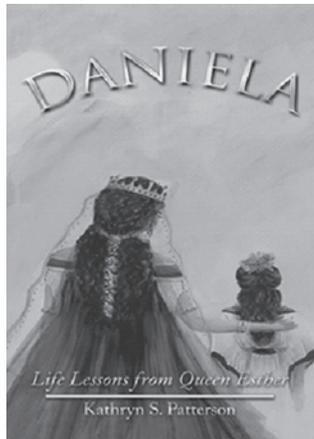
CHRISTIANS, ISRAEL AND PURIM

Why should Christians care about a “Jewish holiday?” Is it likely that the sovereign God of the universe has allowed us to be alive “for such a time as this” when Israel has been born again in one day, May 14, 1948 as prophesied by Isaiah (Isaiah 66:7-10)? There are three steps.

1. Fast and pray – Christians should be like Mordecai and Esther. We should fast and pray that our leaders will stand with Israel against the wicked Hamans of our world who want to destroy Israel and the Jewish people wherever they live (2 Chronicles 7:14; Isaiah 58:6).

2. Intercede for the Jewish people and for Israel – As Esther and Mordecai interceded for their own brethren, so Christians should intercede for Israel and the Jewish people living in the nations that God would protect them from their enemies and that they would seek Him with their whole hearts (Psalm 122:6; Isaiah 62:6-7).

3. Get Involved – The Jews in Persia did more than just fast and pray. They defended themselves.



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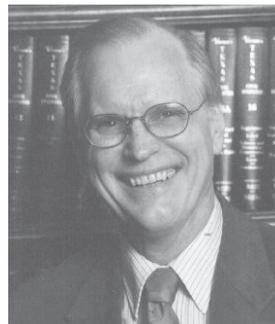
Likewise, Christians can defend Israel and fight against anti-Semitism by writing letters to the newspapers, contacting our representative in Washington, helping Jews make *aliyah*, going to Israel, educating friends, co-workers, Bible teachers and pastors about God’s everlasting love and covenant with Israel and the Jewish people. (Isaiah 40:1)

If Christians do not take these steps, God will bring deliverance to Israel and the Jews from some other source. But we must not be deceived. If we do not get involved, we will not go unnoticed by the wicked Haman’s of this world, wherever you find them, who will persecute Christians along with the Jewish people. God is a faithful covenant-keeping God. He will fulfill his promises to Israel and the Jewish people but the Haman’s of this world will not prevail against them. Israel will fulfill her destiny to be the head of and light to the nations. 

God is a faithful God. He will fulfill his promises to Israel and the Jewish people

To access Dr. Booker’s extensive range of resources for believers seeking to understand the Jewish roots of the Christian faith, visit www.rbooker.com.

Dr. Richard Booker is the President of Sounds of the Trumpet, Inc., and the founding director of the Institute for Hebraic-Christian Studies in Houston, Texas. He has written twenty-five books on Christian-Jewish relations, Israel, and the Hebraic heritage of Christianity. He teaches extensively on biblical and current issues relating to Israel and the Arab-Israeli conflict. Richard and his wife Peggy live and work in Houston, Texas.



Roots of Christian Anti-Semitism

IGNORING HEBREW AND EMBRACING GREEK LIFESTYLE

BY KARL D. COKE, PH.D.

Two major problems have impacted the relationship between the Jewish and Christian communities. The first is “Judaophobia,” commonly and incorrectly called “anti-Semitism.” The second is “Hellenization,” the love affair with Greek philosophy and culture. Together, they have led the Christian community away from a clearer understanding of God’s instructions to mankind. They are interrelated because they share the same origin. They are actually two sides of the same coin.

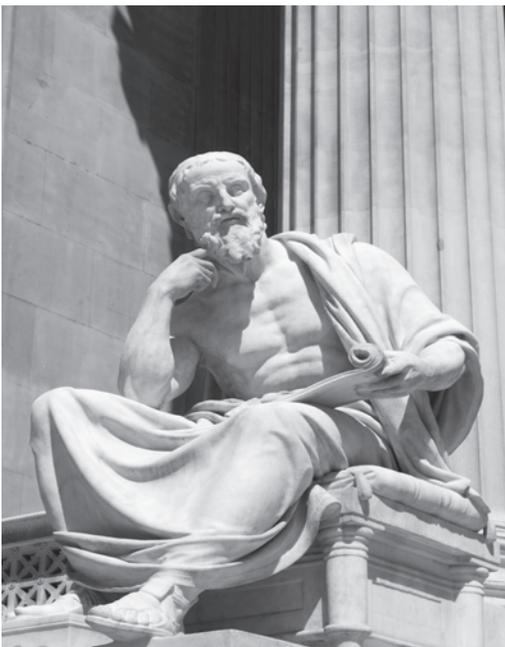
A major result of the church’s being anti-Semitic has been its ignoring Hebrew as a tool to open the meaning of Holy Scripture. This, then, has further led the church to minimize

the importance of the TaNaK (Old Testament). In fact, both the church’s ignorance of Hebrew and minimalizing the TaNaK has led many to believe the Old Testament is no longer necessary.

A major result of the church’s being Hellenized is that it has fully embraced the Greek philosophers’ lifestyle and has called it biblical. This, then, has led the Gentile church to claim that it is exclusively “New Testament.” This claim is supported by the cry, “We are under grace, not the law!” This tragic, misunderstood claim has severed the church from a major portion of God’s intended purpose.

These two problems, ignoring Hebrew and embracing Greek lifestyle, have produced centuries of ignorance of what the Bible actually says. Not studying Hebrew at all and only studying the Bible in Greek has allowed Christian minds to be captured by Greek philosophers such as Socrates, Plato, and Aristotle. Moses is brushed aside with words from Christian theologians such as “legalism” and “judaizer.” Ignorant preachers misquote Paul by saying Jesus “ended” the law and replaced it with “grace.”

It must be remembered that language study reveals the culture of the people speaking that



language. Ignoring Hebrew, therefore, means the Bible culture goes unlearned. Embracing Greek language and philosophy, on the other hand, allows the Grecian culture to be learned and influence lifestyle. Christianity has ignored Hebrew and has embraced Greek. The results are obvious.

CHRISTIAN HELLENIZATION AND ANTI-SEMITISM

Anti-Semitism and Hellenization are obvious in the writings of Christian educators. Both are open and blatant. Both are also shameful and revealing. For example, James A. Patterson (Ph. D., Princeton Theological Seminary) wrote a brilliant review of the history of the Council for Christian Colleges and Universities called, *Shining Lights*. In this work, he quotes from Roman Catholic James Tunstead Burtchaell's book, *The Decline and Fall of the Christian College*: "Although drawing on Jewish pedagogy, the teaching ministries of Jesus and the apostolic church helped to establish a discretely Christian instructional approach. By the late second century, ventures like the catechetical school in Alexandria, Egypt, creatively blended Christian doctrine with classical influences from the Greek philosophical academies."

Firstly, what is shameful and revealing in this quote is that Jesus and the Apostles are Jews. They never one day forsook their Hebraic instructional model. This is clear and self-evident. In Luke 2:39-46, Jesus was reared according to the Torah and taught and learned in the Hebraic model. In Acts 22:3, Paul was "taught according to the perfect manner of the law [Torah] of the fathers." Would Patterson and Burtchaell have Christians believe that Jesus and Paul "discretely" changed education from being Jewish to being Christian? Why are Christians so fearful of being thought Jewish? Why do they cleverly use words to attempt to distance Jesus and Paul from being Jews? Any anti-Semitism here?

Secondly, what is shameful and revealing in the second half of this quote is the Christian love affair with Greek philosophy. "Creatively blending Christian doctrine with classical influences from Greek philosophical academies" is not a plus. It is the second most damning problem in the church and in the synagogue. Are Patterson and Burtchaell glad that Socrates, Plato, and Aristotle are quoted more often by Christian philosophers than are Moses, Isaiah, and Jesus?

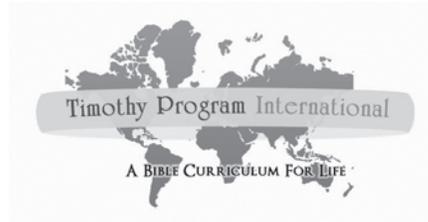
GREEK PHILOSOPHERS VS. HEBREW PROPHETS

Even American Christian leaders quote Socrates, Plato, and Aristotle more often than Moses, Isaiah, and Jesus. And when they quote Moses, Isaiah, and Jesus, they do so in English or

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Greek—rarely in Hebrew. Why? Most have never studied Hebrew and so are unable to use it in their presentations. Many even quote the Greek Septuagint version of the Old Testament thinking it is a good and accurate translation of Hebrew. It is not. Even the venerated church father, Augustine, was Hebrew illiterate, yet he wrote a commentary on Genesis. "When Augustine started working on his Genesis commentary, in 401 [A.D.], his knowledge of Greek was almost non-existent. Although he attained a modest ability to read Greek by the time he was an old man, he knew no Hebrew" (Sarfati, *Refuting Compromise*, p. 118).

