

THE GOSPEL OF THE HOLOCAUST

By Jack W. Langford
December, 1997 & August, 2007

"Why did God allow the Holocaust??"—the older Jewish gentleman asked in grief and despair, and yet there was pleading in his voice for some type of positive answer from the brilliant young rabbi. With all eyes turned again to the rabbi, there was only a long, silent pause. Rabbi Tovia Singer of "Outreach Judaism" had been lecturing and in the question and answer session he had a quick, effective answer for every question. But now he was obviously stunned. After the silence he could only say, "Some day we will know." A gloom fell over the audience. Soon the question and answer session ended and the meeting was over.

I moved towards the older gentleman, introduced myself and said, "I am a Christian and I want to answer your question." He looked at me in surprise as if to say, "If we Jews, who were the victims and God's chosen people, can't answer it, how can a Christian, whose people committed the crime, answer it?"

I knew what he was thinking and I said with love in my heart, "Don't you realize that it took a **holocaust** to make Christianity a vibrant reality on the world scene? Yes! After the holocaust of Christ and His resurrection from the dead, and after 50 days of re-orientation and waiting, the Holy Spirit of God came upon the disciples and a literal explosion of Good News filled the earth. And don't you know that the same thing is going to happen again with God's people—Israel? After the Holocaust of the Jews and the resurrection of the State of Israel, and now nearly 50 years of re-orientation, the time is coming when your sadness and gloom are going to turn into a proclamation of repentance and Good News to the world!—I believe it! **There is a Gospel in the Holocaust!** And God will use a remnant of awakened Jewish people to proclaim it!"

Needless to say, he looked upon me with a suspicious eye, yet with a lingering curiosity.

Allow me to share with you, my dear reader, *The Gospel of the Holocaust*. Actually, it is two messages in one because the same message that was written by some Jews over 1900 years ago has been duplicated by many Jews in the 20th century. Were I to tell you the story of one single Jew, Jesus Christ, step by step, in a very definite sense I would be telling you the story of six million Jews nearly twenty centuries later because, as a nation, they died a similar death!—step by step! Or to put it another way, were the Jewish historians today to tell the ordeal of the Holocaust, it would actually be much like the ordeal of the holocaust of Jesus Christ, as told by certain Jewish historians 1900 years ago. Yes, the story of the Holocaust, written with the Jews' own blood and ashes upon the scroll of their experiences, is remarkably parallel to the story of Jesus of Nazareth.

Are You Willing To Hear It—Just As It Happened??

The Basic Similitude of the Two Holocausts Seen by Jewish writers and artists as well as by many others

We will note throughout this study that many different individuals have made comparisons between aspects of the Holocaust of the Jews with aspects of the sufferings and death of Christ. Many other theologians, poets, artists and survivors have also noted basic similarities in their own analyses of these events. The following is somewhat of a chronology of this phenomenon as it developed up to and after the Holocaust.

Actually the first ones to use the portrayal of the sufferings of Christ on the cross as a medium to illustrate the sufferings of the Jewish people were the Jewish writers and artists themselves. Drastic sociological changes took place throughout Europe in the latter 1700s and up into the early 20th century. The Industrial Revolution, political liberties and the so-called "Enlightenment" meant new freedoms and emancipation for the Jewish people. They rose on the social scale and mingled more freely in every echelon of society. Especially was this true in western Europe. Finally, one development of rationalistic thinking in the Enlightenment called for a search for the so-called "Historical Jesus." In the Jewish mind this meant a Jesus who was disassociated from the Christ of the traditional "Church," which Christ had been connected to the horrible Crusades, Blood Libels, ghettos and pogroms. A more Jewish Jesus came into focus—especially one who could identify with the historical sufferings of the Jewish people themselves.

David G. Roskies in his book, *Against The Apocalypse: Responses To Catastrophe In Modern Jewish Culture*, Harvard University Press, 1984, traces this development in the tenth chapter of his book. He entitled that chapter "Jews on The Cross." He says concerning the Jewish writers, poets and artists, "Not until the first decade of the twentieth century was the ancient taboo against portraying the Man on the Cross finally lifted—a real breakthrough...The heretofore neglected realm of Christianity was for them as valid a source of inspiration as hasidic folklore and haiku...Jesus could become a symbol of human suffering, whether as a redemptive figure on par with the Jewish messiah (as in the work of Leivick), or as a universal tragic figure (as in the early poetry of Manger). For all their radicalism, Yiddish writers could not have broken the Jesus taboo had it not been for prior developments in Christian Europe..." (Pages 263 & 264).

Thus in 1903 Ephraim Moses Lilien painted a work dedicated "To the Martyrs of Kishinev." In the painting the Jewish martyrs were depicted as crucified. David Roskies said, "The embedded crucifixion implied more than just a stand-in of the one for the many; it implied a vicarious sacrifice, the borderline theology between the death of Christ as the world's expiation and the medieval Jewish doctrine of kiddush Hashem."

There followed in 1909 Lamed Shapir's "The Cross" and Sholem Asch's "In a Carnival Night" using the same analogy. When World War One came Halpern, Hazaz, Markish and Rabon painted crucifixion scenes as well. After a pogrom in November of 1920 in the east, Uri Zvi Greenburg painted a famous picture depicting the sufferings of the Jews entitled "Golgotha." In 1923 Greenburg warned the Jews that all Europe was headed into a giant catastrophe.

At the very beginning of the Nazi control of power in Germany, many writers and artists were being banished and censored by the government because of their refusal to accept the ideology. In the book, *Artists Against Hitler*, one artist, Otto Pankok, in 1933 painted the "Passion" of Christ with a strange resemblance to the Jew and his passion. At the end of the war,

the actual "Passion" of the Jews was vividly portrayed by a photograph that bore a striking resemblance to the artist's painting of 1933.

In 1938 Marc Chagall used a crucifixion as a parody to illustrate the early severe Jewish persecution. He called his painting "White Crucifixion." In 1940 he drew "The Martyr," wherein Jesus is portrayed as a Russian Jewish peasant bound in a prayer shawl and tied to the stake. As World War Two unfolded it became obvious that a catastrophe of an entirely different dimension was taking place. The Jews began to see this event as the grand sacrilege of all time. Finally, Chagall painted "The Crucified" in 1944. Here in this picture one sees a nightmare of sadness with Jews being crucified in front of their homes.

Dietrich Bonhoeffer, an Evangelical Protestant minister in Germany, as early as 1933 asked the question of his students, "Who is Jesus Christ in the world today?" To him it was the persecuted Jew. By 1940 Bonhoeffer wrote that the Church had "become guilty of the deaths of the weakest and most defenseless brothers of Jesus Christ," and that Christ suffered in the sufferings of the Jew. Bonhoeffer was imprisoned by the Nazis and a short time before the war was over, he was hung.

Martin Niemoller, an Evangelical Protestant minister, likewise openly preached against Nazi anti-Semitism. On one occasion he spoke his mind directly to Hitler himself. This was when Hitler had summoned a large group of Protestant leaders to a personal conference where he blamed them for obstructing his goals. Niemoller was then ostracized by most of the clergy and was imprisoned in 1937, but survived the war. In 1945 he said, "*If at the beginning of the Jewish persecutions we had seen that it was the Lord Jesus Christ who was being persecuted, struck down and slain as 'the least of these My brethren,' if we had been loyal to Him and confessed Him, for all I know God would have stood by us...*"

Jacques Maritin, the French intellectual who later became the French Ambassador to the Vatican, as early as 1942 said, "The passion of Israel is more and more clearly taking the shape of the cross." (Quoted by Flannery in *The Anguish of the Jews*, first edition, page 277.) Toward the end of World War II Jacques Maritin stated that he hoped the world, and especially the Roman Catholic Church, would not be blind to the similarity.

François Mauriac was the French writer who was sought out by Elie Wiesel to endorse his famous book, *Night*. To François Mauriac, the focal point of Wiesel's book became the account of the young boy hung between two prisoners to die. David Roskies explains that Mauriac perceived this account as like Christ being hung between two thieves and the mystery of the Holocaust is thus represented. Mauriac said, "...The conformity between the Cross and the sufferings of men was in my eyes the key to the impenetrable mystery wherein the faith of his [Wiesel's] childhood had perished." David Roskies went on to explain that to François Mauriac, Elie Wiesel as a survivor of the Holocaust "represented the ultimate witness." Roskies further said, "...for a Jewish sufferer to stand alone as the purveyor of a new gospel was truly a radical departure from the Jewish perspective." (Page 262 of *Against The Apocalypse* by David G. Roskies.)

Clemens Thoma, the Swiss theologian said, "For believing Christians, the sense of the sacrificial way walked by the Jews under the Nazis...is not too difficult to determine...The approximately six million Jews killed in Auschwitz and elsewhere lead his [the Christian's] thoughts first of all to Christ, with whom these Jewish masses have become one in suffering and death. Auschwitz is the most eminent modern sign of the inmost relationship and oneness of the

Jewish martyrs...with the crucified Christ." (Quoted by Rabbi Dan Cohn-Sherbok in *The Crucified Jew*, page 233.)

In July of 1944 Angelo Roncalli, the future Pope John XXIII, appealed to Admiral Miklos Horthy on behalf of 5000 Hungarian Jews with Palestinian visas. He also provided baptismal certificates for Jews in hiding. Later when Angelo Roncalli became Pope he was noted for his public prayer, on behalf of the Catholic Church, for forgiveness in their part in the Holocaust. He prayed in this manner—"Forgive us for the curse we falsely attached to their name as Jews. Forgive us for crucifying Thee a second time in their flesh. For we knew not what we did." (This is recorded in the *Catholic herald*, May 14, 1965, and quoted in *The last Three Popes* by P. Lapide, London, 1967.)

Edward H. Flannery, Roman Catholic priest and historian said, "[of the Holocaust] it is a tragedy in which Jesus participates, crucified again in the person of His people at the hand of many baptized in His name. The sin of anti-Semitism contains many sins, but in the end it is a denial of Christian faith, a failure of Christian hope, and a malady of Christian love. And was not this Christianity's supreme defection...and the ultimate scandal." (*The Anguish of the Jews*, revised 1985, page 295.)

Franklin H. Littell, Methodist teacher and theologian said, "According to Christian teaching, even Jesus Himself was wracked with the sense of forsakenness on the cross; had He not been, no one could have called Him completely human. Six million Jews, sacrificed by the gentile world, lived and died in a massive experience of abandonment from 1941 to 1945." And again, "When the body of Christ is discovered at Auschwitz, it will be raised from among the victims, not hidden among the Catholics and Protestants and orthodox guards and administrators." (Littell, *The Crucifixion of the Jews*, from pages 113 & 131.)

Rabbi Dan Cohn-Sherbok wrote *The Crucified Jew*, 1993. In his book he also represented Ignaz Maybaum, British Jewish theologian, as teaching that "the Jews died in the concentration camps for the sins of mankind as God's suffering servant and sacrificial lamb. Auschwitz is the analog of Golgotha. God is pictured at Auschwitz in the role of a surgeon performing a necessary operation, cutting out a part of Israel for the renewal of the body of mankind" (Pages 231, 232).

Martin Gilbert, in his notable history, *The Holocaust*, on pages 200 & 201, told of the account of one young man named Zvi Michalowski. (This account is also found in the book by Yaffa Eliach, *Hasidic Tales of the Holocaust*, pages 53-55.) He had fallen into one death pit with many others who had been shot. Later at night he was able to crawl out and go to some nearby homes to seek refuge. He was naked, covered with blood and dirt. Of course, no one would receive him. One said, "Go back to the grave where you belong!" and slammed the door. At the last house an old religious widow chased him backward with a burning piece of wood. Finally, in desperation he approached her again and cried, "**I am your Lord Jesus Christ! I came down from the cross! Look at me!**" The old widow looked at this pitiful young man through the flickering light, became bewildered, and fell at his feet saying, "My God, My God!" She brought him in, provided water to cleanse with, and clothing. For three days and nights she provided food and shelter. He then left with a supply of food and survived death and the war.

Joel Marcus very recently (1997) published his *Jesus and The Holocaust, Reflections on Suffering and Hope*. Joel Marcus is himself a Jewish Christian. His scholarly expertise is in the Four Gospels. His is the first book I have seen that makes direct comparisons of certain aspects

of the suffering of Christ with the suffering of the Jews in the Holocaust. He, likewise, strongly suggests that Isaiah 53 be understood in light of a double fulfillment—both to the nation Israel and to the person of the Messiah, Jesus Christ.

John Cornwell in his recent book *Hitler's Pope*, 1999, on page 294, makes the following observation—“The traditionalist Roman Catholic view, espoused by Pacelli (Pius XII), and indeed by his father Filippo...appears utterly uncomprehending in the face of what was happening to the Jewish people. *Uncomprehending it was, too, in its failure to find in the isolation of the Jews a parallel with Christ alone in Gethsemane, Christ alone on Golgotha.* ‘Alone, That is the key word, the haunting theme,’ writes Eli Wiesel. ‘Alone with no allies, no friends, totally, desperately alone... The world knew and kept silent...Mankind let them suffer and agonize and perish alone. And yet, and yet they did not die alone, for something in all of us died with them.’”

I am sure that there are many more examples of comparisons between the Holocaust of the Jewish people and the Holocaust of Jesus Christ, but these should suffice to demonstrate that this perception is not an isolated observation by some quack religionist or philosopher. Rather it has been seen by some of the Jewish people themselves, by Roman Catholics, by Protestants, by historians and others. It should be regarded very seriously—because it is an astonishing fact! As you read on, you will see that fact come into a sharp focus.

THE MAJOR INGREDIENTS IN THE SPECTRUM OF THE HOLOCAUST

The following 40 ingredients trace out the whole spectrum of the Holocaust as the Jews, themselves, have written it. Likewise, each of these situations has its counterpart in Christ's holocaust. I will group this study into four (4) chapters of ten (10) segments each, and will attempt to follow a sequential order. This will be followed by a Conclusion as to “Why the Holocaust.”

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Chapter One - EXPECTATION - Nos. 1-10

No. 1.) A "Righteous" People—Torah Observant

To many, one of the most sobering things to face the visitors at the Holocaust museums are the galleries of photographs of the happy, healthy, wholesome families of Jews who became the victims in the Holocaust. To look at them you realize they were totally innocent people. Grandfathers, fathers and sons. Grandmothers, mothers and daughters. Newly-weds. Professionals in every trade. Rabbis and their congregations. Classrooms of children and their instructors. They are obviously the envy of any community on the face of the earth.

The best estimate of historians is that upwards of 80% of the Jews who died in the Holocaust were Orthodox—Torah observant. Moses had said to the people of Israel, "And what nation is there that has such statutes and righteous judgments as are in all this Law which I set before you this day?" (Deut. 4:8). Moses further said, "Then it will be our righteousness, if we are careful to observe all these commandments..." (Deut. 6:25). Having learned the hard consequences of disobedience to the Law, and the evils of fraternity with idolatry by the Babylonian destruction of Israel and consequent exile, the Jews put away their idols, even adding traditions to the Law in a feverish effort to achieve that righteousness. In the New Testament, the Apostle Paul describes the Jewish people as "...seeking to establish their own righteousness" (Romans 10:3).

In Abraham's day the term "righteous nation" was applied to one of the Canaanite tribes that God would much later drive out of the land (Genesis 20:4). How much more would the Jews of Eastern Europe qualify as a "righteous nation." Even when the Jewish people were conquered by the Chaldeans, it was said by the prophet that Israel was "more righteous" than their conquerors (Hab.1:13). Of course, because of the moral variations within Jewish society, this is not righteousness in the absolute sense of the term.

"Truly This was a Righteous Man."

These words came from the centurion who directed the crucifixion of Jesus Christ (Luke 23:47). No matter what one may think of this Jesus of Nazareth, there is one thing that is amplified in the New Testament, and that is—His person and His life were impeccable. Not only was Jesus Law observant: "He was holy, harmless, undefiled and separate from sinners" (Hebrews 7:26); "In Him is no sin" (I John 3:5); "Without blemish and without spot" (I Pet. 1:19); "Righteous" (I Pet. 3:18 & I John 2:1); "The Holy One" (Acts 2:27; 3:14 & 4:27); "Without sin" (Heb. 4:15); "Who knew no sin" (II Cor. 5:21); "Who did no sin" (I Pet. 2:22); and He, Himself, challenged—"Who is he that convicts Me of sin?" (John 8:46). His only wrath—and it was strong—was that which was kindled against religious hypocrisy in His own nation.

