

The Gospel and the Eradication of Judaism

1.

All Christians must hope and pray for the complete eradication of Judaism.

This statement is doubtless shocking to the world; sadly it is also shocking to many within the Church. Emotional manipulation and political considerations have prevented Christians from understanding that the mission of the Church implies the goal of the eradication of Judaism.

2.

As long as a Jew persists in the practice of Judaism, he is under God's wrath and he faces eternal damnation. When a Jew receives the Gospel, he ceases to practice Judaism. He ends his association with the synagogue and becomes a member of the Church. Receiving the gift of eternal life through the grace of God in Christ implies an end to Judaism. We must hope and pray that every individual Jew repent and believe in Jesus as the propitiation for his sin. We must hope and pray that the synagogue, being an institution that rejects Jesus as the Messiah, cease to

exist. We must hope and pray for the eradication of Judaism.

3.

The term “Judaism” occurs in the Bible in only one passage. The Apostle Paul says to the Galatians:

“you have heard of my former conduct in Judaism, how I persecuted the church of God beyond measure and tried to destroy it. And I advanced in Judaism beyond many of my contemporaries in my own nation, being more exceedingly zealous for the traditions of my fathers.”

Gal 1:13-14 NKJV

This passage is the starting point for a Biblical definition of Judaism. When he was “in Judaism”, Paul sought the destruction of the Church. That is, he sought to prevent more men and women from accepting Jesus as the Messiah. Paul speaks of his practice of Judaism as something that is now in the past, and he describes Judaism not as following the law of God but as following human traditions. These are the same traditions condemned by Jesus himself. Jesus tells the Jews that their traditions subvert the teaching of God’s law (Mark 7:13).

We thus define Judaism in this way: Judaism is the persistent rejection of the Gospel based on loyalty to false human traditions that subvert the Scriptures.

Anyone who cares about the salvation of souls must hope for the end of Judaism.

4.

The use of the word “eradicate” is indeed shocking, but this word has been carefully chosen. The literal meaning of the word is “to pull up by the roots”. When trying to destroy a plant, it is often insufficient to cut off the branches while leaving the root, for the root can have the power to grow back. In order to destroy a plant completely, the root must be removed. The root of Judaism is the rejection of Jesus. The reason why Judaism still persists as a distinct religion from Christianity is because the followers of Judaism deny that Jesus of Nazareth is the Messiah. This root of unbelief must be removed. We cannot grant this root any toleration.

5.

On the day of Pentecost, the Apostle Peter preached Christ to the Jews. Through his preaching he brought his audience to a state of contrition and fear. The Jews asked him what they must do, and he responded, *“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins”*(Acts 2:38). Peter was later

brought before the Jewish leadership and questioned about his preaching. He declared to the Jews that there is no salvation outside of Jesus Christ and that *“there is none other name under heaven given among men, whereby we must be saved”*(Acts 4:12). Peter never tells a Jew that he can be saved by following Moses or the traditions of the elders. Such a message would only offer death to the Jew. Eradicating Judaism saves Jewish souls; tolerating Judaism leaves Jewish souls in a state of damnation.

6.

Many Jews today claim that efforts by Christians to eradicate Judaism through the preaching of the Gospel constitute antisemitism. These Jews believe that the attempt to convert them to Christ is a threat to their existence as a distinct people. They are not entirely wrong in this belief, as their existence as a people has been defined by their resistance to the Gospel. We can acknowledge the reality of the fear that the Jews have of losing their identity, but we cannot let this cause us to moderate the message that we must preach to all. Jews who come to Christ must denounce the religious life of their ancestors. They must denounce the system that *“shut up the kingdom of heaven against men”*(Matt 23:13). They must hope and

pray for the destruction of this system so that more Jews might enter the kingdom. No matter the emotional or material suffering that might come through a full admission that their ancestors have been in rebellion against God for two thousand years, this suffering is a *“light affliction, which is but for a moment”*(1 Cor 4:17) compared with the fire that awaits those who persist in unbelief.

7.

Thus far we have considered Judaism as a religion. There are many Jews today who do not believe the traditional claims of Judaism, and yet they still have a respect for Judaism and Jewish identity. These secular Jews are generally proud that their ancestors maintained a separate culture for generations. The distinct Jewish identity that has survived over the centuries is a fruit of Judaism, and it is therefore a fruit of the persistent rejection of Jesus as the Messiah. Resistance to the Gospel has been an essential feature of this separate identity. All varieties of Jewish identity, whether religious or secular, thus spring from the same ultimate root: the rejection of Jesus. This common root reveals the danger of an uncritical toleration of secular Jewish identity. We cannot treat secular Jews as neutral.

