

The Holocaust: A Comprehensive Biblical and Historical Examination by Fred London

Conference Transcription:

First off, I'd like to thank Pastor, David Williams of Hillcrest Baptist Church for graciously offering this facility without charge for this conference. I also feel compelled to give something of a disclaimer that the views expressed during this conference are not necessarily those of Pastor Williams, or at least, at the present.

Subtitle: Explaining the Unexplainable

If ever a man felt that he was about to tread upon sacred ground and a mine field, all at the same time, this would be it. When it comes to the subject of the Holocaust, and especially, in the way that I've come to understand it, and to the limited extent that I am capable of understanding it, the issue hasn't been so much along the lines of "*Who has believed our report?*" but rather, "*Who is even willing to listen to it?*" And, I'm referring to the Church at large, to which this presentation is directed towards.

There are occasions when the subject matter demands a double measure of "*fear and trembling.*" This, unquestionably, is one of those occasions. My hopes are fairly modest, that there will be those who will take what is presented and prayerfully consider these things by the Spirit and examine them in light of the Scriptures. To some degree, we all will be entering "uncharted waters."

(Great-Grandfather's Death Testimonial) – not as some gimmick or some kind of "show and tell" item, but as a sober reminder of the humanity of this particular subject and others relative to it, that transcends timelines, the unraveling of prophetic mysteries, systematic theology, historical facts and statistics. There is the human tendency that, no matter how graphic a subject is, whether it be informational or experiential, if you are exposed to it long enough, you can become desensitized to it.

I should tell you right up front that I'm going to invest a good chunk of time in an attempt to lay down a broad, solid foundation from which to build. And, as we progress, slowly but surely, we will gradually begin to narrow our focus towards the central theme of the Holocaust, but framed within the Eternal Purpose of God and the Everlasting Covenant.

This may well rival the longest introduction ever given, which will be the process of laying in the foundation. But, I believe the foundation, whether it be individually, corporately or any teaching relative to the Kingdom in general, is the most vital part of any spiritual construction. Why? Because you only get one shot at laying in a foundation for a first time, and therefore, you need to make it count.

As I began to put this presentation together, I began to realize that I could really use 2 weeks rather than 2 days to even approach laying the sort of foundation that I believe is needed, but I'm very appreciative to have these 2 precious days and hope to make the most of this opportunity.

More often than not, prophecy-oriented teachers and conferences tend to jump right into whatever specific theme they're going to address, with little or no time invested in laying a sound foundation from which to build upon. You know why that is? Either they don't know how or don't have their priorities in order.

Whether it be Old Testament or New Testament, prophecy, in whatever form, even when the focus was on prophecy, or any specific theme or issue for that matter, they were virtually always framed within the Big Picture, meaning, the Eternal Purpose of God. And so, I hope that, in whatever way anyone might benefit from this presentation, that it would contribute something in addition to what is generally understood as being purely prophetic.

In the Old Testament, a common thread are terms such as “*Return*” and “*Restoration*.” In the New Testament, a common thread is the little phrase of “*so that*” or “in order that.” They are words or phrases that serve as bridges, from some thing, to some thing. They are not “bridges to nowhere.” In engineering terms, whether it be a building or a bridge, you could think of it as structural integrity.

And so, I feel compelled to invest a fair amount of time “*plucking up and breaking down, destroying and overthrowing, in order that, or, so that, we can “build and plant.”*”

While many teachers of prophecy are very adept at matching snippets of Scripture with current and future events, it’s rare that any of them are capable or have much of a desire to contribute to your spiritual growth. They’re strong on intrigue and weak on spiritual depth.

Oh! There are exceptions, but that’s why they’re exceptions. I’ve been exposed to more than enough of these teachers and teachings and the people that listen to them to know that a fairly significant number of these people have less than a sound spiritual and biblical foundation. Certainly, not all, but I find that most of these teachers and teachings themselves are of little benefit in this foundational area as they tend to be quite narrow, overly specialized, and spiritually shallow.

And, along with that, at minimum, they tacitly lend support to these people’s less than sound spiritual condition by giving them the impression that as long as they have their end-time prophecy knowledge in order, they’ll be just fine. And, as long as you pay to hear such teachers and buy their books and CD’s, they’ll be just fine, too!

Even a prophecy teacher should have some semblance of a shepherd’s heart. In other words, if your foundation is built upon a particular area of interest, regardless of what that is, sooner or later, you’re going to have problems, and the cracks in the walls are going to show.

Someone might ask, “So, Mr. Hotshot! You think you can do any better?” Well, I don’t know as I try not to compare myself to others. I do know that I’m accountable for what I’ve been shown and, therefore, I’m compelled to act upon it. I believe we need to be undertaking similar efforts in other locales if and when people feel led to do something like this in their own backyards.

If and when such events take place, many of us outside their area, to the extent that we can, should lend our spiritual and/or tangible support to them as well. This is the foundation of a practical network, which will be required in the days ahead, and we need to take advantage of the relative freedom we have in this season.

