

“Why Isn’t Jesus Called Joshua?”

Don Closson

I was born of Jewish parents, but never confirmed in the Jewish faith. I was baptized at a Billy Graham rally in 1952.

I have questioned why writings about Jesus in the first century have not used his correct name (“Joshua” in English). He would have been known as “Joshua ben Joseph.” He was a teacher (Rabbi) who taught a reformed Judaism, later to be called Christianity. He is believed to be the Messiah (Christ in Greek).

I believe that the omission of these facts in most writings about him have influenced many minds in the wrong direction, such as anti Jewish sentiments.

What say you?

As you probably know, first century accounts of Jesus were written in Greek using the term Ἰησοῦς [*Iesous*] which in fact does translate back to the Hebrew name Joshua meaning Yahweh is salvation. We get the English name Jesus from the Latin translation of the Greek manuscripts by Jerome in the early 5th century. The typical Jewish naming convention Jesus (Joshua) son of Joseph is used in Luke 4:22 and in John, but the Greek-speaking gentiles preferred titles with theological implications and moved quickly towards Jesus Christ or Christ Jesus. Since Jesus and Joseph were common names in the first century, early Christians sought to differentiate their Jesus by using Jesus of Nazareth, Jesus, son of David, and of course Jesus, Son of God.

As to whether or not this contributed to anti-Jewish sentiments is difficult to say. Anti-Semitism, like most social phenomena, is probably the result of a combination of causes. However I admit that if more people understood and

appreciated the Jewishness of Jesus it might serve to ameliorate hostility towards Jews.

Sincerely,

Don Closson

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A Little Kramer in All of Us?

Rusty Wright

Comedian Michael Richards—“Kramer” on TV’s *Seinfeld*—saw his racist tirade at African-American hecklers ignite a firestorm. Mel Gibson, whose earlier anti-Semitic rant made headlines, said he felt compassion for Richards. [{1}](#)

Lots of people have dark sides. Maybe everyone. Maybe you.

I do.

Remember Susan Hawk? Her infamous diatribe against [another CBS Survivor contestant](#) declared if she found her “laying there dying of thirst, I would not give you a drink of water. I would let the vultures take you and do whatever they want with you.” [{2}](#)

Richards—like Gibson—apologized profusely. Prominent African-American comic Paul Mooney says [Richards told him privately](#), “He didn’t know he had that ugliness in him.” [{3}](#)

I can identify with Richards’ surprise at his darker inner impulses. My own failing

was private rather than public, differing in degree but not in kind. It taught me valuable lessons.

Growing up in the US South, I learned from my parents and educators to be tolerant and accepting in a culture that often was not. Racism still makes my blood boil. I've [sought to promote racial sensitivity](#).

One summer during university, I joined several hundred students—most of us Caucasian—for a South Central Los Angeles outreach project. We spent a weekend living in local residents' homes, attending their churches, and meeting people in the community.

A friend and I enjoyed wonderful hospitality from a lovely couple. Sunday morning, their breakfast table displayed a mountain of delicious food. Our gracious hostess wanted to make sure our appetites were completely satisfied. It was then, eyeing that bountiful spread, that it hit me.

I realized that for the first time in my life, I was living in Black persons' home, sitting at "their" table, eating "their" food, using "their" utensils. Something inside me reacted negatively. The strange feeling was not anger or hatred, more like mild aversion. Not powerful, not dramatic, certainly not expressed. But neither was it rational or pleasant or honorable or at all appropriate. It horrified and shamed me, especially since I had recently become a follower of Jesus.

The feeling only lasted a few moments. But it taught me important lessons about prejudice. Much as I might wish to deny it, I had inner emotions that, if expressed, could cause terrible pain. I who prided myself on racial openness had to deal with inner bigotry. How intense must such impulses be in those who are less accepting? Maybe similar inner battles—large or small&edash;go on inside many people. I became deeply impressed that efforts at social harmony should not neglect the importance of changing human hearts.

Holocaust survivor Yehiel Dinur testified during the trial of Adolph Eichmann, the

Nazi leader responsible for killing millions of Jews. When he saw Eichmann in the courtroom, he sobbed and collapsed to the floor. Dinur later explained, "I was afraid about myself. I saw that I am capable to do this. . . . Exactly like he. . . . Eichmann is in all of us." {4}

Jeremiah, an ancient Jewish sage, wrote, "The human heart is most deceitful and desperately wicked. Who really knows how bad it is?" {5} A prescription from one of Jesus' friends helped me overcome my inner struggles that morning in South Central: "If we say we have no sin, we are only fooling ourselves and refusing to accept the truth. But if we confess our sins to [God], he is faithful and just to forgive us and to cleanse us from every wrong." {6}

Notes

1. "Mel Gibson Feels Michael Richards' Pain," Associated Press, November 29, 2006; AOL Entertainment News: <http://tinyurl.com/vh2nf>, accessed December 3, 2006.
2. Tim Cuprisin, "Susan Hawk stays afloat on 'Survivor' celebrity," *Milwaukee Journal Sentinel*, January 23, 2001; <http://www2.jsonline.com/enter/tvradio/jan01/survive23012201.asp>, accessed December 3, 2006.
3. "Paul Mooney Cites Richards in N-Word Ban," Associated Press November 29, 2006, <http://tinyurl.com/5pxnxy>, accessed December 3, 2006.
4. Charles W. Colson, "The Enduring Revolution," excerpts of his 1993 Templeton Address; <http://www.gcts.edu/communications/contact/fall04/article03.php>, accessed December 3, 2006.
5. Jeremiah 17:9 NLT.
6. 1 John 1:8-9 NLT.