The man (Judas Iscariot) who personally betrayed Him "went out and hung himself." The man (Pontius Pilate) who directly issued His death sentence said to his own shame, "I find no fault in Him." The laughing, jeering crowd who witnessed His final agony on earth "turned

away and beat upon their breasts" (Luke 23:48). As stated above, the Roman centurion executioner said, "Truly, this was a righteous Man." This was absolute and total righteousness.

No. 2.) The Holocaust Had its Roots in Christendom's Anti-Semitism

Make no mistake about it—the blood of six million Jews is upon "Christendom." Yes, empty, hollow, hypocritical, pharisaic Christendom has prime responsibility for the Holocaust of the Jews. The history of Christendom's anti-Semitism goes back for many centuries. Some trace it actively for the last 1500 years. It was based upon a theological change by the hierarchal system which has been carried on down to this present time. When Christendom became "state incorporated" (under Constantine) they said, "Judaism is now defunct. All the blessings that God predicted upon Israel in the Old Testament are hereby transferred to 'The Church.'" This has been called "Replacement Theology," "Dominion Theology" or "Superseding," etc.

From the fifth century to the tenth century, persecution of the Jews was vicious, but only sporadic. As long as the Jews remained obviously different in the various societies, "The Church" looked upon them with suspicion and envy; they were supposed to be dead and forgotten. In the eleventh and twelfth centuries the Crusades, with the blessings of the Popes, headed for the Holy Land. On their way they did the dirty work of trying to ruthlessly bury the Jew. They slaughtered community after community. But the Jew remained.

Christendom was crafty with new inventions of cruel accusation. The charges of the "Ritual Murder" of innocent Christian children inflamed the hot revenge of pious Catholics all across Europe for many centuries. Charges of "Blood Libel," "Desecration of the Hosts," (polluting or poisoning the wafer in the mass) and having "the Mark of Cain" were made. The infamous and horrible "Protocols of the Elders of Zion" was a later religio-political forgery that to this very day is circulated in certain parts of the world. All this was designed to bring hatred and suspicion towards the Jew.

Every plague that struck Europe, such as "the Black Death," was accompanied by superstitious blame and horrible retribution upon the Jew. The worse plague of all was the Roman Catholic Inquisition that literally scraped the Jew out of communities in many parts of the world—going as far as Mexico and South America.

Not to be outdone, the Greek Orthodox, Eastern Catholic, and Russian Orthodox under the Czarist Russia, in pogrom after pogrom, made mincemeat of Jewish communities—absolutely without mercy.

Christendom either invented or used every device long before Hitler. The "ghetto" was long popular in many cities and many communities. Different means of tagging the Jew had been employed—the pointed hats and the badges; some of yellow, some round like a wheel, some like ribbons, etc., were all in use for centuries. The Jew as an "Eternal Scapegoat" could never find a hiding place for long. Even World War One brought another attack on the Jew as "the obvious guilty party."

Most certainly, Christendom had paved well the road to the Holocaust. If my fellow Christians think I am exaggerating, just go to your library and look up the many references by the Holocaust historians to this sad fact. Historians of all persuasions—Catholic, Protestant, secular and Jewish—all agree to this fundamental premise. Not that Christendom was the only factor, but most certainly it was the fundamentally guilty party.

The Holocaust of Christ Had its Roots in Israel's Rejection of Her Prophets

1500 years before Christ, Moses stepped forward in Biblical history to nationalize Israel. Believe it or not, his worst struggles were not with Pharaoh of Egypt; that was easily dealt with. The very first time he came to deliver Israel he had to flee for his life because his own people did not want him to be their ruler (Exo. 2:11-15). Over and over again, he fought them in anguish (Exo. 5:21; 14:11,12; 16:3; 17:1-4, etc.). At the very foot of Mount Sinai they turned from Moses to make an idol and were almost destroyed, were it not for Moses' own intercession (Exo. 32:8-14). They rebelled in the desert, wanted to kill Moses and go back to Egypt (Numbers 14:1-12). Again, the princes and whole congregation rebelled in treachery (Numbers 16:1-3 & 41).

After Moses, the long period of the Judges was characterized by one apostasy after another. "Every man was doing that which was right in his own eyes." (Judges 17:6 & 21:25).

Israel again apostatized during the Kings' period. The great prophet Elijah stood alone against all the false prophets of Israel. And so the story goes on in the same vein. The prophet Hanani was imprisoned (II Chron. 16:10). The prophet Micaiah was kept in prison in affliction (II Chron. 18:7-27). The prophet Zechariah was stoned to death in the Temple court (II Chron. 24:19-21). The prophet Jeremiah was thrown into a prison pit, Isaiah was despised, and Ezekiel was humiliated. Finally the writer of the Chronicles of the Kings says: "But they [Israel] mocked the messengers of God, despised His words, and scoffed at His prophets, until the wrath of the Lord arose against His people, till there was no remedy." (II Chron. 36:15,16). Even the later reformers—Daniel, Ezra, Nehemiah, and others—wept over the sins and unbelief of the nation.

When Jesus Christ stepped upon the scene, He never really had a chance. The die was cast; the mold was set. He found the very same condition in Israel which had previously existed. He could only cry out, "Woe to you, Scribes and Pharisees, hypocrites! because you build the tombs of the prophets and adorn the monuments of the righteous, and say, 'If we had lived in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Therefore, you are witnesses against yourselves that you are the sons of those who murdered the prophets. Fill up, then, the measure of your fathers!" (Matthew 23:29-32).

No. 3.) The Infatuation of German Racial Superiority

The Germanic people were infected by a terrible disease called "Pride." They had long taken pride in their military prowess. In addition, their "German Rationalism" was the crown of the "Enlightenment." By the time of World War II, Germany was probably the most educated nation, per capita, on earth. Their great musicians, scientists and engineers were leading the world. Hitler but needed to feed the national ego, and they "ate it up." If you were not German, you were nearly worthless. They thought themselves, indeed, "The Master Race." Even the great Olympics was cleverly brought to their nation and used to glorify their own ambition—that Aryans would be "The Master Race" (but it didn't quite work out that way). Posters, movies, art, prose and poetry were all directed toward this magnificent idol of "How Great I Am!" "The Triumph Of The Will" was a movie publication, the motivating deity and a masterpiece of self-deceit. Any other blood would only defile the great potential of the new German ambitions—especially any taint of Jewish blood.

Infatuation of the Abrahamic Racial Superiority

One thing that characterized the nation of Israel at the time of Christ was a racial pride in their lineage going back to the "father of nations," Abraham.

John the Baptist, that desert prophet, faced the problem with very blunt words in his ministry. He had been preaching repentance to the nation of Israel out of a genuine love and concern for his people's welfare. Then out came the pompous religious leaders of Israel to investigate. John looked at these proud egotists and said, "You brood of vipers, who warned you to flee the wrath to come? Do not begin to say within yourselves, 'We have Abraham as our father,' for I say unto you, God is able of these stones to raise up children unto Abraham! Do therefore, works worthy of repentance." (Matt. 3:7-9). Needless to say, this type of language would never get John a diploma from the rabbinic college.

Racially, and as a national entity, the Jews had everything going for them. The Apostle Paul said, "...to them [Israel] were committed the oracles of God." (Rom. 3:2). They were "adopted" by God. They received "the glory, the covenants, the giving of the Law, the service of God, and the promises; of them are the fathers, and from them comes the Messiah" (Rom. 9:4,5). These factors could either humble a people or, if their hearts are not right, make them proud and unreachable.

Jesus Christ faced this same racial pride on many occasions. "They answered and said to Him, 'Abraham is our father.' Jesus said to them, 'If you were Abraham's children, you would do the works of Abraham. But now you seek to kill Me, a Man Who has told you the truth which I heard from God. Abraham did not do this!'" (John 8:39-40). Here is where Jesus did not fit into their racial pride. They said, "We are not born of fornication!" To them, His (slanderingly accused) birth would contaminate their own society.

No. 4.) Declared "Enemy of The State"

The Nazi regime declared that the Jews were "the enemy of the State." And along with them were the other undesirables such as gypsies, homosexuals, Jehovah's Witnesses, Freemasons and Communists.

Hitler had an absolute phobia about the (imaginary) attempt of "International Jewry" to "rule the world." No doubt this phobia was, first of all, inherited from Christendom's abhorrence of the idea that the Biblical prophecies about Israel's supremacy in the Millennium might be taken literally. Hitler's proud political boast of a "1000 Year Reich" could never be accomplished as long as he perceived the ever threatening Jew to have the same ambitions. Thus the Nazi leaders warned, "If we don't destroy them, they will destroy us. If we don't win the war against the Jews, they will eventually bring us into servitude."

Hitler not only picked up a sickening anti-Semitic philosophy in his young manhood listening to the political debaters in Austria, but he sold himself on it and believed it wholeheartedly. By four A.M. on the last day of his life, Hitler's official political testament was completed. His few remaining chiefs signed as witnesses. It conclusively reaffirmed the singular most important obsession of his career—the annihilation of the Jews from Europe. He thought the world would thank him for his accomplishment. "International Jewry" had received its death blow. Shortly thereafter, Hitler committed suicide.

Jesus Christ, Declared to be "An Enemy of the State!"

The great Roman King, Herod, (who was himself a Jew) moved quickly when news came to Jerusalem that a new "King of the Jews" was born. He acted shrewdly and said, "Go and search diligently for the young child, and when you have found Him, bring back word to me, that I may come and worship Him also." Herod's method of worshipping "other" kings was with a sword. When Herod saw that his plan was thwarted, he sent out his soldiers. Then the whole community of Bethlehem and all its environs was screaming in a bloodbath of slaughtered infants. This was the Roman greeting to "the King of the Jews" (Matthew 2:1-18).

Nor did Herod's son, Herod Archelaus, lesson the pace. He had John the Baptist imprisoned and, at the whim of his wife, beheaded (Matt. 14:1-12). Jesus made no provocations. Even though it was obvious that He was no threat to the Roman government, yet He was warned that "Herod wants to kill You" (Luke 13:31).

It wasn't long, therefore, before the charge of treason was brought against Jesus of Nazareth. At the judgment hall before Pontius Pilate, "they cried out saying, 'If you let this Man go, you are not Caesar's friend. Whoever makes himself a king speaks against Caesar.'" (John 19:12).

And thus, the declared "enemy of the State" was crucified.

No. 5.) Destruction of Literature and any Sphere of Influence

On the night of May 10th, 1933, crowds of Nazi sympathizers brought thousands of books out of the university libraries, the public libraries and numerous book stores in every major city of Germany. Goebbels, the orator and minister of propaganda, announced before one crowd, "The age of Jewish intellectualism is dead." The literature was thrown into huge bonfires. The crowds of people in festive anger were disposing of any type of literature they felt was corrupting and dangerous to the German ideal as expressed in the new regime. This was just the beginning of the German Nazi effort to purge the land of undesirable influence—especially that of the Jews.

Many parts of the world looked on in shock at the violence of the crowds. They were carrying out and throwing into the fires some of the world's greatest literature. In fact, in the United States, *Time* called it a "biblicaut," and the word "holocaust" was linked by *Newsweek* to the destruction of books. One German poet (Heinrich Heine) had previously stated, "Where one burns books, one will, in the end, burn people."

Attempted Destruction of The Prophet Who Read From The Book

"So He came to Nazareth, where He had been brought up. And as His custom was, He went into the Synagogue on the Sabbath day, and stood up for to read. And He was handed the book of the prophet, Isaiah. And when He had opened the book, He found the place where it was written: 'The Spirit of the Lord is upon Me, because He has anointed Me to preach the Gospel to the poor. He has sent Me to heal the brokenhearted, To preach deliverance to the captives and recovery of sight to the blind, To set at liberty those who are oppressed, And to preach the acceptable year of the Lord.'" (Luke 4:16-19; Isaiah 61:1,2).

He continued to preach gracious words. Their response was skepticism. He then rebuked their unbelief and pride. "When they heard these things, they were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of a hill on which their city was built, that they might cast Him down over the cliff." (Luke 4:28 & 29). But it was not His time to die, and so He passed through their midst.

Whatever you make of the action by the angry crowd on this occasion, it could be basically little different from that in the whole of Germany nearly two millenniums later—they were obviously angry and set on purging their society of what they considered a corrupting influence—by this single individual "book reader."

No. 6.) Nuremburg Race Laws—Who is a Jew?

The Nazi party instituted a series of Race Laws, generally called "The Nuremburg Laws" since they were made at the annual party rally in Nuremburg. They were primarily anti-Jewish legislation designed to totally restrict the Jew from even being recognized as a rightful citizen of Germany. They completely eliminated the Jew from any type of civil rights and protection.

The real flaw in the law was that it never completely defined who was a Jew. This caused reverberations and arguments for many months and years. The philosophy of Nazism regarded the Jewish people as a race. Yet, they really could not categorize them other than by religion. Violations of the laws meant a terrible penalty—but, "Who was to be considered a Jew?" Some Germans wanted to save half-Jews. Other Germans thought half-Jews were the worst kind. Who was the father? Who was the mother? With the typical German knack for details, they began to establish categories of Jews. How many Jewish grandparents did they have, and on whose side of the family? What if they were converts to Christianity? What if they had been non-practicing Jews for many generations? On and on the questions came. All received a proper classification. Eventually in the end all the different categories were in vain—because the destination for all categories was the same—death!

The Laws of Jewish Racial Lineage—but Who Was this Jew, Jesus?

If there ever was anything closely guarded by the nation of Israel, it was the lineage of every Jewish family. Most of them would trace their lineages all the way back to Adam and Eve. Of utmost importance was tracing it back to Jacob and then to Abraham. In the process of time, those who were born of a mixed marriage with a Gentile must guarantee, at least, the rightful Jewish ancestry or the conversion of the mother.

In contrast to Hitler's laws, these were God-ordained. A significant portion of the Laws of Moses concerned itself with maintaining the purity of the people. Long lists appear in the Bible, both for chronological and for lineage purposes. Privileges were granted only to those who fully qualified as Jews. Gentiles, even those who were vitally interested in the religion of the Jews, were not embraced until fully converted. Until that time they must sit on the sidelines as spectators and not full participants.

Jesus of Nazareth had all the proper documents of lineage except for one glitch—who was His father? And where did He really come from? Who was He??? Never before had such confusion reigned over the identity of this one Jew. Who is this Jew, Jesus?

In the midst of one public confrontation Jesus said, "Ye know not where I came from!" (John 8:14). Tradition says they answered, "You are the illegitimate son of a peasant woman who fornicated with a carpenter!" Jesus again said, "You are from beneath; I am from above. You are of this world; I am not of this world." (John 8:23). "No!" they responded, "We are Abraham's children. We don't know where You came from!" (v. 25 & 33). Jesus then replied, "Abraham rejoiced to see My day, and he saw it and was glad!" "You are not even 50 years old, and have You seen Abraham???" they argued. "Before Abraham was—I Am!" Jesus said. Then "They took up stones to stone Him" (John 8:56-59).

On another occasion they said, "...as for this fellow [Jesus] we don't know where He is from." (John 9:29).

Finally, before Pilate they charged, "'We have a Law, and according to our Law He ought to die, because He made Himself the Son of God!'...And Pilate...said to Jesus, 'Where are You from?'" (John 19:7-9).

No. 7.) Boycotts and Restrictions

Immediately following the Racial Laws was the implementation of boycotts and restrictions. The Jew could no longer be free to go where he wanted. In the parks he must sit on separate benches. He was excluded from the public schools; excluded from law practice—except for certain Jewish cases; excluded from most hospitals, clubs, civil service, and swimming pools of the Aryans. The lists go on and on almost endlessly. Every major or minor infraction brought punishment.

His businesses were sold for a fraction of their worth. His bank accounts were abducted. Jobs were no longer available to him. His friends began to disappear entirely. All this was nothing but a systematic effort to isolate him within the German state so that he could be easily dealt with at the proper moment.

The Boycotts and Restrictions on Jesus

"...If any man confessed that Jesus was the Messiah, he would be put out of the synagogue." (John 9:22). Such were the restrictions put upon anyone who would come to identify with Jesus. "After these things Jesus walked in Galilee; for He did not want to walk in Judea, because the Jewish leaders sought to kill Him." (John 7:1). "But when His brothers had gone up to the feast, then He also went up, not openly, but as it were in secret. Then the Jews sought Him at the feast, and said 'Where is He?' And there was much whispering among the people concerning Him. Some said, 'He is good;' others said, 'No, on the contrary, He deceives the people.' However, no one spoke openly of Him for fear of the Jewish leaders." (John 7:10-13).

"Therefore, Jesus no longer walked openly among the Jews" (John 11:54). "These things Jesus spoke, and departed, and was hidden from them...Nevertheless even among the rulers many believed in Him, but because of the Pharisees they did not confess Him, lest they should be put out of the synagogue." (John 12:36 & 42). "After this, Joseph of Arimathea, being a disciple of Jesus, but secretly, for fear of the Jews..." (John 19:38).

