Chronological Time-Line of The Bible
(Chart #1)

by Charles A. Jennings    December 2000

Traditional Christian Time Measurement
BC = Before Christ
AD = Anno Domini (Latin): Year of Our Lord
AM = Anno Mundo (Latin): Year of The World
YOR = Year of Rome - Settled in 753 BC

"Politically Correct" Terms
BCE = Before the Common Era
CE = Common Era (Christian Era)
Kingdom Divided between "ISRAEL" (Reuben, Simeon, Levi, Naphtali, Gad, Asher, Issachar, Zebulun, Manasseh & Ephraim) and "JUDAH" (Judah and Benjamin) after Solomon. There was some crossover of tribal members in both kingdoms, including many Levites in both kingdoms.
Daniel's 70 Weeks
THE SEVENTIETH WEEK
FUTURE OR FULFILLED?
By Ralph Woodrow

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy."
(Daniel 9:24-27)

This great prophecy pertaining to Daniel's people and the city of Jerusalem is linked with a time period of seventy "weeks." Bible students recognize that these seventy weeks or 490 days are symbolic of years—each day representing a year—that is, 490 years.

It was this same year-for-a-day principle that was used in Numbers 14:34. Because of unbelief, the Israelites were to wander for 40 years in the wilderness, a year for each day that the spies were absent searching out the land. This same scale was used in Ezekiel 4:4-6: "I have appointed thee a day for a year, a day for a year."

While Christians are generally united in the belief that the "seven weeks, and threescore and two weeks", that is, 69 weeks (483 years) measured unto "Messiah", concerning the final week of the prophecy, the 70th week, there are two entirely different interpretations that are held today—the FUTURIST interpretation and the FULFILLED interpretation.

The futurist interpretation is that a huge gap of 2,000 years or so separates the 70th week from the other 69 weeks that measured unto Messiah. The fulfilled interpretation is that no gap is to be placed between the 69th week and the 70th—that the 70th week followed the 69th in logical sequence.

The futurist interpretation is that the 70th week refers to the Antichrist who will make a covenant with the Jews. This covenant will allow them to offer sacrifices in a "rebuilt" temple at Jerusalem for seven years, but after three and a half years he will break this covenant and cause the sacrifices to cease. The fulfilled interpretation, on the other hand, is that the 70th week refers to Christ and that the causing of the sacrifices to cease was accomplished at Calvary when Christ became the final and perfect sacrifice for sin.

What differences exist here! One says the 70th week is future; the other says it is fulfilled! One says there is a huge gap between the 69th and the 70th weeks; the other requires no gap. One says the 70th week pertains to Antichrist; the other to Jesus Christ!

We believe the fulfilled interpretation is the correct view; that the 69 weeks measured "unto Messiah"; that in the midst of the 70th week after three and a half years of ministry—he was cut off in death; that this sacrifice, being the perfect sacrifice, caused other sacrifices to cease in God's plan.

1. JERUSALEM WAS TO BE RESTORED (See Ezra & Nehemiah)

2. THE STREET AND WALL WERE TO BE REBUILT IN TROUBLEOUS TIMES (Recorded in Ezra)
3. THE MOST HOLY WAS TO BE ANOINTED  We believe this reference is to Jesus Christ. Gabriel announced to Mary: "The HOLY thing that shall be born of thee shall be called the Son of God" (Lk. 1:35). Peter referred to him as "the HOLY ONE" (Acts 3:14). John referred to him as "the HOLY ONE" (1 John 2:20). Even demons had to recognize him as "The HOLY ONE of God" (Mk. 1:24).

David spoke concerning Christ: neither wilt thou suffer thine HOLY ONE to see corruption" (Acts 2:27). In Revelation 3:7 he is called "HOLY" and the heavenly creatures rest not from saying: "HOLY, HOLY, HOLY" before this one "which was, and is, and is to come" (Rev. 4:8).

He had appeared to Israel right on time! Thus Jesus, in evident reference to the time prophecy of Daniel, said: "The TIME is fulfilled" (Mk. 1:15) and as the Messiah, the Christ, the "anointed one", he preached the gospel. When he entered the synagogue of Nazareth, he announced: "The Spirit of the Lord is upon me because he hath ANOINTED me" (Lk. 4:18-22; Acts 4:27; 10:38).

Daniel's prophecy revealed that the time period unto the Messiah would be 69 weeks (483 years). This measured to the time when Jesus was baptized and anointed to begin his ministry as the Messiah, the Christ, the Anointed One.

4. MESSIAH WAS TO BE CUT OFF  The 69 weeks (7 plus 62) were to measure unto Messiah "and AFTER" the 69 weeks "shall Messiah be cut off." Now "AFTER" 69 weeks does not and cannot mean "in" or "during" the 69 weeks! If Messiah was to be cut off AFTER the 69 weeks, there is only one week left in which he could have been "cut off"—the 70th week! —after three and a half years of ministry.

The term "cut off" implies that Messiah would not die a natural death; he would be murdered! So also had Isaiah prophesied using an equivalent word: "He was cut off out of the land of the living" (Isaiah 53:8).

5. "TO FINISH THE TRANSGRESSION" or literally, "to finish transgression." As Jesus was dying, he cried: "It is FINISHED." At Calvary, Jesus finished transgression by becoming sin for us. No future sacrifice can ever finish transgression; it was finished at Calvary (Heb. 9:15). "He was wounded for our TRANSGRESSIONS" (Isaiah 53:5).