Why are Christians ignorant of Hebrew and informed about Greek and Greek philosophers? We find a portion of the answer from the heretical writings of Justin Martyr (110-165 A.D.), church father, born in Samaria near Shechem, a disciple of Socrates and Plato. His heresy is unknown but fully embraced in lifestyle and doctrine by the church. He said, ". . . and those who live reasonably are Christians, even though they have been thought atheists; as among the Greeks, Socrates . . ." (Coxe, *The Apostolic Fathers – Justin Martyr*, p. 178). At the same time, he said to Trypho, the

Even American Christian leaders quote Socrates, Plato, and Aristotle more often than Moses, Isaiah, and Jesus. And when they quote Moses, Isaiah, and Jesus, they do so in English or Greek—rarely in Hebrew.



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Jew, “We . . . are more faithful to God than you . . .” (*Ibid.*, p. 265), linking the two—anti-Semitism and Hellenism—together for the church. Was Socrates a Christian—truly born-again? If he was, it certainly explains today’s current nonbiblical lifestyle! Was Gentile Justin Martyr more faithful to God than Trypho the Jew? If so, that attitude certainly allows today’s church to justify its current anti-Semitic, law-ending attitude!

IGNORANCE OF HEBREW

The simple truth is that most Christian leaders are ignorant of Hebrew. Therefore, their followers are unable to fend for themselves. Only Greek is required in Western Bible colleges and seminaries. Hebrew has been removed since the 1805 Unitarian takeover of Harvard. It is offered only as an elective, not as a requirement. Therefore, Greek philosophy now fills sermons and doctrinal statements in the place of solid biblical understanding.

When Bible scholars and preachers only reference Greek sources in their sermons and writings, they expose their educational bias. Also, when they do not reference Hebrew sources, they reveal their limited education. By not being able to reference Hebrew sources, preachers unwittingly

expose their having studied anti-Semitic, Hellenistic sources. Sadly, most are not even aware of this. But, the sheer weight of ignoring He-

brew by Christian scholars is gross, silent expression of anti-Semitism.

BLENDING GREEK PHILOSOPHY WITH HEBREW CONCEPTS

One of the most obvious expressions of mixing anti-Semitism with Hellenism is when Christian leaders attempt to mix Greek philosophy with Hebrew concepts such as the Lordship of our Jewish Messiah. Arthur F. Holmes of Wheaton College says, “We meet the apostles who talk of the Lordship of Christ in everything, and in their missionary work use cultural vehicles, even Greek philosophical concepts, to communicate the Gospel” (Holmes, *The Idea of a Christian College*, p. 20). He offers no examples of this outrageous statement. He just makes this sweeping, untrue statement to young unprotected minds eager to enter college. This statement is openly accepted by matriculating freshman who are totally incapable of making any distinction between Socrates and Moses, Plato and Isaiah, or Aristotle and Jesus. Why are they incapable? Because Holmes’ statement sounds just like the sermons they have heard from their pastors all their young lives!

To further demonstrate the Christian ignorance concerning this issue, Holmes also says, “The Hebrew-Christian worldview that once gave meaning and value to all of western life and thought was disintegrated” (*Ibid.*, p.9). Hebrew-Christian worldview? Hebrew is a language. Christianity is a religion. It can only be a Jewish-Christian worldview or a Hebrew-English worldview, not a Hebrew-Christian worldview. Anyone educated in Hebrew would not put such a statement in print! Was Holmes at least trying to acknowledge Hebrew exists?

An architect cannot be one without having mastered mathematics. A doctor cannot be one without having mastered medicine. Why do Christian philosophers and theologians think they are qualified without having mastered Hebrew? Knowing Hebrew does not a philosopher or theologian make. However, not knowing Hebrew disqualifies one from being either. 

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Knowing Hebrew does not a philosopher or theologian make. However, not knowing Hebrew disqualifies one from being either.



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Christians and the Book of Esther

ANTISEMITISM AND CHRISTIAN DISDAIN FOR THE BOOK OF ESTHER

From 397 AD (when the Council of Carthage certified the inclusion of the book of Esther in the Christian canon of Holy Scripture) until the sixteenth century, this important book was considered authoritative for Christians. Sadly, during the Enlightenment and the Reformation, which were seen as great advancements in science, philosophy, politics, and religion, confidence in the validity of this book was eroded and virtually destroyed.

In the sixteenth century, Martin Luther was the first Protestant scholar to reject the book of Esther completely, saying that the Jews “love the book of Esther, which so well fits their bloodthirsty, vengeful, murderous greed and hope.”¹ Luther even said that he wished Esther did not exist at all because it “judaized too much” and had much “pagan impropriety.”²

In the eighteenth century, Voltaire criticized the book for the “execrable cruelty of the sweet Esther,”³ while biblical scholars charged that the book reflected “insatiable vindictiveness.”⁴

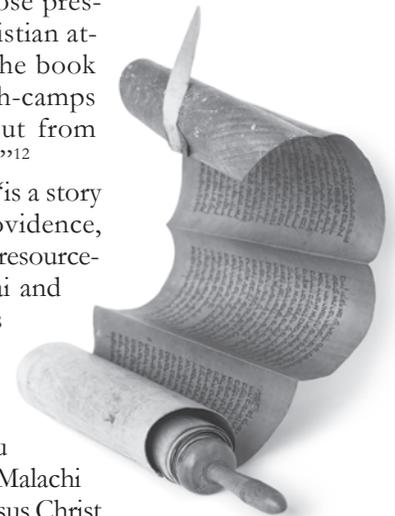
Since the time of Luther, many Christian leaders took a dim view of the Book of Esther. These anti-Jewish and antisemitic themes continued unabated in Protestant Christianity until the Holocaust. Early in the twentieth century, Thomas Davies argued that the book of Esther reflected “a low ethical standard [wherein] nothing seems wrong if only it furthers the advancement of the Jews.”⁵ In 1937, Baptist theologian Henry Robinson described the book of Esther as “an exaltation of nationalism at its worst,”⁶ while the Methodist scholar W. L. Northridge saw it as revealing “Jewish vindictiveness at its worst.”⁷ Even during the Holocaust, “German biblical scholarship saw little reason to reconsider [its] harsh condemnation of Esther.”⁸

This historical Christian rejection of the book of Esther contrasts with the reverence of Jews for this book. Flavius Josephus listed Esther among text considered inspired of God by Jews and Christians of his day.⁹ Eleventh-century Jewish scholar Maimonides even ranked the book of Esther next to the Torah: “When the Messiah comes, only Esther and the Torah will remain.”¹⁰

Amazingly, then, one of the scrolls that comprised the Bible of Jesus and the apostles was neglected and denigrated by Christians for centuries. Sadly, this neglect may well have contributed to the climate that produced the Holocaust, for Christians might never have questioned the right of the Jewish people to life and liberty if the book of Esther had been read and the Festival of Purim had been celebrated in the church during those times as it had been during the time of Jesus.

As Brevard Childs says, “The inclusion of Esther within the Christian canon serves as a check against all attempts to spiritualize the concept of Israel—usually by misinterpreting Paul—and thus removing the ultimate scandal of biblical particularity.”¹¹ Richard Bauckham is right when he argues that in the light of the persecution of the Jews that culminated in the Holocaust, “Christians would do well to read Esther precisely as a Jewish book whose presence in the Christian Bible claims Christian attention. They should read Esther as the book which Jewish inmates of the Nazi death-camps were forbidden to read, but wrote out from memory and read in secret on Purim.”¹²

The truth is that the book of Esther “is a story of the *co-operation* between divine providence, manifest in unpredictable events, and the resourceful and courageous actions of Mordecai and Esther.”¹³ As such, this text confirms God’s sovereign faithfulness to his Chosen People. It also affirms the very existence of the God as the one who said, “I am YHWH, I change not: therefore you children of Jacob are not consumed” (Malachi 3:6) and who assures Christians that “Jesus Christ is the same yesterday, and today, and forever” (Hebrews 13:8). In reality, God can be utterly trusted to be faithful to Christians because he has proven that he is faithful to the Jewish people. 



¹ Martin Luther, “On the Jews and Their Lies,” quoted in H. Bornkamm, *Luther and the Old Testament*, tr. E. W. Gritsch and R. C. Gritsch (Philadelphia, PA: Fortress Press, 1969), pp. 188–189.

² Martin Luther, *Table Talk XXIV*, in William Hazlitt, *Table-Talk; or Original Essays* (London, England: John Warren, 1821), p. 11.

³ Voltaire, quoted in Elias Joseph Bickerman, *Four Strange Books of the Bible: Jonah, Daniel, Koboeth, Esther* (Schocken Books, 1984), p. 215.

⁴ Jerry Gladson, *The Strangest Books in the Bible* (Atlanta, GA: XLibris Corporation, 2010), p. 142.

