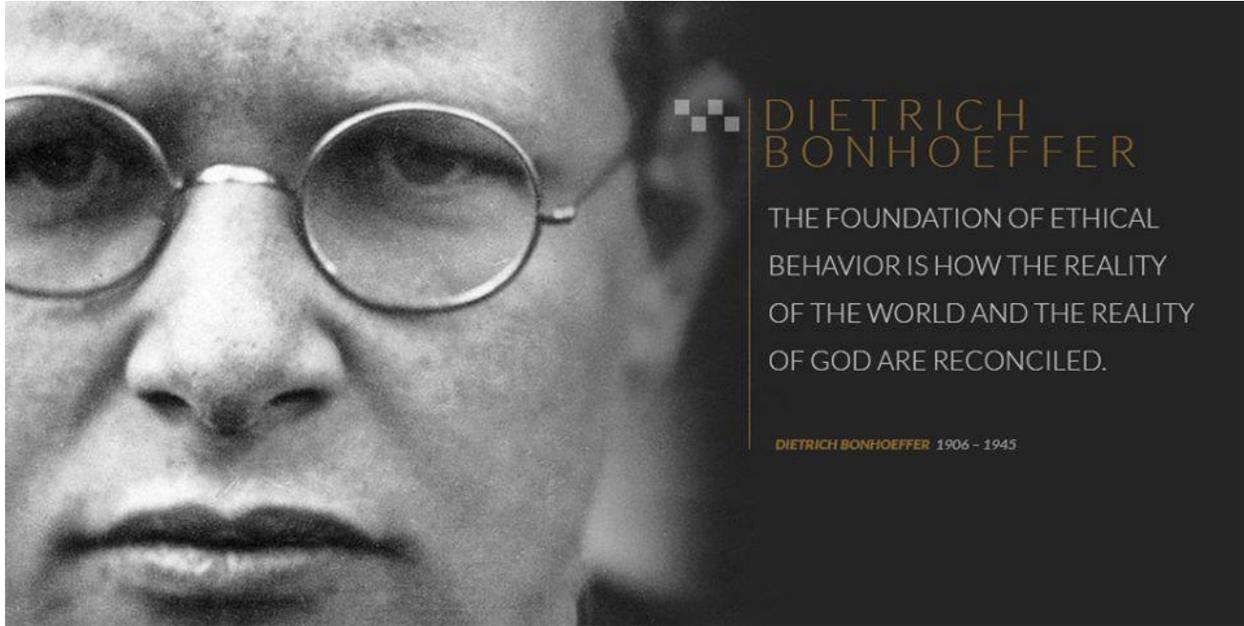


**Hijacking of Christianity: Don't blame Jesus Christ or Christianity  
For Christians betraying Christ, as Hitler predicted:  
“for their miserable jobs and incomes”**



The hijacking of Christianity: Don't blame Jesus Christ or Christianity for Christians betraying Christ, as Hitler predicted: “for their miserable jobs and incomes.”

(For pdf copy, see <http://fbcweb.org/Doctrines/062318.pdf>)

As a Christian apologist, one of the biggest obstacles to showing educated individuals the love, grace, and truth of Jesus Christ and Christianity is the horrendous historical legacies of Christians throughout history. Instead of being true to love and grace, Christians often succumb to evil socio-economic-political (SEP) forces. The result is an amalgamation of Christianity and paganism that is Christian in name but pagan in essence with respect to treatment of fellow human beings. This series provides a historical overview with the aim of showing that the atrocities done in the name of Christ came from surrounding SEP factors. They did not come from Jesus Christ.

I am roughly covering ten periods in which SEP influences of the pagan world became the governing ethic of Christians: (1) by Rome/Constantine (313), (2) by the crusades (1100-1300), (3) by the inquisitions (1231-1834), (4) by colonialism/imperialism (1400-1800), (5) by the antebellum South in America (1650-1863), (6) by reconstruction (1863-1877), (7) by Jim Crow South (1877-1960), (8) by Nazi Germany (1930-1940), (9) by consumer/prosperity Gospel (1950-2018), and (10) by modern political Christianity on the Right and the Left (1950-2018).

