

The New Anti-Semitism: Perpetrators and By-standers in the 21<sup>st</sup> Century  
Olivier Melnick, Chosen People Ministries, California  
Board member of Chosen People Ministries, France

## **I. Introduction**

As we strive for relevancy in the field of Jewish outreach in the 21<sup>st</sup> century, we are faced with the unavoidable reality that more than 70 years after the Holocaust, the Jewish psyche remains badly scarred and in some cases even openly wounded. Therefore, it is not unusual to study Jewish history as divided into pre- and post-Holocaust periods.

When we come into contact with Jewish people and become involved in a dialogue about Yeshua, as genuine as that dialogue might be for both parties, the conversation will most likely encounter many roadblocks. One of the recurring stumbling points in our outreach efforts is the Holocaust.

Questions such as “what about the six million?” or statements such as “God died in the Holocaust” are not only challenging us regularly, but they have also been the subjects of many books over the years.

The Holocaust was a unique catastrophe to the Jewish people but also to humanity as a whole. It prompted the Jewish people to come up with a survival adage. Out of the ashes of the six million, came the Jewish corporate creed: NEVER AGAIN!

In the aftermath of the Holocaust, historians, philosophers and theologians alike believed that as a result of the horrors they had just witnessed, the hatred of the Jewish people had become taboo to the civilized world. The revelation of the Holocaust and the defeat of Nazi Germany had just proven to the world that racially motivated hatred of the Jewish people was no longer a defensible cause, not that it ever was!

Anti-Semitism was dead, and the modern State of Israel had just been born. Nobody dared to talk about the hatred of the Jewish people. All seemed to indicate that a new era of tolerance and world peace had been introduced and that the newly adopted Jewish creed of NEVER AGAIN had gained acceptance worldwide.

Unfortunately, anti-Semitism never died. Like a hermit, it retreated into a cave and remained ignored and quiet for a very short period of time only to regain strength. After hibernation, the beast emerged refreshed, revitalized and prepared to devour the Jewish people with a vengeance.

Counting on it or not, the New Anti-Semitism greatly benefited from a newfound apathy, possibly coupled with ignorance from the civilized world in general and Christendom in particular. If that beast could only recruit from the

remnant of those who truly loathe the Jews, it could rise again. And that it did and continues to do so with momentum!

Today, the new Anti-Semitism is alive and well. It continues to target the Jewish people, with its adherents proclaiming loudly that both Israel and worldwide Jewry are guilty of all the ills of the planet. Regardless of their location, the Jews must be punished. As if by proxy, when Israel builds more settlements, a Jewish community somewhere in Europe or South America gets hit. If Israel introduces a new policy, a Jewish cemetery gets desecrated in Paris or a synagogue in Canada is bombed, and the list goes on.

The new victims are the Jewish people worldwide and Israel as a whole. Racial anti-Semitism, as the illegitimate child of the pseudo-science of Eugenics<sup>1</sup>, is no longer valid, yet Jew hatred lives on!

The victims suffer at the hands of two groups of people: The perpetrators and the by-standers. Those are the same two groups that existed 70 years ago, similar in their goals but different in their makeup.

The reality is that as long as mankind is fallen, anti-Semitism will have a lifeline, even within the Body of Messiah.

In spite of believers in Yeshua having a unique relationship with God, it is still not beyond us to hate our brethren. The prophet Jeremiah said it best:

*The heart is more deceitful than all else and is desperately sick;  
Who can understand it? (Jeremiah 17:9, NASB)*

The way forward is to become proactive instead of reactive regarding the New Anti-Semitism. To prevent ourselves from unwittingly being or enabling perpetrators or by-standers, it is incumbent on us to understand who these two groups are and on what basis they operate. From that position, we can educate others as well. As we start to identify the two groups, it is my prayer that we will acquire the necessary tools to fight their lies and protect my people as we continue to share the love of Yeshua with them and hopefully welcome them into God's family.

The task of perpetuating the reality of such a message as "NEVER AGAIN" appears to have been left in the hands of true Bible believing followers of Yeshua. We are in a spiritual battle, and the enemy is fierce. One of the first things we must accomplish is familiarization with the enemy.