6. "TO MAKE AN END OF SINS"  Jesus, who came "to save his people from their sins", accomplished this when he "put away sin by the sacrifice of himself" (Mt. 1:21; Heb. 9:26). "It is not possible that the blood of bulls and of goats should take away sins. . . But this man, after he had offered one sacrifice for sins for ever. . .hath perfected for ever them that are sanctified. . . And their sins... remember no more" (Heb. 10:4-11). The old system of sacrifices could never make an end of sins, but Christ by the sacrifice of himself—did make an end of sins, even as the prophecy had said!

7. "TO MAKE RECONCILIATION FOR INIQUITY"  The word reconciliation used here is the same word that is used so frequently in the book of Leviticus where it is rendered "to make atonement." This, too, was part of our Lord's redemptive work.

Jesus, "our merciful and faithful high priest" made "RECONCILIATION for the sins of the people" (Heb. 2:17). "Having made peace through the blood...to RECONCILE all things unto himself. . .and you, that were sometimes alienated...hath he RECONCILED...through death" (Col. 1:20-22; Eph. 2:16).
8. "TO BRING IN EVERLASTING RIGHTEOUSNESS" This too was accomplished by the redemptive work of Christ! The great redemption chapter of Isaiah 53 had prophesied: "My righteous servant shall make many RIGHTEOUS." Paul put it this way: "By the righteousness of one...shall many be made RIGHTEOUS... unto eternal life by Jesus Christ" (Rom. 5:17-21). He who came "to fulfill all righteousness" (Mt. 3:15) and who "loved righteousness, and hated iniquity", was "anointed" of God (Heb. 1:9).

9. "TO SEAL UP VISION AND PROPHECY" or literally, "to seal up vision and prophet." The use of the metaphor "to seal" is derived from the ancient custom of attaching a seal to a document to show that it was genuine (John 6:27; 1 Cor. 9:2). Christ "sealed" Old Testament prophecy by fulfilling what was written of him.

Repeatedly we read concerning him: "...that it might be fulfilled which was spoken by the prophets." Acts 3:18 says: "Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer he hath so fulfilled:" Truly Jesus fulfilled what was written in the visions and prophecies of the Old Testament concerning Him, and thus He "sealed" them.

10. "HE SHALL CONFIRM THE COVENANT" When Jesus instituted the Lord's supper, representative of his shed blood for the remission of sins, he said: 'This is my blood of the new testament [covenant], which is shed for many for the remission of sins" (Mt. 26:28). The word "testament" here and the word "covenant" are translated from exactly the same word in the New Testament. "How much more shall the blood of Christ...purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament [covenant]" (Heb.9:14,15).

Jesus is called the "mediator of the new covenant" (Heb. 8:6), the "messenger of the covenant" (Mal. 3:1), and his shed blood is called "the blood of the everlasting covenant" (Heb. 12:24). Our Lord Jesus is the one who confirmed the covenant through his redemptive sacrifice at Calvary.

11. "HE SHALL CAUSE THE SACRIFICE AND THE OBLATION TO CEASE" This too was fulfilled in the death of Jesus Christ. In the Old Testament, as we have mentioned, sacrifices were repeatedly made. Each of these was but a mere type looking forward to the time when the perfect sacrifice, the Lamb of God, would be offered. Once this would be accomplished, God would no longer require or accept any other sacrifice.

The perfect sacrifice was Jesus Christ. The old system of repeated sacrifices (types) could only end at Calvary—when Christ became the perfect, eternal, and final sacrifice (See Heb. 9 and 10). In addition to Calvary's sacrifice, "there remaineth no more sacrifice for sins" (Heb. 10: 18, 26).

Eusebius, a Christian writer of the fourth century, pointed these things out: "Now the whole period of our Saviour's teaching and working of miracles is said to have been three-and-a-half years, which is half a week. John the evangelist, in his Gospel makes this clear to the attentive."

Augustine said: "Daniel even defined the time when Christ was to come and suffer by the exact date."

Understanding this, we can now see real significance in certain New Testament statements which also speak of a definite established time at which Jesus would die. For example, we read: "They sought to
take him: but no man laid hands on him, because his hour was not yet come" (John 7:30). In John 2:4, Jesus said, "Mine hour is not yet come." On another occasion, he said, "My time is not yet come" (John 7:6). Then just prior to his betrayal and death, he said, "My time is at hand" (Mt. 26:18), and finally, "the hour is come" (John 17:1; Mt. 26:45).

These and other verses clearly show that there was a definite time in the plan of God when Jesus would die. He came to fulfill the scriptures, and there is only one Old Testament scripture which predicted the time of his death—the prophecy which stated that Messiah would be cut off in the midst of the 70th week—at the close of three and a half years of ministry! It is the prophecy of the 70 weeks which implied that after the death of Messiah there would still be three and a half years that pertained to Israel!

12. THE DESTRUCTION OF JERUSALEM AND THE TEMPLE  This part of the prophecy was not dated within the framework of the 70 weeks as was the time of the appearance of Messiah to Israel, the time of his death, etc. Nevertheless, living on this side of the fulfillment, we know that the predicted destruction found fulfillment in 70 A.D. when the armies of Titus brought the city to desolation.

Adam Clarke said: "The whole of this prophecy from the times and corresponding events has been fulfilled to the very letter." (Clarke's Commentary on Daniel 9)
DIFFERENT WAYS TO BE ‘JEWISH’

1. FULL-BLOOD JUDAHITE/ISRAELITE BY BIRTH
   Offspring of Judah & Tamar –Gen. 38:11-30

2. MIXED BLOOD JUDAHITE/CANAANITE BY BIRTH
   Offspring of Judah & Canaanite wife  Gen. 38:1-10

3. CONVERSION AS A RELIGIOUS PROSELYTE
   A. Intertestamental period  Approx. 450 years  *Proselyte – Gr. a newcomer or visitor
   B. Converts to the Law - Matt. 23:15  * Heb. ‘ger’, stranger, alien, member of a
   C. Jews & Proselytes – Acts 2:10  community from which one did not originate.