8.

Jewish resistance to the Gospel is often justified by citing the suffering endured by the Jews. This tactic relies on emotional manipulation, not theological argument. No amount of temporal suffering endured by unbelievers can justify them before God. Only the suffering of Jesus saves sinners from eternal death.

“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: For all have sinned, and come short of the glory of God.”

(Rom 3:21-23)

It is sad to say that many believing Christians stagger at this point. They become paralyzed by emotion when asked to believe that this message of sin and grace must be preached to the Jews. They accept the falsehood that Jews must be treated gently because of their suffering, as if the Gospel were a burden too heavy for them to bear. They hesitate to pray that the ax be put to the root of Jewish unbelief.

9.

This emotional manipulation leads to a serious disruption in rational thought. Christians can be shown a simple argument with undeniable premises and yet reject the conclusion. For example, no Christian could deny the following premises:

- All religions that deny the work of Christ are false and keep men from salvation
- Judaism denies the work of Christ
- It is a great blessing when the preaching of the Gospel causes false religions to cease to exist

And yet many Christians would struggle to affirm the following conclusion:

- Therefore it would be a great blessing if Judaism were to cease to exist

If one were simply to substitute the word “Judaism” in the above argument with the word “Islam”, most Christians would easily agree with it. There is nothing in the logical structure of the argument itself that the Christian can object to. It is only fear of the accusation of antisemitism and guilt over potentially

causing emotional distress that prevents so many Christians from admitting, even to themselves, the truth of the argument. Failure to admit the necessity of pursuing the eradication of Judaism thus causes damage to both faith and reason.

10.

The topic of Judaism is often complicated by political concerns, especially by the question of what the Christian should think about the modern Jewish state in the Middle East. These political questions, however, are actually irrelevant to the question of the Christian position towards the Jewish religion. The Christian position towards Judaism must be decided by Scripture, not current events. The Christian position towards Judaism must be the same whether or not a Jewish state exists. The mission of the Church is to preach the Gospel to all those who need salvation. The establishment of the modern Jewish state did not change the salvation status of the adherents of Judaism, and therefore it should not change the Christian's attitude towards this false religion.

11.

There are many different opinions in the Church on the topic of eschatology. Some Christians hold that unbelieving Jews will continue to exist as a distinct group until the end of the age and that they will even play an important role in the culmination of history. Such opinions could lead Christians to think that the eradication of Judaism through the preaching of the Gospel is against God's will. Such thinking dangerously misunderstands how we are to interpret prophecy.

The Church must be guided by the clear commands of God's word, not by speculation about how our actions might help bring about certain prophecies. We are commanded to preach the Gospel to all.

Jesus tells us that tares will grow along with the wheat until the judgment; this does not mean that we must hold back on our preaching of the Gospel to avoid eliminating too many tares. Jesus says, "*Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh!*" (Matt 18:7). Tares will remain until the judgment, but woe to those who encourage the tares to remain in unbelief. Unbelieving Jews may persist as a distinct group throughout history, but woe to him

who encourages them to do so. Encouraging any child of Adam to remain outside of salvation is a sin.

12.

The Gospel teaches life from the dead. Jesus was raised from the dead that we also might pass from death to life.

When explaining the plight of the ethnic Jews that rejected the Gospel, Paul describes them as branches broken off from the tree. Paul strongly desires their salvation. He says that their reconciliation with God would be “*life from the dead*”(Rom 11:15). It is their unbelief that keeps them in death, but “*they also, if they abide not in unbelief, shall be grafted in, for God is able to graff them in again*”(Rom 11:23).

As long as Christians avoid a direct confrontation with the false teachings of Judaism, they are able to maintain a false, carnal friendship with the Jews. This is the most dangerous kind of friendship with the world. When we gives Jews the impression that Christians do not think that faith in Christ is necessary to salvation, it teaches Jews that they should attempt to maintain the wall of separation that Jesus tore down.

The refusal to seek the eradication of Judaism keeps individual Jews in spiritual death; it keeps Christians from seeking to bring the broken branches back into the living tree.