---

<sup>1</sup> The study of or belief in the possibility of improving the qualities of the human species or a human population, especially by such means as discouraging reproduction by persons having genetic defects or presumed to have inheritable undesirable traits (**negative eugenics**) or encouraging reproduction by persons presumed to have inheritable desirable traits (**positive eugenics**); *Eugenics*, (n.d.), Dictionary.com Unabridged. Retrieved January 06, 2012, from Dictionary.com website.

## **II. The New Anti-Semitism Defined**

The New Anti-Semitism is not an enemy per se, but because it serves as a platform for diverse groups interested in the annihilation or at least denigration of the Jewish people and/or Israel, it must be defined in comparison to the “Old” Anti-Semitism.

### **A. Goal**

The one aspect of Anti-Semitism that hasn’t changed, at least since the Holocaust, is its goal. It was and very much still is the complete destruction of the Jewish people simply because they are Jewish. While the goal remains the same, we need to understand that the lines have been blurred between Jewish people as individuals and the State of Israel, so that both are treated as the same entity.

The goal might be the only aspect of the New Anti-Semitism that is similar to that of the old, yet we must look at three other components to get a full picture of the danger that we are faced with.

### **B. The Boundaries**

Driven by the morbid agenda of the “final solution” and aiming at the total eradication of the Jewish race, the Nazi death machine went out of its way to send cattle cars throughout as much of Eastern and Western Europe as it could, as it methodically worked at bringing Jews back to the Death Camps.<sup>2</sup>

While the racially-based Old Anti-Semitism was able to spread its tentacles out of Germany as far throughout Europe as the railroad system would allow cattle cars to go, the New Anti-Semitism of the 21<sup>st</sup> century knows no boundaries. No Jewish person is immune to the pandemic of the New Anti-Semitism. The cancer went from localized to global.

### **C. The Methodology**

When Anti-Semitism was racially motivated, the methodology was simply based on Eugenics as an attempt was made by Hitler at proving the superiority of the Aryan race. Noses were being measured, eye colors

---

<sup>2</sup> The Holocaust is a unique event in the history of mankind as it is the only genocide of its kind that required the systematic gathering of the Jewish people back to Germany and Poland for their extermination. No other country in history has ever gone beyond its own borders to gather victims when it could simply have let them emigrate.

compared and skin tones evaluated. The Jewish “race” was deemed inferior; and through propaganda, the Jewish people were eventually declared to be subhuman. With the extermination of the Jewish people, Hitler believed that he was doing the world a favor.

But, the science of Eugenics, popular in the first two decades of the 20<sup>th</sup> century, even though already considered controversial, no longer affects the New Anti-Semitism. The methodology to victimize Israel and the Jewish people has shifted from a racial to a geo-political one. Jews must be stopped not because they are racially corrupt but because they are a stumbling block to world peace, or so we are told. It is not uncommon to hear or read reports of Israel being “in the way of world peace” or being “the new Nazis of the middle east.” The only democracy in the Middle East is portrayed as an “Apartheid Nation” or even worse, “an error of history”<sup>3</sup>. Such false descriptive or comparisons impress a vast majority of what I would consider civilized people, who as a result find fault with both Israel and the Jewish people. Who wouldn’t want to oppose such a country or a people group in the name of world peace?

As we have come to realize that the boundaries and the methodology of Anti-Semitic hatred have changed, we also need to understand its source.

#### **D. The Source**

As we look at the source of the New Anti-Semitism we must realize that at its core is Satan himself, who hates what God loves and loves what God hates. All throughout the Bible, the enemy of God is also very clearly the enemy of Israel. The very first prophecy about the Messiah in Genesis 3:15, stages a conflict between Satan and God’s Redeemer for mankind; but also at a deeper level, the conflict between Satan and the Jewish people is set in motion. What started soon after Satan’s fall continues to this day and promises to be a part of our eschatological future as we can clearly read in Revelation 12.