As to this particular presentation, it may appear to many of you, especially, in the beginning, that what I’m presenting is rather disjointed and has more loose ends than one can count. But, hopefully and prayerfully, if you will stick with me, eventually and gradually, you’ll be able to see these loose ends come together to form common threads.

I also might liken it to a big jigsaw puzzle. As long as even one piece of the puzzle is missing, that picture will be incomplete. What if this jigsaw puzzle was a picture of a person and that one missing piece happens to be of the nose? It can be argued that it's the nose that ties the knot to all the features of the face together.

And, I don't think there's any facial feature that impacts the overall appearance of the face as does the nose. Perhaps, it could be said, that once you have that final piece in place, the image of that picture should be, literally, "as plain as the nose on your face."

No one should think that an emphasis on the foundation is something separate from our primary theme, but rather, is quite relevant to it. I would go so far as to say that it's imperative to having the understanding that all aspects of the Kingdom are inter-related, and not intended to be isolated, taking on a life of their own.

While Greek thought tends to be chronological and linear, which is why so many are vulnerable to literally going over the edge in their attempts to interpret the Scriptures with a Greek mindset, Hebraic thought tends to be circular, with a lot of back and forth. It's literally a methodology of "What goes around, comes around." There can be a back and forth between paragraphs, chapters, books of the Old Testament and the New Testament, and a continuous back and forth between both.

At some point, you might think to yourself, and say to someone you trust, "What has all this got to do with the publicized main theme of this conference?" EVERYTHING!

So, why another examination of the Holocaust? After all, we've had decades worth of countless books by religious leaders and historians, presentations of every sort, testimonies of survivors, movies, documentaries, television mini-series, and annual Holocaust memorials ever since.

At this point, how can anyone presume to think they can contribute anything of meaningful value to what has already been written and spoken by representatives of the Christian and Jewish communities, along with the academic community?

Close to 40 years ago, circumstances launched me on a journey and I was taken down a road that I would not wish to go. But, I had committed myself to following the evidence wherever it might lead, and I can tell you, that along the way, it was a continuous struggle between soul and spirit, as I was taken to that place I would not, otherwise, have wished to go, and definitely, down a "road less traveled."

Only by God's grace was I able to continue down that road, passing up a lot of U-Turns and Exit Ramps along the way, and I can tell you that the further I went, the narrower that road got. And, the term, "CROSS-Roads" took on a whole new meaning for me.

In the process, I gained a broader perspective, which led me to this question, "How can the Church expect to be a light to Israel and the Jew scattered abroad if she refuses to have her own veil removed, and be willing to see things, not as she would prefer to see, but as God sees?"

So, after many years of familiarizing myself with virtually every explanation for the Holocaust, I have become convinced that the vast majority of the Evangelical Church is just as neglectful, ignorant or guilty of misinterpreting the issue of the Holocaust as the predominantly unsaved Jewish community.

For the most part, they may represent a significant portion of the truth, but, if you have the courage, integrity and discernment to reduce it down to its most basic form, upon closer examination, and in light of the Scriptures, it is laced with humanism and sentimentality, which is an insufficient response to a deep-seated spiritual problem.

It is possible to present a host of isolated facts that are true, but that doesn't necessarily add up to the sum total of TRUTH. Frankly, there isn't a dime's worth of difference between a partial truth and a complete lie, whether it be the result of honest ignorance or knowingly being deceptive.

And, why are the consequences so potentially devastating? Because, how we understand God's dealings with Israel in the past will have a direct impact on our understanding of God's dealings with Israel in the future. It will also have, and already is having, a direct impact on how the Church understands God's dealings with her own, past, present and future.

Was there a divinely orchestrated purpose to the Holocaust within the Bigger Picture of the Everlasting Covenant and the Eternal Purpose of God, or was it the inevitable outgrowth of man's fallen nature that the devil would exploit, eventually leading to a demonically-driven event known as the Holocaust?

The lives of six million Jews is far too high a price to pay to be ignorant of, or misinterpret its meaning, and to merely boil it down to three simple categorizes of actors---that of perpetrator, victim and Satan and his demonic forces, who manipulates and works through evil men as his "useful idiots" to accomplish his goal of total annihilation of the Jewish People.

But, to the extent that the Church does not get this right, or at least make an honest attempt to get this right, she will likely prove to be as useless as *"the blind leading the blind and both falling into a pit."* Moreover, it will render the Church ill-prepared to *"discern the times and know what she is to do"* at the very time that the Jew will need her the most, and when God will desire to use the Church the most, as that corporate *"vessel, fit for the Master's use."*

With few exceptions, I've found little difference between the Evangelical's view of the Holocaust and that of the unsaved Jew, with the exception of some Ultra-Orthodox rabbi's who are closer to the Scriptural explanation than the vast majority of Evangelical pastors.

Why? Because on this particular subject, they believe what the Scriptures have to say about it in their totality more than the Evangelicals. But, unfortunately, although, they are close, they still miss the mark as to the core reason for such a catastrophic event as the Holocaust and the perpetual historic persecutions throughout most of their history, which for them, was the punishment of having rebelled against the teachings of the Torah. Their solution? To return to the teachings of the Torah.