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“How Do I Deal with My Prof Who Hates Christianity?”

Dr. Michael Gleghorn

I’m taking a class on the history of Antisemitism, but it has turned into the history of why Christians are the most terrible people on the earth. Can you help me refute my teacher? A few points I need to know about are: Why did the gospel writers present a central conflict between the Pharisees and Jesus? Why was such a conflict extremely unlikely? What would a Christian historian say about this? How can I argue with an overly zealous antichristian? She thinks the New Testament is completely false, only made up to morph Jesus into the Messiah the gospel writers wanted him to be, so I need evidence outside of the NT. I have read *Case for Christ*, which is awesome, but there’s still a lot of stuff from there that doesn’t help because she says the NT is false; the evidence that it was written in too short of a time for legend to creep in is false to her. Please help me with this problem.

I would personally not recommend arguing with an overly zealous anti-Christian for the simple reason that they are not presently open to what you have to say. I would rather pray for that individual, asking God to enlighten them to the truth of the Gospel. However, there is certainly a place for confronting error with the truth and for healthy dialogue about whether or not Christianity is true. With

professors, this is usually best done one-on-one, in a friendly way, outside of class. Your professor will not like being made to look foolish in front of the class. (Who would?)

As for the other questions you ask, they can be somewhat involved. For this reason, let me recommend some additional resources that will be helpful to you for future opportunities of this kind.

- F.F. Bruce, *Jesus and Christian Origins Outside the New Testament* (Grand Rapids, Michigan: Eerdmans Publishing Co., 1974).
- Gary Habermas, *The Historical Jesus: Ancient Evidence for the Life of Christ* (Joplin, Missouri: College Press Publishing Company, 1996).
- Craig Blomberg, *The Historical Reliability of the Gospels* (Downers Grove, Illinois: Inter-Varsity Press, 1987).

If you look under Probe's "[Theology and Philosophy](#)" section and our "[Reasons to Believe](#)" ([Apologetics](#)) section you can find many other helpful articles.

Also, bible.org has a number of excellent resources on their site. Articles on the Bible can be found at http://www.bible.org/topic.asp?topic_id=5 and articles on Christology can be found at http://www.bible.org/topic.asp?topic_id=6.

Finally, I have written a very short article dealing with some of the available evidence from Tacitus, Pliny the Younger, Josephus, the Babylonian Talmud, and Lucian which you can find at: www.probe.org/ancient-evidence-for-jesus-from-non-christian-sources-2/. My article is just a summary, written at a popular level for radio, and I don't know if you would find it helpful or not.

I hope this information will be useful to you.

Best wishes,

Michael Gleghorn
Probe Ministries

Mel Gibson's Passion Film Ignites Passions

Rusty Wright

The storm of controversy surrounding Mel Gibson's film about Jesus death has had many facets. Is the movie anti-Semitic? Too violent for kids? Would Gibsons Jesus get married?

Representatives of the Jewish Anti-Defamation League and the Simon Wiesenthal Center feared provocation of anti-Jewish feelings and violence. Prerelease screenings found warm response from leaders including Vatican officials and Billy Graham. Others remained skeptical.

Much of the controversy centers on two questions about the film and the history it depicts: Were Jewish people responsible for Jesus death? And, if so, are all Jewish people thereby Christ killers? Anti-Semitism's ugly stains make certain fears understandable.

Raised as a Gentile in Miami, I had many Jewish friends. Miamis Jewish population exceeds that of many cities of Israel. My classmates talked of Hebrew school, synagogue, and bar mitzvahs. In school we sang Hanukkah songs and Christmas carols. My parents taught and modeled respect and tolerance. Anti-Semitism makes my blood boil.

After finding faith as a university student, I explored concerns about anti-

Semitism in biblical accounts of Jesus death. Jesus was Jewish, as were his early followers. Jewish people who opposed him aligned against Jewish people who supported him. This was essentially a Jewish-Jewish conflict. One faction pressured Pilate, a Roman ruler, into executing Jesus.

Jewish leaders did not physically hang him on a cross; Roman executioners did that. But some Jewish people were part of the mix.

Should all Jewish people bear the guilt for Jesus execution? Of course not. Neither should all Germans bear guilt for the Holocaust nor all Christians for racism or anti-Semitism, pedophilia, corruption, or other outrageous acts of Christians. We all bear responsibility for our own decisions.