4. FORCED CONVERSION BY MILITARY CONQUEST
   John Hyrcanus conquers Edom  120 BC  Judas Iscariot’s family

5. GEOGRAPHICAL LOCATION AND RELIGION
   A Judean by residing in the land of Judea  I Kings 12:17

6. NATIONAL CONVERSION BY CONSENT
   Chazars (Khazars)  740 AD
   1. The Thirteenth Tribe by Arthur Koestler
   2. The Jews of Khazaria by Kevin Alan Brook
   3. Jewish Encyclopedia

By Charles A. Jennings  February 2008
If the Jews are Israel, God’s promise of Jeremiah 31:31-34 **FAILED** and the blood of Jesus was **INEFFECTIVE** for:

1.) atonement for sin 2.) to ratify the New Covenant Matthew 26:26-28! 3.) to reunite the two houses, Israel and Judah which are the two sticks of Ezekiel 37.

It would be impossible for the above 3 things to take place because of the Jews utter rejection of Jesus Christ.
The statement below is generally taught as truth by Judeo-Christianity, and is believed by many people of the dispensational persuasion. But this is not what the Bible teaches.

The Jews are Israel. Abraham, Isaac, Jacob and Jesus were Jews. The Jews brought us Salvation. Christianity is based on Judaism. After the Rapture all Jews will accept Christ and evangelize the World.
FOUR PROPHETIC TIME PERIODS IN THE BOOK OF ACTS

GOD’S PATTERN OF GOSPEL WITNESS – TIMES, PLACES and MEN  ACTS 1:8

<table>
<thead>
<tr>
<th>JERUSALEM</th>
<th>JUDEA</th>
<th>SAMARIA</th>
<th>UTTERMOST PART OF THE EARTH</th>
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<td>Peter &amp; Apostles</td>
<td>Stephen</td>
<td>Philip</td>
<td>Paul</td>
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<td>Paul turns to the ‘Gentiles’ = Ethnos, nations</td>
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<td>During Paul’s lifetime the Gospel was preached in all the known world</td>
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<td>Rom. 10:18  Col. 1:6, 23</td>
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31 A.D. Pentecost

3 ½ years

34 A.D. End of Daniel’s Seventieth week

45 A.D.

TRANSITION FROM JEWISH AGE TO THE CHRISTIAN AGE

Began the “Last Days” Acts 2:17  Jewish Age Ended

Destruction of Temple

31 A.D. Pentecost

70 A.D.

THE PROMISE OF THE HOLY GHOST  ACTS 2:39

“YOU” “YOUR CHILDREN” “THOSE AFAR OFF” “AS MANY AS GOD CALLS”

First Generation  Second Generation  Third Generation and Beyond to Present Age

The preaching of Jesus and John the Baptist “The Kingdom is at hand” Matt. 3:1-2; 4:17

The Complete Restoration of the Kingdom to Israel Acts 1:6

The Father’s time unknown to us

By Charles A. Jennings
December 2011
Jerusalem on Trial – St. Matthew Chapter 21
Passover AD 31 in Jerusalem (St. Luke 19:41-44)

SIX WITNESSES

THE TRIUMPHAL ENTRY
Passover Lamb Chosen – Exodus 12:1-3
"...Judah, Behold your God" (Isaiah 25:9; 40:9)

CLEANSING THE TEMPLE
A Defiled Temple – Jeremiah 7:1-12, 30
Psalm 69:9 St. John 2:13-17

CURSING THE FIG TREE
Results: Mountain Cast Into The Sea
(Roman army overruns Jerusalem AD 70)

THE BAPTISM OF JOHN
The Witness of John St. Matthew 3:1-17
St. John 1:7,8,29-34; 5:32-35

PARABLE OF THE TWO SONS
Israel: Vessel Remade Jeremiah 18:1-6
Judah: Broken Bottle Jeremiah 19:11-13

PARABLE OF THE HOUSEHOLDER
St. Matthew 23:34-35; 27: 15-26

THE VERDICT St. Matthew 21:43-44
- Kingdom of God Taken Away
- Crushed By The Stone AD 70

PROPHETIC TESTIMONY

HIS KINGSHIP St Matthew 21:1-11
"Behold, thy King cometh..." (Zechariah 9:9, St. John 12:15)
"...Hosanna... blessed is He that cometh..." (Psalm 118:25-26)

HIS HOUSE St. Matthew 21:12-16
"My house shall be called the house of prayer..." (Isaiah 56:7)
"...perfected praise" (Psalm 8:2)

HIS NATION St. Matthew 21:17-22
Wicked leadership
Jeremiah 24:1-10, 29:15-19

HIS AUTHORITY St. Matthew 21:23-27
Messiah's anointing–St. Luke 4:16-21

HIS WORKERS St. Matthew 21:28-32
"...my witnesses..." (Isaiah 43:10, 54:1)

HIS VINEYARD St. Matthew 21:33-42
Isaiah 5:1-7 Psalm 118:22-23

PHARISEES' ADMISSION OF GUILT
- Increased hatred toward the Son
- St. Matthew 21:45-46 Genesis 3:15

by Charles A. Jennings 9-7-02
The nations of Israel and Judah violated the Law of the Sabbath, but the royal dynasty of Judah was held responsible for its violation.