While Satan’s agenda has been pushed forward with consistency and commitment through the ages, he also recognizes that different times call for different methods and people. The German Nazis, French Vichy government and even some North African Arabs of yesterday no longer are the enemy’s ambassadors of hatred in the 21<sup>st</sup> century. Since Anti-Semitism is no longer racially motivated, the pool from which to draw supporters of Jewish hatred has greatly increased, making Satan’s job

---

<sup>3</sup> Millière, Guy: *Houdna* (Underbahn Publishers, Wilmington, Delaware, 2007) pp. 71-72.

much easier. The new perpetrators and the new by-standers can be found in various strata of society and/or the world community.

### III. The Perpetrators of the New Anti-Semitism

The word “perpetrator” can be defined as: the person who has committed the crime. It defines a person guilty of a crime but it does not necessarily categorize that person in any given group of expected criminals. Thus, perpetrators can come from any level of society. The perfect example of that was of course, what happened under Nazi Germany, where those guilty of crimes against humanity did not simply belong to one group of deranged, sadistic criminals, but could be found throughout all levels of German society.

In his definitive work on the Holocaust *The Destruction of Europeans Jews*, Raul Hilberg says:

*An administrative process of such range cannot be carried out by a single agency, even if it is a trained and specialized body like the Gestapo or a commissariat for Jewish affairs, for when a process cuts into every phase of human life, it must ultimately feed upon the resources of the entire organized community. That is why we find among the perpetrators the highly differentiated technicians of the armament inspectorates, the remote officials of the Postal Ministry, and—in the all-important operation of furnishing records for determination of descent—the membership of an aloof and withdrawn Christian clergy. The machinery of destruction, then, was structurally no different from organized German society as a whole; the difference was only one of function. The machinery of destruction was the organized community in one of its special roles.<sup>4</sup>*

Perpetrators must be studied as belonging to a wide spectrum of societal behavior rather than being individualized and categorized under the title of “psychological anomalies.” Additionally, perpetrators can either be culturally or ideologically motivated.

Cultural perpetrators are born and raised into a culture as they progressively discover their origins, customs and practices. Ideological perpetrators adhere to an ideology or cause usually of their own choosing, not necessarily related to their cultural heritage. An anti-Semitic perpetrator can be either culturally or ideologically motivated or both.

This opens the door for any member of a society to become a perpetrator as long as they believe enough in the cause they are defending. Their level of involvement will undoubtedly be greater or lesser depending on the situation. However, their social standing will in no way diminish their culpability.

---

<sup>4</sup> Hilberg, Raul: *The Destruction of European Jews*. (Holmes and Meier, NY, 1985), p. 264.

Under the New Anti-Semitism, things are not really that much different, as we continue to find perpetrators in different countries, cultures and ethnic groups. We can even subdivide each group further in each community as we look at educators, political leaders, industrials, entertainers, and of course, the masses.

Three groups need to be identified as they pertain to our work of Jewish outreach: Radical Islam, Liberals, and Christians. As we identify these three different groups, let me reiterate that the country of origin is no longer an important criterion under the New Anti-Semitism. The same hatred can be generated from just about anywhere in the world, more from an ideological than cultural viewpoint. While we understand that genuine Bible-believing followers of Yeshua would never be found in that camp, we must still identify the 21<sup>st</sup> century perpetrators.

#### **A. Radical Islam**

The most dangerous enemy of the Jewish people is without a doubt Radical Islam. Hatred of the Jews runs deep into the fabric of Islam, both culturally and ideologically. But let us not generalize, as not all Germans of the thirties and forties were Nazis, not all Muslim are radicals or terrorists in the 21<sup>st</sup> century.

Yet, Radical Islam as a perpetrator of Anti-Semitism is a reality that will only increase as time goes by. Through the media, via the Internet, social networks, YouTube or all the printed materials that continue to flourish, anti-Semitism is rapidly coming back to the mainstream. Political correctness and multiculturalism are crippling us, making us into sitting ducks.

Culturally, Muslims are indoctrinated against Israel and the Jewish people at a very early age, and what they didn't pick-up culturally, they will acquire ideologically, as they are dogmatically trained to fight against Israel "the oppressor." In their own eyes, their cause is noble and certainly worthy of their struggle. Their practice of *Jihad* can be religious, social or even silent<sup>5</sup>; nevertheless, the agenda remains the same—that of gaining complete worldwide control using the apathy of most of the world as a cloak of invisibility.