I believe Paul encapsulated both the problem and the solution in Rom. 10:1-4, *"Brethren, my heart's desire and my prayer to God for them is for their salvation. For I testify about them that they have a zeal for God, but not in accordance with knowledge. For not knowing about God's righteousness and seeking to establish their own, they did not subject themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone who believes."*

Now, just to be clear, unless asked point blank and pressed to provide an explanation for the Holocaust from an unsaved Jewish person, generally speaking, this is not the season to expect many occasions like that, nor seek to initiate and press the issue. At Holocaust-related ceremonies, I respect the

occasion and conduct myself, accordingly. You “*weep with those who weep and mourn with those who mourn.*”

The true prophets of God, although, they often delivered hard words, it was always with a broken heart. While on earth, although, Jesus knew the devastating judgment that was soon to come upon the city of Jerusalem, and that it was justified, He, nevertheless, lamented over the city. Although, Jesus purposely delayed His coming to His friend Lazarus so that He died and knew that He was about to raise him from the dead, still, “*He wept.*” Paul had “*great sorrow and unceasing grief in his heart*” for his Jewish kinsmen.

Furthermore, the Church should be continually looking for opportunities to bless Israel and, especially, the Messianic community in the Land. As Paul wrote in Rom. 15:26-27, “*For Macedonia and Achaia have been pleased to make a contribution for the poor among the saints in Jerusalem. Yes, they were pleased to do so, and they are indebted to them. For if the Gentiles have shared in their spiritual things, they are indebted to minister to them also in material things.*”

I think it’s worth noting that he expressed this support prior to the devastation of Jerusalem in 70AD. He knew what Jesus had said concerning Jerusalem and the Temple. He knew what was coming and that it was just around the corner, and yet, that made absolutely no difference as far as Paul was concerned. It made no difference then, and it makes no difference, now. That same obligation still holds true, today.

On that note, I’d like to give a little plug on behalf of a local ministry right here in Morristown called, Harvest of Israel, overseen by the Senior Pastor of First Baptist Church of Morristown, Dean Haun. It’s a ministry that provides tangible support through financial contributions and the shipment of all kinds of supplies in these huge 40-foot containers to the Messianic Community in Israel.

They coordinate these efforts with other like-minded ministries and conduct their operations with utmost integrity. So, for those who would like to support this type of work, I’d encourage you to pull up their website on the Internet and check it out.

And so, my concern isn’t so much with the public statements made by Evangelicals at various Holocaust memorial ceremonies, but within the Evangelical community, itself. And, my immediate concern isn’t so much with Israel as it is with the Church,” and her understanding, or lack, thereof.

You will hear virtually the same explanations provided by the vast majority of Evangelicals as the lesser Ultra-Orthodox or even secular Jews, rather than seeking the Divine explanation from the Scriptures. In fact, I consider it to be a form of “political correctness.” It may be sincere, but it’s also, relatively safe.

The Church, who purports to have the full revelation of God’s purposes by accepting both Testaments, needs to get this right, and it begins with simply being open to seriously considering the possibility that they may not have it right, with respect to God’s dealings with Israel.

And, why is this so critical? Because, to the extent that the Church misunderstands God’s dealings with Israel, past, present and future, she will also misunderstand God’s dealings with herself. After all, “*Judgment must first begin with the Household of God.*” For far too long we have either wittingly or unwittingly ignored any consideration of the notion of Covenantal Judgment upon Israel as spoken all through the Law and the Prophets and right on through into the New Testament.

Many Ultra-Orthodox rabbis believe this, but as previously noted, get the root cause of the problem wrong, and therefore, get the solution wrong. However, the purpose of this Covenantal Judgment is not an end in itself, but a means to an end, with God fulfilling His Covenantal Promise to the Jewish People as the God who **WAS** “*able to bring this people into the Land,*” a remnant who has been restored unto their God through a “*godly repentance, leading to salvation.*”

Another reason for this conference is to encourage the “99 Percenters,” if you will, who never went to Bible School, never went to seminary, have never been formally recognized as being called to the office of a Teacher, or simply apt to teach, or having the slightest confidence in themselves that they are even apt to teach at all. And so, I hope to be communicating as one non-theologian to another.

There’s a reason why the words “expert” and “experience” come from the same Greek root word, which is a verb and not merely a noun. You may spend your entire life studying a particular area of interest, but you will never qualify for anything other than a scholar.

This is not mere semantics. Anything else is second hand information, regardless of the level of scholarship. And, besides all that, as far as I’m concerned, the only real Holocaust experts, are the survivors, themselves, and it won’t be long before all those “real experts” are gone. As it is, their children are already in their 50’s, 60’s and 70’s, to which, my wife and I can attest.

But, aside from the understandable human sentimentality, none of that is going to mean very much unless we have “*served the purpose of God in our generation.*” However, each generation is a continuum of all previous generations, along with being a critical link to those who come after. And so, it’s not just a matter of serving the purpose of God in our particular generation as isolated from other generations.