70 year captivity
II Chron. 36:14-21  
Jer. 25:8-12  
Jer. 29:10

70 years is one-seventh of 490 years
Lev. 25:1-7  
Lev. 26:32-35

Seventy Times Seven
70 X 7 = 490
Matt. 18:21-22  
Acts 13:46-49  
Acts 18:5-6

The Lord gave the Judah nation 490 years to repent. The Jews rejected the Messiah, so the Lord destroyed it in 70 A.D.
JUDAH – THE TREACHEROUS SISTER

By Charles A. Jennings

“The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot. And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it. And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.” Jer. 3:6-8

For several years before the Babylonian captivity of the Southern Kingdom of Judah, the prophet Jeremiah uttered repeated warnings of judgment upon the wicked nation because of its egregious iniquity. The ‘bad figs’ element within that ancient nation, no doubt was the blame for the moral and political corruption that permeated every fiber of the national culture. Jeremiah spoke of those ‘bad figs’ and God’s on-going retribution upon them because of their sinister control and corrupting affect over the body politic. (see Jer. 24:8-10; 29:17-19).

The wicked nature of the pre-captivity nation paled in comparison to the post captivity nation during the 400 years of the Intertestamental Period. Both Biblical and secular history reveals the religious and political intrigue that was prevalent in the national leadership leading up to the time of Jesus. Then the Gospel writers recorded the verbal confrontations of the Pharisees with Jesus and His proclamation of the destruction of Jerusalem by the Romans.

The following are major developments which took place in the restored nation of Judah that characterized its existence up to the time of its destruction in 70 A.D.

1. **Formation of the Great Synagogue** - Through the efforts of Ezra and Nehemiah a new government was formed, ruled by a council of elders and priests which consisted of an ecclesiastical court, which both interpreted and enforced the law. This great synagogue consisted of 120 members which ruled for 150 years until Simon the Just in about 292 B.C.

   The ruling elders and priests held that the law was given in two different forms; the written and the oral law. The oral law consisted of extensive details passed down from generation to generation of priests and scribes.

2. **Local Synagogues** – The beginning of the establishment of local synagogues in many towns was in the post-exilic period after the Jews returned from Babylon. Local synagogues were places of worship, schools of instruction, local courts and centers for cultural and social activities. They were ruled by civil magistrates and ecclesiastical presbyters. This development took place while the Jews were under the governmental authority of Persia.

3. **Purim** - The Feast of Purim was established by the Jews in postexilic times while living in the Medo-Persian Empire. It’s a feast in celebration of the deliverance of the Jews from the wicked plot of Haman and observed on the 13th and 14th of the month Adar (March). Haman had obtained permission from the king allowing for the extermination of the Jews. Through the intervention of Esther and Mordecai, the plot was prevented as recorded in the Book of Esther. This is a feast of Judaism, but was not instituted by God through Moses or any true prophet for Israel to observe. This non-Biblical feast is mentioned only in the Book of Esther in 9:26, 28, 29, 31, and 32.

4. **The Talmud** - The name is derived from the Hebrew term, which means “to study” or “to learn.” It is considered the greatest literary achievement in Hebrew and Aramaic apart from the Bible. It contains the Rabbi’s interpretation of the law, as well as the vast repository of wise counsel, covering the period from Ezra, c. 450 B.C. to 500 A.D. The various divisions of the Talmud include commentary on all aspects of
Jewish life, religion, culture, legal matters, social affairs, both public and private, etc. The Talmud is not considered to be a divinely inspired literary work, but remains as the ‘holy book’ of Judaism. The two versions of the Talmud include the “Jerusalemite” and the “Babylonian.”

5. **The Septuagint** - After the overthrow of Persia in 331 B.C. by Alexander the Great, he took control of Syria and the region of Judea. He then allowed the Jews to possess self-government and to practice their developing religion of Judaism. Alexander the Great built the City of Alexandria, Egypt which became a major settlement with a large Jewish population. The Jews were given equal rights with the Greek citizens and to study in Alexandria’s vast library. There the Jewish scholars translated the Hebrew Old Testament into Greek in 294-289 B.C., which became the famous Septuagint Scriptures. It was translated by approximately seventy scholars thus deriving its name.

6. **Hanukkah** - When Alexander the Great died, his kingdom was divided among his four leading generals. For about 150 years, from 331-165 B.C. the Syrian and Egyptian divisions of the empire fought over the possession of Palestine. This fulfilled the prophecy of Daniel 11:1-34, ending with the reign of Antiochus Epiphanes taking control of Jerusalem in 170 B.C. This Syrian ruler polluted the Temple, compelling the Jews to sacrifice to idols. He erected a statue to Jupiter on the altar of burnt offerings and even sacrificed swine in the Temple.

The response of pious Jews to these blasphemies began at the small town of Modin, northwest of Jerusalem. A priest named Mattathias defied the king’s emissaries by refusing to sacrifice to idols. When another Jew started to comply with the royal edict, Mattathias slew him on the altar and fled to the mountains with his five sons. Soon a “holy war” and self-defense began with Judas Maccabee, one of Mattathias’ sons, as the leading general of a Jewish army. Judas’ campaign of guerilla warfare was successful against the superior forces of the Syrian army. They regained control of Mount Zion, restored and rededicated the Temple in 165 B.C. The victory is commemorated by the Feast of Hanukkah, also known as the Feast of Dedication.