#### **B. Liberals**

As if Radical Islam wasn't enough of a threat to our people (and to western civilization as a whole), Liberals have become facilitators of the perpetrators as they defend and even promote the warped views put forward by Islamists. Do not miss the irony of a group of people whose liberal ideology encourages them to promote the repressive and dictatorial ideology of another.

---

<sup>5</sup> "Silent Jihad" is a reference to the demographic Muslim takeover that we have been witnessing especially in Europe at least in the last 2 decades.

But for the time being, Liberals are convinced that Jews are the new Nazis of the Middle East, treating Palestinian victims worse than Hitler treated their own grandparents.

A tragic example of this ideology is the recent movie *Little Town of Bethlehem*<sup>6</sup> that came out in 2010, painting the portrait of three pacifists: an Arab Muslim, an Israeli Jew and a Palestinian Christian who found themselves at the same crossroads. They wanted peace in the region and started to promote their views of reconciliation against all odds. In essence, a peaceful reconciliation in the Middle East is what everybody wants. Who would disagree with that?

The issue does not lie in the validity of such an aspiration but in how the different sides were being portrayed. Palestinians were being compared to African Americans during the Civil Rights Movement following the leadership of Martin Luther King and fighting the National Guard for their freedom, while Israelis were being painted as the oppressors and invaders of Palestine. The Death Camps were also mentioned and a parallel was made between modern Israeli Jews and Nazis.

It is unfortunate to see such distorted depiction of two sides of the Middle East conflict. The roles of victims and the perpetrators were reversed in this slanted portrayal, as a few well-intentioned men were shown trying to bring dialogue and reconciliation. Yeshua was only mentioned once by name, in passing, and with no scriptural reference. Nothing directed the audience to an understanding that only through Yeshua's death and His love for the world can such an undertaking actually take root and change the region (John 5:24, 2 Corinthians 5:17). Incidentally, this didn't stop some evangelicals from giving the movie their endorsement.

The truth has been corrupted by Radical Islam, and with the help of Liberals, a new "reality" continues to be propagated at such levels that the victims are currently being painted as the perpetrators. Truth needs to be re-established, and slanted coverage needs to be challenged.

Finally, another group of perpetrators must be discussed before we can move forward.

### **C. Christians**

While it would be easy to find Christians in the camp of the perpetrators during the Holocaust years and prior, one would expect that in the decades following the birth of the Jewish motto NEVER AGAIN, Christians would have learned their lesson. Sadly, today, there still exists a growing Christian bias against the Jewish people and Israel as a nation, both institutionally, on a denominational level, and individually within the community of believers.

---

<sup>6</sup> <http://littletownofbethlehem.org/>

The list keeps growing as denominations such as the Episcopal Church of U.S.A.,<sup>7</sup> Presbyterian Church USA (PCUSA),<sup>8</sup> the United Church of Christ (UCC),<sup>9</sup> parts of the United Methodist Church, as well as international groups such as the World Council of Churches (WCC) and the Anglican Consultative Council (ACC) have all in the recent past implemented and enforced economic boycotts against Israel and divestment of funds.

This new trend is currently known by the acronym of BDS meaning, “Boycott, Divestment and Sanctions.” The decisions from various denominations to take such a stance against Israel are again based on believing the media and various politicians about the events of the Middle East. The ominous parallel between the Nazi boycott of 1933 and the various BDS campaigns shouldn’t be ignored. French author Pierre-André Taguieff describes and compares the two in his latest book *Israël et la question Juive* (Israel and the Jewish Question) where he writes:

*...the Nazi boycott of 1933 is perceived by the Jewish people as a painful precedent. The BDS campaigns appear to be a terrible reenactment. It is thus very understandable and legitimate that Jewish people would be concerned as the very statement NEVER AGAIN is put in question... this all constitutes, not just a wound but the re-opening of a wound in the Jewish community.*<sup>10</sup>

If fact-finding would precede such drastic decisions, much could be averted.