But there is another facet to the guilt question. After I spoke in a University of Miami anthropology class, one student asked if Jews are responsible for the death of Jesus. Absolutely, I replied. Jews are responsible for Jesus death. And so are Christians, Buddhists, Muslims, Hindus, atheists and agnostics.

Jesus said he came to help plug people into God, to give his life as a ransom for many. He believed his death would pay the price necessary to provide forgiveness for all who would accept it, becoming a bridge linking them to eternity.

According to this perspective, we - all of us - and our flaws are the reason Jesus went to the cross. Are we guilty of physically executing him? No. Was it because of us that he suffered? By his reasoning, yes.

Gibson's film is significant. Of course, I brought my own biases to the screening. I left impressed with the terrible pain Jesus endured, especially poignant because I believe he endured it for me.

Rembrandt, the famous Dutch artist, painted a memorable depiction of the crucifixion. In it, several people help to raise the cross to which Jesus is nailed. Light emphasizes one particular face among the cross-raisers. The face is

Rembrandts, a self-portrait. The painter believed he himself was part of the reason Jesus died.

Gibson told the Associated Press, "I came to a difficult point in my life and meditating on Christ's sufferings, on his passion, got me through it." The Passion film and story are worth considering and discussing among friends of any faith or of no faith.

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Freudian Slip

Rusty Wright

His "True Enemy"

In 1937, shortly before World War II, a Jewish doctor had a colleague who urged him to flee Austria for fear of Nazi oppression. The doctor replied that his "true enemy" was not the Nazis but "religion," the Christian church. What inspired such hatred of Christianity in this scientist?[1](#)

His father Jakob read the Talmud and celebrated Jewish festivals. The young boy developed a fond affection for his Hebrew Bible teacher and later said that the Bible story had "an enduring effect" on his life. A beloved nanny took him to church as a child. He came home telling even his Jewish parents about "God Almighty". But eventually the nanny was accused of theft and dismissed. He later blamed her for many of his difficulties, and launched his private practice on Easter Sunday as (some suggest) an "act of defiance."

Anti-Semitism hounded the lad at school. Around age twelve, he was horrified to learn of his father's youthful acquiescence to Gentile bigotry. "Jew! Get off the pavement!" a so-called "Christian" had shouted to the young Jakob after knocking his cap into the mud. The son learned to his chagrin that his dad had complied.

In secondary school, he abandoned Judaism for secular science and humanism. At the University of Vienna, he studied the atheist philosopher Ludwig Feuerbach and carried his atheism into his career as a psychiatrist. Religion for him was simply a "wish fulfillment," a fairy tale invented by humans to satisfy their needy souls.

This psychiatrist was Sigmund Freud. He became perhaps the most influential psychiatrist of history, affecting medicine, literature, language, religion and culture. Obsessed with what he called the "painful riddle of death," he once said he thought of it daily throughout life. His favorite grandson's death brought great grief: "Everything has lost its meaning to me..." he wrote. "I can find no joy in life." He called himself a "godless Jew." In 1939, he slipped into eternity, a willful overdose of morphine assuaging his cancer's pain.

What factors might have influenced Freud's reaction to Christianity? Have you ever been discouraged about life or angry with God because of a major disappointment or the way a Christian has treated you? In the next section, we'll consider Freud's encounter with bigotry.

Anti-Semitism

Have you ever observed a Christian acting in un-Christlike ways? How did you feel? Disappointed? Embarrassed? Disgusted? Maybe you can identify with Sigmund Freud.

When Freud was about ten or twelve, his father Jakob told him that during his own youth, a "Christian" had knocked Jakob's cap into the mud and shouted "Jew! Get off the pavement!" Jakob had simply picked up his cap. Little Sigmund found

his father's acquiescence to Gentile bigotry unheroic. Hannibal, the Semitic general who fought ancient Rome, became Sigmund's hero. Hannibal's conflict with Rome came to symbolize for Freud the Jewish-Roman Catholic conflict.[{2}](#)

In his twenties, Freud wrote of an ugly anti-Semitic incident on a train. When Freud opened a window for some fresh air, other passengers shouted for him to shut it. (The open window was on the windy side of the car.) He said he was willing to shut it provided another window opposite was opened. In the ensuing negotiations, someone shouted, "He's a dirty Jew!" At that point, his first opponent announced to Freud, "We Christians consider other people, you'd better think less of your precious self."

Freud asked one opponent to keep his vapid criticisms to himself and another to step forward and take his medicine. "I was quite prepared to kill him," Freud wrote, "but he did not step up...[{3}](#)

Sigmund's son Martin Freud recalled an incident from his own youth that deeply impressed Martin. During a summer holiday, the Freuds encountered some bigots: about ten men who carried sticks and umbrellas, shouted "anti-Semitic abuse," and apparently attempted to block Sigmund's way along a road. Ordering Martin to stay back, Sigmund "without the slightest hesitation ... keeping to the middle of the road, marched towards the hostile crowd." Martin continues that his "...father, swinging his stick, charged the hostile crowd, which gave way before him and promptly dispersed, allowing him free passage. This was the last we saw of these unpleasant strangers." Perhaps Sigmund wanted his sons to see their father boldly confronting bigotry rather than cowering before it, as he felt his own father had done.[{4}](#)

Jews in Freud's Austria suffered great abuse from so-called Christians. No wonder he was turned off toward the Christian faith. How might disappointment and loss have contributed to Freud's anti-Christian stance?

