

Preliminary Notes On THE GOSPEL OF THE HOLOCAUST

By Jack W. Langford

OUTLINE OF EVENTS:

Sometimes there is no better way to recount a story than just the way it happened.

I. In 1988 & 89, some forty years after the creation of the State of Israel, I began taking notice of the material being sent to me by various Jewish organizations concerning the building of certain Holocaust museums and memorials in the United States and several other parts of the world. The largest and newest of these was the United States Holocaust Memorial Museum in Washington, D.C. not far from the Washington Monument. These were being built in order to keep before the eyes of the world the most heinous and detestable crime ever committed against a people in the history of humanity. In addition, there had been reports of a frightening increase of Neo-Nazism in Europe along with an ugly emergence of Holocaust deniers to complement the rising anti-Semitism.

Many other articles I read were increasingly asking the question—"WHY the Holocaust?" Historians and Jews alike were still grasping for some explanation of the mind-boggling questions surrounding this monumental event. When one sees the unbelievable cruelty which was manifested in the Holocaust he asks, "How depraved can man be?" The Jews themselves ask, "Why would God allow such a catastrophe to befall the Jewish people—a people who gave to the world the Law, the Prophets and the Psalms?" They are further haunted with the question, "Where was God during the Holocaust?" Others looking on would often ask, "Why were the Jews, themselves, so passive during the slaughter?" and say, "They were as sheep going to the slaughter!"

These things caused me to reflect with deep and proper sobriety. It seemed only God could give an answer to these questions. I began to look to God and to the Word of God for an answer.

II. The first time I had ever been so sobered by this event was in 1954 when, as a Christian, I was involved in Jewish Mission work in Los Angeles. I had just read several of the new books about the Holocaust and was perplexed about the subject. It was, indeed, hard to comprehend the horror of the whole event, especially the attitude of compliance on the part of the Jewish people themselves.

I was preaching one day at the ocean walkway in Santa Monica where many Jewish people were strolling down the wide walkway enjoying the fresh ocean breezes. We had signs printed in Hebrew and English for them to read. While I was speaking I noticed a certain man standing back away listening to me. I probably took note of him because he was dressed in a long overcoat even though it wasn't chilly. I believe he also wore a hat shading his eyes. When I was finished he walked straight up to me, and I can still see his

ice-cold features. His eyes seemed to bore a hole right through me as he said forcefully with a thick European accent, "I have seen bodies stacked higher than your head; there is no God!" And then he simply turned and walked away.

I stood frozen and speechless. Though I felt stunned, I suddenly woke up, as it were, and spoke loud enough for him to hear, "Yes, there is a God! and He loves you!" My thoughts have often tried to follow that poor, lonely man who had obviously been a survivor of the Holocaust and had lost whatever faith he had in God.

III. And then, some thirty-five years later, two things happened in my thinking about this momentous subject that caused me to be aroused with very deep anxiety. The first had to do with seeing a basic similarity between the Holocaust and the death of Jesus Christ. The second was a re-evaluation of a certain major prophecy—Isaiah, chapters 52 and 53.

First— *the simple, basic similarity.*

As I pondered these questions and reviewed much of the material I had read about the Holocaust, suddenly several things that had happened to the Jews in the Holocaust seemed to correspond perfectly with what had happened to Jesus Christ in His sacrifice. In other words, several basic characteristics of what happened to the Jews in the Holocaust on a social or national scale corresponded perfectly with what had happened to Jesus Christ, as an individual, some 1900 years earlier in His sacrifice. This was a startling parallel which would provide even more startling answers to the many questions about the Holocaust.

Originally, I outlined the parallel between the two holocausts under four (4) headings. I simply called them A, B, C and D.

(A.) The name "Holocaust" itself.