Another illustration of perpetrators is the media bias mixed with bad Christian theology found all throughout the movie *With God On Our Side* by director Porter Speakman.<sup>11</sup> This movie uses all the standard anti-Israel arguments to paint the Palestinians as victims, ignoring historical facts about the Middle East. Of course, it also appears to have an evangelical stamp of approval as it received endorsements from World Vision or Tony Campolo who said:

*This film is informative, it’s inspiring, it’s challenging and it summarizes in brilliant fashion, what the problem is and what needs to change in order to solve the problem. I don’t know of*

---

<sup>7</sup> <http://epfnational.org/action-groups/epfs-executive-council-statement-on-divestment-boycott-and-economic-sanctions-as-a-means-of-nonviolent-resistance/>

<sup>8</sup> <http://www.bdsmovement.net/2011/united-church-presbytery-7322#.TwjDZphVnfY>

<sup>9</sup> [http://www.adl.org/interfaith/ucc\\_letter\\_2005\\_02\\_08.asp](http://www.adl.org/interfaith/ucc_letter_2005_02_08.asp)

<sup>10</sup> Taguieff, Pierre-André: *Israël et la Question Juive* (Les Provinciales, Paris, France, 2011) p. 219.

<sup>11</sup> <http://withgodonourside.com>



*anything quite like it - and I would have to say the church desperately needs it.*<sup>12</sup>

As they propagate lies, those who aim at crippling Israel politically and economically to bring an end to the “occupation of Palestine” are part of the new perpetrators. Defined by character assassination and/or economic sanctions, this agenda of deceit is hurting Israel and the Jewish people, and in the long run it could be hurting Western Civilization.<sup>13</sup>

But perpetrators can also be found in churches amidst individuals who teach that God is finished with the Jewish people. Commonly known as Replacement Theology, Supersessionism is the faulty, yet pervasive approach to God’s word that claims that the Christian Church now supersedes the Jewish people and Israel as the Chosen people of God. This erroneous view of respective positions of the Church and of Israel in God plan undoubtedly leads to anti-Semitism. After all, if respected professors, authors and pastors believe the view and teach it with passion, an adoption by the masses is the next logical step.<sup>14</sup>

As it continues to infiltrate the Body of Messiah, Replacement Theology appears as a divine validation in the hearts of many Christians. It is taught in many seminaries, preached from the pulpit, and reinforced in many books such as Hank Hanegraaf’s *The Apocalypse Code*, where he accuses Israel of “ethnic cleansing of Palestinians.”<sup>15</sup> Replacement Theology, while not always coupled with anti-Semitism is at the very least fueling it. Thus we start witnessing a greater acceptance of anti-Israel rhetoric by adherents to this faulty view.

Next, dangerous perpetrators such as Liberals or even Radical Islam are able to feed their lies to a section of the Body of Messiah, largely uneducated, but willing to jump to conclusions in the name of tolerance and multiculturalism.

In recent years we have also witnessed a new movement known as “Christian Palestinianism,” discussed by British author and biblical Christian

---

<sup>12</sup> <http://stephensizer.blogspot.com/2010/03/tony-campolo-on-new-film-with-god-on.html>

<sup>13</sup> <http://newantisemitism.blogspot.com/2011/08/boycott-israel-if-you-must-but-be.html>

<sup>14</sup> Replacement Theology is closely associated with Reformed (or Covenant) Theology, the brand of theology historically linked to John Calvin (1509-1564) and the Protestant Reformation. Reformed/Covenant Theology, in turn, is closely associated with amillennialism, an eschatological view with a spiritualized (rather than literal-historical) interpretation of the prophetic Scriptures. The natural affinity these views (that is, Replacement Theology and amillennialism) seem to have for each other is understandable because Replacement Theology relies so heavily on a non-literal and allegorical interpretation of the biblical promises to Israel. (Replacement Theology: Its Origins, Teachings and Errors by Dr. Gary Hedrick, President of CJF Ministries) <http://www.shema.com/Combating%20Replacement%20Theology/crt-004.php>

<sup>15</sup> Hanegraaff, Hank: *The Apocalypse Code* (Nashville: Thomas Nelson, 2007) p. 166.