Suffering's Distress

Have you ever been abandoned, lost a loved one, or endured illness and wondered, "Where is God?" Perhaps you can relate to Freud.

Earlier, I spoke about Freud's Catholic nanny whom he loved dearly, who was accused of theft and was dismissed. As an adult, Freud blamed this nanny for many of his own psychological problems.^{5} The sudden departure—for alleged theft—of a trusted Christian caregiver could have left the child with abandonment fears^{6} and the adult Freud with disdain for the nanny's faith. Freud wrote, "We naturally feel hurt that a just God and a kindly providence do not protect us better from such influences [fate] during the most defenseless period of our lives."^{7}

Freud's daughter, Sophie, died suddenly after a short illness. Writing to console her widower, Freud wrote: "...it was a senseless, brutal stroke of fate that took our Sophie from us . . . we are . . . mere playthings for the higher powers."^{8}

A beloved grandson died at age four, leaving Freud depressed and grief stricken. "Fundamentally everything has lost its meaning for me," he admitted shortly before the child died.^{9}

Freud's many health problems included a sixteen-year bout with cancer of the jaw. In 1939, as the cancer brought death closer, he wrote, "my world is . . . a small island of pain floating on an ocean of indifference."^{10} Eventually a gangrenous hole in his cheek emitted a putrid odor that repulsed his beloved dog but attracted the flies.^{11}

Like many, Freud could not reconcile human suffering with a benevolent God. In a 1933 lecture, he asserted:

It seems not to be the case that there's a power in the universe which watches over the well-being of individuals with parental care and brings all their affairs to a happy ending. On the contrary, . . . Obscure, unfeeling, unloving powers

determine our fate.[{12}](#)

Freud's suffering left him feeling deeply wounded. Could that be one reason he concluded that a benevolent God does not exist? Do you know people whose pain has made them mad at God, or has convinced them He doesn't exist? Intellectual doubt often has biographical roots.

Spiritual Confusion

Hypocritical Christians angered Sigmund Freud. The deaths of his loved ones and his own cancer brought him great distress. His loss and suffering seemed incompatible with the idea of a loving God. So what did he think the main message of the Christian faith was?

In the book, *The Future of An Illusion*, his major diatribe against religion, Freud outlined his understanding of Christianity. He felt it spoke of humans having a "higher purpose"; a higher intelligence ordering life "for the best"; death not as "extinction" but the start of "a new kind of existence"; and a "supreme court of justice" that would reward good and punish evil.[{13}](#)

Freud's summary omits something significant: an emphasis on human restoration of relationship to God by receiving His free gift of forgiveness through Jesus' sacrificial death on the cross for human guilt.

Discussions of the biblical message often omit or obscure this important concept. I used to feel I had to earn God's love by my own efforts. Then I learned that from a biblical perspective, no one can achieve the perfection necessary to gain eternal life.[{14}](#) Freud's view of Christianity at this point seemed to be missing grace, Jesus, and the cross.

Two years after he wrote *The Future of An Illusion*, he seemed to have a clearer picture of Christian forgiveness. He wrote that earlier he had "failed to

appreciate” the Christian concept of redemption through Christ’s sacrificial death in which he took “upon himself a guilt that is common to everyone.” [{15}](#)

Freud also attacked the intellectual validity of Christian faith. [{16}](#) He objected to arguments that one should not question the validity of religion and that we should believe simply because our ancestors did. I don’t blame him. Those arguments don’t satisfy me either. But he also felt the biblical writings were untrustworthy. He shows no awareness of the wealth of evidence supporting, for example, the reliability of the New Testament documents or Jesus’ resurrection. [{17}](#) His apparent lack of familiarity with historical evidence and method may have been a function of his era, background, academic pursuits or profession.

Perhaps confusion about spiritual matters colored Freud’s view of the faith. Do you know anyone who is confused about Jesus’ message or the evidence for its validity?

Freud’s Christian Friend

Freud often despised Christianity, but he was quite fond of one Christian. He actually delayed publication of his major criticism of religion for fear of offending this friend. Finally, he warned his friend of its release. [{18}](#) Oskar Pfister, the Swiss pastor who had won Freud’s heart, responded, “I have always believed that every man should state his honest opinion aloud and plainly. You have always been tolerant towards me, and am I to be intolerant of your atheism?” [{19}](#) Freud responded warmly and welcomed Pfister’s published critique. Their correspondence is a marvelous example of scholars who differ doing so with grace and dignity, disagreeing with ideas but preserving their friendship. Their interchange could well inform many of today’s political, cultural and religious debates.

