

# ANTI-SEMITISM

## PART I

### THE REASON FOR AND BEGINNING OF ANTI-SEMITISM

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

“Anti-Semitism,” from a strict adherence to the compound structure and meaning of the word itself, can be defined simply as *being against (antagonistic toward, opposed to) the Semitic people*. In a grammatical and etymological sense (as pertaining to race), such a definition would include *all the descendants of Shem (e.g., the Arabic nations as well as the nation of Israel)*.

The word “anti-Semitism” though is not really used in a broad sense pertaining to the entire Semitic line. Rather, the word is invariably used in a much more restrictive sense, referring to opposition exhibited toward *ONLY one branch of the Semitic line*—opposition exhibited toward the descendants of Shem through Abraham, Isaac, and Jacob.

*Webster’s New World Dictionary* defines *anti-Semitism* as “having or showing prejudice against Jews,” “discriminating against or persecuting Jews,” “...hostility [toward Jews.]”

*The Jewish people ALONE*, among the Semitic people, have been the target of persecution after persecution during the past three and one-half millenniums; and “anti-Semitism” is an expression which has come into use pointing to these persecutions.

Other Semitic nations *are NOT in view at all*.

“Anti-Semitism” is actually older than the nation of Israel itself. All anti-Semitic acts occurring over the centuries can be traced back to a common point in history. The roots of all Jewish persecution can be found in that which began to occur in Egypt, preceding the birth of Moses and the subsequent birth of the nation of Israel, at a time when *a new king arose over Egypt*, “which knew not Joseph” (Ex. 1:8ff).

Jewish persecution which began under this *new king in Egypt* has been continued by the leaders of nation after nation for over thirty-five hundred years of human history; and the results of such hostile action taken toward the Jewish people *have ALWAYS been the same*. Chaos (economic, political, etc.), defeat, destruction, and even annihilation *have ALWAYS followed in the wake of nations having a part in anti-Semitism*.

The outworking of the principles set forth in Gen. 12:3 *have ALWAYS come to pass*, and *they ALWAYS will come to pass*. A nation lifting its hand against Israel is, in actuality, lifting its hand against itself. Hostility, for example, which is carried to the extreme point of genocide (more than one nation has tried it), *is the MOST sure way possible to commit national suicide*.

The epitaph written on the tombstones of nations throughout history which undertook anti-Semitic practices reads:

*“Fallen because of their vain attitude toward and ill-treatment of the nation of Israel.”*

## **The Why of Anti-Semitism**

*WHY* does anti-Semitism even exist in the first place? Or, *WHY* have nations *NOT taken* a lesson from history? *WHAT* is it really all about when a nation (such as Russia, Egypt, Syria, or Iran) exhibits open hostility toward Israel, traveling the same self-destructive path taken by its predecessors?

*WHAT* really lies behind such hostile actions?

*WHY* did the Third Reich during the WWII years single out the Jewish people for destruction? *WHY* has Russia fomented anti-Semitism in her own country and in the Middle East for decades? *WHY* did the late Egyptian president, Gamel Abdel Nasser, immediately preceding the Six-Day War in 1967, announce, “*Our basic aim is the destruction [note: not ‘defeat,’ but ‘destruction’] of Israel!*”?

*WHY* did the late Israeli prime minister, Golda Meir, view the situation from her vantage point after the same fashion during the succeeding Yom Kippur War of 1973 when she said, “*We are defending our very existence [from surrounding nations, supported by Russia]!*”? *WHY* has the leader of Iran in more recent times continued echoing this same type anti-Semitic rhetoric?

*WHY* has Israel been threatened to this extent by different nations over the years, completely ignoring the warnings from Scripture or the outworking of principles concerning these warnings, seen in lessons drawn from secular history?

Answers to questions concerning the “*WHY*” of anti-Semitism can be found *in the Word of God ALONE*. Secular history can comment upon the matter and record a persecution of the Jewish people down through the years, *BUT* such history *can NEVER* reveal either the true origin of anti-Semitism or the reason for the continuance (and even acceleration today) of persecution directed toward the Jewish people.

*ONLY the Word of God* provides this information. And apart from an understanding of that which Scripture reveals concerning the matter, *it is NOT possible* to assess, and place in its proper perspective, a segment of mankind’s hatred for a people which God called into existence for special and particular purposes, which includes being the channel through which God would bless the very nations seeking their destruction.