In light of the bigger picture, in serving the purpose of God in our generation, we should have the perspective that all previous and subsequent generations are also impacted by the present one. Just like in a relay race, it only takes one bad exchange to drop that baton as they go around the track. It’s not that they won’t finish the race. They will! But, it will require one of those runners to stop their progress, go back to pick up that baton before they can continue.

In the meantime, it’s not just one member who’s lost precious ground. It’s the whole team! Now, don’t get me wrong. I believe God has placed within each one of us as individuals the inherent desire to know our particular purpose in the Body, which is directly related to our unique giftings and callings. But, its purpose is not merely for your own personal edification, but “*for the common good.*”

It should come as no great revelation that, “*We only know in part,*” and will continue to only know in part until the Lord’s return. Jesus told His disciples that much of what He was sharing with them concerning the future they wouldn’t understand, but later on, they would. In time, the Holy Spirit would bring to their remembrance what Jesus had previously spoken to them, and with that, understanding.

The truth is, the older I get, the more I realize that I don’t understand. God is omniscient, omnipresent and omnipotent. I can tell you what each Divine attribute is, but there is no way on this side of eternity that I can come within a country mile of comprehending it, where I can really explain the depths of any of that, how God is sovereign, all-knowing, all-powerful, and is everywhere all the time, how He “*works all things after the counsel of His will*” and yet man is totally accountable for his actions.

Here's a case in point. John 19:10-11 - *'So Pilate said to Him (Jesus), "You do not speak to me? Do You not know that I have authority to release You, and I have authority to crucify You?" Jesus answered, "You would have no authority over Me, unless it had been given you from above; for this reason he who delivered Me to you has the greater sin."* (The Jewish chief priests and the elders)

God predestines, but also, has foreknowledge. We read the phrase, *"So that the Scriptures might be fulfilled."* We read in Is. 53 that *"It pleased the Lord to crush Him."* We read where the Jewish nation as a whole is indicted for the crucifixion of the Messiah, and yet, He was already *"slain before the foundation of the world."* I can't really tell you how all that works. I only know, by faith, that it is, and from what I gather from the Scriptures, that is sufficient.

Heb. 11:3 tells us, *"By faith we understand that the worlds were framed by the Word of God, so that the things which are seen were not made of things which are visible."* And, that's really it for me in a nutshell, **by faith, I understand.** I can't tell you how many times I've quoted Mark Twain's statement, *"It's not what I don't understand about the Bible that bothers me so much as it is what I do understand."*

Teaching isn't really teaching if the student isn't learning. It can be likened to a sudden deluge of rain upon bone-dry soil. You have so much water hitting the surface so fast that the ground is incapable of absorbing the much-needed water, and therefore, virtually all of it just becomes so much run-off.

Many of us have heard the verse countless times from Habakkuk. 2:2, *"Record the vision and inscribe it on tablets, that the one who reads it may run."* It's not enough to merely *"record the vision."* It needs to be inscribed in such a way *"that the one (implying anyone) who reads it may run,"* in order, *"that they may run in such a way, as not without aim."*

Within *"the whole purpose of God,"* all things are inter-related and are not intended to be separate from the whole, taking on something of a life of their own. It's for that very reason why there will be some occasional back and forth, between pre-1948 Israel and post-1948 Israel, to see if we can identify common threads of God's ways and purposes, spiritual laws and pre-conditions interwoven throughout the Scriptures.

Yes! As it has been said, *"The Old Testament is the New Testament concealed and the New Testament is the Old Testament revealed."* But, in reality, and more accurately, it's one unfolding Divine revelation. That *"middle wall of partition"* that artificially divides both the Old and New Testaments should come down just as the *"middle wall of partition"* between Jew and Gentile.

We should always keep in mind that The Law and the Prophets were always the foundation and frame of reference for all that was prophetic in the New Testament, *"that the sum of all things is Christ."* We need to pay more than just lip service to the spiritual fact that *"the testimony of Jesus is the spirit of prophecy."*

Paul said in Acts 20:27 that he *"did not shrink from declaring the whole purpose of God."* Otherwise, what you are left with is something less, and anything less, is not the Full Gospel! And, I would go so far as to say, that anything less than the Full Gospel is a tainted gospel, and it only takes *"a little leaven to leaven the whole lump."*

Rom. 11:15 tells us, *“For whatever was written in earlier times was written for our instruction.”* And, the objective of instruction isn’t merely to fill our heads with facts, but so we might profit from the experiences of those who have gone before us in order to apply those lessons going forward.

We’re all familiar with that famous quote by George Santayana, “Those who cannot remember the past are condemned to repeat it.” But, I believe Winston Churchill improved upon that original quote and said it best in a 1948 speech, “Those who fail to learn from history are doomed to repeat it.”

And so, I believe the better and more accurate quote should read, “Those who cannot remember the past, learn from the past, and apply those lessons obtained from the past into wisdom for future benefit, squander what has come at such a great price. And, I can think of no better example than that of the Holocaust.

You see, it’s not enough just to remember the past. It’s not in the remembering, alone, but it’s in the learning the lessons of the past. But, even there, are they the lessons God intends for us to learn, or man’s idea based on his human sensibilities as to what HE thinks we should have learned?