With respect to the above ten periods, my contention is that (1) Jesus Christ is not the author of the first State Church of Constantine, (2) Jesus did not motivate the crusaders to butchered the infidels, (3) Jesus did not instigate the torture of suspected heretics in the inquisitions, (4) Christ did not send colonists and imperialists to exploit and murder natives for profit, like self-professed Christian Leupold II of Belgium, who slaughtered tens of millions of blacks in mining resources from Congo, (5) Christ was not the source of Graeco-Roman culture that the South married itself to in the early 1800s—or the South’s use of the Bible to validate Southern civil religion; and contrary to many preachers of the South, it was not Christ’s will to fight the North to defend racial enslavement, (6) Jesus was not behind the religion of the Lost Cause of the South, (7) Jesus was not behind structural racism of Jim Crow, (8) Jesus was not motivating Christians to support Adolph Hitler and the Third Reich, (9) Jesus is not behind the anti-intellectual, anti-theological, man-centered, mammonistic prosperity movement, and (10) Jesus is not the source of treating politics transcendentally like a god—more important than God, reading the Bible or regularly supporting fellow believers in a local church—a political religion that is obsessed and hell-bent on dehumanizing and vilifying those on the other side of the isle—all because of preferred SEP benefits.

Yes, Christians have been involved in all of the above, but they did not get these ideas from the Bible or Jesus Christ—although most believed, in their self-righteousness, that God was on their side. Hindsight makes it manifestly clear that such was not the case.

In this article, I would like to focus more on #8 above when Christians were hijacked by SEP influences of Hitler by providing an excerpt from "Hitler's Cross" (at [https://www.amazon.com/Hitlers-Cross-Revealin.../ref=sr\\_1\\_2...](https://www.amazon.com/Hitlers-Cross-Revealin.../ref=sr_1_2...)).

Germany, we have learned, was unified in its anger toward its enemies, whether real or imagined. The humiliating Treaty of Versailles, the Communists, and the liberal elite who believed in democracy—all of these were seen as threats to Germany’s recovery. Even for those who called themselves Christians a strong Germany was more highly valued than a strong gospel witness, unless the gospel, as was often the case, was reinterpreted to be a plea for loyalty to the German cause. Hatred for the Jews, I’m sorry to say, also flourished within the churches. Many Germans had read the works of Chamberlain and popular documents that pictured Jews as traitors. And although the Jews constituted a small percentage of the population, they were seen as villains, responsible for the defeat of Germany in World War I. . . . The churches were so enamored with Hitler’s successes that they did not pause to ask in whose name these benefits had come to them. They spoke of the political resurgence as a revival, a time of renewal and spiritual strength. The churches derived strength from the improved economy and giddy optimism about a new day for Germany. Many of the wiser church members were not deceived, but the majority did not ask many questions. For now, what was good for Germany was good for the church. Germany was about one-third Catholic and two-thirds Protestant. To its credit, the Catholic church stood against Hitler with greater solidarity than the Protestants. However, consider the words of Father Falkan, a Catholic parish priest, “I must admit that I was glad to see the Nazis come to power, because at that time I felt that Hitler as a Catholic was a God-fearing individual who could battle communism for the Church. . . the anti-Semitism of the Nazis, as well as

their anti-Marxism, appealed to the church.” Hitler spoke of both Protestants and Catholics with contempt, convinced that all Christians would betray their God when they were forced to choose between the swastika and the Cross. . . . Hitler proclaimed: “They will betray their God to us. They will betray anything for the sake of their miserable jobs and incomes” (102-104).

The bad news is that Hitler’s statement that Christians “will betray their God to us. They will betray anything for the sake of their miserable jobs and incomes”—for SEP benefits—has been true of the vast majority of Christians in each of the ten periods outlined above.

The good news is that there are always a few Christians in each generation who follow the Lord rather than the social norms, economic benefits, or political promises of their age. In the next article, we will look at Dietrich Bonhoeffer, one who took Christ seriously and thus became Christ’s salt and light in his corrupt and dark age.

In His Matchless Grace,

Pastor Don