⁵ Thomas Witton Davies, *Ezra, Nehemiah, and Esther* (Charleston, SC: Nabu Press, 2010), vol. 15, p. 318.

⁶ Henry Wheeler Robinson, *The Old Testament: Its Making and Meaning* (London, UK: University of London Press, 1966), p. 74.

⁷ W. L. Northridge, quoted in Claude G. Montefiore and Herbert Loewe, eds., *A Rabbinic Anthology*, (Cambridge, UK: Cambridge University Press, 2012), pp. 614–615.

⁸ Wilhelm Vischer, *Esther* (Munich, Germany: Kaiser Publishing, 1937), quoted in Jon D. Levenson, “The Scroll of Esther in Ecumenical Perspective,” *Journal of Ecumenical Studies* 123 (1976), p. 441.

⁹ Flavius Joseph, *Against Apion*, in Steve Mason, ed., *Flavius Josephus: Against Apion* tr. John M. G. Barclay, Steve Mason, ed. (The Netherlands: Koninklijke Brill NV, 2007), pp. 29–30.

¹⁰ Moses Maimonides, *Mishneh Torah, Hilchot Megillab* 2.18.

¹¹ Brevard S. Childs, *Introduction to the Old Testament as Scripture* (Philadelphia, PA: Fortress Press, 1979), p. 606.

¹² Richard Bauckham, *The Bible in Politics: How to Read the Bible Politically* (London, UK: Society for Promoting Christian Knowledge, 1989), p. 125.

¹³ Bauckham, *The Bible*, p. 130.

Hitler's Mindset for Mass Murder

A REVIEW OF BOOKS BY STEVEN F. SAGE AND RICHARD WEIKART

BY ROBERT W. BLEAKNEY, PH.D.

Jews and Christians have long remembered the biblical Esther's "wicked" adversary Haman, notorious as "the enemy of the Jews," who "sought to destroy all the Jews" throughout a vast Persian kingdom.¹ More recently, Adolf Hitler has preoccupied students of history, including those seeking to penetrate his Haman-like state of mind.

Two recent books by historians are especially helpful in clarifying Hitler's thinking, its wickedness notwithstanding. In *Ibsen and Hitler: The Playwright, the Plagiarist, and the Plot for the Third Reich*,² Steven F. Sage portrays Hitler as reconstructing in his own career the theatrical plots of Norwegian playwright Henrik Ibsen, including one based on the Roman emperor Julian Apostate. Additionally, in *Hitler's Ethic: The Nazi Pursuit of Evolutionary Progress*,³ Richard Weikart shows that Hitler interpreted Germany's struggles as belonging to a Darwinian struggle for racial survival and so constructed a political agenda for her future progress accordingly.

Taken together, Sage's and Weikart's books suggest that Hitler saw himself as informed by evolutionary science, inspired by dramatic arts, and imitative of an anti-Christian "apostate," while being contemptuous of Jews and Christians, whom he despised as enemies of German progress.

SAGE'S *IBSEN AND HITLER*

In *Ibsen and Hitler*, Sage argues that Hitler's devotion to the theater was so extreme that he guided his actions for decades by dramatic script.⁴ That is, "the method of Hitler's madness" can be found in his having "secretly contrived major events to follow selected Ibsen scripts,"⁵ namely those from the following plays: *An Enemy of the People*, *The Master Builder*, and *Emperor and Galilean*.

In *An Enemy of the People*, Dr. Thomas Stockmann alerts the public of a danger to public health from noxious germs fed by a tannery upstream that



pollute his town's public baths and derides a newspaper's lie.⁶ Likewise, in *Mein Kampf*, Hitler echoes points made by Ibsen's physician, while innovating in his application of them by defining Jews as perpetual liars and as "like a noxious bacillus."⁷

When applying Ibsen's *The Master Builder*, Hitler similarly engaged in verbal parallels.⁸ Indeed, Sage argues that Hitler not only directed the murders of his niece Angelika Raubal and chief builder Fritz Todt, but used this play as a script to provide deadly direction when doing so, with the result that his actions also paralleled others in this play.⁹ Sage further contends that Hitler also used Ibsen's play *Emperor and Galilean* as a script for Raubal's murder.¹⁰

For Hitler, the script of *Emperor and Galilean* proved useful for directing not only Raubal's murder but his whole career. Crucial political and military events in this career again and again parallel those of this play's protagonist, Julian the Apostate, based loosely on a Roman emperor of the 4th century A.D. who turned from Christianity to paganism. Hitler evidently sought to mimic Ibsen's Julian,¹¹ as if this play's concluding words had become a prophecy fulfilled in himself: "The third Reich will come!"¹²

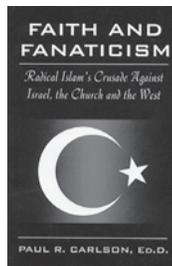
Sage proposes that Hitler aimed to imitate Julian yet at the same time learn from his perceived mistakes. At the end of *Emperor and Galilean*, Julian is defeated in battle, so Hitler evidently hoped that in his own Nazi replay of this story it might end more favorably.¹³

Two examples of Hitler's amending Ibsen's story are especially significant.

First, in *Emperor and Galilean*, Julian attempts to rebuild the Jewish Temple, but Hitler disagreed. Instead of Temple-building, he pursued an opposite course, and thus on Kristallnacht (November 9-10, 1938), his stormtroopers destroyed synagogues throughout Germany, an assault that "assume[d] the nature of a corrective to Julian's mistake."¹⁴

Second, in Ibsen's play Julian ordered the extermination of Christians as "partisans,"¹⁵ but for Hitler Jewish "partisans" were the target of an analogous order of extermination. He presumably reasoned that destroying the Jewish people meant destroying the roots of Christianity, and so would be "a means to an historic end, the goal of Julian, to achieve the end of Christian intolerance."¹⁶

One might well ask why anyone would obsessively imitate theatrical characters, with extremely violent consequences. Sage shows that many eastern Jews once shared the surname "Hitler" and thus considers it likely that as a youth the future Führer was subjected to anti-Jewish taunts.¹⁷ He additionally finds that for decades Hitler hated his middle school teacher, Fr. Franz Sales Schwarz, who effectively expelled Hitler from middle school



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and who was incorrectly rumored to have been Jewish.¹⁸ A few years after this expulsion, and after reading Ibsen, Hitler outlined a play in which "the pagans slay the priests."¹⁹

Sage thus concludes that Hitler was "an unbridled lunatic" who "set the world aflame" by treating "everyone else" into a player in his own real-life "theatrical production."²⁰

In general, Sage's *Ibsen and Hitler* deserves a wide readership for its insight concerning Hitler's disturbed thinking. For Sage to have contributed so much historical understanding while writing in a lively, creative style accessible even to those previously unacquainted with Ibsen's plays is all the more to his credit.

In particular, Sage warrants commendation for clarifying not only *why* Hitler sought the mass murder of Jews, but also *when* he did so. He demonstrates that Hitler's reenacting the playwright's scripts meant casting himself as both a physician determined to "exterminate . . . noxious germs" and "a ruler sworn to extirpate Christianity from its roots,"²¹ and thus as having dual rationales for seeking the destruction of the Jewish people. While others have supposed that Hitler's plans to kill all the Jews of Europe became fixed only as late as 1941,²² Sage persuasively argues that Hitler must have resolved a "war against the Jews" much earlier, when he first began to re-enact a violent version of Ibsen's plays. The reason? "Implicit in the re-enactment of a script is that the ending is foreordained"—i.e., an ending of mass murder.²³

While Sage makes a major contribution to scholarship with this work, the quality of his biblical interpretations vary, and those devoted to Scripture might wince at his suggestion that Hitler relied on Ibsen's plays as if they were Scripture.²⁴ Moreover, one might well wonder if the young Hitler's

Adolf Hitler has preoccupied students of history, including those seeking to penetrate his Haman-like state of mind.