No. 8.) Hitler's Annual Party and Kristallnacht

The annual Nazi party, which was the yearly celebration of their famous march on Munich in the early days of the Nazis' first attempted political takeover, was in full swing. However, there was an undercurrent of tension. A few days earlier a Jewish young man had protested the flagrant abuse of Jewish refugees being pushed back and forth across the Polish boarder. Many of the refugees, including this young man's own family, had suffered severe hardships, exposure and even death. This young Jew's protestation was in the form of shooting a Nazi official at the German embassy in Paris. That night at the party, before the primary message, Goebbels came in and had conversation with Hitler. At the whim of Goebbels, the Minister of Propaganda, Hitler relinquished a horrible reprisal on all the Jews of Germany. Goebbels was probably reporting the death of the official. Then Hitler left to signal the implementation of the intricate plans which had been laid and Gobbels gave the message.

Squads of Nazi police and ruffians unleashed a night of unequalled terror on nearly every Jewish community in Germany. Many hundreds of Synagogues were burned. Businesses were destroyed. Glass windows from innumerable Jewish businesses were shattered up and down the streets—from whence came the infamous name—"Crystal-night," or "night of broken glass." Thousands of Jews were beaten and marched off to newly built camps. Properties were confiscated, homes were invaded, and businesses were ransacked. Some said that Hitler regretted it, especially when better world opinion was needed. The cost was monumental; the Jews were forced to pay all expenses.

Shockwaves pierced the soul of Judaism. This was a very sad indicator of what was coming.

Herod's Annual Party and Shattered Hopes

Herod's annual birthday party was in full program. The dancing daughter of his own new wife was the highlight. But behind it all was another serious problem. Herod's wife was really the wife of his own brother, whom he had married wrongfully according to Jewish law. Since Herod was a proselyte to Judaism, the prophet John the Baptist had unleashed a scathing public protest and rebuke for this and other sins. For which reason Herod had promptly placed John in prison. But now in his party intoxication Herod had promised the young dancer anything she wanted—yes, anything. A quick conversation with her spiteful mother and the head of John the Baptist was requested! Even though Herod feared the opinion of the nation, "the request" was granted. (Matt. 14:1-12).

Shockwaves went throughout the land of Israel. All the common people regarded John as a prophet sent from God. They believed that the promised Messiah and Kingdom were about to come. Now their hopes seemed shattered beyond recognition. And this, of course, was only an indicator of what was to come.

No. 9.) False, Fabricated Charges—National Propaganda

The false and fabricated charges against the Jewish people of Germany, Austria, Czechoslovakia and even Poland (who had a long history of the most rabid anti-Semitism) began to fill every means of propaganda. The Jews were accused of every imaginable crime or

international conspiracy. They were guilty for Germany's loss of World War I. They were guilty for the great depression that had rocked the world. They were the virus of every immorality. They were the plotters of secret clubs and societies. Every vice known to man had as its eventual fountainhead that pesky, ever-present Jew who always lurked behind the scenes.

Thousands upon thousands of posters, announcements, graffiti, magazines and newspapers were devoted to exposing the sinister craft of this most despised of criminals. There was no part of society where these accusations did not thoroughly permeate. Pictures of the dark, sinister Jew, lurking behind in the shadows as the ultimate threat to the family, schools, society and nation were presented everywhere.

False, Fabricated Charges—Against Jesus of Nazareth

"You are a Samaritan Who has a devil in Him" (John 8:48).

"This Man is not of God because He does not keep the Sabbath" (John 9:16).

"Who is This that speaks blasphemies? Who can forgive sin but God alone?" (Luke 5:21).

"We know that this Man is a sinner!" (John 9:24).

"Why does He eat with tax collectors and sinners?" (Luke 5:30).

"Now we know You have a demon!" (John 8:52).

"[He is] born of fornication!" (John 8:41).

"Search and look, for no prophet comes out of Galilee!" (John 7:52).

"This Man receives sinners and eats with them!" (Luke 15:2).

"He casts out demons by Beelzebub, the prince of demons!" (Luke 11:15).

"They were filled with rage [against Him]" (Luke 6:11).

And finally, "We found this fellow perverting the nation, and forbidding to pay taxes to Caesar" (Luke 23:2). Witnesses said, "This fellow said, 'I am able to destroy the Temple of God and to build it again in three days.' And the High Priest said to Him, 'Do You answer nothing???' (Matthew 26:61,62). "Then Pilate said to Him, 'Do You not hear how many things they testify against You???' (Matthew 27:13).

No. 10.) Identification by the Star of David

The Star of David, formed by two intertwined triangles, had symbolized for the Jews a coming reign of Messiah ben David. It was formed of blue according to the commandment of Moses to place a boarder of blue on each of their garments as a reminder of the commandments (Numbers 15:37-41). With the Zionist movement in the late 1890s, it had become the symbol of their aspirations for return to the Promised Land and the establishment of their nation once again.

When the new Nazi party took over in 1933, one of the first actions was a called boycott of all Jewish businesses. In so doing they also painted on the Jewish storefronts a Star of David with the word "Jude" in the middle—only they painted it in yellow as a mark of derision. One bold editor of a Zionist newspaper has been long remembered because his feature article called upon the Jews to "Wear It With Pride, The Yellow Badge!"

By 1941 it was mandatory for all Jews to wear the Yellow Star of David with "Jude" for public identification purposes. To be caught without such an identification brought severe punishments. Wherever Hitler's armies spread, the subjugated nations were called upon to apply

the same rule. (Not all did.) Even in the ghettos, where the Jews were congregated and walled in, it was still mandatory to wear this Star. Thus, the making and selling of the Stars was an important business for many individuals.

Jesus' Identification by The Star of David

Jacob, the father of the twelve tribe nation of Israel, had prophesied on his death bed that a King for the nation would eventually come from the tribe of Judah. "The Scepter shall not depart from Judah, nor a law-giver from between his feet, until Shiloh [He whose right it is] come; And unto Him shall be the obedience of the people." (Genesis 49:10).

When these tribes became a great nation and were about to march into Canaan land, a famous false prophet was called from far away by the local king of Moab to pronounce a curse on Israel. Balaam was the prophet's name. He planted himself upon a high mountain overlooking the encampment of Israel, but when he spoke to curse—instead, God placed these words in his mouth, "I see Him, but not now; I behold Him, but not near; A STAR shall come out of Jacob; A SCEPTER shall rise out of Israel..." (Numbers 24:17).

The continuation of this line of this prophecy came by God to King David, "...I will set up your seed after you, Who will come from your body, and I will establish His kingdom...And I will establish the throne of His kingdom forever; I will be to Him a Father, and He shall be My Son." (II Samuel 7:12-14).

Finally, the trail of this prophetic line came upon a baby, laid in a stable trough in the little town of Bethlehem, the original home of King David of old. Joseph and Mary had just arrived there because the Roman census had required all to return to their own cities. Both were of the tribe of Judah and the lineage of David. "Wise men came from the east to Jerusalem saying, 'Where is He that is born King of the Jews?—for we have seen His STAR in the east, and have come to worship Him!'" (Matthew 2:1,2). "Herod... was troubled, and all Jerusalem with him." (Verse 3).

Jesus of Nazareth was regularly identified as "The Son of David"—Matthew 1:1; 9:27; 12:23; 15:22; 20:30; 21:9, 15; Luke 1:27, 32, 69; 2:11; 18:38,39 as examples. In His suffering and death this became a focal point of much derision—"And they stripped Him and put a scarlet robe on Him. Then they twisted a crown of thorns and put it upon His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him saying, 'Hail, King of the Jews!' and they spat on Him, and they took the reed and struck Him upon the head." (Matthew 27:28-30).

Chapter Two - EXASPERATION - Nos. 11-20

No. 11.) Betrayed By Friends and Communities

One of the saddest and loneliest feelings that can come across human social consciousness is to be forsaken by your friends. Those who could and should stand at your defense slowly melt away as if they never knew you. And you are left alone—abandoned to your fate. You try to search their hearts and ask, "Why? What did I do to be betrayed by you, my friends?"

All across Germany and the other nations as well, the communities pretended to not see what was going on. They looked the other way. That way they could say, "We really didn't know." In fact many didn't want to know—and usually they didn't care. Yet, this is precisely what happened, thousands and thousands of times, to the Jews of the Holocaust. Their neighbors and friends betrayed them. Often Nazi officers were led to the doorsteps of Jewish homes. Often the Jews were pointed out on the streets. Many times their "friends" turned their backs at work while the Jewish employees were taken away. Sometimes it was because they feared and didn't want to be hurt like the Jews were. Sometimes it was because of cautious indifference. Sometimes it was because they were only pretending to be good neighbors.

And sometimes it was for money. Yes, in many cases the betrayers were rewarded! In Poland, especially, the German authorities were more than willing to pay for the information. On one occasion, a Polish teacher from Lukow wrote in his diary (which was found later), "8 November, 1942: On 5 November, I passed through the village of Siedliska. I went into the cooperative store. The peasants were buying scythes. The woman shopkeeper said, 'They'll be useful for you in the roundup today.' I asked, 'What round-up?' 'Of the Jews' (she said). I asked, 'How much are they paying for every Jew caught?' An embarrassed silence fell. So I continued, 'They paid thirty pieces of silver for Christ, so you should also ask for the same amount.' Nobody answered." (The Holocaust, by Martin Gilbert, pg. 493).

Betrayed by His Friend

...And for "thirty pieces of silver." Judas Iscariot had probably been offended by Christ at one of the last meals where a costly ointment was poured upon Christ. Judas had rebuked the incident and (covetously) suggested that such expensive perfumed ointment should be sold. Of course, the money could be given to the poor. To this suggestion Jesus replied, "Let her alone, she has kept this for the day of My burial. You have the poor always with you, but you will not always have Me with you." (John 12:3-8). A few days later at the famous "Last Supper," Jesus warned the twelve that one of them would betray Him. This was unthinkable—especially to the Apostle Peter.

A few hours later Jesus and His eleven disciples would face Judas under the flickering torches of an angry mob who had come to apprehend Him. Judas cautiously stepped forward and kissed Jesus, which was the signal to the officers of the One they were looking for. And Jesus said, "Friend, do you betray the Son of Man with a kiss?" (Luke 22:47,48).

No. 12.) The World Abandons Them

President Roosevelt of the United States made the "noble" proposal (under strong pressure from local humanitarians) of a World Conference to be held at the Hotel Royal in Evian on Lake Geneva in France. This was to determine what could be done about the mounting "international refugee crisis,"—literally translated—"What can we do with all the Jews who are desperate to flee from Germany?" Delegates and representatives from some 32 different nations arrived. In addition, 39 relief agencies were represented. For nine days the delegates of these 32 nations arose and explained why their hands were tied. In light of their own problems, they could do nothing—even though their hearts "ached" for the poor unfortunate "refugees." (Only one tiny country made a generous offer).

The conference left a sickening, hollow void in the souls of the refugees. Obviously, they were not wanted. The attendance at most of the meetings dwindled drastically—after all, they also wanted to take advantage of the pleasure cruises on the lake, or gambling, or taking massages at the mineral baths, or riding and skiing in the mountains.

Hitler, of course, laughed. If the nations didn't want them why should he keep them, he taunted. This is only one of many, many examples of the world's cruel indifference.

All Men Forsook Him

Jesus had said earlier in the evening before His arrest, "All of you will be made to stumble because of Me this night, for it is written, 'I will strike the Shepherd, and the sheep of the flock will be scattered.'" (Matthew 26:31 from Zech. 13:7). The strong fisherman became a coward and denier. Another fled, leaving his garment in the hands of the officers (Mark 14:51,52). "...Then all the disciples forsook Him and fled." (Matthew 26:56).

The vast crowds of people who had supported Him earlier in the week now conveniently disappeared and/or were replaced by those who shouted for His death. Where once He was surrounded by cheering throngs, Jesus now stood absolutely alone.

No. 13.) The Wannsee Conference—The Final Solution

The infamous Wannsee Conference, held in a villa just outside Berlin, was probably only a final conference in a series that had to do with the discussions concerning the extent of Jewish extermination. Most everything that was discussed at this conference was already understood as having gone through previous clarifications and definitions. This would simply be the "Final Solution to the Jewish Problem" in its broadest implication—the total genocide of the Jews of Europe.

The various department heads who reported to this conference were called upon to now direct, in coordination with all other departments, the government-sponsored, systematic destruction of the Jews. This required the direct participation and coordination of many branches of Government. It has been noted by historians that the majority of the participants in this conference held doctorate degrees from the universities of Germany. This sickening and calloused indifference to human life and misery made it evident that these brilliant men were either atheists or totally Godless, no matter what their religious preferences might be.

The collection and shipment of Jews should usually be done so as to attract the least attention from society who might be tempted to show disapproval.

The Last Conference—and Final Solution to the Jesus Problem

The religious leaders took the action of Jesus in cleansing the Temple for the second time (John 2:13-18 & Mark 11:15-17) as the last insult they would tolerate. The final conference that the Jewish leaders had to determine the disposing of Jesus of Nazareth also had to do with coordinating their efforts to privately apprehend Him, and then dispose of Him so that there would be the least arousal of public attention and disapproval.

"The chief priests, the scribes, and the elders of the people assembled at the palace of the high priest, who was called Caiaphas, and plotted to take Jesus by trickery and kill Him." They also had a scheduling problem because the feast of Passover was very near; the whole thing had to be coordinated to not take place on such a holy day. "...Not during the feast, lest there be an uproar among the people." (Matthew 26:3-5). However, everything seemed to fall in place for them. Judas Iscariot had showed up and would know of Jesus' location and would betray Him. They would have a quick night trial and then turn Him over to the Roman authorities for execution. After that their problems would be over—or so they thought.

No. 14.) All Emigration or Disposition Efforts Fail

Surprisingly enough, historians have noted that Hitler and the Nazi party tried several times to get the Jews off their hands without having to kill them at this time. All these efforts failed; therefore the party was left (as they said) with no alternative but to implement their "Final Solution." These efforts primarily consisted of emigration and even forced emigration. On one occasion the Nazi militia forced thousands of Jews across the Polish boarder; the Polish government pushed them right back. This threatened to go on several times until it became obvious that Poland must accommodate some of them. It was also obvious that this type of solution would not work. As to open emigration, the Nazi party was not at all opposed as long as they could control its conditions and make it profitable for themselves. They thus would encourage it if they could financially gain by it. However, as the masses of Jewish people found, very few of the nations wanted them.

When the Evian Conference was announced, Hitler immediately responded and openly declared to the nations, "We on our part are ready to put all these criminals at the disposal of these countries, for all I care, even on luxury ships." However, as we stated before, there was no enthusiasm whatsoever by the nations to take the Jews off Hitler's hands. Hitler found he couldn't get rid of most of them!

The Nazi party actually became involved in encouraging emigration to Palestine. They thought this would enhance their own political goals in the long run. Thus they even seemed to endorse at times the idea of Zionism. Of course, just as strongly as the Nazis supported the idea, the British doggedly fought it. The British controlled Palestine and wanted to please the Arabs.

Finally, there was a lot of talk about shipping the Jews to Madagascar and creating a home for them there (or at least until Hitler could catch up with them after the war). All this proved too unrealistic; thus, the Wannsee Conference formally decided the fate of the Jews.

At the end of the Wannsee Conference, while they were chatting and relaxing, Eichmann made a characterization on behalf of himself and the German authorities. He recalled this while on trial in Jerusalem some twenty years later—"At that moment," he recalled, "I sensed a kind of Pontius Pilate feeling, for I was free of all guilt...Who was I to judge? Who was I to have my own thoughts in this matter? I had to do it! But what was done was not my doing!...This is how I found justification for what I did!" Yes, He and Müller and Heydrich were only carrying out the law of the land.

All Efforts Fail To Get Jesus Off Pilate's Hands

That "Pontius Pilate feeling" that Eichmann talked about was originally expressed by Pilate's washing of his hands to declare his innocence in the execution of Jesus Christ. The ultimate blame, of course, would be upon the law of the people themselves.

True enough, Pilate also had tried several times to get Jesus off his hands so that he would not have to execute Him. And he did this in earnest! (Unlike Hitler, Pilate really believed Jesus was innocent.) He was willing to set Jesus free, but the crowds did not want that.

Pilate actually sent Jesus to King Herod for disposition—but Herod only sent Him back mocked, humiliated and decorated with a scarlet robe. So, to Pilate's consternation, he still had the problem on his hands.