In the midst of World War II, as information about this horrible slaughter of the Jews began to emerge, Winston Churchill, the Prime Minister of Great Britain, publicly announced to the world, "*We are in the presence of a crime without a name.*"

So horrible an event was unfolding that statesmen and sociologists did not believe it was possible "*that such inhumanity to man by man could exist.*" Later, at the conclusion of the war, historians who researched through the volumes of testimonies, photographs and documentation said that it was "*a crime of such magnitude that it virtually defies comprehension.*" It was further said, almost as a warning, that details of the cruelty and debauchery "*could drive one insane.*"

It was reported when General Eisenhower first went into one of the concentration camps which had just been liberated, and stood before a horrible pile of tortured and starved bodies whom the Nazis had attempted to burn in order to hide a part of the crime, that one of his aides said through gritting teeth, "*So this is war!*" To this Eisenhower quickly responded, "*No, this isn't war! I know what war is—but I don't know what this is!*"

However, from the midst of the voices of the victims comes the testimony of sacrifice by fire, "*burnt sacrifice*" or "**HOLOCAUST.**" Though the word had previously been used in different ways, one concentration camp survivor (Eli Wiesel) used the word "*Holocaust*" in a lecture in the early 1960s and suddenly this horrible event had a fitting name—the only possible name that could fit the slaughter in its totality. Though many others tried to remove themselves from the implications of this word "*Holocaust*," yet it remains as if engraved by the finger of God upon a stone of human history.

The word "*Holocaust*" means "*whole burnt sacrifice.*" It is actually a Greek word. It was used many times in the Greek translation of the Hebrew Scriptures (called the Septuagint) regarding the whole burnt sacrifices. In the Septuagint it was used several times in the sacrifice of Isaac in Genesis 22. Isaac was a clear type of Christ. It is used three times in what is called the New Testament (Mark 12:33; Hebrews 10:5-10). In the Hebrews passage it twice has reference to the burnt sacrifices as being typical of the death of Jesus Christ for the sins of the world. In other words, Christ's death was a "*holocaust*" and now this unusual suffering of the Jews is called a "*holocaust*" as well.

(B.) Six million Jews were said to be slaughtered.

This is not an arbitrary number. Both Himmler and Adolf Hitler boasted of this figure. No doubt they were merely quoting the figure that Adolf Eichmann had delivered to them. He had tabulated, through the abundance of shipping, death squad and death camp documentation by the official statisticians employed for the job, the number of six million. Historians using other systems of tabulation have, in the main, agreed.

In the Bible the number 6 is generally called "the number of man" by Biblical teachers. A few illustrations will suffice. Man was created on the sixth day. Thus, the number "6" became attached to man in several different instances. In the last book of the Bible man's climactic effort to imitate the Triune God is under the designation—"666." This is called in the book of Revelation "the number of a man" (Rev. 13:18). It is man's effort to imitate the triune nature of God. All who read the Gospel accounts of Jesus Christ know that the primary designation He used was strangely and simply "the Son of Man." This designation spoke, of course, of Messiah's humanity (it is taken from Daniel 7:13). Thus the number of "Six million" on the social scale corresponds perfectly with the number of "the Son of Man" (#6) on the human individual scale.

(C.) The Jews were forced to wear the Star of David.

"The Star of David" was to be sewn on their garments so the Jews could be easily identified. It was similar to emblems that had been used earlier by Christendom in the history of anti-Semitism. This was Hitler's way of designating them apart from the rest of the population. It was like a brand that could easily be seen. Also, it was done in derision by making it yellow instead of blue which was the Jewish national color. This was to ridicule the Jews' profession of descent from King David as inheritors of all the promises given by God to David's descendents. So also, was the case of the Lord Jesus Christ. He was called by many and understood to be "The Son of David." This was to identify Him as the rightful heir to David's throne according to Biblical prophecy about the Messiah. It also became a point of derision and mockery at the time of His rejection and death.

(D.) The Jewish nation was virtually resurrected from the dead.

Exactly three years to the month after the Holocaust was over, the nation of Israel was created or, as some would say, "*resurrected*." Golda Meir, the Prime Minister of Israel, pointed out the uniqueness of this nation which had been reborn out of antiquity—on the same Land, with the same Tongue, the same Religion, the same Nation—Israel, with the same Hope. The creation of the State of Israel is regarded by most orthodox Jews as a miracle. And I don't hesitate to say, I believe that Almighty God made that arrangement with the nations, whether they liked it or not. To not see the parallel with the resurrection of Jesus Christ, precisely on the third day after His holocaust, could only be because that person wants to blot it from his mind, which could be stubborn blindness.