The natural mind doesn’t have a great track record when it comes to discerning the things of the spirit. And so, we need to perpetually ask for God’s grace, that He might grant us a heart of wisdom, that by His Spirit, we might be able to *“extract the precious from the worthless”* and be *“able to discern between soul and spirit.”* If you or I don’t know something at that particular moment, which will often be the case, there’s no shame in acknowledging that.

I recognize, especially, when it comes to prophecy that’s it’s only natural that a certain amount of speculation will come with the territory, and I hope to keep it to a minimum. But, the tendency with many prophecy-related endeavors is to take reasonable speculation and to take off and run with it, and soon it manifests itself as creative imagination on steroids. Christian bookstores are filled with this stuff as well as the speaking circuit. And the end result? A cheapening and discrediting of the prophetic word.

How we interpret the past will have a direct influence on how we interpret and prepare for the future, not out of a survivalist mentality, but that of a servant, on behalf of God, the Church and the Jew. Contrary to much of the present-day evangelical teaching in this country, the destinies of Israel and the Church are intertwined, or in other words, *“apart from them we should not be made perfect.”*

Paul wrote to the Gentile believers in Rom. 11:25, *“For I would not have you ignorant, brethren, of this mystery,” referring specifically to the Mystery of Israel.”* We can be ignorant of many things without it resulting in serious consequences, but this is not one of them. And, it is for this reason that the Church is obligated to understand her purpose, especially, as it relates to Israel in the last days.

We are not only going to be asking these questions, but also examining some of the interpretations and explanations offered by significant representatives ranging from Ultra-Orthodox Jewish rabbis to Evangelical Christians, and taking special note of those offered by some of the most prominent Messianic Jewish spokesman, both in Israel and the United States.

We will examine their views related to the Holocaust and Israel’s future as time may permit. I have selected these men for the very reason that they are highly gifted in intellect, well-educated, have exceptional oral and written communication skills, and are not novices in any respect.

We will examine the very scriptures they reference, and how they interpret them with respect to their prophetic application and fulfillment. I hope to get into a lot of Scripture, and likely more of it, and in larger chunks, than most of us are accustomed to, and endeavor to allow the Scriptures, themselves, to do the majority of the commentary as opposed to my spending the majority of my time trying to convince you of what I want you to believe it means.

In the traditional Passover Seder, one of the more significant traditions is the “Asking of the Four Questions.” Aside from the four questions and their corresponding answers, I want to point out the description of each. You have “the wise son, the simple son, the wicked son and the son who does not even know how to ask.” And, it is the son who does not even know enough to ask that prevents us from asking the sort of questions that lead to better answers or that compel others to provide better answers.

This is fundamental to the examination process and it’s this deficiency that has contributed to such a low level of discernment in our day. The combination of increasing deception and decreasing discernment is a lethal mix, and unless we recognize it and do something about it in the present, it is extremely doubtful that such a condition will end well.

We need always be to mindful, that, *“as teachers, we will incur the stricter judgment.”* But, what matters is that as long as the truth or a more accurate understanding of the truth is obtained, then, if we are teachable, we all benefit, and if the Church benefits, Israel benefits, the Kingdom benefits and, ultimately, God is the beneficiary of the ultimate glory.

Now, as we go through this process, I want to impress upon you one key principle that we don’t hear about nearly as much as we do the words, “text” and “context,” and it is this: **Words Matter!** Individual words matter, and quite often it’s the tiniest of words that matter most in gaining an accurate interpretation of Scripture. Words such as *“I”*, *“IF”*, *“WHEN”*, *“THEN”* can make all the difference in the world, and in heaven, and I think we’ll see many examples of that as we go along.

Question: What does it say that virtually every teacher of every doctrinal persuasion will tell you the same thing, that they have come to their doctrinal beliefs by holding them up to Scripture? Yet, how is it that each one can come up with different interpretations leading to different conclusions? How is it that they can, with absolute confidence, preface each of their arguments with, “It clearly says?”

Well, my question to them is, “If the Scripture is as clear as you say it is, why is it you that you feel compelled to tell me, not only how obviously clear it is, but also, what it supposedly says so clearly, or rather, what you want me to believe it says so clearly?” And, in response, what question am I compelled to ask more than any other? “Where does it say that?”

And, if it requires a teacher to jump through hoops, appearing to feverishly cram square pegs into round holes, and going through all sorts of hermeneutical gymnastics, well, maybe, just maybe, the interpretation that this teacher wants you to see and accept, just isn’t in there.

It reminds me of the exchange contained in the classic work, “Through the Looking Glass” by Robert Lewis Stevenson. *“Humpty Dumpty said to Alice, ‘words mean what I say them to mean,’ and Alice answered, ‘But, how can you make them mean so many things?’* I submit to you that regardless of how typical that approach may be, that’s not teaching. That’s indoctrination!

So, what could possibly account for the fact that so many of the most prominent, knowledgeable, intellectual, and articulate teachers and leaders, being so apparently gifted, can have such a different perspective concerning God's dealings with the Israel of the past and the Israel of the future?

