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**An Ariosophical [Nazism/Aryanism] Viral Infection in the
Theological Teaching and Exegesis of the Book of Romans and the
Gospel According to John?**

Preface

I hinge my entire efforts in seeking theological truth in order to pierce the bubble of ignorance and intellectual injustice. Ignorance and injustice wrecks free-will and freedoms. Intellectual freedom is the last frontier of inner space and thoughts of God are being hijacked by theothanatologist and inoculated with a viral contaminant to intellectually immunize against the ultimate truths.

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The Laboratory

Recently, a colleague of mine invited me to assist them in their study of some theology and Gospel courses pursuant to their completion for a PhD.

We spent night and day in lecture, research, discourse and writing. I could not, however, assist them in testing and oral presentation. My colleague had one over-riding sense of mission: to complete the courses, get good grades and prepare for the dissertation and collateral papers. My role was to give aid and comfort, analysis and advice, when and where necessary.

Over the first two courses, things were going great until we entered into the exegetical territory of the Book of Romans and the Gospel according to John. After thoroughly and critically reading Romans and some new perspectives on Paul and the law (antinomianism), I came to a section in the Syllabus which read: “A *Jewish Sense of Being a Privilege and Superior Race*”. This prolegomena for characterization, classification, array and anachronism baffled me. My mind volleyed between Historical-Criticism on the validity and use of “Race” as an anachronism. Was this held in a favored paradigm or a strongly held interpretative scheme (*phenomenologically*)? How could Jews have had a sense of “being a Superior Race” ontologically during the 2nd Century when the concept or notion of “Race” did not exist until the 1400’s under pseudoscientific taxonomy and linguistic invention?

I checked the backup to gather more information from authorities used in support. There were in the professor’s support [Sibylline Oracles, 2nd Cent stumble”; Esther, 114 BCE, “whole righteous nation”; 2 Maccabees, 110 Wisdom of Solomon, 1st Cent BCE and 4 Maccabees 20-45 CE “that the sons of the Hebrews are invincible where virtue is concerned.” The problem was none of these cited authoritative sources supported by language the claim that “Jews had a sense of being privileged and superior race”. Textual and source criticism is needed. Is this exegesis or eisegesis?

Every tribe, nation, country or religious group is entitled to an ethos, pride and nationalism. Nationalism before the 1300’s is not to be predicated on race thinking and the prolegomena is a European product with the advent

of colonialism (1400's thereafter). How can modern notions of race become activated *nunc pro tunc* back to the Christian and pre-Christian era? Is not race outside of Linnean Taxonomy?

In response to the rising tide against the Hebrew, Jew and those whom may have been semitic- related by language, Moritz Stein Schneider coined the term "anti-semitic" to characterize the ideas of Ernest Renan. *Ariosophy* was coined in 1915 by Lanz Von Liebenfels and the doctrine serve in part as a precursor to Nazi Genocide and justification. How can Ariosophy and Aryanism infect the exegesis and hermeneutics of the Old and New Testament?

Ideas (or *ideonomy*) can be transmitted by inducing and introducing an idea or notion X by word or document into the intellect or cultural milieu. The ideas or those in ideonomy in the intellect can be transmitted very similarly to DNA in the transfer of viruses. Under scholarly conditions, conclusions, outcomes and perceptions, objectivity is severely distorted, but conclusions and outcomes are "believed" and a new "faith" is arrived or derived under duplication and replication. The "*Superiority of Race*" as described in the syllabus is "*thematic*, but as part of the exegesis, is not a genotypical description of Hebrews or Jews as a biblical people nor a good guide into the exegesis of Romans and the Gospel of John. In short, the race notion had been contemporaneously induced and backdated!

At this point, I can not contain myself to refrain from asking a question. I was losing my objectivity and status as being an observer. I boldly raised my hand with a statement-question: "Dr. _____, the classification of Jews as being a superior race appears to be an *anachronism*, because 'race' as an anthropological and pseudoscientific classification did not even exist (in ideation) until recently. Everyone was Stoned and stunned. Again I boldly asserted within the nth degree of confidence before the entire

class that I will give \$10,000 to anyone here who can show in the historical holy books (Torah or Bibles) that the term “race” and the “superiority of race” existed [withstanding historical criticism]. Not one single person out of 23, accepted the challenge of refutation, including the professor who simply said, “Alfred, you are incorrect.”