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hatred of a religious educator was preceded by no less hatred of the Creator whom the latter served.²⁵

WEIKART'S HITLER'S ETHIC

Before writing *Hitler's Ethic*, history professor Richard Weikart wrote other books on modern German history, including *From Darwin to Hitler: Eugenics and Racism in Germany*.²⁶ Notwithstanding such evident expertise on this subject, Weikart reports that numerous "colleagues and friends" have asked "if the title of [*Hitler's Ethic*] is an oxymoron," questioning, "How could a mass murderer like Hitler have had any ethic?" Even so, after critically examining statements made by Hitler "over his entire career," Weikart finds recurring themes expressing "what Hitler really believed." He reports that Hitler advocated "an evolutionary ethic that exalted biological progress above all other moral considerations," "sincerely" believing that "killing people he deemed inferior would serve a higher moral purpose: advancing the human species in the evolutionary process."²⁷

For Hitler, Weikart argues, an evolutionary struggle for existence was thus central.²⁸ As the Führer saw things, evolution had produced tremendous progress, not only in the biological origin of humans from animals, but also in a cultural superiority of Nordic Germans within humanity.²⁹ As "neither an atheist nor a Christian," Hitler spoke of the work of Providence through evolutionary struggles but contemptuously dismissed church doctrine as incompatible with natural science.³⁰ In his thinking, morality was not transcendent or universal, but worthwhile only to the extent that it served the ends of

evolutionary struggle, especially for the Nordic race.³¹

With support from evolutionary scientists, Hitler alleged that human races varied in unequal degrees from ancestral apes and were engaged in a struggle for existence. This struggle, he believed, would lead to progress for "higher" Aryans (Germans and those of related blood) but destruction for "inferior" Jews, Africans, Asians, and Slavs.³² Seeking such progress for Aryans, Hitler sought numerous policies to favor them, such as a re-drawing of Germany's boundaries, welfare relief for the Aryan poor, and promotion of marriage and a high birthrate among Germans.³³ However, he also sought discriminatory policies to reduce the population within Germany of the latter, especially Jews.³⁴ For him, observes Weikart, "race was the secret to understanding history, just as the economy was central for Marxists."³⁵

Consistent with his worldview, Hitler spoke of World War II as a "racial struggle," and felt that in struggles of this nature his racial enemies deserved no humanitarian considerations.³⁶ In his view, each race had fixed hereditary traits, including virtues and vices.³⁷ He portrayed Jews as exemplars of moral virtue, instinctively concerned for their community's welfare and prone to work diligently.³⁸ However, he saw Jews by hereditary nature as sexually perverse, prone to avoid hard work, and parasitically exploiting others through greed and deceit—in short, as personifying "the devil."³⁹ Describing Jews as "like a noxious bacillus" that invades and then destroys a host society, Hitler thus (in Weikart's words) "aimed at the eventual elimination of all Jewish hereditary traits from the world."⁴⁰

More generally, Hitler's social Darwinism resulted in his seeking to preserve and enhance the hereditary health of the German *Volke*. Fearing that "blood poisoning" would result in biological degeneration, he thus prohibited interracial procreation.⁴¹ Similarly, on the supposition that natural selection did not favor those who were "weak or sick," he supported compulsory sterilization of those with hereditary illnesses.⁴²

Still worse, he ordered the "mercy killing" of those diagnosed as "incurably sick," having claimed that "all progress" depends on "struggle" in which "[t]he weaker must die," as "only . . . the healthy . . . have the right to life."⁴³

Moreover, Hitler defended his having "pushed Jews out of their positions . . . ruthlessly," claiming that "the preservation of our race" required "preserv[ing] the better ones."⁴⁴

Weikart makes a compelling case that "Hitler based his morality on a racist form of evolutionary ethics," and as thus including rational, cognitive factors potentially overlooked if the dictator

Students of Christianity's Jewish roots have rightly focused on challenging Christian prejudice against Jews, but the biblical example of Haman provides a reminder that other forms of anti-Jewish hatred have been no less deadly.

were dismissed as only “an unbridled lunatic.”⁴⁵ Even so, he does not claim that an evolutionary ethic provided “a complete explanation” for it, since it “did not require killing,” as Hitler “could have merely sterilized the disabled and deported the Jews.”⁴⁶ Any attempt to explain more adequately Hitler’s mindset for mass murder is thus outside the scope of Weikart’s still praiseworthy research, though one may surmise his evolutionary ethic remained a necessary factor.

FOUNDATION FOR HOLOCAUST EDUCATION

Students of Christianity’s Jewish roots have rightly focused on challenging Christian prejudice against Jews, but the biblical example of Haman provides a reminder that other forms of anti-Jewish hatred have been no less deadly. In any future appraisals that Hitler may receive, the motivating forces of both Darwin and Ibsen warrant recognition. Surely he saw Darwinian evolution and Julian’s paganism as complementary, with the former providing a scientific foundation for a militant revival of the latter. In contrast, the Torah’s narrative of divine creation provides a foundation for its teachings of respect for human life and the blessing of nations through Abraham’s offspring. Was not Hitler’s rejection of this foundation a precondition for the Holocaust? If so, should not thanksgiving for divine creation be foundational in Holocaust education today? 

¹ Esther 3:6, 10; 7:8, 10 ESV.
² Steven F. Sage, *Ibsen and Hitler: The Playwright, the Plagiarist, and the Plot for the Third Reich* (New York: Carroll & Graf Publishers, 2006).
³ Richard Weikart, *Hitler’s Ethic: The Nazi Pursuit of Evolutionary Progress* (New York: Palgrave MacMillan, 2009).
⁴ Sage, *Ibsen and Hitler*, 2.
⁵ Sage, *Ibsen and Hitler*, vi.
⁶ Sage, *Ibsen and Hitler*, 2-5, 8, 14, 310-311, citing Henrik Ibsen, *An Enemy of the People* (1882), Act IV.
⁷ Sage, *Ibsen and Hitler*, 4-8, 13-14.
⁸ Sage, *Ibsen and Hitler*, 19, 207-208.
⁹ Sage, *Ibsen and Hitler*, 208-212, 225-227.
¹⁰ Sage, *Ibsen and Hitler*, 143-151, 156-157.
¹¹ Sage, *Ibsen and Hitler*, 159-181.
¹² Sage, *Ibsen and Hitler*, 109.
¹³ Sage, *Ibsen and Hitler*, 184.
¹⁴ Sage, *Ibsen and Hitler*, 169-171.
¹⁵ Historically, the Roman emperor Julian had done no such thing. Cf. Sage, Ibsen and Hitler, 109, 201-205.
¹⁷ Sage, *Ibsen and Hitler*, 277-281.
¹⁸ Sage, *Ibsen and Hitler*, 287-292.
¹⁹ Sage, *Ibsen and Hitler*, 291.
²⁰ Sage, *Ibsen and Hitler*, 317.
²¹ Sage, *Ibsen and Hitler*, 317.
²³ Sage, *Ibsen and Hitler*, 317.
²⁴ Sage rightly disputes Hitler’s notion that Jesus’ having been a Galilean meant that he was an outsider to and even an opponent of the Jewish people and even in opposition to the Jews (cf. Sage, *Ibsen and Hitler*, 50-53). However, he interprets a reference to “John” in John 1:19, 20 as referring to the Gospel of John’s author, whereas the context indicates John the Baptist is intended (1:26-28; Sage, *Ibsen and*



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Hitler, 30, 155). Cf. also Sage’s debatable references to Jews in the Gospel of John, Jesus’ teachings concerning the Temple, and Paul as an ex-Jew in Sage, Ibsen and Hitler, 98, 155, 285. In each of these cases, Sage tends not to emphasize continuities between the Gospel and its Hebraic heritage. Re Hitler’s usage of Ibsen’s plays as “scripture,” cf. Sage, *Ibsen and Hitler*, 16, 259-260, 264, 272.

²⁵ Sage, *Ibsen and Hitler*, 287-292.

²⁶ Weikart, *Hitler’s Ethic*, back cover and “List of Previous Publications,” including Weikart, *From Darwin to Hitler: Eugenics and Racism in Germany* (New York: Palgrave Macmillan, 2004); Weikart, *Socialist Darwinism: Evolution in German Socialist Thought from Marx to Bernstein* (San Francisco: International Scholars Publications, 1999); and Weikart, *The Myth of Dietrich Bonhoeffer* (San Francisco: International Scholars Publications, 1997).

²⁷ Weikart, *Hitler’s Ethic*, 3, 11, 23, 197.

²⁸ Weikart, *Hitler’s Ethic*, 31.

²⁹ Weikart, *Hitler’s Ethic*, 45-47.

³⁰ Weikart, *Hitler’s Ethic*, 39-41, 46-51.

³¹ Weikart, *Hitler’s Ethic*, 45, 52-54.

³² Weikart, *Hitler’s Ethic*, 54-74.

³³ Weikart, *Hitler’s Ethic*, 64-65, 121-135, 159-178.

³⁴ Weikart, *Hitler’s Ethic*, 62-65.

³⁵ Weikart, *Hitler’s Ethic*, 75.

³⁶ Weikart, *Hitler’s Ethic*, 82-84.

³⁷ Weikart, *Hitler’s Ethic*, 88-89.

³⁸ Weikart, *Hitler’s Ethic*, 89-93.

³⁹ Weikart, *Hitler’s Ethic*, 94-98.

⁴⁰ Weikart, *Hitler’s Ethic*, 98-99.

⁴¹ Weikart, *Hitler’s Ethic*, 139-147. The term “inter-racial” is used here only when describing Hitler’s views, since conceptually it is alien to Scripture, as the Almighty “has made from one blood every nation of men to dwell on all the face of the earth” (Acts 17:6, NKJV).

⁴² Weikart, *Hitler’s Ethic*, 148-157.

⁴⁴ Weikart, *Hitler’s Ethic*, 193-194.

⁴⁵ Sage, *Ibsen and Hitler*, 317; Weikart, 8, 11, 23.