As the fighting continued for political independence, another brother named Jonathan became the leader of the army and made an alliance with a pretender to the Syrian throne named Balas. Balas appointed Jonathan as “High Priest” in Jerusalem. During this Hasmonean period, which lasted from 142 B.C. to 63 B.C., there were bitter struggles between claimants for the position of high priesthood. During the Hasmonean era the non-Biblical **Feast of Hanukkah** was instituted. Also a rivalry existed between different factions for the ‘high priesthood” position in contradistinction to the Biblical priestly order of Aaron.

7. **Edomite Conversion** - Simon, the last of the five sons of Mattathias was succeeded on the throne by his son, the High Priest, John Hyrcanus. He began cruel military attacks against his Judean neighboring countries to pursue his dream of a great Jewish empire. He victorious invaded Samaria and forced the inhabitants to accept the Jewish religion. Afterward in 120 B.C., he subdued Idumea and forced the Edomites to accept Judaism. The Edomites, who were the descendants of Esau and perpetual enemies of Israel, became “Jewish Edomites.”

The Herodian family was part of this Edomite conversion. Therefore the Edomite, half-Jew Herod was on the throne when Jesus was born. This was Herod the Great who authorized the building of the Jewish temple which took 46 years in order to ingratiate himself with his Jewish subjects. This is when the Jewish political faction was born, called Herodians. Also during this same era the controlling religious factions of the Pharisees and Sadducees became prominent in Judah. In 47 B.C. Julius Caesar gave John Hyrcanus and his heirs all rights to the high priesthood and the right to appeal to Caesar for Jewish causes, thus creating a non-Aaronic high priesthood in Jerusalem during the days of Jesus our Lord.

Thus the nation of Judah in Jesus’ day was largely not the same people, administration or nature that it once was during the days of its kings leading up to the time of the Babylonian captivity.
RELIGIONS IN CONFLICT
JUDAISM and CHRISTIANITY

By Charles A. Jennings

In the subject matter before us, it is imperative to remember the principle spoken by the Prophet Amos; “Can two walk together, except they be agreed?” (Amos 3:3).

In Trude Weiss–Rosmarin’s book Judaism and Christianity – The Differences she states; “Professor Travers Herford, the renowned Bible and Rabbinic scholar, and a genuine admirer of Judaism, did yet state that ‘Judaism and Christianity can never blend without the surrender by the one or the other of its fundamental principles.’”

Jewish Professor Rosmarin continues; “Professor Carl J. Friedrich of Harvard University asks, ‘What justified the expression Judeo-Christian culture? Are not Judaism and Christianity fundamentally opposed to each other?’ For in point of fact, Judaism and Christianity are not basically one but are, as professor Friedrich so aptly states, ‘Fundamentally opposed to each other.’ Professor Herford was therefore right in prognosticating that “Judaism and Christianity can never blend without the surrender by the one or the other of its fundamental principles.”

In pointing out the absurdity of the compatibility or one-ness of the two religions, Rosmarin writes; “Most Jewish leaders in “good will” efforts are in a state of mind resembling that of the early suffragettes. They, too, believed that they can attain equality in the Christian community only by stressing that there is no difference between Judaism and Christianity. But just as men—and all normal women—will not assent to the preposterous notion that there is no difference between male and female, so all Christians—and all normal Jews uninhibited by inferiority complexes—will insist that Judaism and Christianity are not the same.” p. 11

A solemn analysis is quoted by the professor from Otto Piper’s book, God in History, published in 1939 by MacMillan Co.: “Notwithstanding the many and essential elements which they have in common, there can be no real understanding between them (Judaism and Christianity). The Church came into existence as a result of the crucifixion of Jesus, and His cross will therefore perpetually separate Jews and Christians. Attempts are made by both Jews and Christians to advocate mutual understanding. If these endeavors are for practical co-operation in social or humanitarian fields, they are legitimate. . . But as soon as they tend to minimize the difference of religious outlook which exists between the two religions, they are bound to fail.

“The Jews may be willing to acknowledge the greatness of Christ, but they only seek thereby to emphasize the greatness of Judaism, for they vindicate Jesus as their greatest son. If they would recognize Him as their Messiah and Savior, they would no longer be able to be Jews. . . Dr. Piper therefore concludes: ‘There can be no real friendship between Christianity and Judaism, although it can exist between individuals of both groups. For their religions belong to two different aeons.’” pp. 12-13

In the light of the above quoted principles, why is there such a strong emphasis within the “Christian Church” today to incorporate some beliefs, practices, customs and traditions of Judaism into Christian culture? This trend is not true Apostolic Christianity, but a fringe element with aims of seeking political and financial support for the Zionist state of Israel. Thousands of once fundamental and evangelical Christians and ministry organizations are being grossly deceived into believing that this trend is the work of the Holy Spirit in the reconciliation of ‘Jews and Gentiles.’ In their simplistic way of thinking, these Christians feel that they can connect with the “Jewish roots of Christianity” by wearing Jewish clothing, yarmulke and shawl, adopting Jewish songs, dances and speaking their limited knowledge of ‘Hebrew.’ The real result of this BIG deception is the compromise of Biblical doctrine on the part of ministers and laymen to achieve ecclesiastical and political clout with the socio-religious establishment. It amounts to liberal political-correctness with a ‘holy’ face-Marxism at its best.
THE JUDAIZATION OF CHRISTIANITY

In his book, *The Other End of the World*, Professor Roger Rusk gives a most enlightening yet shocking quote from Rabbi Martin Siegel. It was published in the New York Magazine p. 32, Jan. 18, 1972. “I am devoting my lecture in this seminar to discussion of the possibility that we are now entering a Jewish century, a time when the spirit of the community, the non-ideological blend of the emotional and rational and the resistance to categories and forms will emerge through the forces of anti-nationalism to provide us with a new kind of society. I call this process the Judaization of Christianity because Christianity will be the vehicle through which this society becomes Jewish.”