The Library

I left the class right after this event to conduct some independent research. I needed to check out not so much about this school, but this professor. I certainly did not want to commit myself to the sin of self-righteousness nor to making arguments *ad hominem*. Moreover, the professor had lent himself as an authority on matters in Judaism, history and Jewish thought into development of Christianity. He certainly was not Solomon Schechter, who assumed the Presidency of the Jewish Theological Seminary of America until 1915. I have never attended a Yeshiva or Jewish theological seminary in my life, but I have had much study of the Torah, Talmud, Kabbalah and the Tosefta. In the library and through the computer, I was able to gather a lot of information.

Return to the Lab

I returned to class late and my colleague was giving an exegesis of Romans, in particular on *justification by faith*. Such theses were being challenged by others. Lutheran Bishop, Krister Stendahl’s article appeared in the *Harvard Review* entitled *The Apostle Paul and the Introspective Conscience of the West*, later incorporated into his Book, *Paul Among Jews and Gentiles*. Stendahl’s antithesis is that *justification by faith* is incorrect and that Paul was defending the rights of the Gentile converts to be genuine heirs to the promises of God to Israel. In 1977 American professor E.P. Sanders wrote in *Paul and Palestinian Judaism* where he describes Judaism as a *religion of legalistic works-righteousness and contrary to Judaism*. My colleague standing with three others just could not adopt a concurrence

with these new postulations and stayed with the original Pauline thesis. We could not proximate a position change with reasonable certainty and sufficient axiomatic evidence. Phenomenologically, it appeared that justifications were being honed to sever the umbilical cord of Judaism from Christianity; and that, in the ligation, Christianity arose from Virgin Birth without Judaism, thereby forgetting that Jesus was a Jew who knew nothing of Christianity and only Judaism, orthodox or heterodox. Could Jesus recognize Christianity today: the doctrinal disputes regarding Him, the split between the western division of Christianity(Rome), the eastern division of Christianity and the Coptic Church of Alexandria?

Our next and final class was the Exegesis of the Gospel of John. John is distinctly powerful and holds a unique ontology in convincing readers of the divinity of Jesus as the Christ. Much debate to date centers around John, some regarding the authorship, while others regarding the presence of Gnosticism. On toward the closing of both courses, I left with the advancement of the thesis that an Ariosophical Infection was in the teaching in the Exegesis of the Book of Romans and the Gospel of John.

The professor then begins to catalog structural conditions of the Gospel i.e., *the word Jews occur 71 times in the Gospel; reveals that the Nazis used the Gospel of John as a favorite text book in anti-Jewish propaganda.* A Gentile Christian author (Fischer. 1840) of the Gospel wanted to contrast the “unbelieving Jews as a ‘race’ with Greeks. Walter Bauer speaks of the Gospel’s (?) anti-Semitism (anachronism) and the hatred of Jews (1933). Ernest C. Colwell (1936) says the Fourth Gospel supports *an ancient form of anti-semitism that is similar to the hatred of the Jews during the Third Reich.* “Ancient form of anti-Semitism”? There is no historical comparison or contrast in all history. Even an examination from the Book of Esther, in which the word, ‘God’ is absent, but not His asceity. There is mild hatred from only Haman which is “pre-anti-semitic”.

New Testament scholar, Eldon Jay Epps in 1975 advanced an interesting thesis regarding the attitude toward Jews in the Gospel of John which lead to the following conclusions:

“that the Fourth Gospel more than any other Book in the canonical body of Christian writings is responsible for the frequent anti-Semitic expressions during the past eighteen or nineteen centuries and characterizations of Jews as Christ killers.”

At the end of the day, a simple title in a syllabus would lead me on an investigative experience into the templates of Ariosophy and Aryanism in viewing and the exegesis of two Gospels. I just sat there next to my colleague observing, listening and reflecting on all that had passed. I put on my glasses to gaze and look telescopically after microscopic reviews. It was the professor's desk that held in my keen. There lay a book, presumably authored by him entitled: ***Wissenschaftliche Untersuchungen zum Neuen . Testament II.*** Turbingen, Germany. Mohr Siebeck 2006. I do not speak nor read German fluently, but I do understand the title in English: ***The Jews and the World in the Fourth Gospel.*** We both left to reflect on the rest of the story.