Quote from a Messianic Jewish Leader in Israel: *“There are clear passages in the Hebrew Scriptures that speak of future judgment on the nations and on Israel. There are also passages, which are far less clear, and other passages which have nothing to do with future prophecy. Great care needs to be used in weighing these passages, and a basic knowledge of Hebrew and exegetical rules should be foundational for all Bible teachers.”*

Well, I don't have a basic knowledge of Hebrew and Greek, and to whatever extent I may have unwittingly employed hermeneutics in my approach to interpreting the Bible, it simply came out of a well-rounded, decent education and having not been taught for any extended period of time under any particular doctrine associated with a particular denominational persuasion. And, unlike some, I consider not having attended a Bible school or a seminary to have been “a blessing in disguise.”

When I want or need clarification of a word or phrase to help me better understand a text, I have Bible Study helps at my finger tips: a Strong's Concordance, a Greek and Hebrew Lexicon, Interlinear Bible, Topical Bible, Chronological Bible, and access to the Internet, which in the vast majority of instances, will supply me with far more information than I could ever use or need in my entire lifetime.

And, one more thing. Although, endeavoring to always maintain a teachable spirit, I can think, independently, preventing me from impulsively “jump on the bandwagon” of one more popular and equally phony move of God or to go along with a type of mob rule mentality simply because it's easier it causes far less personal grief, at least, in the short run.

Let's be clear on this! Proverbs in particular speaks about the consequences of ignorance, and none of it's good. Ignorance is not a virtue, except, when it pertains to evil. Ignorance is neither a fruit nor a gift of the Spirit. Some, even boast in their ignorance and think, somehow, there's something spiritual about it. “Oh! I don't get into prophecy” or “I'm a Panthologist.” However it pans out is fine with me!” and punctuated by a silly chuckle.

Now, that's ignorance right there, and the worst kind, at that, being that it's willful ignorance. And, in light of the bigger picture, it's actually immature and rather selfish. You render yourself almost useless to both God and man for the coming days ahead.

A thinking person should say to themselves, “You know, if nearly 30% of Scripture is prophecy-related to some extent and in some form, wouldn't it be wise to take Peter's word of exhortation, seriously? In II Peter 1:19, it says, *“So we have the prophetic word made more sure, to which you do well to **pay attention** as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts.”*

As a result of my having invested countless hours of examining the views of those holding to a different perspective, in audio, video and written form, I arrived at something of a conclusion as a result of identifying common patterns of biblical interpretation, and it was this: I simply don't ignore as much Scripture as they do.

The irony is that one of the chief criticisms of those who don't share a similar view to mine, if not vehemently opposed it, are guilty of consistently taking passages out of context. Some call it "cherry picking." I call it, "Snippetology." And, that comes right out of The School of Wishful Thinking.

It begs the question, "Do we have enough biblical integrity to allow the Word to function as that sword capable of discerning between soul and spirit?" That is the great challenge for all of us when it comes to "*rightly dividing the word of truth.*" Of course, we all claim to approach the Scriptures in that fashion, and most of us mean it, or at least, start off meaning it.

But, not unlike rehab programs, the first and most critical step towards recovery is getting past the "denial stage," along with a continuous awareness that a soulish bias is ever-lurking in our biblical interpretation. As to the overriding consideration in our attempt to interpret scripture rightly, and in this particular case, prophetic scripture, are we approaching it with the right questions?

Are we consistent in our methodology? Are we seeing God's dealings with Israel, past, present and future from God's perspective or our own. Are we filtering our understanding of the Holocaust by the Holy Spirit and, in and through our spirit, or as our soulish man would prefer it to be according to our own human sensibilities?"

The answers to these questions are of the utmost importance because they will invariably carry over into our understanding of the Holocaust and of The Final Return of the Jews to the Land, and what God is not only willing to do, but has already done and will continue to do, until He brings Israel "into the bond of the Covenant."

So, as I stated at the outset, it is my hope to speak as a non-theologian to non-theologians, as I truly am a non-theologian, and that we make it our collective aim, according to God's grace, striving to communicate and acquire biblical truth, in simplicity and clarity, without sacrificing depth of spiritual understanding.

Let me quote for you the most accepted First Rule of Bible Interpretation: "*When the plain sense of Scripture makes common sense, seek no other sense; therefore, take every word at its primary, ordinary, usual, literal meaning unless the facts of the immediate context, studied in the light of related passages and axiomatic (or, self-evident) fundamental truths indicate clearly otherwise.*"

I have often asked myself, as I am sure many of you in reference to some of today's most widely accepted doctrinal views concerning prophecy the following question, "If left to myself and my Bible, and applying the preceding rule of biblical interpretation, would I have ever come up with a doctrinal view like that?" Much of the time, my answer is somewhere between "No!" Had no one told me beforehand, such an interpretation never would have even entered my mind."