An even more revealing statement printed in ‘The Christian Patriot Crusader’, June 1989 reported how ‘THE AMERICAN HEBREW’, a leading Jewish newspaper in the United States in its December 10, 1920 issue, reported: “The Bolshevik Revolution in Russia was the work of Jewish brains, of Jewish dissatisfaction, of Jewish planning, whose goal was to create a new world order. What happened in Russia, shall also, through the same Jewish mental and physical forces, become a reality over all the world.”

It would pay for Christians who are involved in the destructive trend of “Christian Zionism” to take heed to the rabbi’s statement, because it is not only the Judaization of society, but a revolution of world-wide proportion. The “church” at large is guilty of aiding and abetting the enemies of Christ and the Gospel. Through both the willful ignorance and deliberate design of false shepherds, thousands of Christians and millions of dollars are being used to secularize our culture and enthrone anti-Christ Judaism as the supreme image of ‘godly love.’

Hundreds of ministers duped by their own ignorance and their cowardice are willing agents in the hands of the enemies of Christ in preaching a false ‘gospel.’ They are promoting a forced syncretism of two incongruous elements: Judaism and Christianity. The Apostle Paul warned the saints at Corinth; “Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?” (II Cor. 6:14-15).

One of the tragic results that have happened to many immature Christians due to the strong emphasis in evangelical circles upon “Christian Zionism” is either a complete devotion to Judaism or an utter shipwreck of their Christian faith. In some cult-like groups teaching “Christian Zionism” there is a total rejection of the Apostle Paul and his Epistles because they refuse to accept his warnings about the true nature of Judaism. Paul warned; “Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage” (Gal. 5:1).

Judaism has nothing to offer a truly born-again saint of God. The very root of ancient, medieval and modern Judaism is based upon the total rejection of Jesus Christ as the fulfillment of Old Testament prophecies of Israel’s Messiah. Jewish scholars and rabbis know this, but it is only the gullible Christians who naively think that they can win Jewish people to Christ by minimizing the vast difference between the two religions. In doing so, the Christians are unknowingly being used by the religious/social and political Jewish complex in Judaizing both Christianity and Western culture, just like Rabbi Martin Siegel predicted.

HEBRAISM AND JUDAISM -- NOT THE SAME

Even though the religion of Judaism incorporates within its belief system, parts of the Old Testament, especially the Torah, commonly known as the Pentateuch, it is far from being equivalent to the revelation of God given to Israel, under the terms of the Old Covenant. True Hebraism was the progressive self-revelation of God to the patriarchs and prophets of old which pointed to the incarnation of God in flesh in the person of the Lord Jesus Christ. After His resurrection, while instructing the two disciples on the road to Emmaus Jesus declared; “And beginning at
Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke 24:27).

Later, when Jesus appeared to His ten disciples; “he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures” (Luke 24:44-45). The golden thread that runs through the prophecies of all the Old Testament prophets was of the WORD becoming flesh. (John 1:1-14) That was true Hebraism. Even though Judaism may accept portions of the Mosaic law that does not legitimize it as the forerunner of Christianity.

The root of medieval and modern Judaism finds its source in the mixing of corrupt Hebraism and Babylonianism. In their book; *Clues About Jews For People Who Aren’t*, Jewish authors Sidney J. Jacobs and Betty J. Jacobs, state: “To track the shaping of Judaism in post-Biblical times, we might want to turn back to the fifth century B.C.E. and the Babylonian exile, when Jews were exiled from Palestine and carried off to Babylon. It was in Babylonia that the institution of the synagogue most probably came into being, along with the practice of regular public reading of the Torah, the Pentateuch. You can also trace the age and origin of Judaism to the time, 2,000 years ago, when Rabbi Jochanan ben Zakkai, fleeing the ruins of the second temple in Jerusalem at the hands of the Romans, established a seminary in the nearby town of Yavneh to teach and ordain rabbis. That was in 70 C.E. This event marked the beginning of what is called Rabbinic Judaism” p. 2

Modern Judaism in its belief and practice is a combination of corrupted Hebraism, Babylonian Talmudism, Rabbinic mysticism, known as the Jewish Kabbalah with added medieval customs, combined with fears and suspicions as a result of past pogroms and persecutions, such as 'holocaustism.'

The various sects within Judaism include, Conservative, Reform, Orthodox, Reconstructionist, Humanist and Secularist, which often have points of disagreement with each other, but all have the common disbelief and rejection of Jesus Christ as the Son of God.

To prove that the core belief of Judaism is the total rejection of Jesus, the Jacobs in their above mentioned book, answer the question; “Do Jews believe in Jesus?” Their answer is, “Jews do not believe in Jesus, neither as the Messiah nor as the ‘Son of God.’” p. 21

In their disregard for the sacrificial death of Jesus and His power to forgive sin, again the Jacobs both ask and answer the question.

“Jesus is regarded as the vicarious atonement for the sins of those who accept Him as the Savior. Can Jews believe that Jesus, by His death on the cross, saved us from a terrible fate because of our Original Sin?