Zionist Paul Wilkinson in his book *For Zion's Sake*. According to Wilkinson, Christian Palestinianism is “a relatively new, largely intellectual, professedly Christian, anti-Zionist movement [that] has sprung up alongside [Christian Zionism...”<sup>16</sup>

This very dangerous slope that Christianity finds itself on will only facilitate the “Islamization of Christianity” as Christian Palestinianism is slowly delegitimizing Israel and the Jewish people, yet under the guise of Christianity. It is then a logical jump to see Evangelical Christians proponents of Supersessionism and Christian Palestinianism. Unwittingly, they come aboard as being on the side of the perpetrators against Israel and the Jewish people. While Christian teachers may not be violent or even physical in their opposition, the false teaching that they dispense is nonetheless very damaging. For any inch given to Radical Islam, the Radicals snatch a mile; and every mile they snatch is one more deadly wound, bringing all of us ever closer to the end of our well-loved freedoms. This process is already evident in Europe and is rapidly becoming a global reality, as documented in *Eurabia: The Euro-Arab Axis*<sup>17</sup> from Jewish author Bat Ye'or'. In her book on Islam's takeover of Christian civilization, she speaks of the Islamization of Christianity. She continues in her more recent book *L'Europe et le Spectre du Califat* (Europe and the Ghost of the Caliphate) where she writes:

*The policy of de-judaization of Christianity is not new. Carried by preconceived notions and ignorance of Judaism, it came to its apex under Nazism and was a key factor in the collaboration of anti-Semites, Nazis and Muslims of that era... Even though Europe, after having attempted a systematic annihilation of its Jews, declared NEVER AGAIN, she has now become one of the strongest supporters of Palestinianism.*<sup>18</sup>

Yet, as many categories of perpetrators as we can distinguish, there is another sub-group of people that cannot be labeled as perpetrators but still need to be identified: They are the bystanders.

#### **IV. The Bystanders of the New Anti-Semitism**

---

<sup>16</sup> Wilkinson, Paul Richard: *For Zion's Sake: Christian Zionism and the Role of John Nelson Darby* (Milton Keynes, England: Paternoster, 2007), p. 48.

<sup>17</sup> Bat Ye'or: *Eurabia: The Euro-Arab Axis* (Teaneck, NJ: Fairleigh Dickinson University Press, 2006) pp. 211-224.

<sup>18</sup> Bat Ye'or: *L'Europe et le Spectre du Califat* (Les Provinciales, Paris, France, 2010) p. 15.

Most of us are very familiar with the quote attributed to Second World War German Pastor Martin Niemöller that capsulizes best the notion of bystander:

*First they came for the communists,  
and I did not speak out because I was not a communist.  
Then they came for the socialists,  
and I did not speak out because I was not a socialist.  
Then they came for the labor leaders,  
and I did not speak out because I was not a labor leader.  
Then they came for the Jews,  
and I did not speak out because I was not a Jew.  
Then they came for me, and there was no one left to  
speak out for me.*

By definition, bystanders are not actively involved in the event that they are witnessing. A simple dictionary definition is “present but not taking part in a situation or event: a chance spectator.”<sup>19</sup> This definition gives us a basis for understanding the meaning of the word; but when applied to those who looked the other way during the Holocaust, chance is hardly a factor.

Jewish author Cynthia Ozick writes in *Fame and Folly*:

*Indifference is not so much a gesture of looking away—of choosing to be passive—as it is an active disinclination to feel. Indifference shuts down the humane, and does it deliberately, with all the strength deliberateness demands. Indifference is as determined—and as forcefully muscular—as any blow.<sup>20</sup>*

When it came to the bystanders of the Holocaust, nothing was simply left to chance. While the reasons might have varied from one person to the next, a deliberate choice was made to not get involved. When neighbors watched Jews being taken from under their eyes and did nothing, they made a choice. When non-Jewish citizens decided not to become informed about the fate of the Jews, they made a choice. It was almost always a matter of choice, and it continues today to be a matter of choice not chance.

To be sure, it can be argued that some bystanders are simply not involved out of ignorance. So, in looking at bystanders, we must separate them into two groups: Bystanders by omission and bystanders by commission.