And, even when Scripture speaks in symbolism or parables, it will typically let you know and then go on to explain what they mean. It's when impulsively stop reading prior to those explanations, refer to our human imagination, and decide to immediately run with it, is when we can get ourselves into a lot of trouble. And, what's worse, is others impulsively and blindly following us into that trouble.

A.W. Tozer had this to say, in classic Tozer style, regarding the teaching of the Second Coming of Christ, which, I believe can be applied in a broader sense when engaging in the prophetic, "The Bible does not approve of modern curiosity that plays with the Scriptures and which seeks only to impress

credulous and gullible audiences! The prophetic teacher who engages in speculation to excite the curiosity of his hearers without providing them with a moral application is sinning even as he speaks.”

He concludes with this question, “Are you ready for the appearing of Jesus Christ? Or are you among those who are merely curious about His coming?” I believe Tozer has just described the vast majority of prophecy teachers and conferences. We know, or should know, that Christ is the Cornerstone of that foundation. And, what is that foundation? It’s the **Eternal Purpose of God**.

And, what is that Eternal Purpose and why is it so central to God’s Everlasting Covenant with Israel, which involves all aspects of the Kingdom, including the Holocaust? We’re going to be delving into that, and Why? Because, the **Eternal Purpose** is God’s **Central Purpose**.

And so, I would submit to you that the degree to which we have an understanding of what comprises that **Eternal Purpose** will have a direct impact upon our understanding of all aspects of the Kingdom. And, therefore, I’m fully convinced that it’s this lack in our teaching that causes our biblical views to be so shallow and myopic.

But, there’s an even greater concern, and that’s the negative impact it will have on the Body of Christ by disarming her and causing her to be ill-prepared for the very time Israel and the Jew scattered abroad, will need her the most. You know what I believe is the great deficiency in our spiritual foundation that is the cause of most of our misconceptions, which, in turn, leads to all sorts of doctrinal and personal error? It’s ignorance of the **ETERNAL PURPOSE!**

That’s the anchor to our doctrinal faith. Yes! Jesus is the Cornerstone and foundation of our faith, but the foundation of the practical outworking of that faith is the **ETERNAL PURPOSE!** It not only serves as an anchor, but it’s what ties all the aspects of the Kingdom together. It’s the Divine Target in light of the Eternal Big Picture, which is all too often neglected.

Is it any wonder that so many of us are “*boxing as buffeting the air, as running without aim?*” That’s the very reason why Paul said to the Ephesian elders, “*For I did not shrink from declaring to you “**the whole purpose of God.**”*

So, what should be our approach in searching out God’s purposes so that we might be God’s instruments on earth that God’s might fulfill His purposes through us, individually and corporately, and thereby, “*serve the purpose of God in our generation?*”

Is. 46:9-10 - “*Remember the former things long past, For I am God, and there is no other; I am God, and there is no one like Me, Declaring the end from the beginning, and from ancient times things which have not been done, saying, ‘My purpose will be established, and I will accomplish all My good pleasure.’*”

Or, as T. Austin-Sparks encapsulated it, “*God’s end is always found in His beginnings.*” Time and time again, I’ve found that principle to be true and the key to unlocking the door in pursuit of understanding God’s purposes.

Rom. 7:21-8:17 – Law of God (eternal, moral law, has always been and always will be) vs. Mosaic Law (temporal, law of sin and death). Approximately 2500 years prior to the Ten Commandments while still in the Garden of Eden, Adam and Eve violated the Law of God, “***You shall have no other***

gods before Me.” Genesis 3:4-5 - *“The serpent said to the woman, “You surely will not die! For God knows that in the day you eat from it your eyes will be opened, and **you will be like God**, knowing good and evil.”*

And, it didn't take long before the next Law of God was violated, “You shall not commit murder,” when, as it is written, *“Cain rose up against Abel his brother and **killed him**.”* I repeat, the Law of God, which can also be referred to as the Moral Law, is eternal. Therefore, man doesn't have the prerogative to take it upon himself to claim the promises of the Covenant, while at the same time, arbitrarily deciding that there's some sort of Statute of Limitations pertaining to the judgments.

Now, my interpretation in capsulized form, is essentially this, that man would bear the image God and have dominion over God's creation, with the Garden of Eden being their home base, so to speak. As long as they bore the image of God they remained in the Garden. But, when Adam and Eve disobeyed God, that image of God became marred.

Gal. 3:15:22 – Intent of the (Mosaic) Law

Eph. 1:3-14, 3:8-11 – New Testament elaboration of the Eternal Purpose

Eph. 2:13-15 - *“Abolishing..... Law of commandments contained in ordinance”*

Connection Between Land and People from the very beginning:

3 Key Distinctions with Respect to the Land: INHERITANCE, POSSESSION, KEEPING IT

Genesis 1:26, 3:8, Lev. 26:10-11, Rev. 21:2-3 - The Eternal Purpose – bear the image of God and to have dominion over the entire earth

Genesis 3:1-7, 22-24 - Image of God was tainted and was cast of the Land (Garden of Eden)