Pilate even gave the people the choice of setting one condemned person free. Even though he made the choice obvious, to his surprise the crowd still wanted Jesus to die.

Finally, Pilate had Jesus scourged so that He looked a bloody mess. Pilate then stood Jesus before the crowd as a pitiful spectacle. Now he hoped they would accept his offer to set Him free. Still the crowds would not accept Him. Finally, Pilate went through that washing ritual to symbolically relieve himself of guilt, and Jesus went to His death.

No. 15.) Ghettoization and Brutalization

In preparation for the "Final Solution" hundreds of thousands of Jews were brought into the existing Jewish sections of certain cities, especially in Poland. This was most often in very poor districts. In many cases the Poles were moved out and the Jews were moved in. This completed the extraction of the Jewish people from most societies and placed them in these highly concentrated areas in order to facilitate their disposal.

Needless to say, the ghettos were horrible. Most became walled-in prisons. The most stringent discipline was demanded by the Nazi officers and their lower echelon of police. Now every available space was crammed with people. Everyone was in despair, having lost everything, not knowing what the future held. They were constantly fed false rumors to keep them cooperative. What food they were allotted was not enough to keep them alive. Slow starvation became the norm. Epidemics such as typhus were rampant. Heat, water and sanitation were kept to a bare minimum, if at all. Many were selected for the daily routine of marching to some work plant just outside the walls and then returning in the evening. Bodies began to be left on the streets each morning and work crews carted them off to burial pits.

One German soldier out of curiosity accidentally got into the Ghetto at Warsaw with his camera. The pictures were shocking and later found by historians.

Brutality in the Roman Judgment Hall

Jesus had already been beaten at the palace of the High Priest (Luke 22:63-65), mocked and humiliated before Herod (Luke 23:11), but now the Romans brought Him into the praetorium to do a more professional job (Matt. 27:26,27). There a whole garrison of soldiers was called together to participate and watch the game of brutalizing an innocent victim. There Jesus was stripped and "scourged." The stone walls echoed with the lashing of the whip and its tearing of flesh. The whip especially used had many tails with metal barbs to rip and tear the flesh. This was not just a beating. It was normally performed to bring a confession from a criminal. Usually it worked. What was left of the victim was not a pretty sight. There was more buffeting about the head and beard plucking and spittle.

Hollywood has made some remarkable movies depicting the sadistic beating that Jesus received.

No. 16.) Torment and Amusement

Not at all satisfied with just beating and killing the Jews, the Nazis were especially delighted in the amusement of tormenting them—usually publicly. This is really evidence of a sadistic form of torture.

Many are the photos and accounts collected after the war of Jews being publicly humiliated. Often they were forced to scrub the pavements. Many times the religious Jewish men who grew beards would have their beards pulled, plucked or cut off. They often were forced to parade with humiliating signs around their necks. They were constantly bombarded with insults and jabs of the fist. They were pushed down the stairs of public buildings. They were kicked around on the streets. They were sometimes stripped naked and debased in public. Sometimes the women were even tormented and raped.

Every imaginable insult was heaped upon them; things you could not imagine from a pagan society, let alone a civilized society. Some have said that this torment and mockery was their "Crown of Thorns."

Torment and Amusement—His Crown of Thorns

To punish a criminal is one thing. Laughter and amusement in punishment is another.

"They blindfolded Him and beat Him and said, 'Prophecy to us! Who is it that beat You?'" "Ha, ha, ha," they laughed!

With spittle running down His face, He would be struck again and again. Then to be decorated in a gorgeous scarlet robe fit for a king brought more laughter. The soldiers hadn't had this much fun in a long time.

Trying to outdo each other, one struck Him on the head with His staff—"Hail, King of the Jews!" Another roar of laughter! What "fun" and "amusement" they were having. And we have found a crown for You—of thorns! And they jammed it upon His head (Matt. 27:28-30).

Even after His being nailed to the tree, the mockery continued.

No. 17.) Resistance

No doubt the token resistance of the Warsaw Ghetto Uprising struck fear into the hearts of the German military who realized what the Jews could have done had they been properly armed and trained. Those Jews who actually participated in that uprising primarily wanted to leave a message. That message was clear! Make no mistake about it—The Jew will not always be passive.

Of course there was a war going on, behind which Hitler was committing this crime. Many Jews who escaped went to join partisan groups to fight the German armies. Other than that, the incidence of physical resistance was reduced to an unusually bare minimum. Even though there were several sociological causes for this lack of physical resistance, many Jewish people are embarrassed by the fact. Actually they should not be.

It has been plainly documented that the real Jewish resistance came in the form of a moral and spiritual stance that will be marveled at for centuries. Helpless victims—Yes. Morally defeated—Hardly. Many of them went to their deaths like saints. The stories of countless individual acts of courage among them will be told in brilliant contrast to the dark and sinister acts of cowardliness by the all-powerful Nazis. At the beginning on that awful night called "Crystal-night," when they were marching the long columns of Jewish men to the concentration camps, one onlooker breathed the words—"What I saw was not one Christ, but a whole column of Christ figures, who were marching along with heads high and unbowed by any feeling of guilt."

The Resistance of Jesus

People don't normally think that Jesus offered any resistance. Doesn't the New Testament say that Jesus just yielded Himself to His tormentors? Didn't He tell Peter to put up his sword? Yes, it does say these things. And cutting off the ear of one man by Peter is just about comparable to the physical resistance attempted by the Jews in light of the magnitude of the slaughter.

However, just as the Warsaw uprising temporarily took the smile off the faces of the haughty German soldiers, so it was that one incident in the arrest of Jesus nearly scared the Roman soldiers to death. When the crowd of officers first approached, Jesus said, "Who are you looking for?" And they answered, "Jesus of Nazareth!" Then the text says, "Jesus answered, 'I AM!'" When He said these simple words an amazing thing happened to that crowd of officers—"they instantly went backwards and fell to the ground" (John 18:3-6). Why did they do that? Very simply, Jesus uttered the most sacred name of God in power, and the crowd was flattened. The second time they approached, He did not manifest that power again—He voluntarily yielded Himself to them. No doubt, what happened the first time is a sober reminder that Jesus called "The Christ (Messiah)" will not always be submissive as on this occasion.

The real resistance, of course, came through Christ's moral integrity. This is first manifested in His unusual silence. It was totally bewildering to Pilate. This Man is condemned to die and He says nothing to defend Himself! But Jesus knew it would not make any difference what His defense might be—they had already made up their minds. On other occasions, Jesus very frankly told them the truth. In one exchange with Pilate, Jesus said, "You have no power over Me at all, except it be given you from above." (John 19:11).

No. 18.) Forced Labor

Of course, the Germans reasoned, one way to rid themselves of the Jew was to work him to his death. Forced labor would slowly drain his strength and life. This would satisfy the desperate need for manpower in the work force which the war had brought on, and at the very same time be used to destroy "enemy number one." Thus the "forced labor" of the Jew became a vital part of the Holocaust process.

Factories were moved to where the ghettos or the camps were located. In some cases this included even the war machinery for ammunitions, guns and small rockets. Often the laborers were brought into Germany to work. The big industrialists profited no little from the cheap labor. The Nazis profited as well because they directly received the salaries. The Jews literally became the bond slaves on behalf of the Nazi regime.

The old cliché of "working yourself to death" became a fact. One young Zionist in the Warsaw Ghetto wrote, "The poison cup was not yet empty, and we will have to drain it to its last dregs." One labor camp commander would greet new arrivals with the words, "Here you are going to sweat blood."

The Forced Labor of Jesus Christ

Near the end of Christ's labor He prayed, "Father, if You will, take away this cup from Me; nevertheless, not My will but Thine be done'...And becoming in agony He prayed more earnestly, and His sweat were as great drops of blood falling to the ground." (Luke 22:42-44). The sin-bearing, substitutionary sacrifice of Jesus Christ was done as a voluntary "bond slave," driven by the force of the love of God for all mankind.

From the beginning of His final trek toward Jerusalem the Scripture begins to use the most unusual language. Luke 9:51 says, "When the time had come for Him to be received up, He steadfastly set His face to go to Jerusalem." This He was doing even though He knew it meant His death. He could not be turned or deterred from this course. In Luke 12:50 it is further stated, "I have a baptism to be baptized with [His suffering and death baptism] and I am 'constrained' till it be accomplished." This word "constrained" has been translated different ways. Literally it means "to be held together, and pressed in, as if bound up." Jesus, truly, became a "bond slave" to accomplish the will of God (Hebrews 10:5-10).

On one occasion Jesus told His disciples, "My food is to do the will of Him who sent Me, and to finish His Work." (John 4:34). In the Gospel accounts He is clearly portrayed as the antitypical "Suffering Servant." What would happen to Israel's Messiah would also happen to the Nation of Israel—Isaiah 52:13-53:12.

No. 19.) Judenrat Councils

Probably one of the most bewildering and controversial aspects of the Holocaust was the action of the "Judenrat Councils." The Judenrat Councils were set up by the Nazis in order to expedite their plans. They were composed of Jews, themselves. The traditional respected "elders" who ruled in most Jewish communities were often chosen and, in many cases, forced into the Judenrat Council. They were forced to carry out the commands of the Nazi leaders, and to thus direct the Jewish masses to their duties and destiny. Their cooperation with the Nazi

program of systematic annihilation of the Jewish people is one of the most bewildering things with which the historian has to cope. And yet this is followed even by lesser jobs taken by the Jews themselves such as policemen, guards, even right on down to the operators of the death camp ovens.

Even though some rebelled and were killed, and even though some actually saved lives, yet the vast majority did their jobs well—and what is most difficult to understand is the fact that the Holocaust could never have been accomplished without them. Sociologists can explain much of this under the circumstances of the Holocaust and the long history of Jewish persecution. However, there is that lingering and haunting question that never seems quite satisfied by such answers. What made these people do it? Was such a cooperation ultimately in God's will? One may not understand it, but he had better believe it—because it happened!

The Determined Counsel of God

One of the most arresting messages ever preached was by the "once cowardly" Peter. On this occasion his boldness and fearlessness framed every word. It was fifty days after the resurrection of Jesus Christ—Pentecost. Much of it is recorded for us in Acts 2. The fog of confusion at the death of Jesus Christ had been swept away and Peter reveals a most bewildering fact, "Men of Israel, hear these words: Jesus of Nazareth...being delivered by the determined counsel and foreknowledge of God, you have taken by wicked hands, have crucified, and put to death..." According to this revelation there was but one elder member on the "Counsel" that directed in the death of Jesus of Nazareth, and that was Almighty God! He not only knew beforehand what was going to happen; He determined it to happen! His agents were the Jewish people and the Roman rulers. His victim was His own Son. The purpose and outcome was of His design.

Now you may not understand this, but one convincing evidence that it really happened is the fact that, in this 20th century, the same story has been written under our very noses by six million Jews.

No. 20.) The Many "Selections"

"To the right" or "To the left." "This way" or "That way." "You go here" or "You go there." Often, just the simple switch of the finger to the right or to the left.

One of the many things which are unforgettable in the memories of the Holocaust survivors were the "selections." Sometimes it was to either board a train or to stay off for another day. Sometimes it was to work a little while longer, or to go to the gas chamber. In Auschwitz, it was usually who would live and who would die. Everyone struggled to live, but six million were selected to die. The ones making the selection were the Nazi officers. The ones selected to die were the Jewish people.

The Selection

The greatest single "selection" of all time took place in Pilate's judgment hall. Two men are presented by Pontius Pilate. One was to be selected for life, and one was to be selected for

death. The first was an insurrectionist who had committed murder. The second was this preacher from Nazareth. The ones making the selection—were the people of Israel!

I can imagine the prison keeper walking down the chilly corridor and turning to the prisoner huddled in the corner in chains. He probably said something like this, "Barabbas, you don't deserve to live, but you are free! The one who deserves to live is selected to die—Jesus of Nazareth, called 'The Messiah'"

Chapter Three - EXCRUCIATION - Nos. 21-30

No. 21.) As Sheep To The Slaughter

No matter where you look in the various stages of the execution of the Holocaust victims, you will see the expression "as sheep to the slaughter." This was stated by observers of the long lines of Jews leading into the woods to the pits to be shot. It was thought of those who were massed to board the trains which were on schedule to the death camps. It was stated in the ghettos where they were selected for transportation to a Treblinka or Auschwitz. It was thought of again at the death camps themselves where the victims were lined up to enter the gas chambers. Some made the expression in amazement. Sometimes it was made in amusement. Often it was made in despair. Even more often it was made in angry frustration—"Like sheep to the slaughter." The man who chronicled the daily events of the Warsaw Ghetto, Dr Emmanuel Ringelblum, asked the question, "...of the passivity of the Jewish masses, who expire with no more than a slight sigh. Why are they so quiet? Why does the father die, and the mother, and each of the children, without a single protest?"

No doubt, there were several sociological reasons that caused the Jew to think passivity would bring less agony and mass death in the long run. No doubt, the Nazi brutal sting had already numbed their senses. And yet, a young Israeli today still recoils at the seeming lack of self-esteem that would allow them to go to death in such a way. The final answer must be found in the fact that "going as sheep to the slaughter" is in God's sight not a debasement of the Jewish character—rather, their death would be a national sacrifice on behalf of the world. Had not Isaiah prophesied that Israel as a "Suffering Servant" would be described in those terms? "He is led as a lamb to the slaughter" (Isaiah 53:7 & Psalm 44:22).

"Behold The Lamb of God Who Takes Away The Sin of The World."

By these words Jesus Christ was introduced to Israel (John 1:29). Jesus Christ, therefore, faced death "...as a lamb to the slaughter, and as a sheep before his shearers is dumb, so He opened not His mouth." (Isaiah 53:7; Matthew 27:14). In this regard, what happened to Jesus Christ is the same thing that happened later to the Jews. This is anything but a derogatory description of how Jesus faced death. His death was substitutionary and sacrificial. What the world deserved, He voluntarily took in its place. This was for the personal, spiritual salvation of all mankind.

The death of Jesus Christ was the climax of four thousand years of lambs being sacrificed. The whole sacrificial system pointed to the one supreme sacrifice God would make on behalf of mankind. Abraham, himself, obeyed God and took his own beloved son to this very same spot nearly 2000 years earlier as an example of what the Father in heaven would one day do (Genesis 22:7,8). This is what the redemption of God is based upon according to the Hebrew Scriptures! You may not like it! You may even hate it! But you cannot escape it! It is a fact and God designed it! All the Hebrew Scriptures were written by Jews. Most of the Greek Scriptures were written by Jews. The Holocaust is written by Jews. They all say the same thing!

No. 22.) Death Marches and Rail Shipments

The Holocaust of the Jews began with death marches and ended with death marches. It was like one long funeral procession wherein all in the procession were going to their deaths. First it was death marches to the "pits" outside of towns where they would be shot. In the end it was death marches out of the death camps by half-dead people who were either simply shot along the way, or else were transferred to other camps closer to the heart of Germany. It continued right up until the very last day of World War II.

In between the marches to the pits and the marches to other death camps, were the equally horrible rail shipments to the death camps themselves. Crowded and jammed into cattle cars, the people suffered unspeakable misery for days. Sometimes when the rail cars reached their destination, many were already dead.

The Death March of Jesus Christ

In the Roman execution this final march was usually designed to be a part of the death process. It was also a show to the public. The victim would often be forced to carry the stake or beam himself. Though Jesus started out carrying the heavy wooden beam, yet later another was selected from the crowd and made to carry it. There was wailing from many voices in the crowd of spectators. Jesus spoke up and said, "Daughters of Jerusalem, do not weep for Me, but weep for yourselves and for your children. For indeed the days are coming in which they will say, 'Blessed are the barren, the wombs which never bore, and the breasts which never nursed.'" (Luke 23:28,29). This, of course, was a warning of the imminent and ruthless destruction of Jerusalem by the Romans which took place in 70 A.D.

Though there are many cheap imitations of this march in Christendom today, yet Christ never asked for a single one of them. When Christ told His followers they were to "take up their cross and follow Him," He meant self-denial and persecutions, not theatrics.

No. 23.) "Einsatzgruppen," or Death Squads

As soon as the German army invaded Russia in June of 1941, "Special Action Squads" (Einsatzgruppen) followed behind the advancing army, gathering up all the Jews (and other undesirables) from all the conquered territory. They usually marched the people outside the towns and cities where large trenches had been dug. When the people arrived at the killing sights they were usually told to undress and march forward to the pits. There they stood and were shot so that they fell into the trenches.

One ravine outside Kiev, in the Ukraine, held some 33 thousand people. These special units were mobile and had the assistance of Order Police Battalions, other Police groups and often many civilian volunteers. Even the army sometimes gave them assistance. Many Ukrainians also helped in this work. One problem these units had was certain undesirable psychological effects. The more efficient gassing vans and final Death Factories relieved that problem.