Freud’s longest correspondence was with Pfister. It lasted 30 years. [{20}](#) Freud’s daughter and protégé, Anna, left a glimpse into the pastor’s character. During her

childhood, Pfister seemed “like a visitor from another planet” in the “totally non-religious Freud household.” His “human warmth and enthusiasm” contrasted with the impatience of the visiting psychologists who saw the family mealtime as “an unwelcome interruption” in their important discussions. Pfister “enchanted” the Freud children, entering into their lives and becoming “a most welcome guest.” [{21}](#)

Freud respected Pfister’s work. He wrote, “[Y]ou are in the fortunate position of being able to lead . . . [people] to God.” [{22}](#)

Freud called Pfister “a remarkable man a true servant of God, . . . [who] feels the need to do spiritual good to everyone he meets. You did good in this way even to me.” [{23}](#)

“Dear Man of God,” began Freud after a return home. “A letter from you is one of the best possible things that could be waiting for one on one’s return.” [{24}](#)

Pfister was a positive influence for Christ. But in the end, so far as we know, Freud decided against personal faith.

People reject Christ for many reasons. Hypocritical Christians turn some off. Others feel disillusioned, bitter, or skeptical from personal loss or pain. Some are confused about who Jesus is and how to know Him personally. Understanding these barriers to belief can help skeptics and seekers discern the roots of their dilemmas and prompt them to take a second look. Examples like Pfister’s can show that following the Man from Nazareth might be worthwhile after all.

Notes

1. Much of this article is adapted from Russell Sims Wright, *Belief Barriers and Faith Factors: Biographical Roots of Sigmund Freud’s Reaction to the Christian Faith and Their Relevance for Christian Ministry*, unpublished M.Th. dissertation, University of Oxford (Westminster College), May 2001.

2. Sigmund Freud, *The Interpretation of Dreams*, 1900. In James Strachey (Gen. Editor/Translator), *The Standard Edition of the Complete Psychological Works of Sigmund Freud*, Volumes IV and V (London: Hogarth, 1953-1966), pp. 196-197. Subsequent references to this Standard Edition are here abbreviated "S.E.", per professional convention.
3. Sigmund Freud; Ernst L. Freud (ed.); Tania and James Stern (translators), *Letters of Sigmund Freud 1873-1939* (London: Hogarth, 1961[1970 reprint]), pp. 92-94.
4. Martin Freud, *Sigmund Freud: Man and Father* (New York: Jason Aronson, 1983), pp. 68-71.
5. Sigmund Freud, Letters 70 (October 3-4, 1897) and 71 (October 15, 1897) to Wilhelm Fliess. In *S.E., Volume I*, pp. 261-265.
6. Sigmund Freud, *The Psychopathology of Everyday Life*, 1901. In *S.E. Volume VI*, pp. 49-51.
7. Sigmund Freud, *Leonardo da Vinci and a memory of his childhood*, 1910. In *S.E. Volume II*, pp. 136-137; quoted in Ana-Maria Rizzuto, *Why Did Freud Reject God? A Psychodynamic Interpretation* (New Haven: Yale University Press, 1998), pp. 241-242. The bracketed word is apparently Rizzuto's.
8. Ernst Freud, Lucie Freud, and Ilse Grubrich-Simitis, eds., *Sigmund Freud: His Life in Pictures and Words* (London: Andre Deutsch, 1978), p. 220.
9. Sigmund Freud, *Letters of Sigmund Freud*, ed. Ernst L. Freud, trans. Tania and James Stern (New York: Dover, 1960 [1992 unaltered reprint of 1960 Basic Books edition]), pp. 343-344.
10. Max Schur, M.D., *Freud: Living and Dying* (New York: International Universities Press, Inc., 1972), p. 524.

11. Ibid., pp. 526-527.
12. Armand Nicholi, Jr., M.D., "When Worldviews Collide: C. S. Lewis and Sigmund Freud: A comparison of their thoughts and viewpoints on life, pain and death," Part One, *The Real Issue* 16:2, January 1998, p. 11.
13. Sigmund Freud, *The Future of An Illusion*, ed. and trans. James Strachey (New York: W.W. Norton, 1961 edition of the 1928 work), pp. 23-24.
14. Ephesians 2:8-9; Romans 1-5.
15. Sigmund Freud, *Civilization and Its Discontents* ed. and trans. James Strachey (New York: W.W. Norton, 1961 edition of the 1930 work), pp. 99-100.
16. Sigmund Freud, *The Future of An Illusion*, p. 33.
17. See, for instance, Josh McDowell, *The New Evidence That Demands A Verdict* (Nashville: Thomas Nelson Publishers, 1999).
18. Heinrich Meng and Ernst L. Freud, eds., Eric Mosbacher trans., *Psycho-Analysis and Faith: The Letters of Sigmund Freud and Oskar Pfister* (London: Hogarth Press/Institute of Psycho-Analysis, 1963), pp. 109-110.
19. Ibid., p. 110.
20. Nicholi, loc. cit.
21. Meng and E. Freud, op. cit., p. 11.
22. Ibid., p. 16.
23. Ibid., p. 24.
24. Ibid., p. 29.