#### **A. Bystanders by Omission**

In the age of communication that is the 21<sup>st</sup> century, while always possible,

---

<sup>19</sup> <http://www.merriam-webster.com/dictionary/bystander>

<sup>20</sup> Ozick, Cynthia: *Fame and Folly: Essays* (Vintage Books, NY, 1997) (Kindle version, chapter X, Section 1, paragraph 13).

it is difficult to believe that one might be ignorant about the current attacks on and threats made to Israel and the global re-birth of anti-Semitism.

In most secular cases, lack of knowledge on the topic is the culprit, and it is no different within the Body of Messiah. Today's Christianity, suffering from postmodern tolerance and relativism, is too often more interested in not offending anybody than confronting error with the truth. As a result, support of Israel and the defense of Jewish people against anti-Semitism get relegated to the end of the list of priorities.

But much more dangerous than the bystanders by omission who can still be educated and become biblically motivated to "bless the Jewish people" (Genesis 12:3), we find the other group of bystanders who are indifferent of their own volition.

## **B. Bystanders by Commission**

Initially, it can be very difficult to differentiate between a bystander by commission and a perpetrator. The only difference might be that the bystander by commission, who chooses to do nothing, might not act out of hatred for the Jewish people, but simply out of conviction or belief that his lack of involvement is the best choice for the Jewish people.

When it comes to Evangelicals and their relationship to Israel and the Jewish people, bystanders are easily identified. They are those who willingly refrain from sharing the Gospel message with them.

Leading the pack is the new Christian Zionism suffering from humanitarian tunnel vision at the expense of my people. It is financed by a large body of believers unaware of the fact that the core element of Christian Zionism—the message of the Gospel—is missing from the cause.

Ministries such as Bridges for Peace and the International Christian Embassy Jerusalem have now been established in Israel for several decades, and, from a humanitarian standpoint, have been very successful.

Nevertheless, they usually shy away from sharing the ONLY message of hope with their audience, unless they are asked privately. Their deliberate decision to withdraw from sharing the Good News with the Jewish people makes them bystanders by commission.

Yet another kind of Christian Zionist organization should be a great concern to all those who care about Israel and the Jewish people.<sup>21</sup> Christians United for Israel, based in San Antonio, Texas, continues to raise millions of dollars from evangelical Christians convinced that the organization is investing their gifts into the furtherance of God's kingdom. Nothing could be

---

<sup>21</sup> Brickner, David: *How Christian is Christian Zionism* (Jews for Jesus, March 2009)  
<http://jewsforjesus.org/blog/20090421a>.

further from the truth.

Still, we must recognize that humanitarian efforts are always good, and that it is even biblical to provide help and show mercy (Deuteronomy 14:29, Isaiah 1:17, Luke 10:33-37). Unfortunately, if the outreach stops short of sharing the Gospel, it is never enough.

The leadership of Christians United for Israel doesn't believe that Jewish people need to hear the Gospel nor do they even believe that Jewish people need to believe in Jesus as their Messiah in order to be saved. In *Jerusalem Countdown*, John Hagee who heads Christians United for Israel writes:

*So how do Jewish people from the time of Messiah until today come to recognize the true identity of Messiah? The answer is that those who recognize Christ as Messiah, do so through divine revelation, as did the twelve disciples who followed Messiah (Matt. 13:11) and the Apostle Paul on the road to Damascus.<sup>22</sup>*

While I do not want to dismiss the validity of Divine revelation during biblical times as well as for today, the Bible is replete with verses about the necessity to preach the Gospel and the need for repentance from both Gentiles AND Jewish sinners (Matthew 28:18-20, Romans 10:14, 17).

By keeping the Gospel from the Jewish people and telling them that they do not need to believe that Jesus is the Messiah, Christians United for Israel acts as a bystander by commission AND those ignorantly supporting their endeavors become bystanders by omission.

Additionally, I believe that refraining from sharing the message of the Gospel with Jewish people for any reason is one of the worst kinds of modern anti-Semitism there is.

## **V. A Believer's Response to The Perpetrators and Bystanders of the New Anti-Semitism**

In 1942, when Maurice, my maternal grandfather was taken by the Gestapo out of his Paris apartment, he had no choice but to go, to protect the lives of both his wife and daughter. He perished in Auschwitz.

But upstairs from him was Monsieur Monier of the French police who had called the Gestapo to tell them about Maurice. He had a choice!