Second— *The re-evaluation of Isaiah 53, the great "Suffering Servant" passage.*

I remembered as a young Christian working in "Jewish evangelism" that on one occasion when I presented Isaiah chapter 53 (which speaks of Christ's suffering) to a certain Jew, he answered that this passage actually speaks of Israel as the "suffering servant." And he told me to read other verses in Isaiah that specifically say Israel is "The Servant of the LORD." I looked it up, and he was absolutely right. See and read the following—Isa. 41:8,9; 42:19; 43:10; 44:1,2,21; 48:20 & 49:3. After that I hesitated to quickly use Isaiah 53 every time I met a Jew without careful explanation first.

I now recognized that there is indeed a double application in several of these passages above from Isaiah. Though Christ undoubtedly is the prime subject in certain passages, yet Israel is the secondary. Most often Israel is the primary and Christ is the secondary. What surprises me most is that several major Christian translations of the Bible have footnotes under the 53rd chapter of Isaiah saying that this is indeed, from a strictly literal and scholarly perspective, speaking of the nation of Israel, and that applications to Jesus Christ are really secondary. See *The Oxford Study Edition* or *Oxford Annotated Bible*, (both The Revised Standard Version, and the New R.S.V.), also *The Harper Collins Study Bible* (N.R.S.V.), etc.

In addition, I now have more extensive notes to demonstrate that there is, indeed, a very clear application in the context of Isaiah to the nation of Israel. Reading other chapters in the context of Isaiah 53, where God promises beautiful compassion and restoration in the future to that suffering nation, brings one into a virtual rhapsody of joy at what is coming in the near future.

IV. In 1990 I gave a public message one Sunday morning in Fort Worth, Texas dealing with these issues and answering the question "Why the Holocaust?" This message was partly due to the fact that Holocaust survivors were sometimes speaking in our public schools. In addition school trips were made to a new holocaust museum in Dallas. I compared it to three or four areas of the suffering of Christ and His glorious resurrection as I listed above. Israel had been "resurrected" the third day (year) as well. Writers sometimes have referred to it that way.

V. Later, to see if there was anyone else who saw this basic similarity between the two "Holocausts," I went to the larger, downtown Fort Worth Public Library and looked

through the catalog of material about the Holocaust. Two of the very first books I laid my eyes upon made that very comparison. As a result, I then realized that I was not alone in seeing an amazing similarity.

Many statements about events were actually made during the Holocaust comparing aspects or incidents of the slaughter of the Jews to various aspects of the crucifixion of Christ. I have collected a number of these incidents including a more recent one taken right out of an editorial in the *Jerusalem Post*—"In Auschwitz they did just that. There they crucified Jesus a second time; with every murder they murdered God Himself." One quite influential Protestant cleric wrote a very sobering book entitled *The Crucifixion of the Jews* and called the creation of the State of Israel—"the resurrection of the Jews." He also plainly stated that they (Israel) are "The Suffering Servant" of Isaiah 53. A Roman Catholic scholar closes his book with the lines "The passion of Israel [in the Holocaust] is more and more clearly taking the shape of the cross."

Though no one of whom I know goes into the details of that similarity between the two events that I will go into, yet it is clear that this basic factor has been realized by many. Please read more details of this in my study—"The Gospel of the Holocaust."

VI. Since that time I have gleaned through more volumes, some of more recent origin, about the Holocaust and I sharpened and enlarged the bold outline of the events that characterized it. I wanted to do this in order to make sure I wasn't oversimplifying the subject and the comparison. I also wanted to see if there were other similarities between the two events. As a result I tripled the number of similarities—it really was astonishing—because the facts just fell in line. In other words I could tell the whole story of the Holocaust under about 12 headings, and each of those headings is a characteristic that fitly describes the sufferings and death of Jesus Christ in summary. There simply is no question that the two events, separated by nearly 2000 years and distinguished by what happened on a national scale with what happened on an individual scale, are identical in many basic aspects.