## The Beginning of Anti-Semitism

When God called Abraham out from Ur of the Chaldees, He promised Abraham *a seed and a land*. Abraham and *his seed* were to inherit for an everlasting possession *the land* “from the river of Egypt unto the great river, the river Euphrates” (Gen. 13:14-17; 15:18-21; 17:7, 8). Abraham was to become the progenitor of “a great nation” which would dwell in this land, through which blessings would flow out to all the nations of the earth (Gen. 12:2, 3; 22:17, 18).

God *NEVER* gets in a hurry to fulfill His promises; *NOR* does God ever forget that which He has promised. Even though the land of Canaan had been given to Abraham and his seed before Abraham even possessed a seed, neither he nor his seed came into immediate possession of this land. Rather, *they were sojourners in and out of the land of Canaan, awaiting the reception of their inheritance at a future time* (Gen. 23:4; 37:1; Ex. 6:4).

Abraham dwelt *as a stranger and a pilgrim* in both the land of Canaan and the land of Egypt for twenty-five years, and the seed of Abraham then dwelt *as strangers and pilgrims* in both of these lands for four hundred years.

It was after this, after the end of the four-hundred-year sojourn of the seed of Abraham, that God set about to fulfill His promise given to Abraham four hundred and thirty years prior to the termination of this time — a promise given at the time of Abraham’s call, while he was still in Ur of the Chaldees (*cf.* Gen. 12:1-3; 15:13, 14; Ex. 2:23-25; 3:6-8; 4:22, 23; 12:40-41).

(The “four hundred years” in Gen. 15:13, 14 provide the time of the sojourn of *Abraham’s seed* [from the birth of Isaac to the Exodus from Egypt]; the “four hundred and thirty years” in Ex. 12:40, 41 cover the same period but include an additional thirty years preceding the four hundred years, dating *to Abraham’s call* in Ur at the age of seventy.

Thus, *the FULL sojourn* — that of both *Abraham and his seed*, called collectively, “the children [‘sons’] of Israel” — was “four hundred and thirty years.” And this period of time was marked off by God to the very day: “...even *the selfsame day* it came to pass...” [Ex. 12:41; cf. Gal. 3:17, 18].)

The Israelites were in Egypt two hundred and ten of the four hundred years of Gen. 15:13 (*cf.* Gen. 25:26; 47:28). Joseph was thirty years old when he stood before Pharaoh, prior to the seven years of plenty (Gen. 41:46). The children of Israel (all the house of Jacob) went down into Egypt about nine or ten years later, during the time of famine (Gen. 41:53-57; 42:3; 43:15; 45:6-13; 46:26-28; 47:27, 28). Thus, the death of Joseph at the age of one hundred ten (Gen. 50:24-26) was about seventy years into the two hundred and ten years which the Children of Israel spent in Egypt.

It was *following* Joseph’s death but *preceding* Moses’ birth (about sixty years later) that “there arose a new king over Egypt, which knew not Joseph” (Ex. 1:8; *cf.* Ex. 1:15-2:10).

Moses was eighty years old at the time of the Exodus (Acts 7:20-37). Thus, the emergence of the new king over Egypt occurred probably as much as a century (or possibly even slightly longer) before the time God stepped in and called Moses to lead the people out.

The new king who arose over Egypt between the time of Joseph and the time of Moses was *an Assyrian* rather than an Egyptian (Isa. 52:4). The Assyrians had come down and conquered Egypt, taking over the government and establishing a new dynasty of a different nationality.

In Stephen’s address before the religious leaders in Israel some sixteen hundred years later (Acts 7:1ff), attention was called to this fact through the use of the Greek word *heteros*. The word “another [‘*another* king...which knew not Joseph’]” (v. 18) is a translation of this Greek word (the Septuagint Version [Greek translation] of the Old Testament also uses

this same word in Ex. 1:8).

The word *heteros* refers to “another of a different kind”; and the reference is to *a different kind of king*, one of a different nationality, bringing into existence a different dynasty. An Egyptian dynasty had previously been in power; but the Assyrians came in, took over the government, and a new dynasty of a different nationality came into existence.

This is the reason that the governing power in Egypt looked upon the Israelites as “more and mightier than we” (Ex. 1:9). This statement would not be true *if all Egypt were in view*. “We” in this verse has to do *with the Assyrians living in Egypt and controlling the affairs of state*.

It is in Exodus chapter one, during the reign of “the Assyrian” in Egypt, that anti-Semitism in its true form first appears in Scripture.