The Death Camps themselves were directly run by the Waffen SS, with their "Death Head" emblems.

The Roman Executioners

The Roman soldiers who were assigned to the job of disposing of those under the death penalty had a comparatively easy job. They were well-trained in doing it. It wasn't how many they could kill—it was how they killed. After the scourging of the victim, they drove spikes through his wrists and feet and fastened him to a post and/or crossbeam. They then raised the beam upward and slid it into a hole in the ground so that it stood upright. The victim being suspended on the beam suffered agony.

The soldiers merely had to wait until the person died. This type of death was designed to be a showpiece. Anyone who wanted to come out and watch could do so. The soldiers wanted the agony of the victim to be a warning to other would-be troublemakers. This was not designed to be a quick, fast death. It usually took several days. If a faster death was needed, they simply broke the victim's legs. This was not necessary in the case of Jesus of Nazareth. They were amazed that he died so quickly. (Ultimately, He alone had power to lay His life down—and He did just that—John 10:17,18).

No. 24.) Death Camps

There were many hundreds of concentration camps throughout Germany and in the satellite nations. However, the major Death Camps were situated outside Germany in Poland. Not only were most of the Jews in Poland and Russia, but Germany preferred this particular work to be done outside the country.

The Death Camps were primarily designed for automated death. Many other camps were designed for death by labor. There was no horror on earth, known to man, which was not committed in those camps. Then they invented terrors which were unique. However, the primary function of the Death Camps was simply to dispose of millions of people as fast as the trains could bring them. Sometimes there were combination camps, such as Auschwitz, where half the people who came were put to hard labor in the nearby factories. The people in the labor groups were also intended to die after so many weeks or months. The quickest and most efficient mass death was by gassing. The bodies were then cremated.

Probably the simplest and shortest description of a Death Camp is made by the Jewish theologian Ignaz Maybaum of Great Britain. He described Auschwitz as being analogous to Golgotha.

Golgotha—The Place of a Skull

Geographically, Golgotha was situated outside the walls of Jerusalem. It was simply the place where criminals were executed in those days. Golgotha is the Aramaic word for this place where Jesus was crucified. This place was also called Calvary, which is from the Greek word for the same place—"kranon" or skull.

No doubt this particular hill was named "the place of a Skull" due to its rock formation like a skull. Just beneath the hill was a graveyard. Since crucifixion was designed to be a frightful show, Golgotha was appropriate in serving this purpose. Spectators could stand on the hill in front of the victim, or else from afar off the victim would be seen silhouetted against the sky.

Golgotha—Auschwitz. Yes, I agree! In fact, another Jew has said, "In Auschwitz they crucified Jesus a second time; with every murder they murdered God Himself." (Jerusalem Post, International Edition, page 6, April 9, 1994.)

No. 25.) De-Humanization and Ridicule

In the implementation of the "Final Solution to the Jewish Problem" by Germany and all her eager assistants, the abyss of human depravity was bottomless. The architects of the system, in the process of turning these people into ashes to fertilize the soil, thought nothing of first "de-humanizing" them. The "friends and neighbors" of the Jew in Austria, Poland, Lithuania, Romania and the Ukraine, etc., assisted in the process.

Thus, often the punishment, ridicule and starvation were so severe that the victims lost their human orientation. Such brutality and systematic degradation often left the Jew totally disoriented. Perhaps the best expression of this realization about the depravity of the murderers came from one who was committing suicide. When asked why he would take his life, he simply replied, "I no longer want to be a part of the human race."

In the Displaced Persons Camps after the war, it was found that the Jews who were still alive sometimes had to be segregated. This was for several reasons. First, many of the others (such as the Poles) still wanted to kill them. Secondly, the Jews often seemed to live almost like animals in filth, and not like normal, rational human beings. This of course, was because of their inhuman sufferings.

He Didn't Look Like a Man

Hanging as a pitiful spectacle on the tree, Christ took more public ridicule. The writers of the New Testament freely quoted from Isaiah the 53rd chapter to describe Jesus Christ in His sufferings and death. (I will not argue for one second that the prophet Isaiah did not also have "Israel," as God's "suffering servant," in view. There is plainly a double application—see my study on Isaiah 53.) To quote from Isaiah 53 at this time would be apropos because this "Servant" hardly looked like a man: "Just as many were astonished at You, so His visage was marred more than any man, and His form more than the sons of men...He has no form nor comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid as it were our faces from Him." (Isaiah 52:14 & 53:2,3).

No. 26.) Others Slaughtered As Well

As stated earlier in this study, the Jews were not the only ones to be destroyed. They were, however, the primary ones the German government wanted destroyed. And the Nazi regime wanted ALL of them destroyed. However, among the other groups singled out for destruction were many Russian soldiers who died in the German concentration camps. Many Polish dissidents and civilian intellectuals were earmarked to be put to death as well. Many Gypsies were considered a plague and were also designated for death. Smaller numbers of homosexuals died. Some Christians also died who had either protected Jews or else were openly sympathetic to the Jew, opposing the Nazi ideology.

Others Crucified As Well

As is well-known, Jesus Christ was the primary One, but not the only one, to be crucified by the Romans on that particular day. There were also two criminals who were crucified, one on each side of Jesus. They had been guilty of thievery, murder and insurrection. Interestingly enough, one of them openly changed his mind about Jesus during this ordeal of death with Him—Luke 23:39-43. (Perhaps some even now, in light of this comparison, will also change their minds about Jesus Christ.)

No. 27.) Confiscation of Properties and Clothing

When the Jews were driven out of their homes and businesses, all their properties were confiscated and distributed to the state. At first most of their businesses were confiscated and sold for a small fraction of their worth. Many properties ended up in other greedy hands. In addition, before they were to be shot or gassed, all their clothing and remaining valuables were taken.

So thorough was the German greed for loot that even after death, the bodies were robbed of gold teeth, rings and any such item of value as yet might still be found. Piles of shoes, glasses, artificial limbs and even hair still remain at Auschwitz to be seen in the museum there.

Even at this late date, the bank vaults in Switzerland are under investigation for the abundance of monies and gold from the Holocaust victims that in all probability still remain there.

"They Parted His Garments Among Them"—

—so say the Gospel writers (Matt. 27:35; Mark 15:24; Lk. 23:34 & John 19:23,24).

Actually this was a fulfillment of what was written in the prophetic Psalm concerning Christ—"They divided My garments among them, and for My clothing they cast lots" (Psalm 22:18).

There is really no indication that Jesus had any type of real estate or business holdings. His only property was what He wore. The Roman soldiers made interesting sport of taking His clothing—they gambled for most of it. Sometimes writers and theologians have only speculated as to what happened to Christ's clothing.

No. 28.) Cries of Thirst

Who can describe the heartache, agony and bewilderment of those who perished in the Holocaust? Men grapple with words to find some expression that can even come close, but there is really nothing. One Holocaust survivor, in telling of her experiences, sent cold chills down my spine. She said very simply, "I didn't think I could survive the hunger, and yet I did. But—O, the Thirst."

Perhaps no other cry can tell the story more effectively. And it was told most often in heart-wrenching scenes. In many cases people wanted to give the most valuable thing in possession for just a cup of water. It was, however, characteristically denied them.

Often through their torments the German guard would taunt even further—"Where is your God?"

"And Then He Cried, 'I THIRST!'"

These were the sole words which came from Jesus regarding His physical suffering in His crucifixion. A sponge (of hyssop) was dipped in a bucket of sour wine mingled with gall, stuck on the end of a pole and extended to His mouth. When He realized what it was, He rejected it—He wanted nothing to stupefy or deaden the pain (Matthew 27:34). So they took it away. There would be no water to quench this Man's thirst!

Many centuries earlier the Spirit of Messiah had spoken through the Psalmist (Psalm 22:14,15), "I am poured out like water, and all My bones are out of joint; My heart is like wax; it has melted within Me. My strength is dried up like the potsherd, and My tongue clings to My jaws; You have brought Me to the dust of death."

Another has pointed out that the real water Jesus was thirsting for—was God. Again the Psalmist has said, "As the deer pants for the water brooks, So pants my soul for You, O God. My soul thirsts for God, for the living God...My tears have been my food day and night, while they continually say to me, 'Where is your God?'" (Psalm 42:1-3).

No. 29.) God-Forsaken

At the 50th anniversary commemoration of the Warsaw Ghetto Uprising (April 1993) there were present, at the site where the Warsaw Ghetto once stood, the President of Poland, the Prime Minister of Israel, the Vice President of the United States and many other dignitaries. The Israeli cantor, Arie Braun, sang the version of Psalm 22:1, "My God, My God, why have You forsaken Me?" The one change in the lyrics from that of Psalm 22:1 is "...why have You forsaken US?"

Though Psalm 22 is a prophecy of a future individual, it is certainly applicable to Israel as well. Probably no question was asked more often by victims in the Holocaust than that expressed in this Psalm—"Where was God during the Holocaust?" "Why did God forsake us?"

That they were God-forsaken, there is no doubt. As to why they were God-forsaken, we shall see at the conclusion of this study. That God would forsake His people is a shocking fact! The answer as to why God would forsake them is no less shocking!

"My God, My God, Why Has Thou Forsaken Me?"

Jesus Christ cried out these exact words shortly before He died. Why did God forsake Him? I can understand why the Jewish leaders forsook Him. I can understand why the Romans forsook Him. But why did God forsake Him? That question demands an answer!

The answer to this question is dealt with in the revelations given to a Jewish rabbi, who became a Christian, named Paul. He explained that the fellowship between the Father and the Son was broken by the fact that a curse of sin was placed upon Christ (Galatians 3:13; II Corinthians 5:21). God cannot look upon sin, and Jesus became the sin-bearer. Paul explained in II Corinthians 5:19-21, "God was in Christ reconciling the world to Himself, not imputing

their trespasses to them, and has committed to us the word of reconciliation. Therefore, we are ambassadors for Christ, as though God were pleading through us: we implore you on Christ's behalf, be reconciled to God. For He made Him Who knew no sin to be sin for us, that we might be made the righteousness of God in Him."

No. 30.) The Crematorium and Living Hell

A German soldier near Warsaw had the day off. It was his birthday. He took his camera and meandered casually into the Warsaw Ghetto. No one stopped him. They probably thought he was on official business, even though no cameras were allowed. Many years later after the war his pictures were discovered and recognized as valuable. Most had captions. They were vivid and horrible. "A Day in the Warsaw Ghetto—a Birthday Trip In Hell," they were entitled.

By the time the battle front in Russia began to reverse itself, Africa had been lost and Italy invaded, the Germans knew that they had better hide the evidence. All the pits and trenches and valleys where bodies had been buried were ordered to be dug up and the bodies burned. Imagine the manpower it took to do that. Forced labor, of course, was used. Already the very efficient new death factories had their own crematoriums. Where they didn't, such as at Treblinka, the bodies had to be exhumed and burned. The air over many communities stank with the stench of burning flesh. Often the glowing fires could be seen for miles. The smell of Auschwitz was notorious. Sometimes the living were thrown into the fires as well as the dead. The only word fitting to describe it was "hell."

Many have spoken of the slave labor as "the living hell." The word has been used innumerable times.

It is from this fact that the word "Holocaust" (Greek word for Burnt Offering) has been engraved in the minds and hearts of the world. Many educated and dignified people don't like it. That's really too bad! It is the only word that fits the total picture—it should shock us all!

"His Soul was Not Left in Hell" (Acts 2:31).

It does not surprise me at all that many liberal Jews today do not like the theological connotations of the word "Holocaust." Many of those who call themselves "Christians" do not like an aspect of Christ's death. Most refined and dignified "Christian churches" today recoil at the idea that Jesus Christ went into hell, yet many of their early theological statements say so, and document it from the Scriptures. The so-called "Apostles' Creed" which is read in many denominations emphatically states that Christ descended into hell. Now whether they like it or not, it is here to stay! God's Word cannot be erased! or re-written!

When Jesus Christ died, He did not die as a saint. He died as the sin-bearer, the antitypical "scapegoat," bearing away the sins of mankind to the place designed for the Devil—hell! He was the antitypical burnt offering Who, after being slaughtered, was burned and totally consumed. In the book of Hebrews Christ is presented as the antitypical "Holocaust" (Heb. 10:5-10). I have an extensive Bible study answering the arguments of those who are too "loving" to accept such a conclusion (The Sufferings of Christ, Even to the Lowest Hell).

There is not the slightest doubt in my mind and heart that the Jewish people, as innocent victims, bore in an outward physical way the sins of world society in their Holocaust. Nor is

there the slightest doubt that Jesus Christ bore in totality the personal sins of all mankind in His holocaust. Please read my study, "Isaiah 53—A Double Fulfillment."

Chapter Four - EXPIATION - Nos. 31-40

No. 31.) Hatred and yet the Oft Phenomenon of No Vengeance

Several historians of the Holocaust have noted another phenomenon which was often recorded both during the slaughter and by the survivors afterward. Though hatred was obviously expressed and vengeance was even threatened, dreamed of, and in some cases found, yet they say this appears to be the path of the minority. Some rabbis prepared their congregations in advance to seek no vengeance on the poor, misguided murderers. It seems that in many instances the lofty morals and values of the victims prevented such action.

In some cases the liberating soldiers handed guns to the prisoners of different nations to give them the personal pleasure of killing their tormentors. Several times the Jewish prisoners handed the guns back. "Why didn't you take revenge?" the Jews were asked. One survivor said, "The answers are many and probably each survivor had his own reasons. Some survivors may say: we were too weak and too sick to do anything...but the most prevalent reasons were: we are not murderers, rapists, and thieves. Our moral and ethical background prevented us from becoming the beasts that were dormant in the German Herrenvolk." Another expressed it similarly, "We do not want revenge. If we took this vengeance it would mean we would fall to the depths of ethics and morals the German nation has been in these past ten years. We are not able to slaughter women and children! We are not able to burn millions of people! We are not able to starve hundreds of thousands!"

At the liberation of one camp a Jewish woman survivor, who was barely able to stand, watched as one young German tormentor was now being forced to bury the bodies of hundreds of the dead. She expressed her feelings this way, "I understood that, for him, the world had turned upside down. He wiped his forehead again, and as he reached forward to pick up his shovel, I felt sorry for him. Suddenly I pulled myself back to my own reality. How in God's name could I feel compassion for my parent's murderers, their torturers? Was I insane? My sudden compassion for the man who might have murdered my parents shocked me. Then I understood: This is my own personal victory."

"Father, Forgive Them, For They Know Not What They Do!"

Those who heard these words from the lips of the One suffering on the center cross were likewise surprised. This Man, in the midst of His own torment, was actually praying to God in heaven on behalf of His tormentors! He was praying for their spiritual forgiveness. Thus anyone of them, be he Jew or Roman, if he were to realize his sin, could ask God for forgiveness and instantly receive it. This Man has compassion, even on His mockers and murderers! (Luke 23:34). What kind of a Man is He? Surely, He does not deserve to die!

Perhaps, on the other hand, this should be expected. The One who taught forgiveness is now exemplifying the same, even under the worst possible circumstances! The writer to the Hebrews said of Jesus, "[He] endured the cross, despising the shame...consider Him Who endured such hostility from sinners against Himself...so Christ was offered once to bear the sins of many...Therefore He is able to save to the uttermost those who come to God through Him, since He ever lives to make intercession for them" (Hebrews 12:2,3; 9:28; 7:25).

No. 32.) Medical Experiments

The theory upon which the extermination of the Jews was justified was explained by the anti-Semitic leaders in medical terms. They propagandized that the Jew was an evil plague and a horrible disease. Unless we isolate the plague and eradicate the disease, it will eventually eradicate us! Goebbels, the Minister of Propaganda, put it this way, "Our task is surgical...drastic incisions, or some day Europe will perish of the Jewish disease." Thus, the German theorists ordered the invention of the world's first factory "assembly line" methodology of genocide. In addition, they staffed the factory with medical doctors to supervise and guarantee its success.

Thus, Nazi doctors made the selections. Doctors most often dropped the "Zyklon B" gas into the death chambers. They also verified that all were dead before the doors were opened and the room cleaned out in preparation for a new group of people to be forced in. They also used the syringes and supervised the use of phenol injections. In most cases they wrote out the death certificates for those in "special care units" who died under their "professional" attention. One doctor, upon inspecting the end of the "assembly line," described it thusly, "I have found the *anus mundi* (the anus of the world)."