The following 12 factors serve as some of the most obvious characteristics of Holocaust history. These are generally compiled from many of the various histories and accounts of that event. Here is exactly how I wrote it down about 14 years ago—

THE PARALLEL

THE HOLOCAUST	THE SACRIFICE OF CHRIST
6 (No. of man) million sacrificed	"Son of Man" (#6)sacrificed
1. A RIGHTEOUS PEOPLE	A RIGHTEOUS MAN
2. ROOTS IN "CHRISTIAN" ANTI-SEMITISM	ENVY OF RELIGIOUS LEADERS
3. DECLARED ENEMY OF THE STATE	SAID TO BE AGAINST CAESAR
4. FALSE, FABRICATED CHARGES	CONTRADICTIONof WITNESSES
5. HUMILIATION AND ABUSE	HUMILIATION AND MOCKERY
6. IDENTIFIED BY THE STAR OF DAVID	IDENTIFIED AS SON OF DAVID
7. BRUTALIZATION IN THE GHETTOS	SCOURGING IN PILATE'S HALL

8. RAIL SHIPMENTS TO DEATH CAMPS	JOURNEY TO GOLGATHA
9. AS SHEEP TO THE SLAUGHTER	AS A LAMB
10. ALL NATIONS STAND IDLE	ALL MEN FORSOOK HIM
11. STRIPPED OF CLOTHING	STRIPPED OF CLOTHING
12. FORSAKEN BY GOD	FORSAKEN BY GOD

Some Jewish historians seem embarrassed by the fact of the passivity of the Jewish multitudes going to the death factories and are prone to emphasize certain resistance movements among the Jews. Some of these are significant. However, they most often appear so minor compared to the magnitude of the crime that they can only be likened to that of the disciple of Christ (Peter) taking out his sword and cutting off the ear of one man. No doubt, the real resistance came in the form of moral integrity.

There are other events, to be sure, that find their similarity in the events of Christ's death. I saw a video of survivors' testimonies. One lady told how they were starved on the trains—but worst of all, she agonized, "O, the thirst." The way she said it gave me cold chills. That is what Christ cried out on the cross—"I thirst!" And another account is of a rabbi who told his people, "We want no vengeance" in order to quell the hate of his congregation—and that again is also what Christ did on the cross, "Father, forgive them for they know not what they do." One young man, who survived the execution pits of the firing squad, crawled out in the blackness of night, naked and coated with blood, mud and excrement. He stood before the flaming stick of a religious widow, held out his arms and said, "I am Jesus Christ—don't you see! Help me!"

MOST AMAZING OF ALL

Three years later, to the month, a new nation was born, or rather RESURRECTED from death. Likewise, after three days Christ was RESURRECTED from the dead. On May 14th, 1948, David Ben Gurion announced, "The State of Israel has risen." Israel is the only nation to be reborn out of antiquity, having the same name, language, land, religion and hope.

VII. First, I drew up a chart comparing in time sequence the two events. I will make some explanation of this so that you can better understand it.

Some years before, I had made a detailed study of the chronology of Christ's death with the annual Jewish Passover. In this study I realized clearly the error of traditional Christendom on the subject of the day on which Christ died. The tradition of the "Good Friday" crucifixion of Christ was obviously in error. Therefore, I was keenly surprised to see how perfectly the two different Holocausts were parallel in light of an accurate chronology of Christ's death.

On the following chart the first column of numbers in parentheses indicates the days before and after Passover (14/15 Nisan). The next column represents the Jewish days of the month Nisan when the week was occurring. The third column represents the Roman

days of the same event. The last column represents the years of the Holocaust and the restoration of the State of Israel.