And this is the point in Scripture where *one MUST begin* in order to properly understand *WHY* the Jewish people have been targeted for persecution after persecution throughout a period which has spanned millenniums.

The growth, prosperity, and potential power of the Israelites in Egypt had become such that it caused the Assyrians controlling the affairs of state to look upon them as a possible threat to their continuance in power (should they one day side with the enemies of the Assyrians [the Egyptians]).

And to prevent such from occurring, the Assyrians first attempted to stem the growth and, in this manner, check the potential power of the Hebrew people through a rigorous form of enslavement.

After a time, when it became evident that this was not the answer (for “the more they afflicted them, the more they multiplied and grew”), they then resorted to a plan whereby all of the Hebrew male children would be slain at birth. It was during these days that Moses was born, hidden by his parents, and eventually, through the providence of God, was

reared under the very protection of Pharaoh in the palace itself (Ex. 1:7-2:10).

Once this persecution began in Egypt, there is no indication in the Word of God to anything other than that it continued without interruption (in a very stringent manner) right up to the time of the Exodus. It existed during years preceding Moses' birth, at the time of his birth, during the forty years while he was growing up in the palace, and during the forty additional years which he spent in Midian.

In fact, the persecution became so intense during the latter years, that the cry of the Israelites "came up unto God by reason of the bondage." And, when this occurred, in complete accordance with later promises to Israel, God kept His Word (*cf.* Lev. 26:39-42; II Chron. 7:12-14):

"God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

And God looked upon the children of Israel, and God had respect unto them" (Ex. 2:24, 25; *cf.* vv. 11-23).

This is the place in the Book of Exodus where attention is directed back to Moses (3:1ff); God, at this time, called Moses *to NOT ONLY* deliver His people from Egyptian bondage through leading them out of Egypt *BUT ALSO* to lead them into the land covenanted to Abraham, Isaac, and Jacob.

The four hundred and thirty-year sojourn of the children of Israel was about to end; and once this period of time ended, the Israelites were to go forth under Moses to possess the land of Canaan and therein realize the purpose for their very existence.

## Part II

### A CONTINUING ANTI-SEMITISM, WHICH IS ABOUT TO END

“And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn:

And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn” (Ex. 4:22, 23).

That which occurred in the Book of Exodus, both preceding and during Moses’ day, constitutes a type of that which is about to occur in a climactic manner.

Under the Assyrian Pharaoh in Egypt, anti-Semitism began, reached its apex, and was then terminated *insofar as the power of Egypt was concerned*.

This points in the antitype to that time when, under another Assyrian, the present existing anti-Semitism *will take on a similar dimension, reach a similar apex, and then be terminated insofar as the power of — NOT JUST Egypt — BUT all the Gentile nations are concerned*.

Thus, in this respect, the story of anti-Semitism as it exists from beginning to end, is revealed in Old Testament history.

The Assyrian controlling the affairs of state in Egypt is a type of the Assyrian (the Antichrist [Isa. 10:5; 14:25; Micah 5:5; cf. Dan. 8:8-14]) who will control the affairs of state throughout the world during the coming Great Tribulation (“Egypt” is always a type of *the world* in Scripture). And the persecution of the Jewish people in Egypt during the reign of the former foreshadows a persecution which the Jewish people will undergo during the reign of the latter. The *ten plagues* brought upon the kingdom of the Assyrian in Egypt (note: “ten,” showing *ordinal completion*) point to *God’s complete judgment* brought upon the kingdom of the Assyrian — past (in the type), and future (in the antitype).



This complete judgment befell the kingdom of the Assyrian following Moses' return to His people, and it led to the destruction of Gentile world power in the Red Sea.

In the antitype, this complete judgment upon the kingdom of the Assyrian in history, following Moses' return, points to that which will befall the kingdom of the future Assyrian, following Christ's return. Judgments occurring during the Tribulation will extend into Christ's return and be climaxed following His return, with the climax of these judgments (resulting in judgmental completeness) seen in the destruction of Gentile world power when Christ treads the winepress.

(For more information on these judgments, refer to Chs. XVIII, XIX in the author's book, *The Time of the End*.)

The deliverance of the Israelites from Egypt, following God's complete judgment upon the kingdom of the Assyrian, was with a view to their being established in the land of Canaan under the old covenant and realizing the very purpose for their existence.