⁴⁶ Weikart, *Hitler’s Ethic*, 194. Darwin “certainly never called for purposeful killing of the ‘unfit’” (34).

Dr. Robert W. Bleakney is an associate professor at Hebraic Heritage Christian Center, an online college offering courses on Christianity’s Jewish roots. His Ph.D. dissertation is titled, *American Evangelical Study Bibles: Toward Responsible Interpretation* (University of Southern California). Its focus is on moral responsibility in biblical hermeneutics, particularly in evangelical study Bibles. Rob and his wife Tiggi live in Worcester, MA.



Should not thanksgiving for divine creation be foundational in Holocaust education today?

Purim:

Fractals and Chaos Theory

THE CASTING OF LOTS AND GOD'S SOVEREIGN FAITHFULNESS

BY LEON MOHAMMED, PH.D.

The book of Esther is a story that is embedded with a sub-text of “fractals” (patterns). It is also a revelation of “chaos theory.” Chaos theory is a branch of mathematics that is focused on the behavior of dynamic systems that are highly sensitive to

initial conditions. Chaos theory is not simply disorder; it is the transition from order to disorder. Fractals are the images of chaos, the pictures of a dynamic system as it unfolds. Fractals present themselves in plants, coastlines, migration of birds, and weather conditions.

Chaos theory came about through the slight change in the forecasting of weather. The numerical change was only rounding off a decimal to a different position. This should not have greatly affected the outcome; however, a drastic change ensued, thereby revealing that initial conditions surrounding dynamic systems has a major impact on the future behavior of the system.

Chaos can also be defined as “the original parameters surrounding a dynamic system that will bring about a specific future, and any deviation from the original conditions no matter how minute does not guarantee a small change in the future of the system.” As a result, we see the popular phrase used in its many forms as indicating that “a butterfly flapping its wings in one part of the earth can cause a tornado elsewhere.”

The Festival of Purim takes its name from



the actions of Haman, the prime minister of Persia, who “cast lots (*purim*)” to see what day would be favorable to go before the king (Xerxes) to plead his case for the destruction of the Jewish people in that realm. The term *purim*, therefore, is defined as the “casting of lots.” This action in ancient times is the same as throwing dice in today’s world. At that time, however, casting lots was viewed as a way of determining the will of God.

Haman was searching for a lucky day on which to present his plan for the destruction of Israel. What he did not know was the truth encapsulated in the Malachi 3:6: “For I am the Lord, I change not; therefore you sons of Jacob are not consumed.” And, that verse alone stands as a fractal of Israel’s guaranteed survival throughout history. God had already decided the fate of the Jewish people. The die was cast even when the lots were cast seeking their demise.

CASTING OF LOTS IN SCRIPTURE

The casting of lots was a common occurrence in the Hebrew Scriptures and continued in the Apostolic Scriptures. In Leviticus 16:8, lots were cast to determine which of the two goats of the Day of Atonement celebration was to be the “Jehovah Goat” and which one was to be the “Scapegoat.” The Lord instructed Moses in this manner: “And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat.” In Joshua 18:6, another example of the casting of lots was recorded: “You shall therefore describe the land into seven parts, and bring the description to me that I may cast lots for you here before the LORD our God.” In Joshua 18:8, the story of lots casting continued, “And the men arose, and went away: and Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, that I may cast lots for you before the LORD in Shiloh.”

In the Apostolic Scriptures, the same tradition that had been a part of the lives of the Israelites continued in the New Covenant community: “For it is written in the book of Psalms, Let his homestead be desolate . . . and let another man take his office. . . . Therefore it is necessary that of the men who have accompanied us all the time that the Lord Jesus went in and out among us—one of these must become a witness with us of his resurrection. So they nominated two men Joseph called Barsabbas (also known as Justus) and Matthias. . . . And they prayed and said, You, Lord, who know the hearts of all men, show which one of these two you have chosen. . . . And they



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cast lots; and the lot fell upon Matthias; so he was numbered with the eleven apostles” (Acts 1:21, 26, NASB, NIV).

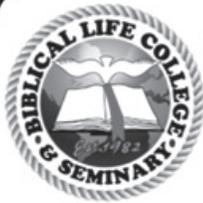
RANDOM CHANCE OR DIVINE DESIGN?

Now the casting of lots or the throwing of the dice is supposed to be a game or action of chance; however, some physicists claim that because of the design and construction of the dice, computer models can be created to predict the outcome of casting lots. This would be contingent on a number of variables: air pressure, the surface. Yet one could never control all the variables. The truth is that only God can control the outcome in the casting of lots which is a form of Chaos Theory. The throwing the dice is a micro-dynamic system and the numbers on the cubes (or whatever geometric model may be used) are fractals (patterns), but only God can determine the outcome. “The lot is cast into the lap, but the decision is wholly of the Lord [even the events that seem accidental are really ordered by him]” (Proverbs 16:33).

God is not confounded by the outcome of dynamical systems. He built all things according to patterns. “Who serve as a copy and shadow of the heavenly things, just as Moses was warned by God when he was about to erect the tabernacle, for See, he says, that you make all things according to the pattern which was shown you on the mountain” (Hebrews 8:5, NIV). “And look that you make them after their pattern, which was shown you in the mount” (Exodus 25:40).

Solomon said it well and succinctly: “I know that, whatsoever God does, it shall be forever; nothing can be put to it, nor anything taken from it: and

Haman was searching for a lucky day on which to present his plan for the destruction of Israel. What he did not know was the truth encapsulated in the Malachi 3:6: “For I am the Lord, I change not; therefore you sons of Jacob are not consumed.”



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God does it so that men should fear before him. That which has been is now; and that which is to be has already been; and God requires that which is past” (Ecclesiastes 3:14–15). These verses prove that God’s nature is immutable and that God is a God of patterns and the creator of dynamical systems.

GOD’S DYNAMICAL SYSTEMS IN NATURE

One example of God’s immutable systems manifest in nature is the hydrological cycle which is defined in Ecclesiastes 1:7: “All the rivers run into the sea; yet the sea is not full; unto the place from which the rivers come, thither they return again.” Job continues this theme: “For [God] makes small the drops of water: they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly” (Job 36:27–28).

Another example of God’s dynamical systems is found in oceanography. “The fish of the sea, whatever passes through the paths of the seas” (Psalm 8:8). “The LORD . . . makes a way through the sea and a path through the mighty waters” (Isaiah 43:16). Global wind patterns also reveal God’s dynamical systems: “The wind goes toward the south, and returns about unto the north; it whirls continually, and the wind returns again according to its circuits” (Ecclesiastes 1:6). “You who swelter in your clothes when the land lies hushed under the south wind” (Job 37:17).

THE RESULTS OF THE FRACTAL OF DISOBEDIENCE

God’s creation of humanity and the initial conditions surrounding the Fall may be the ultimate dynamical system and a revelation of chaos theory and fractals. The pattern of disobedience is set at the time of the fall of man, and it has been his bane ever since that occurrence. Consider these examples: 1) The fractal of disobedience: Adam partakes of the tree of the knowledge of good and evil; 2) The Israelites found themselves in

jeopardy ultimately because of disobedience (2 Kings 25:1–17).

The evil Haman in the story of Esther was living at that time only because of Saul’s disobedience. Consider this scenario: “Samuel also said to Saul, The Lord sent me to anoint you to be king over his people, over Israel; now therefore, listen to the words of the Lord. . . . I will punish Amalek for what he did to Israel. . . . Now go and strike Amalek and utterly destroy

all that he has. . . . And [Saul] captured Agag the king of the Amalekites alive. . . .” 1 Samuel 15:1–3, 8. Saul disobeyed the direct commandment of the Lord to destroy all that Amalek had. This act of sparing King Agag the Amalekite and all that he had caused Saul to be rejected as king over Israel. At the same time, his disobedience set the stage for a future genocide of the Jewish people: “After these things King Xerxes honored Haman the son of Hammedatha the Agagite, elevating him and giving him a seat of honor higher than that of all the other nobles” (Esther 3:3).

Haman was an Amalekite, and Mordecai was a Benjamite. Likewise, Agag was an Amalekite, and Saul was a Benjamite. Coincidence? Certainly not, for the parallels are unmistakable. Disobedience is the fractal that brings inevitable judgment. Still, God is faithful and fulfills his promises transgenerationally. Even when Saul was disobedient and set in motion a scenario wherein all of Israel would be threatened with genocide, still God raised up another Benjamite to exact the penalty that God had pronounced upon King Agag centuries earlier and to deliver his chosen people from the threat of annihilation.

THE SON OF SORROW AND THE SON OF THE RIGHT HAND

This fractal can be taken to another level when the pattern is seen in Genesis 35:18: “As [Rachel] breathed her last—for she was dying—she named her son Ben-Oni. But his father [Jacob] named him Benjamin.” This is a pattern within a pattern which is initiated by the eating of the forbidden fruit. It was a small change in the beginning of human history.