Historians mark the beginning of the actual Holocaust (the mass systematic slaughter of the Jews) at the time of the Nazi invasion of Russia in June of 1941. At that time the trained, designated death squads which followed the army occupied all conquered territory and began the slaughter of the Jews. This progressively became more systematic with the use of gassing vans. Then it took the form of the "Death Factories" which were the final development of the death camps where millions were systematically gassed and cremated. The Holocaust officially and finally ended on May 8th, 1945 with the surrender of Germany and the final liberation of those remaining alive in the death camps at that time.

In our Christian fellowship we have often noted that there was a whole lot more to the sufferings of Christ than just what men could do to Him in crucifixion. Many have noted His agony in the garden of Gethsemane many hours before His crucifixion. Some say Christ's sufferings started there. Yet the real beginning of Christ's suffering goes back to the beginning of that week when He rode into Jerusalem seemingly triumphal—but instead cried out in anticipation of His death, as recorded in John's gospel, "*NOW IS MY SOUL TROUBLED!*" Then He first pled with His Heavenly Father, "*FATHER, SAVE ME FROM THIS HOUR—yet for this cause came I unto the world.*" Christ further spoke of His death on that occasion and on several occasions during this week. (See Mark 12:6-8; 14:8, etc.) Consequently, this week has generally been called "The Passion Week" in "Christendom." Truly, His deep agony of soul began on the 10th day of Nisan when He was selected as the antitypical Lamb of God—to be held until the 14th day, and then slaughtered in the afternoon of that day. For an in-depth study of this chronology see "*Christ Our Passover, A Harmony of Events at the Death of Christ with the Annual Jewish Passover.*"

As I Originally Printed It
THE CALENDAR OF THE TWO HOLOCAUSTS

(Days)	Jewish	Roman	Holocaust	
(5)	10 th	Sun	1941	Read John 12:24-36. Christ anticipated His death at the beginning of the week.
(4)	11 th	Mon	1942	
(3)	12 th	Tues	1943	
(2)	13 th	Wed	1944	
(1)	14 th	† Thur	1945	<u>Christ's death and burial</u>
(1)	15 th	Fri	1946	
(2)	16 th	Sat	1947	
(3)	17 th	Sun	1948	Christ's Resurrection

Secondly, I further began to see a theology and purpose that God had for this Holocaust. There is a sort of "gospel" connected to it. Even today as survivors are speaking out as never before, the Jews are hoping that this will prevent a repetition, and possibly also be used to bring in worldwide peace. No doubt in the Tribulation the TWO HOLOCAUSTS will go together in ministry to the world as preparation for entrance into the Kingdom.

THE THEOLOGY AND PURPOSE OF THE HOLOCAUST- WITH CHRIST'S

On the national or social scale

On a personal, individual scale

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|---|--|
| 1. Demonstrates the utter depravity of the world | -Demonstrates the depravity of each individual |
| 2. Bore the corruption of all societies | -Bore the sins of each individual |
| 3. Suffered punishment that was due the nations | -Suffered the punishment due each of us |
| 4. Acceptable by God | -God is propitiated |
| 5. Now, all nations must repent | -All individuals must repent |
| 6. God has raised up Israel to be a savior of nations | -Christ raised up a Savior of all |
| 7. To enter the millennial Kingdom of peace | -To have eternal life and peace |

As Christ suffered at the end of the Law Dispensation, and the gospel was preached at the beginning of the new Age—so Israel has suffered at the end of the Grace Dispensation, and the gospel of the Kingdom will be proclaimed (with the Holocaust in view, Isa. 53) in preparation for the Kingdom.

VIII. About March of 1994, it still seemed as if I was leaving out some other factors about the Holocaust which were prominent and needed to be listed. Sure enough, they were identical as well to events at the death of Christ so I enlarged the comparison of the two Holocausts under 24 headings.

After I compiled these, I took them to the Jewish Holocaust Museum here in Dallas to get an opinion about them from one conversant on the subject. I was told that this list regarding the Jewish Holocaust was excellent and was even given additional source material.