In addition, those who were practicing "medicalized genocide" also conducted many "research" programs. Of course, they reasoned that this was for the "sake of humanity." Yes! they actually justified an extensive program of "medical research" on the basis that, in the long run, they could learn secrets that could ironically "save millions of lives!" Many medical experiments and research programs were conducted on the hapless people in forms that would not be permissible on animals in the civilized world today. Another Nazi doctor wrote in his diary, "In comparison...Dante's *Inferno* is almost a comedy."

"By His Stripes We Are Healed"

The prophet Isaiah wrote, "Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed." (Isaiah 53: 4,5).

The Jews who wrote the New Testament quoted this passage and indicated that Jesus Christ was damned because He bore the sin disease of the world. His substitutionary death and glorious resurrection guarantee the total bodily resurrection of those made righteous. The atonement provided by the death and resurrection of Christ also presently guarantees that all who trust Him will be given "everlasting life, and shall never perish!" (John 10:28). As a result of His great love for us, He is properly designated by many as "the Good Physician" (Luke 5:30,31). The sin-sick souls of mankind who have come to Him (in sincerity and truth) for the last 2000 years have found the remedy for their malady.

No. 33.) Six Million Die

This is not an arbitrary number. Both Himmler and Adolf Hitler boasted of this figure well before the Holocaust was actually over. No doubt they were merely quoting the figure that Adolf Eichmann delivered to them. Eichmann had official statisticians, employed by the Nazi

party, collecting data from all the documentation of the rail shipping, death squads and death camp recorders. This information had been sent to headquarters regularly, with meticulous care. Certainly by the actual end of the war, that figure was no exaggeration.

Historians using community, town, city and national records of the Jewish populations before the war have generally come to agree. In fact, with the opening of the Soviet Union archives, some believe that the actual figure may be well in excess of that number.

In the Bible the number "6" is designated as "the number of Man" by both Jewish and Christian interpreters. Since man was created on "the sixth day" that number became figurative of man. One man who defied Israel was the famous giant named Goliath. He was said to be some "six cubits tall." King Nebuchadnezzar made an image for all to worship "sixty cubits tall, and six cubits wide." In the New Testament the final effort to imitate the Triune God will be under "the number of man—666" (Revelation 13:18).

Thus when six million die—it is a number corresponding to the social redemption of Mankind!

The "Son of Man" (#6) Dies

All who read the four Gospel accounts of the story of Jesus of Nazareth note that the primary title He used was simply—"The Son of Man." This perplexed many people, and one asked—"Who is this 'Son of Man?'" (John 12:34). Daniel prophesied about the coming of "the Son of Man" (7:13). This title was selected by Jesus Christ because it focuses on His HUMANITY! He was, indeed, God manifest in the flesh. As the "Son of Man" He could die. God appearing in human flesh is really not unusual to the Hebrew Scriptures.

Whether the Jewish teachers like it or not, Moses very plainly said that JEHOVAH God often materialized in human form and walked on earth among men. In this form men talked to Him, walked with Him, ate with Him, marveled at Him, even wrestled with Him. I will only give the references from the book of Genesis—Genesis 3:8; 4:14,16; 16:7-14; 17:1,22; 18:1-3,22,33; 19:24; 32:24-30; 35:9-13. Read these for yourself, if you doubt it! In addition, Moses, himself, could talk with God in human form "face to face as a man speaks to his friend" (Exodus 33: 9-11). However, Moses could not look upon God, even in limited glory—Exodus 33:18-23.

Therefore, it should be no surprise at all to the Jew, who has read his Scriptures and believes them, that God could appear in human form and even die! Likewise, it is fully compatible with the Mosaic revelation that God would do just that, if and when He desired.

In one sacred spot in the Hebrew Scriptures a man and his wife saw "God" ascend into heaven in the flame of a "holocaust." That is Judges 13:1-22 (esp. 15-20). Manoah and his wife thought they would die because they had seen God—verse 22. Yet this "God" is described as "the Angel of Jehovah," as "a Man of God," and also as simply—"the Man." His name was secret, yet "Wonderful." The most wonderful thing about Him is what He did!

If one believes the Hebrew Scriptures, he should not hesitate to consider the Gospel record that, in time, the God-Man (# 6) did come and do the same—after His death He ascended from the hell of His Holocaust into heaven.

No. 34.) One and A Half Million Children Die

This is the estimation of how many young children died in the Holocaust. When Buchenwald was liberated the Germans from nearby Weimar were forced to walk through and see the horrors that their glorious nation had committed. One American officer lifted up with one hand a half-starved Jewish lad of seven, held him aloft and said to the crowd, "Look at your enemy, the enemy of the National Socialist Party...was this child endangering the very existence of the National Socialists?" Of course the crowd looked on, standing in silent embarrassment.

Eternity shall tell every story of every single child, and there will be no place for the wicked to hide from the wrath of Almighty God! Both the Hebrew and Greek Scriptures give sufficient evidence that every child under the age of accountability is safe in the arms of God's love.

"Thy Holy Child—Jesus"

In Acts 4:27 and 30 Jesus Christ is referred to by the Greek word that usually means a child, and thus it is translated in the King James Version. It could also be rendered "servant" as a secondary meaning. Many newer translations do this. One thing that is clear is the fact that Jesus was a young man just beginning His service. According to the Law one could not function in the priesthood until 30 years of age. At the time Jesus died, He was only thirty-three years old, thus just beginning His service. Therefore, He could and did fulfill in type the many stipulations in the Hebrew Scriptures about the sacrifices being from the young animals.

No. 35.) Liberation of the Camps—The World in Shock

The Nazi regime had done its very best to camouflage the Holocaust of the Jews. They obviously did not want the world to know. It was inevitable that eventually the truth would become known. Hitler had made no secret of what his intentions actually were. However, the world itself didn't really want to believe that the Nazis would do such things. When the secrets did begin to emerge, they were not believed. Many times they were not even passed on to the proper authorities, and certainly not to the general public. Even though the facts did begin to surface as indisputably true, they were presented to the world in the vaguest terms.

Like a dark cloud that shrouded the whole concentration camp mystery, the world seemed to wait until the war was nearly over before it saw what had really happened. As the Allied armies broke into one camp after another, there was the truth in stark reality; the world looked on in unbelievable shock! In some cases there were more dead people than living. Those who were liberated often soon died. The liberation of the camps became a far greater horrible discovery, instead of a day of rejoicing that the suffering was over. To the world, the liberation of the camps was an appalling stare into the massive pits of naked, starved bodies, endlessly entangled. The eyes of the world froze upon these totally emaciated, tortured beings—and the conscience of the world has been haunted ever since.

"There was Darkness Over The Land Until The Ninth Hour"

After Jesus Christ had been nailed to the tree, from noon until three in the afternoon there was darkness over the land. No one knew what caused it, but it was intense. It was as if

nature itself shielded its eyes so as not to see the disgrace of this One hanging there. As if to ratify the darkness of the sun, a sudden earthquake compounded the mystery of the event. In the Temple area the Veil separating the Holy Place and the Most Holy Place was ripped from top to bottom (Luke 23:44-47).

When the brilliance of the sun was once again allowed to illuminate the area, Jesus was dead. At the very least, He was liberated from the physical aspects of the suffering. Now, however, it seemed as if the event was suddenly revealed in its awful, sadistic truth; there hung an innocent victim. The Roman soldier seemed changed and broke the silence by exclaiming, "Truly, this was a righteous Man!" The crowds began to turn away beating upon their breasts. Slowly they all turned away and had to wait for the day when they could somehow understand how this had happened—and the meaning of it.

No. 36.) The "Death Head" Suicide and the Nuremberg Trials

Many months before the war was over, the Allied nations had already been making extensive preparations to judge the guilty criminals of the Nazi regime before the eyes of the world. Tremendous amounts of documentation had been discovered which the Nazi government had not been able to destroy. Testimonies were available from both certain technicians of the crimes and those upon whom the crimes had been committed. The evidence was overwhelming. The magnitude of the crime was actually beyond full comprehension. The trial would obviously be a token trial. At this trial the heads of State would be judged.

Hitler and Goebbels had already committed suicide. Himmler had turned himself in. Before he could be interrogated, he also bit down on his capsule of cyanide and the mighty, all powerful "Death's Head" was dead. Yes, Himmler designed, built and headed the most dreaded force in the German arsenal, the elite "SS" troops with their infamous "Death's Head" emblems. Himmler and his aides were said to be "the Architects of Genocide." Borman was tried in absentia (His body was discovered and identified years later). Goring was tried, but succeeded in committing suicide before the noose was put around his neck. Next in command to Himmler was the head of the Gestapo and the SA. This leader, along with nine other top men, was tried and hung. Seven others were given various prison sentences, including life.

As a show trial, the world looked upon these men, saw their crimes displayed openly, and triumphed over them in judgment.

Death's Head was Crushed

Even before Jesus Christ died, He spoke of the impending judgment of Lucifer. On the night of His betrayal Jesus told the disciples that shortly there would be a "judgment, because the prince of this world would be judged" (John 16:11). Through the Messiah's own sacrificial death, the power of Satan, himself, over death would be crushed. This was actually spoken of from the very beginning of time. God foretold to mankind through Moses that the promised Son, "the seed of the woman," would have "His heel bruised [death]." However, in biting the heel of the Son, the Serpent would have his "head crushed" (Genesis 3:15). Throughout the centuries this promised "seed" was anticipated. Later the four Gospels would declare this reality to the world in the personal story of Jesus the Messiah.

Though most people don't realize it, shortly after Christ died there was a spiritual judgment that the court of Heaven had ordained. Though it was out of sight of men, it was open before all the hosts of Heaven and the spirit world. The record of this is in the Jewish New Testament. The real "Death's Head" was judged and his power was crushed. Jesus Christ had allowed Satan to use his most powerful weapon against Him—death. But in that death "Christ destroyed him that had the power of death—that is, the Devil" (Hebrews 2:14). As Germany lay in ruins with her heads of state judged, so Lucifer's power over death was destroyed and his agents were humiliated. Spiritually, "Jesus Christ has abolished death and brought life and immortality to light through the gospel" (II Timothy 1:10). The converted Jewish Rabbi Paul wrote and said that in this judgment that took place, Jesus the Messiah actually "spoiled principalities and powers, He made an open show of them, triumphing over them in it" (Colossians 2:15).

Paul further explained that the real horror of death was the sin penalty which meant eternal damnation. When Christ died, He died for the sins of the world. He paid for the guilt and penalty of all the sins of mankind. Therefore, no person can ever go to hell because of his sins. Christ already took that death in man's place. This is how Christ destroyed the power of the Devil. Christ bore that judgment in man's place, thus robbing the Devil of his power (I Cor. 15:56,57). Consequently, men can only go to hell as a result of rejecting God's grace. That grace had now been displayed in this substitutionary sacrifice.

No. 37.) Some "Righteous Gentiles"

Among the nations of earth there was not a more noble breed than those few Gentiles who came to the aid of the Jews and protected them with their lives. They are remembered as "The Righteous Among The Nations." Some individuals saved Jews simply out of the humanitarian nature of their hearts. They determined to withstand the evil, bloodthirsty, heartless Nazi power. Many others saved Jews because they really were Christians and believed in the Gospel of Christ. Christ would compel them to save the Jewish people—and so they did. The stories of these rescues, against the backdrop of the nearly total abandonment of the Jew by the nations of earth and by the so-called "Christian Churches," is abysmally small, but highly cherished and all the more beautiful. When we realize that even the Jews who had been converted to Christianity found that their own so-called "Christian brethren" did nothing to help them, it makes us sick at heart. Therefore, the few real Christians who did come to the aid of the Jews had to often repudiate their own "churches" as well.

Some Righteous Jews

The four Gospel accounts of the sufferings and death of Jesus of Nazareth do not leave out the fact that there were truly righteous ones among the Jewish nation. They often had to stand against their own people. Many of these were quiet because of the severe persecution that would come had they openly declared their faith. Others took chances that could have spelled their judgment and death as well. Joseph of Arimathea was a Jewish counsel member. He went to Pilate and asked for the body of Jesus to bury in his own tomb (Luke 23:50-55). Other women from Galilee joined him in the burial procedure. Nicodemus, a Pharisee and a ruler among the Jews, likewise was there (John 3:1-21; 19:39). Their names have long been remembered. Soon many others would come out of hiding and openly declare their faith.

No. 38.) Continued Hatred and Pogroms in Poland

One of the most sickening factors of the Holocaust is that even after the war was over, especially in Poland, the Jew was still the object of hatred and murder. This shows how deep-seated the religious anti-Semitism was in the hearts of this Roman Catholic country. Many of them wanted to finish Hitler's job. This further shows why Hitler chose Poland for the Death Camps. Many Jews who attempted to go back to their homes after the war were driven off or murdered. Thousands of those who had escaped the death camps now had to escape Poland and some of the surrounding countries as well.

It became a known fact to historians that hundreds, if not thousands of the Nazi tormentors, received assistance from the Catholic Hierarchy in Italy in order to flee to safety in South America. Between certain western political forces, the Red Cross and the Roman Catholic Church, most of the war criminals escaped.

Continued Hatred of the Early Jewish Christians

The Jewish believers in Jesus remained behind closed doors for several days out of fear of further reprisal against them (John 20:19). The Jewish authorities never ceased in their war against this new sect of Judaism which they called "the Nazarenes" or "Christians" (Acts 24:5; 11:26). At first it was arrest and strong threats (Acts 4:1-3, 17, 21). Next it was judgment and beatings (Acts 5:17,18, 40,41). Then it progressed to the physical violence of death (Acts 7:57-60). Many of the Jewish Christians were scattered from Jerusalem out of fear of persecution from one very zealous Jew, Saul of Tarsus, who was later named Paul (Acts 8:1-4).

Interestingly enough, the Jewish leaders also protected the Roman soldiers, who had guarded the tomb, from being disciplined because of their failure to keep Jesus' body in the tomb (Matthew 28:11-15).

No. 39.) Three years in the Displaced Persons Camps

Because of the severity of the Nazi persecution of the Jews of Europe, their ordeal of recovery was more severe than that of other displaced persons. Some of the American military personnel, who didn't know the reason for this, thought that the Jewish camps displayed the worst semblance of order and recovery. In fact, a special envoy from the United States was sent over to Europe to investigate the camps due to the complaints of disrespect for the Jews. One American general (General Patton) was replaced as to his supervisory capacity over certain camps. Better understanding and accommodations were gradually made.

The many Jews who had tried unsuccessfully to enter Palestine were detained in camps on the isle of Cyprus for three years until Israel became a nation.

Three Days in Confusion and Hiding

In the Gospel accounts it is noticeable that the disciples of Jesus were totally shattered and seemingly disillusioned. For three days they seemed frozen in their accommodations in or near Jerusalem. What to make of all the happenings and the horrible turn of events was totally baffling to them. They were probably also thinking of how they were going to rebuild their lives.

Could it have all been just a sinister deception? Had they been blinded by the ministry of Jesus? Had they really seen the miracles? Yes! They could not deny that! Why, then, did all of this suddenly turn about in such a disaster? What will come of Christ's ministry? What is going to happen now? No doubt, a thousand questions plagued their minds.

No. 40.) Testing of Faith and Search For an Answer

The immediate three years after the Holocaust were characterized by the Jews being in total shock. Especially was this true of those who survived the Nazi tormentors. Even around the world, the magnitude of this horrible event was incomprehensible, let alone void of any sensible interpretation even by the Jews.

In 1948 for one brief moment of time the nations of earth were so arranged in political posture that a seemingly impossible event could occur, and it happened—the creation of the State of Israel! With the creation of the State of Israel there seemed to be a revival of breath in Jewish hearts. God was not through with the Jew after all! In fact, it seemed that Hitler's madness and cruelty only helped to contribute to the creation of the Jewish State. For once the nations of earth seemed to be moved out of sympathy for the Jews because of the horrible fate six million suffered in the Holocaust. As if revived from the dead, the feisty little nation of Israel began to earn the respect of the world. Likewise, the real test of faith and search for an answer seemed to be vitally connected with the question of what would happen in the future to the nation of Israel.

Some Holocaust survivors, historians and thinkers have stated that "It took 40 years in the wilderness for the people [Israel coming out of Egypt under Moses] to understand what had happened to them and to begin to fit that consciousness into their own tradition...The Holocaust is like that: an event of such mass that 40 years had to be spent in the wilderness before the sheer mass of the event could emerge in the consciousness of the people of the world." And again it is said, "After 40 years we finally are beginning to understand the enormity and complexity of the event known as the Shoah, to realize its implications for Jews and Christians alike and to raise questions which could not be asked until the initial shock had begun to fade and a fearful reluctance to enter into the kingdom of Night had been somewhat overcome." (*The Holocaust—Forty Years After* by Littell, Libowitz and Rosen.) Some see the prophecy of Isaiah 53 fulfilled in Israel as the "suffering servant."