“The idea that we are born in Original Sin that we inherit the guilt for the “fall” of Adam and Eve (Genesis 3:1-8) is completely alien and unacceptable to Judaism. Once you deny the concept of Original Sin, there is no need for an “atonement” for the sin; and the need for Jesus as that vicarious atonement becomes moot.” p. 22

**JUDEO-CHRISTIAN---THE BIG MYTH**

In the Apostle Paul’s letter to the Thessalonian saints, he sounds a solemn warning that would be wise for the modern church to take heed; “Prove all things; hold fast that which is good” (I Thess. 5:21). The implication contained in this verse is that we as Christians should thoroughly examine every new idea and fad, accept only that which is truth and reject that which is not good. One concept that needs a thorough examination is our “Judeo-Christian tradition.”
In the introduction of his book, *The Myth of the Judeo-Christian Tradition*, Jewish writer Arthur A. Cohen begins with this leading paragraph. “The Judeo-Christian tradition is a myth. It is moreover, not only a myth of history (that is an assumption founded upon the self-deceiving of man) but an eschatological myth which bears within it an optimism, a hope which transcends and obliterates the historicism of the myth. As myth it is therefore both negative and positive, deathly and dangerous, visionary and prophetic at one and the same time. p. ix

In his observation, Cohen makes the point that it is time to quit; “The endless parade of Jewish thinkers addressing Christian audiences and rehearsing with calm and fluency the corruption of Christendom and the equally sincere and passionate late-flowering recognition of Christian thinkers of the enormities which Christianity has inflicted upon the Jews. . .” p. xvi

He continues by saying; “What we can learn is how the idea of the “Judeo-Christian tradition” began and why it has become in our day a myth which buries under the fine silt of rhetoric and authentic, meaningful and irrevocable distinction which exists between Jewish belief and Christian belief. As I have already indicated, the notion of a Judeo-Christian tradition did not come into existence during that period which enclosed the seventeen hundred years of origin, expansion, consolidation and withering of Christian power.” p. xvi

It is significant as to the origin of the “Judeo-Christian tradition” concept as pointed out by Cohen. He said; “that European intellectuals came to regard Judaism and Christianity as essentially similar—similar not with respect to truth, but rather with respect to the untruth which they shared. Voltaire played no favorites, nor did any of the French philosophers of the Enlightenment. Christianity was the palpable enemy of reason, but Christianity grew from the delusions of Judaism and hence Judaism was equally a ragbag of legends, superstitions and falsities. The Judeo-Christian connection was formed by the opponents of Judaism and Christianity, by the opponents of a system of unreason which had nearly destroyed Western Europe.

“It was only in the late nineteenth century in Germany that the Judeo-Christian tradition, as such, was first defined. It was introduced by German Protestant scholarship to account for the findings developed by the Higher Criticism of the Old Testament and achieved considerable currency as a polemical term in that period.” p. xvii & xviii

Commenting on the historical relationship between Judaism and Christianity, Cohen says; “The Judeo-Christian tradition is an eschatological myth for the Christian who no longer can deal with actual history and a historical myth for Jews who can no longer deal with the radical negations of eschatology.” p. xx

After pointing out the vast differences between the teachings of Jesus in His encounter with the Jewish leaders and their Talmudic tradition, Professor Rusk writes the following. “There was little in common between the messages of Jesus and the teachings of Judaism of His day. It is questionable to ever use the phrase, “Our Judeo-Christian” heritage or tradition or culture. The late Stephen S. Wise, chief Rabbi of America, said, “The return from Babylon, and the adoption of the Babylonian Talmud, marks the end of Hebrewism, and the beginning of Judaism.” The article on JUDAISM in the New Bible Dictionary edited by Dr. J. D. Douglas, begins with, “Judaism is the religion of the Jews in contrast to that of the Old Testament. While in any full study of it, it would be natural to start with the call of Abraham, this would be solely as an indispensable introduction. Judaism should be regarded as beginning with the Babylonian exile.” The Rabbi, Synagogue, Talmud system was certainly not the Priest, Levite, Temple system. Yes, we have an exceeding rich heritage in our Hebrew-Christian tradition which teaches us about life, but the term Judeo-Christian is a misnomer.” p. 182

Of the dissimilarity of Judaism and Christianity and the “Judeo Christian tradition” concept Cohen wrote; “The dialogue began in recent decades between Protestantism and Roman Catholicism is founded upon a regenerate sense that both communities are united by a common witness to Jesus Christ and a conviction that some means
must be found in which that witness can be articulated in common. Judaism and Christianity have no such high order of common witness. Their communality is founded upon the Hebrew Bible. This is, however, less than a whole loaf for either, since for the Jew what Rabbinc Judaism affirms about Scripture enjoys an apodictic [absolutely certain] status that the Christian does not acknowledge. Similarly what the Christian affirms, in the light of the Gospel, about the Hebrew Bible is wholly foreign to the Jewish experience.” p. 169

The most popular rabbi that is now making the biggest impact in Christian circles advocating the “Judeo-Christian” concept is Daniel Lapin. In the first chapter of his book, America’s Real War, he clearly states; “Because it is so unusual these days for a rabbi to say nice things about Christians, I consider it necessary to explain that I am not now, nor have I ever been, a Christian. I profess no special expertise of the books known as the New Testament. Being infatuated with Judaism and the God of Abraham, Isaac and Jacob, I dedicate my study time to expanding my familiarity with Jewish theology. In the midst of a lifelong love affair with the searing truth of the Torah, I reject any notion of theological compatibility between Judaism and Christianity; I do not believe a Jew can also be a Christian without betraying his Judaism. One faith, Judaism, has produced the longest-lasting, continuous culture in the history of the world, while the other, Christianity, has been responsible, among other things, for the founding of America, the greatest civilization the world has even known, and for making America great.” pp. 11 & 12

The rabbi gives different reasons for his defense of Christianity. In essence, it is mainly because modern-day anemic Christianity makes it safe for Judaism to exist. He says, “American Jews in particular, owe a debt of gratitude to Christians for the safe haven America has been since its founding.” p. 12 Arthur Cohen makes a similar statement; “Alone we [Jews] have Christianity to thank for our survival.” These statements are very revealing in that Christianity as a religion has become the cultural host upon which Judaism rides. Yet the Jews in their hostility to Christ and Christian values, upon which American Culture was established, launches vicious attacks against the host upon which Judaism receives a free course to exist.