OUTLINE OF THE TWO HOLOCAUSTS

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|---------------------------------------|-------------------------------|
| 1. A Righteous people | A Righteous Man |
| 2. Hitler's Party—"Kristallnacht" | Herod's Party—Shattered Hopes |
| 3. Roots in "Christian" Anti-Semitism | Roots in Jewish Envy |
| 4. Declared Enemy of the State | Against Caesar |

5. False, Fabricated Charges	Contradiction of Witnesses
6. Restrictions, Humiliation & Abuse	Mockery and Abuse
7. Identification by Star of David	The Son of David
8. Betrayed by Communities	Betrayed by Friend
9. Some Forms of Resistance	Sword of Peter
10. "The Final Solution"	Final Solution
11. Brutalization in Ghettos	Scourging in Pilate's Hall
12. Assisted by Jewish Counsels	The Counsel of God
13. Marches & Rail Shipments	Journey to Golgatha
14. All Nations Stand Idle	All Men Forsook Him
15. "As Sheep To The Slaughter"	As a Lamb
16. Robbed & Stripped of Clothing	Stripped of Clothing
17. A Burnt Sacrifice—"Holocaust"	A Burnt sacrifice—"Holocaust"
18. Forsaken by God	God-Forsaken
19. Other Peoples Slaughtered Also	Crucified with Two Thieves
20. Six Million Die	The Son of Man Dies
21. A Few Righteous Gentiles	A Few Godly Jews
22. Majority Want no Vengeance	Intercession
23. Testing of Their Faith	Confusion of Disciples
24. Spectacular Resurrection	Glorious Resurrection

I realize that many of these points of comparison will need first-hand explanation to those who are not familiar with the history of the Holocaust or with what is purposed in the story of Christ. Therefore, please read my latest study entitled "*The Gospel Of The Holocaust.*"

IX. More recently, in a final effort to double-check my analysis of this comparison, and to thoroughly cover the whole spectrum of the Holocaust, I came to double the number of its ingredients, and still found exacting parallels in the sufferings and death of Christ. I am quite sure, on the other hand, there are also contrasts between the two holocausts. However, these similarities are obvious and historically accurate. I expound upon these in more depth in my study "*The Gospel of the Holocaust.*" I believe that one of the most positive evidences of this remarkable similarity is that it first and foremost glorifies Christ! The pattern of Christ's holocaust is most honorable and spiritually uplifting. Indeed, following progressively in the story of the two holocausts captivates my soul and spirit to recognize the hand of Almighty God in history and in spiritual reality.

The Major Ingredients in The Spectrum of The Holocaust
Under Four Sections or Chapters

Chapter One — EXPECTATION

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| 1.) A "Righteous" People—Torah Observant | "Truly This Was A Righteous Man" |
| 2.) Roots In Christendom's Anti-Semitism | Roots in Israel's Rejection of Her Prophets |
| 3.) Infatuation of German Racial Superiority | Infatuation of Abrahamic Racial Superiority |
| 4.) Declared "Enemy of The State" | Declared "Enemy of The State" |
| 5.) Destruction of Literature and Influence | Attempted Destruction of The Reader |
| 6.) Nuremburg Race Laws—Who Is A Jew? | Jewish Racial Lineage—Who is Jesus? |
| 7.) Boycotts and Restrictions on The Jews | Boycotts and Restrictions on Jesus |
| 8.) Hitler's Annual Party and Kristallnacht | Herod's Annual Party and Shattered Hopes |
| 9.) False, Fabricated Charges—National propaganda | False, Fabricated Charges—Nation Warned |
| 10.) Identification By The Star of David | Identification By The Star of David |

Chapter Two — EXASPERATION

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|---|------------------------------------|
| 11.) Betrayed By Friends and Communities | Betrayed By His friend |
| 12.) The World Abandons Them | All Men Forsake Him |
| 13.) The Wannsee Conference—The Final Solution | Last Conference and Final Solution |
| 14.) All Emigration or Disposition Efforts Fail | All Efforts to Free Jesus Fail |
| 15.) Ghettoization and Brutalization | Brutality in Roman Judgment Hall |
| 16.) Torment and Amusement | Torment, Amusement—Crown of Thorns |
| 17.) Resistance | Resistance of Jesus |
| 18.) Forced Labor | Forced Labor of Jesus |
| 19.) Judenrat Counsels | The Determined Counsel of God |
| 20.) The Many "Selections" | The Selection |