In the last nine years (almost ten) many Holocaust Libraries, Memorials and Museums have been built to organize the information and equip the coming generations to "Let The World Know."

Testing of Faith and Search For an Answer

After the first three days of shock and bewilderment, the disciples of Jesus Christ had the joy of seeing their Savior alive and standing in their midst conversing with them. It was not a dream; they could touch Him and hear His voice again. One put his fingers into the nail prints and where the spear was thrust into His side.

Then for forty days (Acts 1:3) the resurrected Messiah began to help them sort out the real facts about His suffering and death. The total story could be told by going back into the Hebrew Scriptures and discovering the truths about the Suffering Messiah and His resurrection.

What was the zenith of calamities would actually be used of God as beneficial to all mankind for their personal spiritual soul salvation. The promised and prophesied Kingdom of David would be postponed. This was illustrated in the Hebrew Scriptures. First Joseph dreamed of reigning over his brothers, but they rejected him, threw him into a pit and then sold him to the Gentiles. Many years later Joseph did rule over them. Moses was first rejected from ruling over the people of Israel, but years later he returned and did rule them. Even David was rejected after he had been anointed as king. He fled Israel and eventually joined himself to the Gentiles. Later he returned to reign over Israel.

Christ left the disciples and ascended for the final time into heaven to be seated at the right hand of the Father, awaiting the time of His return. The disciples were simply instructed to wait until they received the power of the Holy Spirit of God before they would evangelize the world. For ten more days they waited and ratified in their hearts the things they had learned. Then the Feast of Pentecost came.

In addition to this listing of 40 parallels between the two Holocausts,
I must add the following three historical facts that
followed each Holocaust—

- | | |
|---|--|
| 1.) The resurrection of The Nation 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 truth | The rise of Christ deniers
who try to explain away the truth |
| 3.) “The World Must Know”—
informing the world at large | The World Must Know—
informing all of the good news |

CONCLUSIONS

WHY THE HOLOCAUST ???

Now that we have frankly discussed the facts of the Holocaust and have compared it with the holocaust of Jesus Christ, let us answer the question of "Why The Holocaust?" Please permit me to answer the question of "Why the Holocaust?" by using the illustration of the holocaust of Christ.

Many years ago I remember an older, seasoned minister asking our congregation the question—"Why did Christ Die?" He actually wanted to emphasize only one aspect of the death of Christ, but he also wanted the audience to participate and answer the question. I will never forget that meeting! We thought at first that the answer was simple. However, it was not. All the answers were good, but the particular answer the minister wanted to emphasize seemed to elude the audience. At least five or six answers were compiled, but not the one he was looking for. It took a long time to actually come up with the one that seemed to give us the most trouble and it proved to be very simple.

After that meeting I thought more about the subject. There are many answers to this question if one analyzes expressions made from a variety of Scriptural texts. However, let us remember that Jesus of Nazareth was a historical character. He walked across a page of history some 2000 years ago and left an impression unequalled in all of history. Now, from a historical and factual point of view, why did He die? I organized the answers into a sort of sequence that would answer the question from an overall historical and theological perspective. Thus, according to Christian theology as recorded in the Greek Scriptures, written primarily by Jews, Christ's death came about, or we could say, he died for the following reasons:

No. 1.) Humanly speaking, from the perspective of those who wanted Jesus' death—**the religious rulers**—It was because of their envy and hatred of Jesus Who had been exposing their religious hypocrisy. The four Gospels make this very clear. The religious leaders could no longer afford to take the exposure by this prophet of Nazareth. Israel's historic rejection of its own prophets now culminated in their hatred and envy of Jesus! They wanted Him put to death!

No. 2.) From the perspective of those who actually performed the crime—**the Roman government**—It was because of their phobia against the threat of any King other than Caesar. To not execute this Jesus of Nazareth, Who did not deny that He was a King, would call their loyalty to Caesar in question, and that must never be questioned! Therefore it became mandatory for them to carry out the execution.

No. 3.) From the perspective of—**Jesus, Himself!** Now this may sound out of place at first thought. However it is highly important. Jesus had made it very plain in His ministry that no one could take His life—He would voluntarily lay it down! Therefore, Christ died because of His own voluntary, submissive willingness to suffer as a lamb to the slaughter. He gave His life.

No. 4.) From the perspective of—**God the Father in heaven!** When we think of God ordaining the death of His only, well-beloved Son it sounds entirely incongruous. Nevertheless,

the four Gospels make it very plain that it was in God's plan that Jesus die for the sins of the world. Christ died because God clearly and unmistakably turned His back on His own Son and forsook Him. Shocking as this may seem, the Scriptural texts plainly bear it out. On the cross, Jesus was God-forsaken!

No. 5.) From the perspective of **all mankind** ! When we remember that Christ died for the sins of the world, then we must realize that WE (the whole world—by our sins) put Him there on the cross. In addition, when Christ was betrayed the Scripture says “all men forsook Him.” We recognize that the religious leaders had their part and we recognized the Roman government had its part. Now we must realize that each and every one of us had OUR part. The world turned its back on Jesus Christ; OUR sins put Him there. You and I crucified Jesus Christ!

No. 6.) From the perspective of what—**the Sin penalty demanded!** And this was the simple answer the minister wanted to focus upon in his message. Christ died because “The wages of sin was death” and Christ paid the wages. Christ paid what the Law demanded. The Law demanded the death penalty for sin. Since in His death Jesus “was made to be sin for us,” He thus bore its awful penalty in our place!

No. 7.) From the perspective of—**God's ultimate and final purpose for mankind!** It was because in Christ's death there was an atonement made for sins of the world. Therefore, Christ's death provided spiritual soul salvation or redemption for all mankind of all the ages. This is the basis upon which mankind can be reunited with God. For four thousand years of Biblical history lambs were offered as a picture of the basis of atonement. Then Jesus died as “the Lamb of God that takes away the sins of the world.” Now we have looked backward in time in remembrance of that event. That was the focal point of all the ages.

This is the theology that the first century Jewish Christians left us. It is clearly and unmistakably revealed in the body of the Greek Scriptures called “the New Testament.” It is the basis upon which God's saving “Grace” is made available to all mankind of all the ages—past, present and future!

Now let us answer the question of “Why the Jew's Holocaust?” in similar fashion!

Perhaps many people will not want the answer! Nevertheless, the history of the Holocaust has been written. What has been established cannot be changed. Therefore, when we are willing to accept what that history says, we will be able to begin to comprehend and understand “Why the Holocaust?”

No. 1.) From the perspective of those who wanted the Jews banished—**religious Christendom!** It was because of the envy and jealousy of pseudo-Christianity. Many historians have pointed out that the long history and deep-seated anti-Semitism of “Christendom” prepared the attitude and disposition of the European and Eastern populations against the Jew. This culminated in the murder of the Jews when the opportunity came. They wanted the Jews killed!

No. 2.) From the perspective of those who orchestrated the crime—**the German Nazi regime!** It was because of their demonic racial phobia against the “polluted” Jew potentially ruling over

the world. They had literally talked themselves into believing the most ridiculous fables such as “The Protocols of the Elders of Zion.” No one could be loyal to the aspirations of the German Reich and protect the Jew. The Jew must be exterminated!

No. 3.) From the perspective of—**the Jews themselves!** It was because they had become a humiliated, beaten people whose outlook of suffering as martyrs was to cooperate with their murderers. The long endurance of severe humiliation and segregation had numbed their senses. Thus, they tended to cooperate with their murderers even in the death process, "as sheep to the slaughter."

No. 4.) From the perspective of—**God in heaven!** Yes, it was because God had, indeed, forsaken them and turned His back upon them—just as He had done His own Son Whom He loved. And don't forget that God called Israel “My Son” (Hosea 11:1 & Exo. 4:22). In addition, past Biblical history indicates that God did not always deliver Israel. This time, God forsook them and the answer lies in the last two reasons (No.6 & 7).

No. 5.) From the perspective of—**the world and all mankind!** They were bearing the filthy social injustices of the world. As Eli Wiesel had stated, “Alone with no allies, no friends, totally, desperately alone...The world knew and kept silent...Mankind let them suffer and agonize and perish alone.” As Christendom turned its hypocritical back and Nazi regime had no mercy, so the world was indifferent.

No. 6.) From the perspective of Sin—**the penalty that sin demands!** It was because the Law demanded the death penalty for sin. Israel's own sins brought about their dispersion in the first place. This is further compounded by another sin. The only sin that corresponds to the magnitude of the Holocaust was the cardinal sin of rejecting Jehovah-Messiah. This meant that in time they must die a corresponding death!

No. 7.) From the perspective of—**God's ultimate purpose for mankind—including Israel!** It was because God would use the Jew's sacrifice as the basis for the social redemption of all the nations into the coming Millennial Kingdom era. Physically and socially the Jews in the Holocaust bore the *temporal* punishment for sins of mankind—including their own. This is also the basis for Israel's own national repentance and consequent full restoration to their Messiah.

THE SIN QUESTION

Obviously, the most difficult answer to face is number Six, the SIN question! Many Jews may reject it altogether. On the other hand, those Jews who take the Scriptures literally have no trouble recognizing the first part of the answer, that the judgment of God only comes because of Sin—in this case, Israel's Sin. Moses made it very plain that the people of Israel would be under the curse of God's wrath "sevenfold" if they turned from following God's Law. Likewise, Moses made it very clear that this curse would follow the Jews wherever they were scattered upon the face of the earth throughout their dispersion—Lev. 26:14-39 & Deut. 28:15-67.

But even this does not adequately answer as to why God would forsake them with the magnitude of the Holocaust. In the days of Israel's dispersion during the great Media-Persian Empire, when they were living under the "curse" as stated in Leviticus and Deuteronomy, God

still protected them from such a horrible mass death. This is plainly recorded for us in the book of Esther. All the Jews of the empire were earmarked for death. We don't know how many would have died had God not intervened and prevented the tragedy from happening. The Jewish nation has properly made this an annual celebration called Purim. Why then, did God forsake them to a similar death under Hitler???

There is only **ONE** answer! Something else had happened in Israel's history that compounded God's judgment against them! Another Sin had been committed which was unique! The destruction of the city of Jerusalem and the Temple under the Roman general, Titus, in 70 A.D. was the point in history that marked the immediate consequence of that sin. The nation of Israel had committed the ultimate crime—they had, as a society, through their leadership, rejected God's Son, Jehovah their Messiah, and had Him murdered. This is the *only Sin* that could correspond to the magnitude of the *Holocaust!*

That is also why the Holocaust is so often compared to the sufferings and death of Christ!

***THE ANSWER! What Happens to the Messiah—His Holocaust
Happens to Israel—their Holocaust***

The reason the Jews today do not understand why God would forsake them in the magnitude of the Holocaust is because they do not believe they are guilty of any crime that would warrant so severe a punishment. Many Orthodox and Ultra-Orthodox rabbis have stated that the Holocaust was allowed because of the sin of the Jewish people. But what sin is it? On this they are never in agreement. In fact, they never really answer this question to their own satisfaction. It could only be a sin that was comparable to the Holocaust! What sin is comparable to the Holocaust? The only answer is in the Holocaust of Jesus Christ—Israel's Messiah! As demonstrated, the Holocaust of Christ is IDENTICAL. Now however, when they see that the Holocaust bears a striking resemblance to the death of Jesus of Nazareth as described in the pages of the Greek Scriptures, which was written by the Jews themselves, they should be shocked into a consciousness of realization and repentance.

First of all, this resemblance is not imaginary! The observation of a clear parallel, between the holocaust of Christ and the Holocaust of the Jews some 1900 years later, is not based upon imprecise evidence and unproven conjectures. It is based upon the clear unfolding of two historical events told in precise language. This history cannot be altered. It has been written! The evidence is overwhelming. The Jews, themselves, wrote both accounts! The stories are the same! What happened to Jesus of Nazareth some twenty centuries ago has been duplicated in this century in the deaths of six million Jews. Even the chronology of the two holocausts bears a remarkable resemblance. The sufferings of Christ began on the tenth day of Nisan when the Passover lambs were being selected—Christ then cried out, "Now is My soul troubled!" This affliction of soul continued for four days, up through the 14th day of Nisan when Christ and the Passover lambs were sacrificed. The resurrection of Jesus Christ from the dead occurred exactly three days after His holocaust. The exact time span of the actual Jewish Holocaust was four years. Historians mark it from Germany's invasion of Russia in June of 1941 until the end of World War II in May of 1945. During that time span the systematic sufferings of death were inflicted upon the Jews. Likewise, in the same precise manner, exactly to the month three years later, the nation of Israel was resurrected from the dead. What happened to the

Messiah as a single individual, in terms of days, happened to the people of Israel as a society, in terms of years. The first ones to make this analogy were the Jews themselves.

Secondly, this should prove beyond any shadow of a doubt that Jesus of Nazareth was, indeed, Israel's promised Messiah! His sufferings are duplicated by the sufferings of the nation of Israel. Many are the legends of Jewish antiquity that blend the sufferings of Israel with the sufferings of the Messiah. The renowned Jewish scholar, Raphael Patai, in his book, *The Messiah Texts*, documents several of those legends which teach that the "Messiah is none other than Israel personified...There can be little doubt that psychologically the Suffering Messiah is but a projection and personification of Suffering Israel." (Pages 42, 43, 104 & 105). Since the sufferings of Jesus and the sufferings of Israel are identical—and both are documented by Jewish historians—then Jesus is Israel's Messiah!—rejected at first, but now awaiting His return in power and glory.

Thirdly, this incredible, unbelievable and shocking revelation should cause many Jews to put their hands on their mouths and only look in faith to the antitypical Joseph (Messiah ben Joseph) Who now stands before them. Like cantankerous, ruthless brothers, who twenty years (centuries) earlier rejected Him in envy and hate, yet now they stand before One they seemingly cannot recognize; One Who does not speak their language until just now; One Who has the attire of a great Gentile ruler; One Who has dealt with them harshly, and yet Who now stands before them pleading with tears streaming down His face, "I am Joseph, your brother." Their hearts should be melted in pain. Their crime has never escaped the searching eyes of God. And now through great trials, misery and affliction they are face to face with their Messiah—Savior.

Fourthly, it should now be realized that the only national basis of atonement for their guilt in Messiah's death (holocaust) is their death (Holocaust)! Ezekiel the prophet had given to the nation of Israel, in the midst of its rebellion, this message from God, "You will not be cleansed from your filthiness until I have spent My wrath upon you" (Ezek. 24:13). And Isaiah the prophet has stated the same principle for the nation of Israel, "'This iniquity shall never be forgiven you until you die,' said the Lord God of Hosts" (Isaiah 22:14). And again Isaiah said to the nation of Israel, "Awake, awake! Stand up, O Jerusalem, you who have drunk at the hand of the Lord the cup of His fury; you have drunk the dregs of the cup of trembling and drained it out" (Isa. 51:17). Thus, the Holocaust was allowed because of the ultimate Sin—the rejection and murder of Messiah. In addition, only by repentance can Israel be restored back into God's favor again! (What a blessed day that will be!)

Vatican Pronouncements—A Final Assault in Disguise

Perhaps the strongest aftermath of the Holocaust was the realization by the world of the guilt of Christendom in the crime. Though the crime was orchestrated under the perverse philosophy of Nazism, yet it was the "Church's" concordat with Nazism that made allowance for the disposal of the Jews to be perpetuated. In addition, the crime was executed by "Christian" nations, the death camps were planted on the soil of the most devout "Christian" nation on earth, and the executioners were primarily "Christian" individuals, and all with a hideous anti-Semitic disposition in their religious upbringing. To place it in realism, the Jews often were marched to the gassing chambers while the "Church bells" were heard ringing outside the camps. The silence of Pius XII was defining! While the Nuremberg War Trials were being held to deal justice to the political parties that were responsible for their part in the crime, the clerical

institution stood quietly in the background, even though they had provided the spiritual education for the murderers.

To somehow eradicate their responsibility the Second Vatican Council in 1965 issued a statement deploring the hatred and persecution of the Jews. In addition, the Pope and the Council, in an act of "climactic piety," made headlines around the world by publicly absolving ("Nostra Aetate") the Jewish people of being guilty of the death of Jesus Christ in 30 A.D. This "act of benevolence" on the part of the Roman Catholic Church was looked upon as an effort to eliminate the cause for the long persecution of the Jews by the "Christian" world. It has been repeated many times since by "Church Officials" in order to "humbly" show the world that the Catholic Church is doing all in its power to alleviate the problem. Many liberal theologians and Secular Humanists have followed suit by accusing the "New Testament" writers of being the real culprit in originating this "form of anti-Semitism" that culminated in the Holocaust.