Across the courtyard from his apartment was Madame Wattiot who protected and rescued Jewish people, just 30 yards away. She had a choice!

All over the complex of apartments were Parisians looking behind the safety of their window shutters, not moving a finger. They had a choice!

As necessary as it is, identifying the perpetrators and bystanders of the new anti-Semitism is only half the battle. In looking back at the Holocaust era,

---

<sup>22</sup> Hagee, John: *Jerusalem Countdown: A Warning to the World* (Frontline, Florida, 2006) p. 175.

those who fought evil and helped the Jewish people could be categorized into three groups depending on how and when they got involved. They were: Resisters, rescuers, and liberators. They made a difference as many of them risked their own lives in the process.

We are the resisters and rescuers of the 21<sup>st</sup> century. As resisters and rescuers we are the ones who can actually make a difference, and this we can do in three ways: Speaking up, acting and educating<sup>23</sup>.

### **A. Speak Up Against the New Anti-Semitism**

Our voices need to be heard at conferences or forums we attend, radio or TV interviews we give, but also in books, articles and blogs we publish, as we come to the defense of Israel and the Jewish people against the perpetrators of the New Anti-Semitism. We must keep in mind the centrality of the Gospel in our discourse, as our love would amount to nothing if it didn't rest on the foundation of Messiah's love and atoning death for all.

(Isaiah 53:4-7, 1 Corinthians 15:3-4).

I believe that with all the things that separate us from a constructive dialogue with the Jewish people theologically, speaking up against anti-Semitism can be a major bridge builder. It establishes a common cause between us and the Jewish people and a fight well worth fighting together that will undoubtedly prove our love, concern and commitment to them.

### **B. Act Against the New Anti-Semitism**

Our presence needs to be felt at Jewish and pro-Israel gatherings such as Jewish Community Center events, local Israeli fairs or wherever our support needs to be displayed.

We are not always welcome in the midst of our own people, but we know beyond the shadow of a doubt that we are needed to hold their hands against the perpetrators.

We must make an effort to lend a hand in our community when we witness acts of Anti-Semitism. If graffiti needs to be painted over or Jewish property needs repair, the least we need to do is to offer our help, no strings attached. This is an example that the Gentile branch of the Body of Messiah would do well following in an effort to re-establish ties severed through 2000 years of Christian Anti-Semitism.

---

<sup>23</sup> Melnick, Olivier J.: *They Have Conspired Against You: Responding to the New Anti-Semitism* (Purple Raiment, Huntington Beach, CA, 2007). pp. 181-194

### C. Educate about the New Anti-Semitism

Last but not least, it is critical that we would educate both perpetrators and bystanders about biblical Christian Zionism, biblical Israel and the biblical mandate for Jewish outreach.

We might not always be able to claim a victory when we try to correct perpetrators such as radical Muslims or neo-Nazis, but if the correction is done with the love of Messiah and His message of hope from the Bible, our time will never be wasted.

*Isaiah 55:11 So shall My word be which goes forth from My mouth; It shall not return to Me empty, without accomplishing what I desire, and without succeeding in the matter for which I sent it.*

As for the theologically uneducated or misled bystanders, it is also our duty to approach them and provide them with the tools to think clearly and honestly about Israel and the Jewish people. We must expose them to the truth as well as help them pray for a change of heart.

### V. Conclusion

Our postmodern community preaches multiculturalism, political correctness, and tolerance. Christianity has bought into this agenda and is increasingly turning its back on Israel and the Jewish people as many are facilitating the work of the new perpetrators.

We must choose rightly and help others to do the same, remembering that a bystander who does nothing only facilitates the work of a perpetrator.

British historian and Nazi Germany expert Ian Kershaw said:

*The Road to Auschwitz was built by hate but paved with indifference*<sup>24</sup>.

If we don't choose rightly, history could repeat itself and we might be forced to admit that not only we failed the Jewish people but also that:

*The Road to another Holocaust was built by hate but paved with political correctness.*

Olivier J. Melnick

olivier@chosenpeople.com

---

<sup>24</sup> Marrus, Michael: *The Holocaust in History* (Toronto: KeyPorter, 2000) p. 91.