Chapter Three — EXCRUCIATION

21.) As Sheep To The Slaughter	As A Lamb To The Slaughter
22.) Death Marches and Rail Shipments	Death March of Christ
23.) "Einsatzgruppen" or Death Squads	The Roman Executioners
24.) Death Camps	Golgotha—The Place of a Skull
25.) De-Humanization and Ridicule	"He Didn't Look Like A Man"
26.) Others Slaughtered As Well	Others Crucified As Well
27.) Confiscation of Properties and Clothing	Parting His Garments
28.) Cries of Thirst	He Cried, "I Thirst!"
29.) God-Forsaken	God-Forsaken
30.) The Crematorium and Living Hell	"His Soul Was Not Left In Hell"

Chapter Four — EXPIATION

31.) Medical Experiments	"By His Stripes We Are Healed"
32.) Hatred, Yet Phenomenon of No Vengeance	"Father, Forgive Them"
33.) Six Million Die	"Son of Man" (# 6) Dies
34.) One and One Half Million Children Die	"Holy Child Jesus" Dies
35.) Liberation of Camps—World in Shock	Darkness Lifted—Crowd in Shock
36.) "Death Head" Suicide—Nuremberg Trials	Death Head Crushed—Satan Judged
37.) Some "Righteous Gentiles"	Some Righteous Jews
38.) Continued Hatred and Pogroms in Poland	Continued Hatred and Persecutions
39.) Three Years in Displaced Persons Camps	Three Days in Hiding and Confusion
40.) Testing of Faith and Search for an Answer	Testing of Faith and Finding Answers

X. In addition to this final listing of parallels between the two Holocausts, I must add the following three historical factors that followed each Holocaust—

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| 1.) The Resurrection of The State of Israel
Exactly Three Years after the Holocaust | The Resurrection of Jesus Christ
Exactly Three Days after Crucifixion |
| 2.) The Rise of Holocaust Deniers
Who Try to Explain Away the Facts | The Rise of Christ Deniers
Who Try To Explain Away the Facts |
| 3.) "The World Must Know!"
Informing World Society | The World Must Know
Informing All of the Good News |

References to the Subject

Some of the standard histories on the Holocaust are: *The Final Solution* by Gerald Reitlinger, 1953, updated 1988; *The Destruction of the European Jews, Definitive Edition* by Raul Hilberg, 1985; *The Holocaust-the Destruction of European Jewry* by Nora Levin, 1973; *The War Against the Jews* by Lucy Dawidowicz, 1975; *A History of the Holocaust* by Yehuda Bauer, 1982; *The Holocaust* by Martin Gilbert, 1985; *The Pictorial History of The Holocaust* by Yad Vashem, Jerusalem, 1990; *The Holocaust-the Fate of European Jews* by Leni Yahil, 1991; *The World Must Know, The History of The Holocaust as Told in The United States Holocaust Museum* by Michael Berenbaum, 1993; *The Holocaust Chronicle, A History in Word and Pictures, An Archive on The Holocaust*, by Publications International, Ltd., 2000; *The Origins of The final Solution*, by Christopher Browning, 2004 and *Auschwitz, How Mankind Committed The Ultimate Infamy*, a Brief History, by Laurence Rees, 2005. (Actually the listing could go on for many pages, but these will serve an interested person with a good start and an overall perspective on the subject.)

The End

(An additional Note should be attached to this study of the subject. In 1997 when I first distributed some copies of this material, I had attached to it an aspect of the possibility of the Rapture of the Church happening in a chronology of years after the creation of the State of Israel. This had initially been suggested to me by another person. I wrongfully accepted that suggestion and came to strongly believe that possibility. However, this was most certainly erroneous and was consequently deleted from this material. Nevertheless, I have realized that the initial observations concerning the parallel between the two Holocausts were not erroneous. Therefore, after careful review I have decided to publish the material once again—now in 2007.)