In the antitype, this points to a future deliverance of the Israelites under the One Who is greater than Moses, following God's complete judgment upon the kingdom of the coming Assyrian; and this deliverance, as in the type, will be with a view to the Israelites being established in the land under — *NOT* the old covenant — *BUT* the new covenant and realizing the very purpose for their existence.

In this respect, the Book of Exodus is *NOT ONLY* a *historical account BUT ALSO* a *prophetic account*.

### **The Death of the Firstborn**

The death of the firstborn was *the last of the ten plagues* brought upon the kingdom of the Assyrian in Egypt (Ex.

11:1ff). This, of course, has its parallel in *the last of the judgments* which will be brought upon the worldwide kingdom of the Assyrian yet future. The terminal judgment upon the future kingdom of the Assyrian will issue forth from the last of the trumpet and vial judgments (same judgments, described two different ways) extending out into the time of Christ's return.

And after all of these judgments have come to pass, "a great voice" is going to come "out of the temple of heaven, from the throne, saying, 'It is done' [a perfect tense verb — 'It has come to pass' — referring to that which has been completed in past time, which presently exists in a completed state]" (Rev. 16:17).

"What" will have been completed in past time, existing in a completed state, at the time this voice comes forth from the throne?

Relative to Israel and the nations, *it can ONLY be ONE thing*. As in the type, so in the antitype:

*The firstborn in Egypt* died in the type; and *the firstborn with respect to the Gentile nations*, typified by Egypt, *MUST* die in the antitype.

And this, in turn, *EXACTLY as in the type* (Israel on the eastern banks of the Sea, singing the victor's song, with the power of Egypt beneath the waters of the Sea [in the place of death]), *will allow God to bring Israel forth, in a REGAL respect, as His recognized firstborn*.

(The death of the firstborn in Egypt had to do with both individuals and with nations comprised of these individuals. It had to do with Israelites and the nation of Israel, and it had to do with Egyptians and the nation of Egypt.

God's provided substitute for the Jewish people had to do *NOT ONLY* with the firstborn in a family *BUT* with the nation as a whole, with God's firstborn son. And the lack of a substitute apart from Israel had to do with firstborn sons

throughout the nation of Egypt and with the nation of Egypt itself [which *could ONLY* have been recognized as *the firstborn* within Satan's realm, for Egypt was the central ruling nation of that day under Satan and his angels].)

God told Moses to announce to Pharaoh:

“Thus saith the Lord, Israel is my son, even my firstborn”  
(Ex. 4:22).

And when God told Moses to make this announcement to Pharaoh, *nations* were in view. And the announced firstborn status of Israel alluded to *the birthright*.

*Israel* was the nation in possession of the rights of primogeniture, *NOT Egypt*. *Israel* was the nation which God recognized as the one possessing *the right to hold the sceptre which Egypt held*.

Such an announcement to the Pharaoh of Egypt *would be inconceivable*. The lowly nation of slaves, in subjection to the most powerful nation of that day, was *the nation which God recognized as His firstborn*.

Moses was further told to say unto Pharaoh:

“Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn”  
(Ex. 4:23).

The service which God required of His son involved Israel's establishment in the land of Canaan at the head of all the Gentile nations. In this position, the nations *were NOT ONLY to be ruled by Israel* (the regal function of the birthright) *BUT they were to be blessed through Israel* (the priestly function of the birthright).

Thus, God's threat to slay Pharaoh's firstborn, though referring to the firstborn in his household (Ex. 12:29), *MUST* be looked upon in a broader sense than just a reference to

Pharaoh's flesh and blood firstborn son. It *MUST* be looked upon as also carrying *national implications*, for that was the subject at hand ("Israel is my son, even my firstborn... Let my son go..."). The complete scope of God's threat to Pharaoh *MUST include a nation as well* (Ex. 14:27-31) — *the nation of Egypt*.

Satan and his angels presently rule the earth from the heavens through the Gentile nations (Dan. 10:13, 14, 20). Egypt, as the ruling nation of that day, was the one to whom Satan would have bequeathed the rights belonging to the firstborn.

(Note that Satan is the great counterfeiter; and it is evident from the account in Exodus, when understood in the light of his position among the nations, that his work in this realm *could ONLY carry over into the "rights of primogeniture" on a national scale.*)

As Satan had delivered these rights to the Assyrian ruling over Egypt during Moses' day, he will deliver these same rights to the Assyrian ruling over the entire world during that future day preceding Christ's return.