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The Holocaust: Ideas and Their Consequences

Ray Cotton

Former Probe staffer Ray Cotton examines two conflicting worldviews in Nazi Germany, the Christian church and atheistic naturalism.

“Schindler’s List,” Steven Spielberg’s award-winning film based on a novel by Thomas Keneally, brings us a story of great moral courage in the midst of a culture of fear and hate. Set in World War II Europe, during the horrors of the Jewish Holocaust, the movie chronicles the fanatical determination of the Nazi regime to eliminate the Jews from the face of the earth. Along the way, the movie teaches a lesson about the power of a single individual to do good, in spite of the circumstances and in the face of unbelievable difficulties.

The movie allows us to observe the moral growth that took place in the life of Oskar Schindler as he matured from a greedy war profiteer to a rescuer of Jewish people. Mr. Schindler went from amassing a personal fortune to draining that fortune and risking his life in the process. He saved 1,300 Jews from the Nazi death camps. But he could only save a small percentage of the persecuted Jewish people, and the movie re-emphasizes the horror of this tragedy.

Six million Jews (and five million non-Jews) went to their deaths under the hands of the Nazi exterminators. This means that half of all the Jews in Europe and a third of all the Jewish people on earth perished in the Holocaust. This historical lesson of man’s inhumanity to man must never be forgotten and today, thanks to

Holocaust museums in cities around the world and movies like "Schindler's List," the message is being kept alive.

1994 marked the 50th anniversary of the D-day invasion of Europe; it also marked the liberation of the first death camp, Majdanek, where 360,000 people, most of them Jews, were exterminated. The liberations continued as the Allied forces advanced during the next six months.

Auschwitz, the most infamous death camp, was liberated on January 27, 1945.^{1} The stories of that came forth from those who liberated the camps were at first dismissed as too horrible to be true. But as each succeeding camp was liberated, it became impossible to deny the reality of it all. To this day the world continues to ask, how could such things happen in modern times? Even more frightening is the realization that the same forces which gave rise to the Holocaust are operating in our world today.^{2}

Adolf Hitler, on the last day of his life, April 29, 1945, in the Berlin bunker, dictated these final words to the German people: Above all I charge the leaders of the nation and those under them to scrupulous observance of the laws of race and to merciless opposition to the universal poisoner of all peoples, international Jewry.^{3}

What was the overpowering idea that brought forth the paradigm that allowed Hitler and the Nazi party to come into power? Was it the anti-Semitism of the church or was it the ever growing idea of atheistic naturalism?

It has been asserted that the early church said the Jews may not live among them as Jews, that the secular society followed by saying the Jews could not live among them, and the Nazis ultimately said the Jews may not live. Is this a valid view of the progression of ideas that led to the Holocaust and, if so, how did this progression develop and what, if any, leaps of logic or inconsistencies took place during the process?

Accounting for the Holocaust

Accounting for the Holocaust, deciphering and explaining the social and moral conditions that led up to it, has prompted all sorts of theories. It is more than an academic question for if the same conditions occur again will we be able to forestall another Holocaust? Also, how could one of the world's most advanced nations become the seat of such cruelty and depravity? What ideas were in place in the German culture that led to this tragedy? How did these ideas gain enough of a following among the European people to produce such a hideous atrocity? These are important questions. They deserve serious answers, and we will now attempt to shed some light on the issues.

The Church and Anti-Semitism

First, we need to look at the record of the early Christian church. The early church was zealous in its efforts to convert both Jews and Gentiles. The Jews were a major stumbling block because of their resistance to conversion, their unwillingness to accept Jesus Christ as their Messiah. The first anti-Jewish policy started in the fourth century A.D. in Rome under Constantine. Comparing the anti-Jewish measures of the early Catholic Church canonical law with the anti-Jewish measures of the Nazi regime in the 1930s and early forties reveals a striking similarity. As soon as Christianity became the state religion of Rome, in the fourth century A.D., Jewish equality of citizenship was ended. Over the centuries this eventually led to expulsion of the Jews and the establishment of ghettos in Rome in the 1800s in which the Jews were incarcerated. [{4}](#)

The Roman Catholic church deviated greatly from the teachings of Jesus Christ as demonstrated in the parable of the good Samaritan and other lessons from the life and ministry of Christ found in the gospels of the New Testament. Christ's teaching was the ethic of love and the only individuals He dealt with severely were those Jewish Pharisees and Scribes who were hypocrites. The attacks of the Apostle Paul were directed at the Judaizers (Phil. 3:2) who were trying to oppose

the spread of Christianity among the Gentiles. The Judaizers often described the gentiles as dogs, so Paul called the Judaizers dogs. Paul was not attacking all Jews, but only those actively opposing the teachings of Christ.