In subsequent history, one Benjamite, King Saul, would be the “Son of Sorrow” while another Benjamite, Mordecai, would become the “Son of the Right Hand.” When Esther and Mordecai prevailed, Mordecai was given Xerxes’ signet ring and elevated to the position of prime minister of Persia.

THE SEED OF THE WOMAN AND THE SEED OF THE SERPENT

Here, revealed in the story of Esther, is the fractal of the seed of the woman versus the seed

The same God who brought order out of the tohu v’bohu chaos in creation when he spoke the word, “Let there be light,” is still sovereign in the universe and will always accomplish his purposes in the earth and among its people.

of the serpent: “I will put enmity between you and the woman and between your seed and her seed; he shall bruise you on the head, and you shall bruise him on the heel” (Genesis 3:15).

Haman was busy casting lots: “In the twelfth year of king Xerxes, in the first month, the month Nisan, the Pur (that is, the lot) was cast in the presence of Haman to select a day and a month. And the lot fell on the twelfth, the month Adar” (Esther 3:7, NIV). Immediately, Haman said to king Xerxes, “There is a certain people scattered abroad and dispersed among the people in all the provinces of your kingdom; their laws are different from those of all other people; and they do not observe the king’s laws, so it is not in the king’s interest to let them remain. If it is pleasing to the king, let it be decreed that they be destroyed” (Esther 3:8, NASB). Xerxes took his own signet ring and “gave it to Haman, the Agagite, the Jews’ enemy,” saying, “Do with the people as you please” (Esther 3:10–11, NASB).

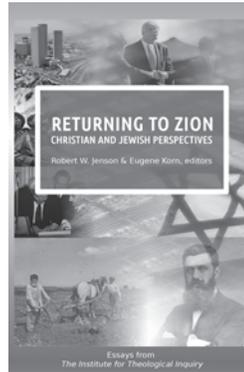
Now, consider Esther’s words to Xerxes. when the king and Haman went to Queen Esther’s banquet. “If I have found favor with you, Your Majesty, and if it pleases you, grant me my life—this is my petition. And spare my people—this is my request. For I and my people have been sold to be destroyed, killed, and annihilated.” Xerxes replied, “Who is he? Where is he—the man who has dared to do such a thing?” Esther replied, “An adversary and enemy. This vile Haman!” Finally Xerxes commanded that Haman should be impaled on the stake that he had erected for the execution of Mordecai on the day of Purim.

GOD IN CONTROL IN THE FACE OF CHAOS

The fractals seen in nature and in the various fields of study serve to reveal and confirm God’s divine nature and his immutable character. Joshua 1:8 summarizes fractals and chaos theory, for in it we find the dynamical system of Torah and patterns of obedience which bring about a desired end in the casting of one’s lot with the Messiah: “Keep this Book of the Law always on your lips; meditate on it day and night, so that you may be careful to do everything written in it. Then you will be prosperous and successful.”

The same God who brought order out of the *tohu v’bohu* chaos in creation when he spoke the word, “Let there be light,” is still sovereign in the universe and will always accomplish his purposes in the earth and among its people. Regardless as to the chaotic condition of sin-driven societies and those whose hearts are “desperately wicked” (Jeremiah 17:9), The will of God will be done in

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earth as it is in heaven. No chaos that man may initiate cannot be used by the Almighty to accomplish his purposes.

Despite the machinations of evil hearts, God will always preserve his chosen people. “He who keeps Israel neither slumbers nor sleeps” (Psalm 123:3–4). Without exception, “the victory belongs to the LORD” (Proverbs 21:31), for “the battle is the LORD’s” (1 Samuel 17:47).

In the final analysis, God knows the outcome of all things, and he will move all of heaven and earth to confirm his faithfulness and establish those who faithfully follow him and his Word: “Remember the former things long past, for I am God, and there is no other; I am God, and there is no one like me, declaring the end from the beginning, and from ancient times things which have not been done, saying, My purpose will be established, and I will accomplish all my good pleasure” (Isaiah 46:9–10). 

**“He who keeps
Israel neither
slumbers nor
sleeps”
(Psalm 123:3–4).**

Dr. Leon Mohammed has become an authority on the application of the Judaic heritage of the Christian church in the lives of various ethnic communities throughout the world. A trained scientist, he is also a scholar in the field of Theocentric Physics. His challenging and enlightening teaching has inspired audiences in various faith communities around the world. Leon lives in Asheville, North Carolina.



Exposing the Spirit of Haman

THE AMALEK-HAMAN-HITLER-JIHADI NEXUS

BY PAUL R. WILLIAMS, M.D.

Suicide bombers! The very idea is incomprehensible to most people! Dying for one's faith is understandable, but being willing to strap a bomb to one's body and commit suicide while murdering

innocent women and children is unthinkable. Hearing mothers boast of the honor of having one of their sons die as a suicide bomber is beyond comprehension. Recently the already numbed sensibility has been jolted as young women have joined young men as suicide bombers!

Today, as America, Israel, and other nations struggle against terrorism, it is imperative to understand the spirit that is behind the terrorists. I believe it is instructive to explore the roots of this conflict going back to Abraham and Sarah and to study the evil forces that desire to thwart the purposes of God revealed through Abraham.

My understanding of the depths of the ancient hatred between Jacob and Esau and the descendents of Ishmael began in earnest several years ago when I was in Zimbabwe with a medical team in a very remote area. While there, I received one



of the strangest revelations about the ancestors of Esau, son of Isaac. I learned about Amalek.

WHO WAS AMALEK?

Amalek was the grandson of Esau. He was the firstborn son of Timna, the concubine of Eliphaz, Esau's firstborn son. The firstborn status is very important because the birthright that passed to firstborn males in Middle Eastern culture conferred great privilege and responsibility to the firstborn. Amalek's grandfather, Esau, was the firstborn of Isaac and normally would have received the birthright and double blessing of the firstborn; however, it did not happen that way.

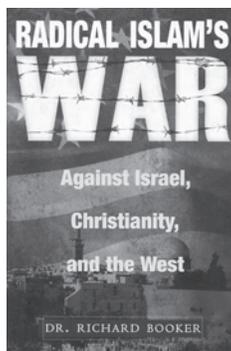
THE EPIC STRUGGLE AND ITS TRANSGENERATIONAL CONSEQUENCES

Isaac was the promised son that Sarah bore to Abraham. It was through Isaac that the promised Messiah and blessing to all nations would come. It was only logical to think that the firstborn of Isaac would carry on this promise. After twenty years, Isaac and Rebekah still had no children. Isaac prayed for his wife. The LORD heard his prayer and she conceived fraternal twins. As the twins struggled in her womb, Rebekah asked the LORD what was happening. He replied, "Two nations are in your womb, and two peoples from within you will be separated; one people will be stronger than the other, and the older will serve the younger" (Genesis 25:23, NIV).

Only God could have foreseen the struggle that continues until today! After coming back from hunting one day, Esau was famished and sold his birthright to Jacob for a pot of red stew. Though it was deceitful of Jacob to ask for the birthright, the Bible clearly states that Esau despised the birthright by not really understanding the true meaning of the covenant promises given to his grandfather Abraham.

Esau was a hunter and man of the fields. He was a "man's man" and the favorite of his father Isaac. Jacob was his mother's favorite. When it came time for giving the patriarchal blessing, Rebekah and Jacob deceived Isaac who was almost blind. Thinking he was blessing his firstborn Esau, the nearly blind Isaac gave the blessing to Jacob. When Esau discovered the truth, he purposed to kill Jacob. A root of bitterness and hatred entered into him. He decided to wait until his father died to fulfill his plan.

Rebekah was told about Esau's plot to kill Jacob, so she asked Isaac to send Jacob away to her brother Laban's house to find a wife.



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It was only then that Esau learned that his parents were extremely displeased with his choice of wives from among the Hittites. Again, not understanding that it was through Isaac that the blessing would come, Esau went and found a daughter of Ishmael to marry, thinking this would be more pleasing to his parents.

Jacob worked with his uncle Laban for twenty years. He married two of Laban's daughters and had children by their handmaidens as well. When he returned to his homeland, he still feared Esau would kill him.

The night before he met Esau, Jacob wrestled all night with the angel, and his name was changed to Israel. When he crossed the river and saw Esau coming with 400 men, fear struck Jacob! He sent the women and children and flocks ahead of him.

Despite the apparent healing of the relationship on the surface, close attention to the Scripture shows that Jacob did not trust his brother and though he promised to follow Esau to Mount Seir, he never did. Though the alienated brothers reconciled, it is likely that Esau's son Eliphaz was less forgiving, for the legacy of hatred continued in his lineage. His bitterness over Jacob's taking his father's blessing became a transgenerational root of bitterness.

AMALEK: FIVE HUNDRED YEARS LATER

During a subsequent time of famine, the household of Jacob moved to Egypt, where they remained for over

The spirit that prompted the Amalekites to prevent God from bringing his chosen people into the Promised Land continues to oppose Israel today.