This pronouncement by the Vatican is however, in subtle reality, a master stroke to finally dispel the Jew—for to absolve the Jewish people of any guilt in the murder of Jesus Christ immediately enables the Jews to escape repentance for their part in the death of Messiah—which in turn guarantees that the Jews will NEVER be restored to the place of God's favor. Thus, this "act of absolution" was not only contrary to the Greek Scriptures but, under the guise and veneer of red-robed piety, was a satanically motivated pronouncement.

Believe it or not—

The accusation that the Jewish nation was guilty in the murder of Jesus is not the culprit!

The first century Jewish Christians made the accusation by an accurate history of Christ's death. In so doing they did not hate the Jews nor want to see them killed. Nor did they ever persecute a single one of them. This was farthest from their hearts. The accusation did not make the early Christians anti-Semitic. There was not a single microscopic speck of anti-Semitism in their being. They loved Israel and were a vital part of Israel. They were actually looking for the immediate restoration of Israel. Therefore their statements, as recorded in the New Testament Scriptures, should never be viewed from the perspective of modern "Christendom," in particular, Roman and Greek Catholicism (even Luther's anti-Semitism was a carry over from Romanism).

The definitive work on *The Holocaust In Historical Context* by Steven T. Katz, published by the New York and Oxford University Press, 1994, makes the following conclusion after an exhaustive research on the issue of the Jewish confrontation with the first century Christians—

“Yet, this acerbic theological confrontation having been allowed all due weight, it must be recognized that in this foundational stage of the first two Christian centuries the putative clash between the Jewish people and God and between Judaism and nascent Christianity is largely a clash of theological portrayals, of metaphysical glosses, of midrashic statement and counterstatement. The church has not yet emerged fully from its organic relationship to the Jewish people, from Judaism, and worldly power still lies in the future. The bitter transference of scourging dogmatic commentary into lived structures that govern social and legal realities is yet to occur. The concretion of brutal doctrinal judgments into murderous practical policies is still unknown. Ant-Judaism at this primary canonical level is far removed from enacted institutional anti-Semitism, and yet further removed (i.e., qualitatively other) from the civic and social anti-Judaism of

the post-Constantinian era. Insofar as Christianity speaks to the Jewish people in this incipient period, to the degree that it seeks to translate its anti-Judaic theology into praxis, the only action it urges is the salvic imperative of conversion. Let us not err through forgetting that for all the articulation of dissent, for all the comprehensive denial, for all the imagined pious confrontation in the world below and the world above, no Jew was persecuted by the church in this formative era of its existence. We must, therefore, exercise extreme caution in transporting back into the rhetorical conflict of these early generations the latter ant-Jewish violence of the medieval era—even more the extreme criminality of our own century.” (Vol. I, pages 249 & 247).

This demonstrates beyond any shadow of a doubt that the accusations by the early Jewish Christians of Israel’s guilt in the death of Jesus Christ was not anti-Semitic. The violent anti-Semitism was a later development of “Replacement Theology” by the “Imperial Church.”

Note The Scriptural Accusations

After Christ's death and resurrection the first one to make the accusation before the Jewish people, face to face, was the Apostle Peter. His accusation was in faithfulness to arouse the repentance of Israel so that God could restore and bless them (Acts 2:22-38; 3:17-19). "Men of Israel, hear these words: Jesus of Nazareth...you have taken by lawless hands, and have crucified, and put to death...Yet now, brethren, I know that you did it in ignorance, as did also your rulers. But those things which God foretold by the mouth of all His prophets, that the Messiah would suffer, He has thus fulfilled. Repent therefore and be converted, that your sins may be blotted out, so that the times of refreshing may come from the presence of the Lord..."

Likewise, the Apostle Paul squarely faced the Jewish people with the historical fact that Israel had rejected and condemned to death their own Messiah (Acts 13:27,28). "For those who dwell in Jerusalem, and their rulers, because they did not know Him, nor even the voices of the Prophets which are read every Sabbath, have fulfilled them in condemning Him [Jesus Christ]. And though they found no cause of death in Him, they asked Pilate that He should be put to death."

Though Paul, himself a converted Jewish rabbi, had made this charge, no one could possibly accuse him of being in any remote way an anti-Semite. Nor could anyone ever charge Paul with wanting to kill the Jewish people, or inciting others to murder them. Paul was more than willing to sacrifice himself on behalf of the Jewish people. Paul even went so far as to affirm before Heaven that, if it were possible, he was willing to go to hell in place of his own people according to the flesh (Romans 9:1-5). Paul further warned Gentile Christians to not even be "haughty" or "boast" against the Jewish people (Romans 11:18-21). *Thus it is evident that the accusation of guilt against the Jewish nation is not the culprit!*

Furthermore, since Peter stands diametrically opposed to what the present Pope says, means the present Pope is most certainly not the successor of Peter! Nor of any of the apostles! This Pontifical pronouncement has the effect of totally discrediting the clear history of the four Gospels and the rest of the "New Testament." By such an announcement the Roman Catholic Church puts herself above the Scriptures. *In addition, this pronouncement by the Pontiff is also a disguise for hiding the guilt of the Roman Catholic Church, who through the centuries paved the road with the persecution and slaughter of the Jews in preparation for Hitler destroying them*

completely. To absolve the Jews of this charge now, in 1965 A.D., has the effect of absolving "the Church" for its long history of "blood libel" against the Jew as long as the accusation was standing!

What the leaders of "The (Apostate) Church" needed to do, they did not do. *They needed to fall on their faces before God, the Jews and all the world, and confess their wicked crimes of past ages, and of the present age.* In the early centuries when "Christendom" became state incorporated they were lifted up in pride and looked upon the Jews in cold hatred. This began the career of the artificial "Church." Severe persecution followed. By the 11th and 12th centuries the Popes blessed the Crusaders who dipped their swords into Jewish blood on their way to the land of Palestine. In the 14th through the 17th centuries the Popes authorized the cruel Inquisitions with their torture chambers to squeeze confessions out of those Jews they called "pseudo-Christians." How many died in the process we do not know, but Almighty God has kept a perfect record. Also during the centuries the Roman Catholic hierarchy often fanned the flames of pogroms and destruction of the Jewish people. During World War II the Pontiff generated several reasons for being silent. One was because he didn't want to "confuse the consciences" of the Roman Catholic soldiers. The fact is, being silent did "confuse their consciences." To this very day, so-called "Christian Europe" will not squarely face the issue. "Christian" nations like Poland, Ukraine, Lithuania, Romania, etc., etc., will not even discuss the issue.

Now, instead of confessing the "Church's" guilt in this wickedness—they "sweetly absolve the Jews" of the murder of Christ—which is a clever evasion of the "Church's" actual guilt. It places the blame on the "New Testament" writers instead of "Christendom." It is furthermore in reality a master stroke against the Jew.

Many of the writers of the Hebrew Scriptures accused the Jewish nation of killing the prophets! Were these writers anti-Semitic? Hardly! Moses records the intended murder of Joseph by his own brethren. Moses' own life was threatened three or four times (Exo. 2:14,15; 17:4; Num. 14:10; 16:1-3, 41). Was Moses an anti-Semite? Of course not! The great prophet Elijah wept over the unbelief of his people. Elijah's life was threatened by his own nation. After David was anointed to be king he had to flee for his life. They tried to kill Jeremiah and many others. Were all the writers of these stories anti-Semitic? No! Were all these accusations any justification for murdering the Jews? Never! Shall we "absolve" the Jewish nation of the guilt of all these crimes so that modern "Christians" will no longer want to kill the Jewish people?? How stupid!

The fact is, Christendom's murder of the Jews by means of Adolph Hitler is the same crime, if not far worse in physical magnitude, than the crime the Jews committed against Jesus Christ through Pontius Pilate! And the wicked heart of pseudo "Christendom" is thus exposed! They are guilty of doing the same thing on a grandiose scale!

It should be evident from this revelation that the wicked heart of Pseudo-Christendom (Protestant or Catholic) was the real culprit in the Holocaust. Therefore, this hypocritical religious system is now potentially defunct and rejected by God. It has totally apostatized from the original Christianity as found in the Greek Scriptures. (Martin Luther's tirade against the Jews is equally disgusting.) This apostasy of Christendom was the subject of many prophecies by the Christian Apostles, themselves—see I Timothy 4:1-3; II Tim. 3:1-13; 4:1-5; II Peter 2:1-22; Jude 3-19, etc. This is all further evidence as to why the Age of Christianity is rapidly

coming to a close. The cancer in apostate Christendom is terminal; this huge swollen putrid organism is gasping its last breath.

It is appropriate that the true Church, composed of only true Christians, will soon be taken out of the way (Raptured), leaving only a dead corpse behind with all its massive pagan cathedrals, icons and various and sundry man-made religious systems.

With the Demise of "Christendom" comes the Restoration of Israel to the place of God's Favor!

Becoming a national Holocaust because of their sin, also means the Holocaust becomes the basis for the social expiation of that sin. Israel's full national restoration and forgiveness is now made possible! Listen to God speak through Isaiah again—

**"For A Mere Moment I Have Forsaken You,
But With Great Mercies I Will Gather You.
With A Little Wrath I Hid My Face From You For A Moment;
But With Everlasting Kindness I Will Have Mercy On You,
Says Jehovah, Your Redeemer." (Isaiah 54:7,8)**

A GREAT TIME OF TRIAL IS COMING!

With the demise of apostate Christendom will also be the blessed hope of the Rapture of the true Church being fulfilled (I Thess. 4:13-18; I Cor. 15:51-58)! The termination of the Age of Grace, and/or the conclusion of God's program of "calling out a people from among the Gentiles" (Acts 15:14) will then be completed. See also Paul's warning to this effect in Romans 11:17-27.

Then the Jewish Law Age will be inaugurated once again. What the Jewish remnant of true believers needs most of all, God will supply. In time they shall be empowered by the Spirit of God (much like the early Jewish apostles). The world will then see and hear the Gospel of the Kingdom under the evangelism of 144,000 Jewish servants in power (Revelation chapters 7 & 14:1-5). The Law Age will begin with the prophesied "Time of Jacob's Trouble" (Jer. 30:7), called by Christ "the Great Tribulation" (Matthew 24:21). During the Great Tribulation will be—

"The Jewish Question" All Over Again!

To hate and murder the Jew (as in the 20th century Holocaust) is to hate and murder The Jew—Jesus Christ! Jesus Christ Himself plainly said, as recorded in the New Testament, Matthew 25:31-46—

"When the Son of Man comes in His glory, and all the holy angels with Him, then He will sit on the throne of His glory. All nations will be gathered before Him,

*and He will separate them one from another, as a shepherd divides the sheep from the goats. And He will set the sheep on His right hand, but the goats on the left. [An amazing selection, is it not!]. Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: For I was **hungry** and you gave Me food; I was **thirsty** and you gave Me drink; I was a **stranger** and you took Me in; I was **naked** and you clothed Me; I was **sick** and you visited Me; I was **in prison** and you came to Me.'* Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed You? or thirsty and give You drink? When did we see You a stranger and take You in? or naked and clothed You? Or when did we see You sick, or in prison, and come to You?' And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did it to one of the least of these—

MY BRETHREN, you did it to Me.'

*Then He will say to those on His left hand, 'Depart from Me, you cursed, into everlasting fire [a perpetual crematorium], prepared for the devil and his angels; for I was **hungry** and you gave Me no food; I was **thirsty** and you gave Me no drink; I was a **stranger** and you did not take Me in, **naked** and you did not clothe Me, **sick** and **in prison** and you did not visit Me.' Then they also will answer Him, saying, 'Lord, when did we see You hungry or thirsty, or a stranger or naked or sick or in prison, and did not minister to You?' Then He will answer them saying, 'Assuredly, I say to you, inasmuch as you did not do it to one of the least of these [My brethren], you did it not to Me.' And these will go away into everlasting punishment, but the righteous into eternal life."*

When the nations realize that their rejection and murder of the Jews was the same as the rejection and murder of Jesus Christ—they will be in shock! Now then, during the coming time of global Tribulation, the world must look to the Jews in their Holocaust (for social redemption) and to Jesus in His holocaust (for their spiritual forgiveness and redemption) if they are going to enter into the Kingdom of Peace.

Lingering Questions

One may ask, how could the death of the Jewish people be an expiation for the sin of the nations, as I stated under No. 6, if the Jews were judged for their own sin in the Holocaust? The answer is—the sin of "crucifying the Jews" in the Holocaust was a horrible wickedness by the nations of earth! Actually, the sin-sick societies of earth, by their own wickedness, also deserved what the Jews suffered. And thus, the Jews bore societies' sin penalty in a *temporal manner* as well as their own. As to both the societies of earth as well as the Jewish people ever receiving the spiritual forgiveness of their sins, that is a matter of individual heart repentance before God—as they look to the Holocaust of Jesus Christ (Zechariah 12:10-14).

"What about the Jews of the Holocaust?" some have asked. "Since they did not profess faith in Jesus Christ, are they going to hell, and their 'Christian' murderers to heaven?" I am glad to be able to answer that question, because what seems an impossibility to man is possible with God! Thank God! The victims of Nazi Germany's wrath, who honestly and sincerely called

upon the God of the Hebrew Scriptures for personal, spiritual soul salvation and grace—found it! They were saved just like all the saints were saved during the times of the Hebrew Scriptures. The Hebrew Scriptures did not die and become valueless when the Greek Scriptures were written. On the contrary, the Hebrew Scriptures were and still are "living"! As to eternal spiritual soul salvation, Jehovah is always available. A person who never had a clear understanding about, or who never knew of, Jesus Christ could still be saved by reading the Hebrew Scriptures and calling upon Jehovah the Savior. "For whosoever shall call upon the name of Jehovah shall be saved," Joel 2:32. This is true in any age—past, present or future!

Obviously, most Jews of the Holocaust were not going to call upon the name of Jesus. In most cases this is no fault of their own! The conception of "Jesus" that most Jews of the Holocaust had was that "Icon of Christendom" under whose banner they were being slaughtered. Therefore, they would not call upon the name of Jesus. However, they would call upon the name of "Jehovah the Savior" of the Hebrew Scriptures. According to Christian theology, they are the very same person. Yes, according to Christian teaching, Jesus Christ is the same as Jehovah Savior who appeared to man in the Old Testament times. Therefore, whether the Jews knew it or not, or whether the so-called "Christians" liked it or not, the honest call for Jehovah Savior will always be answered. Ironical as it may seem, nevertheless it is absolutely true, the Jews who did not profess faith in Jesus Christ could be spiritually saved by Jehovah Savior ("Jesus" means "Jehovah Savior") and awaiting the resurrection of their bodies. Whereas the murderers, who professed to be "Christian" and to know the name of "Jesus," will go to hell—because it is very clear from the New Testament (as quoted above from Matthew 25:31-46) that Jesus never knew them!

Thus, Jehovah the gracious Savior gave spiritual soul salvation to all those who sincerely called upon Him.

"To Give Them Beauty For Ashes" Isaiah 61:1-3.

Though the ashes of Auschwitz may never be forgotten, yet the "beauty" that will take their place will forever glorify the Name of the LORD. Jesus Christ quoted the first part of this prophecy (verse 1 and part of 2) when He first ministered in His own synagogue:

"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor. He has sent Me to heal the broken-hearted, to preach deliverance to the captives and recovery of sight to the blind, to set at liberty those who are oppressed, and to preach the acceptable year of the Lord"
(Luke 4:18 & 19).

Jesus only quoted to the middle of verse 2 of Isaiah 61. He stopped right in the middle of a sentence. Actually, He stopped on purpose. This was all which was to be fulfilled at that time. The rest of this prophecy will be fulfilled soon—

*"And the day of vengeance of our God; To comfort all that mourn in Zion, **to give them beauty for ashes**, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called **The Trees of Righteousness**, the planting of the Lord, that He may be glorified!"*

In conclusion, it would be apropos to quote from the Apostle Paul—for if Hitler, Germany and all of "Christendom" had believed Paul—there never would have been a Holocaust!

"I say then, has God cast away His people [Israel]? Certainly not! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin...at this present time there is a remnant according to the election of grace...For I do not desire, brethren, that you should be ignorant of this mystery, lest you be wise in your own opinion, that hardening in part has happened to Israel until the fullness of the Gentiles has come in. And so all Israel shall be saved, as it is written: The Deliverer will come to Zion, and He will turn away ungodliness from Jacob; For this is My covenant with them, when I take away their sins."
(Romans 11:1,5 & 25-27 with Isa. 59:20).

THE END