But all the blame does not fall upon the Catholic church. Martin Luther and some other reformers in Germany were guilty of communicating an ever increasing anti-Jewish perspective.^{5} Clearly, Jews were perceived as enemies of Christendom by many church leaders, but it is a huge leap from considering someone an enemy of your cause to seeing them as a non-person whom you are free to dispose of at will.

In today's culture, you may consider yourself to be anti-Nazi or anti-skinheads. This means you avidly oppose all that they stand for, but it does not mean you would actively pursue their physical demise, except in just retribution for their personal actions. In fact, if you saw one of them in physical danger, you would probably take action to protect them, possibly at your own personal risk. The Catholic church and many fathers of the reformation may be guilty of anti-Semitism, but that does not provide the foundation necessary to set the stage for the events to follow. The far greater question is how one arrives at the Nazi position of annihilation or "the final solution" to the "Jewish Problem"? That is, how did the German people come to the point of seeing the Jews as non-persons whom they could dispose of at will? What ideas came in to corrupt the thinking of a people steeped in church culture?

The Real Culprit: Atheistic Naturalism

At this point we must bring in a completely different world view, that of atheistic naturalism. Atheism is the doctrine that denies or disbelieves the existence of God or divine beings. Naturalism, which goes hand in hand with atheism, is the belief that all truth is derived from a study of natural processes. All action is based on natural instincts and desires. Only the natural elements of the world are taken into account, the supernatural or spiritual is excluded.

Machiavelli's Evil Influence

To set the stage for a naturalistic worldview, one could go all the way back to Niccolo Machiavelli (1469-1527), a great voice in the revival of the ancient view of political naturalism or power ethics, long suppressed in the Western world by the impact of the early Christian church. Machiavelli's most influential work, *The Prince*, was significant because it helped to mold modern minds and, in turn, modern history. His theme was plain: the ruler "who wants to keep his post must learn how not to be good, and use that knowledge, or refrain from using it, as necessity requires." [\[6\]](#) In other words, do what you need to do to preserve your position and don't concern yourself with what is the ethical thing to do.

The Downward Spiral Continues

The ethical stance that whatever strengthens the state is right had a great influence on the thinking of Thomas Hobbes (1588-1679). Hobbes, although heavily influenced by the ideas of Machiavelli, was also influenced by the revived Epicurean ideas of pleasure. Epicurean philosophy is centered around the goal of maximizing pleasure and minimizing pain. Thomas Hobbes developed the idea of good being what we like and evil what we dislike, as well as the idea that self-preservation is achieved through the sovereign state. In Hobbes we can trace the merging of Machiavelli's power ethics philosophy with the Epicurean philosophy of pleasure.

The teaching of Hobbes influenced others such as Friedrich Nietzsche (1844-1900), Karl Marx (1819-1883), and Friedrich Engels (1820-1895). From this group came the power politics of men like Lenin, Stalin, Hitler, and Mussolini. In fact, Hitler personally presented a copy of Nietzsche's works to Benito Mussolini, and Mussolini submitted a thesis on Machiavelli for his doctor's degree.

From Nietzsche to Auschwitz (and the Gulag)

There is a need to take a much closer look at the ideas espoused by Nietzsche, since he became the primary influencer of two divergent worldviews or paradigms, both antagonistic toward the Jews and both responsible for the murder of countless millions of innocent people. One line leads to the fascism of Hitler and Mussolini, while the other leads to the communism of Lenin and Stalin. Nietzsche had a profound impact upon Hitler and subsequent politicians of power.

Although atheism has never lacked a spokesman, German philosopher Friedrich Nietzsche shines forth as the one who changed the flow of history with his eloquent presentations leading to the “death of God.”

“There will be wars,” Nietzsche had written, “such as have never been waged on earth. I foresee something terrible. Chaos everywhere. Nothing left which is of any value, nothing which commands: ‘Thou shalt!’” Nietzsche and others prefigured and predicted the moral nihilism of the twentieth century, the revolt against reason and the limitless pursuit of the irrational. Nazi Germany materialized the progression toward this chaos.^{7} “Nietzsche despised religion in general, and Christianity in particular. So profound and operative was Nietzsche’s philosophy upon Hitler, that it provided the conceptual framework for his demagogical onslaught to obliterate the weak and inferior of this world.”^{8} Hitler’s hatred of Christians was second only to his hatred of Jews and Gypsies.

Nietzsche was quick to attack the ethics of love as taught by Christ in the Beatitudes from the Sermon on the Mount. He believed that if mankind sought to show responsibility toward the poor and weak, then the losers would be in control. He predicted that the twentieth century would become the bloodiest century in history and that universal madness would break out. Hitler and Stalin brought forth the reality of his predictions.

In Nietzschean terms, the cause—atheism, and the result—violence and hedonism,

are as logically connected as the chronological connection between Hitler's announcement of his intent in *Mein Kampf*, and the hell ushered in by the Third Reich.[{9}](#) Hitler took Nietzsche's logic and drove the atheistic worldview to its legitimate conclusion.