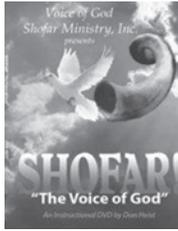
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400 years, the end of which found them in onerous slavery. Finally, they were delivered from Pharaoh's oppression in one day under the leadership of Moses and set out for the Promised Land.

Shortly thereafter, Israel confronted Amalek for the first time. Following that conflict, the Lord said to Moses: "Write this on a scroll as something to be remembered and make sure that Joshua hears it, because I will completely blot out the memory of Amalek from under heaven.

... ***The LORD will be at war against the Amalekites from generation to generation***" Exodus 17:14-16 (NIV).

The LORD will be at war with Amalek from generation to generation! The Amalekites were the first to oppose the purposes of God to bring His People into the Promised Land. The wicked prophet Balaam spoke the truth about Amalek in Numbers 24:20 when Balaam saw

The only consolation we have in this ongoing conflict with terrorism is that God is at war with this spirit! Remember that God gave Israel victory as long as Moses had his hands raised to heaven. It became necessary for Aaron and Hur to hold up the arms of Moses. We must do the same today.

Amalek and uttered his oracle: "Amalek was first among the nations, but he will come to ruin at last" (NIV).

One of the most difficult passages of Scripture to understand is God's instructions to Samuel for King Saul in 1 Samuel 15:2-3, "I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt. Now go, attack the Amalekites and totally destroy everything that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys" (NIV).

How could God instruct anyone to do such a thing? Is it possible to be so evil that there is no hope? King Saul did not carry out the Lord's instructions, sparing King Agag and the best of the cattle and flocks to make "sacrifices" to the Lord. The well-known declaration was then given by Samuel that it is "better to obey than sacrifice." Due to this disobedience, the kingdom was torn from the hands of Saul and given to David.

SIX HUNDRED MORE YEARS

The marvelous foreknowledge was manifest during the time of Queen Esther when Haman, the Agagite, plotted to have all the Jews in the kingdom of Persia. It is thought that Haman could well have been an Amalekite, a descendant of King Agag! No wonder Haman wanted to kill all the Jews. No wonder the Lord instructed King Saul to destroy all the Amalekites six hundred years before!

THE SPIRIT OF AMALEK AND HAMAN IN MODERN TIMES

The last time I was in Israel, I shared with a young rabbinic student my insights about the spirit of Amalek that I felt was coming against Israel. He told me that the spirit of Amalek was common knowledge among Jewish scholars! Later he wrote a letter to me in which he translated a portion of a document written in Hebrew about Germany and its relationship to Amalek.

"According to our sages Germamyu is a symbol of Germany. They are those that once you let them out of their den, they demolish the world.

"An interesting episode is told that in the year 1899 the German Emperor came to pay a visit to the Holy Land of Israel. All the big Rabbis at the time and place came to give their due respect and say the blessing the Jews say to a king. The Grand Rabbi of Jerusalem at that time, Rabbi Joseph Chaim Sonnenfeld, did not go out to greet the Emperor. He associated this with the quote above that the Germans are Amalek. From this we can see that our Father Jacob already saw in

his times with his holy eyes the enormous danger that's hovering above his children and for the entire world in general, all because of the Germans-Amalek!

“Rabbi Eleazar Ishpitziner (brother in law of the Shinever Rabbi) recalled: Once on a Thursday night in the year 1889 the Shinever Rabbi suddenly entered the synagogue and cried out to his followers: ‘Brothers repeat after me the holy psalms! For at this moment an evil child was born in Austria, a child who has the potential to grow up to be more evil than Haman himself was. We have to pray earnestly to God he shouldn’t live to do that.’

“Fifty years later these words came true when the world got to know one of mankind’s most bloodthirsty murderers, Hitler; may his name be blotted. While being locked away in the ghetto the Ishpitziner Rabbi remembered those words and was stunned at those most holy eyes that saw so far.

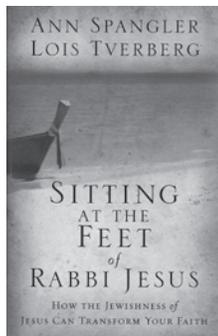
“It is also most noteworthy to remark what our holy sages quote in Psalms chapter 140:8, “Forbid Oh Almighty the lust of an evil man, forbid him to fulfill his evil plans the ones he wants to be proud of forever.” The Talmud quotes on this that with this particular prayer Jacob turned to the Almighty and begged him not to let his evil brother Esau fulfill his devilish plans. On the same note the monarchy “*Germamyu Shel Edom*” [Edom is Amalek] shouldn’t have the opportunity to fulfill their plans they’re plotting against the Jews. For if they will go about it, they will destroy the world. God forbid.”

AMALEK, HAMAN, AND TERRORISM TODAY

The Amalekites always operated as terrorists, particularly in their attacks against Israel. Listen to God’s observation regarding the Amalekite strategy: “Remember what the Amalekites did to you along the way when you came out of Egypt. When you were weary and worn out, they met you on your journey and cut off all who were lagging behind; they had no fear of God” (Deuteronomy 25:17-18, NIV).

The Amalekite strategy was one of terrorism, avoiding the heart of the Israelite military and attacking the weak and weary, the innocent and undefended. The spirit of Amalek is still manifest today in world terrorism, particularly that of the Muslim Arabs whose hatred for Israel and the Jewish people know no bounds.

When we see women and children being encouraged to become suicide bombers, we begin to understand the injunction of the Lord given to King Saul to not spare any of the



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Amalekites. Those who have the spirit of Amalek are even willing to kill their own children to accomplish their goal. Many with this spirit will never be satisfied until Israel is driven into the sea!

Are all Palestinians and Arabs filled with the spirit of Amalek? The answer is obviously, “No.” This spirit of terrorism is, however, clearly manifest in those who will “die to the last man” in order to drive Israel into the Mediterranean.

The only consolation we have in this ongoing conflict with terrorism is that God is at war with this spirit! Remember that God gave Israel victory as long as Moses had his hands raised to heaven. It became necessary for Aaron and Hur to hold up the arms of Moses. We must do the same today.

Pray for the Peace of Jerusalem!



The Amalekites used terrorist tactics in their attacks against Israel some 3,500 years ago. The same spirit is alive today, murdering innocent men, women, and children.

Dr. Paul Williams, former Associate Professor of Pediatrics at the University of South Florida, was founding director of HealthCare Ministries for ten years and was medical director for Operation Blessing for three years. Since 1997 he has been founding director of International HealthCare Network. He has served in over 100 nations and with more than 200 medical mission outreaches. Paul and his wife Sofia live in Pisgah Forest, North Carolina.



Esther and the Controversy of God

WHEN EVIL ARISES, GOD FAVORS HIS CHOSEN PEOPLE

BY VICTORIA SARVADI, TH.D.

The story of Esther depicts one of the many scenarios of an ongoing controversy; a controversy that will eventually be settled in God's time—not ours. The age-old controversy is based on a challenge over one of the most profound questions of all time—

“Who is God?” A question at the root of a game of thrones contest that has existed since the fall of the cherub who was once perfect in wisdom and beauty until iniquity was found in him (Ezekiel 28:11–19).

This fallen angel is known by many names; the serpent, Lucifer, HaSatan, the devil, Appollyon, the evil one, and the anti-Christ—just to name a few. Satan has used various people and situations over the centuries to discredit God and oppress the people that are called by his name. The list is long and includes radical Jihadists and their leaders, Arab authorities and their wars, Hitler and the Holocaust,

the Pogroms, the Inquisition, the Crusades, Greek and Roman emperors such as Titus and Hadrian, the Selucid emperor Antiochus Epiphanes, Jabin (the king of Canaan), the Philistines, the Pharaoh in Egypt, and Haman—the ruler whose horrific choice challenged Esther to make a far more heavenly choice of her own.

However, it is not just political leaders and historic events that have the power to influence others. The enemy of God is also using the common voices of everyday people to create world opinion. These common voices pressure and condemn Israel when they build neighborhoods for the increasing numbers of oppressed Jews, who are returning home. They ridicule and weaken the political influence of Israel's democratic leaders and openly support her dictator enemies. They believe (and repeat) the talking heads of bias who spin news vilifying Israel as tyrants, and they support the UN as it calls for disinvestment of her companies and a boycott of her products.

Simply put, the enemy does *not* favor Zion.

What is Zion? The biblical understanding of *Zion* is the covenant plan God has for his people, his nation and his land all the way to its culmination of complete restoration when the Messiah takes his place on the throne in Jerusalem.

“For it is the day of the Lord's vengeance, and the year of recompenses for the *controversy of Zion*” (Isaiah 34:8).

God's enemy uses the nations to fight the eternal promise that the generations of Abraham, Isaac



and Jacob would exist forever. The efforts and reasoning of the enemy of God are that if these people are annihilated, or if they cease to be a nation, then God would ultimately be a liar. Discredit and discard God's chosen people, and you discredit and discard God himself. Satan has attempted to destroy God's plan by using leading figures in history in vain attempts to overthrow God's honor and his throne.