And, as there was a national death of the firstborn then (as well as individual), there will be a national death of the firstborn yet future (as well as individual). Just as Egypt was put down in view of Israel occupying her proper place with respect to the nations in the past, the kingdom of this world will be put down in view of Israel occupying her proper place with respect to the nations yet future.

The position of "firstborn" *MUST be occupied by the one possessing this right*.

Following Israel's departure from Egypt under Moses, the Assyrian Pharaoh and his armed forces were overthrown in the Red Sea (Ex. 14:13ff).

The firstborn (individuals) throughout all the kingdom in

Egypt died when the Lord passed through the land of Egypt on the night of the Passover. Then, Egypt itself, the nation exercising the firstborn status under Satan, experienced death at the hands of the Lord through a destruction of the Assyrian and his armed forces in the Red Sea.

*Israel, though, still lived.* A substitute (the paschal lamb [Ex. 12:3ff]) had been provided as a vicarious sacrifice for the firstborn (both individually and nationally); and the nation, as God's firstborn, stood triumphant on the eastern banks of the Red Sea, ready to go forth and realize the rights belonging to the firstborn.

*As it WAS, so shall it BE:* The future Assyrian and his armed forces will be overthrown (Rev. 19:17-21); and, *as in the type*, there will be both *a personal* and *a national death of the firstborn* in connection with this overthrow. The Antichrist and those comprising his kingdom will *personally* experience the death of the firstborn; and the destruction of the worldwide kingdom of the Assyrian — that future kingdom exercising a firstborn status under Satan — will constitute *the national death of the firstborn*.

*Israel, though, will STILL live.* A Substitute (the Passover Lamb [I Cor. 5:7]) has been provided as a vicarious sacrifice for the firstborn (*individuals*) within the camp.

Through Israel's acceptance of the Passover Lamb in that day, *a nation* will be "born at once" (Isa. 66:8); and this nation, following the overthrow of the kingdom of this world, will *stand triumphant* (as did the nation on the eastern banks of the Red Sea in history), *ready to go forth and realize the rights belonging to the firstborn*.

## **An End of All the Nations**

God, in Jer. 46:28, has stated that He would one day deal with all of the Gentile nations in a final respect:

“Fear thou not, O Jacob my servant, saith the Lord: for I am with thee; for I will make a full end of all the nations whether I have driven thee: but I will not make a full end of thee...”

God is going to “make a full end of all the nations” where the Israelites have been driven. The textual setting of this passage in Jer. 46:28 is during and following the coming Great Tribulation. The nations are those within the kingdom of Antichrist, a worldwide kingdom, *which will include ALL nations.*

Anti-Semitism in that day — evident from the matter at hand in Matt. 25:31-46 and from that which is revealed concerning the kingdom of Antichrist (Matt. 24:15-22; Luke 21:20-24; Rev. 12:1-17) — will break out on a worldwide scale and will be of such magnitude that the Israelites (as the Israelites in Egypt) will be left without a choice other than crying out to God for deliverance (*cf.* Hosea 5:15-6:2). And at this time, as in the past, God *will hear* their cry, *remember* His covenant, and *send* a Deliverer — the One greater than Moses.

Then that which befell the kingdom of the Assyrian in Egypt will befall the worldwide kingdom of the Assyrian yet future; and that which befell the first of the nations to come against Israel (the Amalekites) will befall the last of the nations to come against Israel.

Though God will make a “full end of all the nations,” numerous Gentiles will enter into the Millennium, forming nations. The “full end of all nations” *has to do with national power, a firstborn status.*

The nations under Satan are now exercising this status, as Egypt in the type. But, as also seen in the type, matters are about to change.

A change will have to occur because of that which God began to work out almost four and one-half millenniums ago:

“Blessed be Jehovah [the personal name of Israel’s God], the God of Shem...” (Gen. 9:26a, literal rendering).

Shem was the *ONLY* one of Noah’s three sons having a God, and the nation descending from Shem through Abraham is the *ONLY* nation on earth today possessing a God, Who is identified as Jehovah, the one true and living God. And it is this nation which God recognizes as His firstborn, which necessitates that seen in the type occurring in the antitype.

*Gentile power MUST be put down, with Israel subsequently elevated to the nation’s rightful place within a restored theocracy.*

*It WILL NOT, it CANNOT possibly happen any other way. God has brought these things to pass concerning Israel’s status relative to the nations, He has spoken through the prophets concerning that which is about to happen, and that is the end of the matter.*