Even though there was anti-Semitism both in the Catholic church and expressed by reformation leaders, it was atheistic naturalism that provided the real power behind the Holocaust. In seeking to blame both the church and atheistic naturalism for providing the ideas that led to the Holocaust, how does one reconcile the huge antithesis between the two totally opposing worldviews?

One cannot, except to say that the weakness, or failure of the church to maintain biblical standards allowed for the inroads of anti-Semitism. The biblical position is totally at odds with the actions of the Holocaust. As we address the church, we can say the Holocaust may not have happened if the church had maintained obedience to biblical teaching, for love is the ultimate norm of the Christian ethic (Matt. 22:37-40).

But to the atheistic naturalists, we must say, you have faithfully followed out both the ideology and logical conclusions of your position.

The mass murder of the Jews was the consummation of his (Hitler's) fundamental beliefs and ideological position.[{10}](#)

There is a world of difference in the lessons to be learned from the two positions. The naturalist's hope is in man and looks at the world accordingly. The Christian's hope is in God and sees man as sinful. History bears witness to both the sinfulness and failure of man, i.e., history validates the Christian position and destroys the naturalist's position. The naturalist's only hope is in education. What hope does education give us for preventing another Holocaust? We will examine the hope of education and the true nature of man.

Is Education Really Our Best Hope?

The philosophy of atheistic naturalism can logically lead to the excesses of the Nazi and Communist regimes. Since this is true, how are we to prevent such horrors from happening again?

Many today believe the answer lies in education. Education does an excellent job of teaching us how to best do what we already believe in, but it does a dismal job of helping us see what it is that we should believe. It is at this very point that we realize the need for transcendent truth.

Man's Greatest Need

Man's greatest need is for a redemptive truth beyond himself. The murder of millions has been perpetuated by some of the most educated, cultured people in the world. While up to 12,000 people a day were being obliterated at the Auschwitz camps, the builders of those state of the art camps were enthralled by the music of Wagner. They had the best of education and of culture. The Bible tells us that the nature of man is flawed and that without help from beyond ourselves we are doomed to eternal death. Even Bernard Shaw recognized this problem as sin when he wrote:

The first prison I ever saw had inscribed over it "Cease to do evil, learn to do well": but as the inscription was on the outside, the prisoners could not read it. It should have been addressed to the self-righteous free spectator in the street, and should have read, "All have sinned and fallen short of the glory of God." [\[11\]](#)

We all stand naked and guilty before God. Romans 3:10 says that "There is none righteous, no not one." If the Holocaust did nothing else, it did strip away all illusions about the refined nature of man. Only when we are prepared to come humbly before God and confess our sin and ask for forgiveness and deliverance can we have a hope for the future. Speaking to the Jewish people, God said in 2

Chronicles 7:14, "If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." This is a promise that all those who belong to the kingdom of God can apply and claim.

Conclusion

In conclusion, we are drawn to say that the Nazi's "final solution" was the untimely child of the union of Christian anti-Semitism and German nationalism,[{12}](#) but Christian anti-Semitism is an oxymoron and is the product of an disobedient church, be it Catholic or Protestant. Jesus Christ, the One we adore was a Jew, the Apostles from whom we have the New Testament Scriptures were Jews, and all the teaching of the New Testament is built upon the foundation of Jewish Old Testament Scriptures. In contrast, the anti-Semitism of Nazi Germany was the logical conclusion to the ideology that German nationalism was built upon, that of atheistic naturalism.

Therefore, the anti-Semitism of the church became the convenient, albeit invalid, excuse while the real reason for the Holocaust was the atheistic anti-Semitism of German nationalism based on a naturalistic worldview.

Notes

1. John Conroy, "Beyond One Man's Heroism," *Dallas Morning News*, Sunday, 10 July 1994, Section G, page 1.
2. Pauline B. Yearwood, "Reminders from a `Schindler Jew,'" *Dallas Morning News*, Sunday, 10 July 1994, Section G, page 1.
3. Adolf Hitler, "My Political Testament," NCA, 6, Doc. 3569-PS, pp. 258-63.
4. Raul Hilberg, *The Destruction of the European Jews* (New York: Harper & Row, 1961), pp. 5-6.

5. Peter J. Haas, *Morality After Auschwitz* (Philadelphia: Fortress Press, 1988), p. 20.
6. Niccolo Machiavelli, *The Prince* (New York: W. W. Norton & Co., Inc., 1977), p. 44.
7. Nora Levin, *The Holocaust: The Destruction of European Jewry 1933-1945* (New York: Schocken Books, 1973), p. xiii.
8. Ravi Zacharias, *A Shattered Visage: The Real Face of Atheism* (Grand Rapids, Mich.: Baker Books, 1990), p. 17.
9. Ibid., p. 26.
10. Lucy S. Dawidowicz, *The War Against the Jews: 1933-1945* (New York: Bantam Books, 1986), p. 3.
11. Bernard Shaw, Preface to "Imprisonment" in *English Local Government* quoted in *Making Moral Decisions*, ed. D. M. MacKinnon (London: SPCK, 1969), p. 67.
12. Dawidowicz, p. 23.