In the Book of Esther, we have such an example—the attempted destruction of the Jewish people at the hands of a misguided and manipulative ruler. Haman, the viceroy to King Xerxes, concocted a plan to destroy all the Jews in Sushan and its provinces. The plan was born as a result of envy and jealousy of Mordechai, the king's advisor. Mordechai was Queen Esther's cousin—and he was also a Jew. Haman hated Jews.

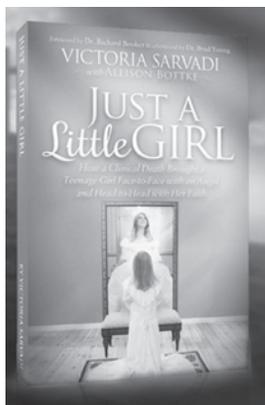
It was a secret that Esther—the wife of King Xerxes—was a Jew, and when the queen was informed of Haman's insidious plot, she realized the fate of the Jewish people rested on her—and she had a choice to make.

According to Esther 3, Haman's goal was to “destroy, kill and exterminate all Jews, from young to old, including small children and women, on a specific day (the thirteenth day of the twelfth month, the month of Adar) and to seize their goods as plunder” (Esther 3:12–13). He instructed the king's secretaries to write down his orders and to send these letters by courier to all the royal provinces—ordering the king's army commanders, governors, and officials to carry out his heinous orders.

When Esther was informed of the diabolical plot, she knew the part she played was more than just being an influence over her husband. Before she risked an uninvited audience with the king of the empire (considered a crime punishable by death,) she had to first call on the King of the universe. She knew it was paramount to implore the One who held the hearts of kings in his hands. Esther knew first and foremost where her help would come from. The situation was overwhelming and far beyond just retracting the official edict. Esther needed divine wisdom and intercession—she needed counsel from God.

“The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the *Lord* standeth forever, the thoughts of his heart to all generations. *Blessed is the nation* whose God is the Lord; and the people whom he hath chosen for his own inheritance” (Psalm 33:10-12, KJV).

Though the evil one is powerful and uses brilliant plots of destruction to bring the chosen people to an end, God has his own plans for them. Plans that trump the powers of hell. The plans of the “challenger” to destroy God's



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people who are called by his Name (Jew or Christian) will never come into full fruition unless God allows it . . . and He never will.

“For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an *expected end*” (Jeremiah 29:11).

What is the “expected end?”

God tells us in his Word what to expect in the *acharit hayamim*. The typical translation of this Hebrew term is “the end of the era.” What is not understood is the inference of this “era.” The era that is coming to an end is “the era of man governing himself.” This era ends as God sets up his Kingdom, establishes his rulership, and causes all nations to confess that Israel's God is the One True God. It will be at a *set time* that God will bring about all that is prophesied to build up Zion. He will orchestrate the nations to hang themselves in their hatred and envy for God and his chosen Israel.

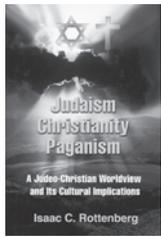
“Thou shalt arise, and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory” (Psalms 102:13-16 KJV).

The many attempts of the challenger to dethrone God and destroy his people have come to naught, and they will continue to fail until the set time when God finishes his plan.

“Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves,

The many attempts of the challenger to dethrone God and destroy his people have come to naught, and they will continue to fail until the set time when God finishes his plan.

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and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion” (Psalms 2:1-6 KJV).

At the end of the *acherit hayamim*, at that appointed time, God will arise and defend Zion. The rightful King of the Universe, who favors Zion and is protecting her, will take action to build her up, in order to establish his throne within her. There will never be a powerful enough “Hitler” or “Haman” that can overcome the spoken Word of God, even when the enemy himself enters into a time of a one world leader. He is still no match for the Almighty Creator of all things. The plans of evil men will not—and cannot—succeed.

Esther consulted her God. She implored her people to do the same. She knew she would be used of him in her time and circumstances because he had placed her in the position of influence concerning his people, his Zion. She trusted God *first* and waited for him to deposit his wisdom in her as to what she was to do. Yes, God can supernaturally intervene in the affairs of man—but his preferred way is to use his servants—those who will consult him first and who have an ear to listen. God can—and does—use his children to change the course of history.

We are in the time that God is actively building Zion at a rapid speed. The evidence is all around us as Jews are flooding back to their ancient land as was prophesied. Anti-Semitism in the world has been the catalyst to prove God's Word of His people's return to their promised land. And as the nations “prepare the gallows” to lure them back only to push them into the sea of war, God has other plans

to punish the nations that have gathered against them in their own gallows of war.

Throughout time and history, the Jews have been displaced, exiled, and scattered. And even though they have not always been a sovereign nation, in the eyes of God, they were always his holy nation. A nation set apart for God's use and his glory. A covenant nation, not only being built in the physical realm but also in the spiritual realm.

As we face what many view as uncertainty, those of us who are his true servants like Esther are certain of God's sovereignty. And like Esther, we need to pray and fast, seek His face, and count on his wisdom to manifest through our behavior and actions. He calls us a *peculiar people* made up of many races and ethnicities, both genders united in the Lord. He calls us a royal priesthood. A people that have the authority and power of the Spirit within us to pray and intercede for his Kingdom to come. And he calls us his holy nation, Zion, showing forth the praises of him who has called us out of the darkness of the enemy into his Kingdom and Light (1 Peter 2:9).

God uses his servants as instruments in his hands. He puts his own people who are bridled and submitted unto him in positions of prominence, power and influence. We see this in people such as Daniel, David, and Esther. We must pray for people in leadership—that they would not succumb to arrogance and self-exultation but rather approach the One who holds the entire world in his hands in humility and awe. He uses those who fear (reverence) him and love his Word. He is no respecter of persons. He has used and will continue to use great men and women of influence, poor and humbled servants, Jews and non-Jews alike to advance his Kingdom purposes.

God has expanded his Kingdom to other people as he promised Abraham he would. It is through the new covenant in Yeshua, that we are all grafted into the promises of this people and the commonwealth of their nation. All who repent of their arrogance and selfish natures, and who declare that Israel's God is God and there is no other, will be bearers of light to a dark world.

We are all his people called to make an impact during “such a time as this.” 

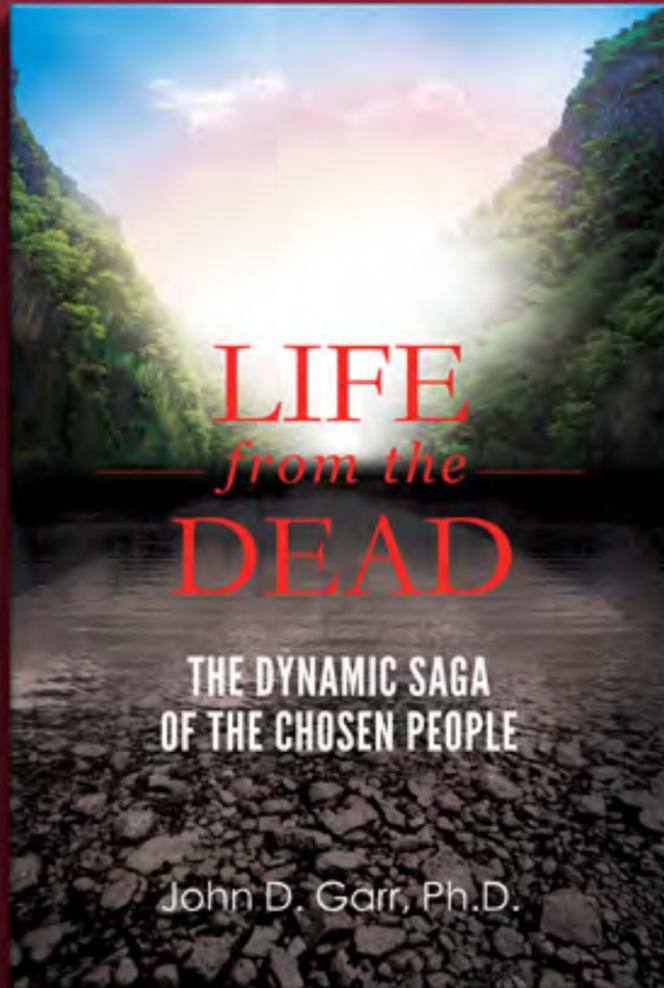
Dr. Victoria Sarvadi is co-founder and vice-president of The Nathaniel Foundation in Kingwood, TX. She received her doctoral degree from The Center of Biblical Research in Redlands, CA, and has served the Messianic community as teacher and administrator. As a licensed minister, she is also Director and Minister of the Nathaniel Fellowship, a Hebraic community in McKinney, TX. She and her husband Paul have residences in Porter and McKinney, TX.



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