Even though Rabbi Lapin says many admirable things throughout his book in defense of Christian culture, he is not advocating a defense of Christianity for Christianity’s sake, but for the sake of the adherents of Judaism. He says, “In defending Christianity in America, I am not suggesting that Jews ought to embrace the Christian faith. I believe that all Jews should actively embrace traditional Judaism; I have spent many years of my life helping to bring that about. But I am suggesting, at the very least, that Jews should stop speaking and acting as if Christian America is their enemy. I feel that all Americans who love freedom, whether or not they are religious, should be reassured, not frightened, by the reawakening of earnest Christianity throughout the land. I shall try to establish that Jews as well as other minorities have the most to fear from post-Christian America.” p. 13

**DIFFERENCES BETWEEN JUDAISM AND CHRISTIANITY**

From the book, Judaism and Christianity -The Differences are the following direct quotes stating several basic principles which differentiate the two religions creating a chasm between the two which cannot be overcome. When reading these statements, keep in mind that the Apostle John said; “Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (I John 4:1-3).

☆ “God is “unknowable,” for to really know him man would have to possess divine faculties.”

☆ “Christianity…asserts that God became man in Jesus, a teaching which is contrary to the very spirit of Judaism. Judaism, therefore, has no need for the kind of religious assurances and consolations that Christianity finds in the doctrine of the incarnation of God in Jesus.”
Already in early Rabbinic literature we find the opinion that Biblical miracles were not supernatural occurrences, that is to say, contrary to the laws of nature, but incidents that were perfectly within its Divinely appointed scope. Another method of explaining the Biblical miracles, which was perfected by the medieval philosophers, was to allegorize them. In accordance with the same rationalizing tendency, Maimonides went on to record that all the miraculous events associated with the careers of the prophets were part of their prophetic visions but did not happen in reality.

Judaism makes salvation solely dependent upon the free will ethical efforts of the worshipper. Christian belief in its various Protestant interpretations is therefore still ‘justified by faith’ in contradistinction to Judaism which makes ‘the knowledge of God’ the first prerequisite of belief.

The theory of evolution is not necessarily contrary to the spirit of Judaism and its interpretation of creation. The avowed belief of Judaism is that the Creator does not influence the actions of man. All depends on his free choice.

Christianity, in contradistinction to Judaism, is predicated on the doctrine of ‘original sin’ which implies the belief in ethical predestination. And thus while Judaism makes the Rabbincal benediction, ‘My God, the soul which Thou hast given me is pure’ . . . The differences between the Jewish and the Christian interpretation of sin has agitated not a few Christian theologians and Bible scholars who, bound by Christian dogmas, maintain that the doctrine of ‘original sin’ is superior to the Jewish creed of free will and the innate purity of every soul. Christianity teaches that sin rules man, Judaism declares that man rules sin.

The idea of ‘vicarious atonement,’ that is to say, the payment of the penalty not by the sinner, but by a substitute, is irreconcilable with Jewish ethics. ‘Vicarious atonement,’ is therefore unacceptable to the Jew; the Christian, on the other hand, regards it as the choicest fruit of his religion. Judaism, which categorically rejects any mediation between man and God. . . Mature Judaism requires no sacrifice from either God or man for the purification of the sinner.

To Judaism, however, the Law is the royal road to faith and goodness; the Divine guidance which makes it possible for man to know and do the will of His Father in Heaven.

When Moses, at the threshold of death, gave the Israelites a final summary of the Law, he also promised them, according to the Pentateuch, that ‘The Lord thy God will raise up a prophet unto thee, from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken’ (Deut. 18:15). According to Jewish interpretation, this passage refers to the Hebrew prophets; according to Christian teaching, however, this prophet is Jesus.

The evidence adduced and the passages considered should prove that the Bibles of Judaism and of Christianity are not the same. Those books which are sacred to both Christians and Jews, i.e. the Hebrew Bible, have an altogether different meaning for the former than for the latter.

In speaking to the Scribes and Pharisees Jesus said: “Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men” (Mt 15:9).

The Apostle Paul’s warning was: “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col 2:8).
THE GENEALOGICAL ANCESTRY OF THE APOSTLE PAUL

SHEM

“A Hebrew of the Hebrews”
II Cor. 11:22 Phil. 3:5

EBER = HEBREWS Gen. 11:16

“Of the Seed of Abraham”
II Cor. 11:22

ABRAHAM Gen. 11:26

ISAAC Gen. 21:1-5

“Of the Stock of Israel”
II Cor. 11:22 Phil. 3:5

JACOB/ISRAEL Gen. 25:23-26

“Of the Tribe of Benjamin"
Phil. 3:5

BENJAMIN Gen. 35:16-20

PAUL’S RELIGIOUS HISTORY

A Pharisee and a Jew by tradition
Phl. 3:5 Gal. 1:13-14

Before his conversion - Judaism

Pharisee means “to divide or separate”; the separated ones; the religious elite
Tradition – ever expanding oral and Talmudic law Matt. 15:9

A Christian

After his conversion - Christianity
Gal. 1:15-14; Phil. 3:5-6

By Charles A. Jennings February 2008