Genesis 12:1-3 – Possess the Land in order to bless nations

Genesis 15:17-18 – Delineates the Land

Genesis 17:6-8 – Establishes the Everlasting Covenant

Lev. 20:22-26 – Conditional possession

Lev. 26:14-45 – 5 specified punishments represented? (1) Assyrian (2) Babylonian (3) Roman (4) Holocaust (5)????? (“Time of Jacob's Trouble?”) After each judgment, if there was no godly repentance, the next round of judgments would be seven times greater in intensity and scope than that of the previous one. **Is. 30:1-17**, **Jer. 5:3** – consequences of spurning discipline

Deut. 4:1-40 – Moses' words of warning just before the Children of Israel cross the Jordan River into the Promised Land

Deut. 28:15-68 – Penalties of Disobedience

Deut. 29:10-29 – Covenant at Moab

Deut. 31:14-22 – Israel Will Fall Away

Deut. 32:1-43 – The Song of Moses

II Chron. – 7:19-20 – Warning of being cast out of Land

I Kings 9:6-7 – Warning of being cast out of the Land

II Kings 17:7-18 – Fall of Israel

II Chron. 36:11-21 – Fall of Judah

Is. 40:1-3 – Timing is everything, order of events, circumstances

Is. 40:27 – God has become irrelevant

Is. 42:24-25 – Rebellion and God’s judgment

Is 58:3 – (Rom. 10:1-4)

Is. 63:17 – Places blame on God

Jer. 30:24 – Judgment continued until understood in latter days

Jer. 32:26-35 - Rebellion

Ezek. 33 – Comprehensive chapter

Hosea 13:1-3 – Specific to Holocaust? Symbolic or literal?

Zeph. 1:6, 12 – God has become irrelevant

HOLOCAUST

A leading Messianic Jewish theologian and apologist said of attempting to explain the Holocaust, *“That of the thousands of books that have been written, and that still could be written, the sum total would not be able to fully answer the question of, “Where was God?”*

After going through a fairly comprehensive list of proposed answers to this question from a variety of sources and perspectives, including his own comments in response, he provides his own answer to the question of, “Where was God?”, the one with which he can say with complete confidence. And so, he quotes a single phrase from Is. 63:9 - *“In all their affliction He was afflicted.”*

His point? God was right there in the midst of their suffering, and he adds some brief commentary to that containing several truths. But, for me, the sum total of individual truths does not always add up to THE TRUTH, or what I prefer to call, *“the whole counsel of God.”*

So, let's give this isolated phrase a bit more context. Here's the rest of v. 9, along with v. 10 of Chapter 63: "*And the angel of His presence saved them; in His love and in His mercy He redeemed them, and He lifted them and carried them all the days of old. But they rebelled and grieved His Holy Spirit; therefore He turned Himself to become their enemy, He fought against them.*"

Obviously, such a man is not lacking in intellect or theological education. But, I think even the simplest among us could have come up with a similar, if not exact explanation, without having to go through such an analytical exercise. If we believe the Bible and take it at its word, why should it be considered such a revelation knowing that one of God's attributes is that He's omnipresent?

An answer that is reduced to, and based upon, a snippet of Is. 63:9 may be satisfactory for some us, but in my reading, and in my accepting of what I read, I believe the price paid in the form of six million Jews deserves better and that God expects better, if not, requires better from us. Is it possible that the reason we have had so many books written on the Holocaust is because we have not looked, first and foremost, to the ONE BOOK that God, Himself, has provided in answering this, and all questions?

Now, when he uses the word "fully" does he mean, fully, in the sense of completeness, perfection or totality? Or, does he mean "fully" in the sense of sufficiently, thoroughly or adequately? If it is meant in the first sense, especially, considering the complexities of the topic, you certainly couldn't argue with that. If you're a bit more cynical, you could say, "Well, that's your "out" right there! Who can legitimately claim that they can explain all of the complexities of the Holocaust to perfection?"

But, if you're going to be consistent, wouldn't that also apply to other doctrinal beliefs, some of them basic tenets of Historic Christianity? And, applying that line of thinking to, of all topics, eschatology, well, that's just not realistic. I just don't see where it has to be "an all or nothing" proposition. And, if he is using the word "fully" in the sense of being adequate, which is a relative term, nevertheless, we're not talking perfection here. And, if not, why go out of your way to avoid such a critical topic?

How is it, that so many, otherwise, exceptionally knowledgeable men of God, gifted Bible teachers, steeped in theology and able to rattle off scripture so easily, suddenly turn into relative novices when faced with having to address the issue of the Holocaust? It's certainly not a matter of intellect.

They all know II Tim. 3:16-17 and have, undoubtedly, quoted it countless times, "*All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness, so that the man of God may be **adequate**, equipped for every good work.*" God isn't asking us, nor expecting us, to be perfect in teaching and understanding of doctrine. He is only requiring us to be **ADEQUATE**. Not at the expense of diligence, but adequate, as in, sufficient.

Now, that's my own view. It doesn't necessarily make me right. I could appear to be right, and yet, be dead right. We all, as individuals, ultimately need to "*be fully persuaded in our own minds.*" And, this is why being able to discern and to examine the Scriptures as a Berean is so critical. It's why teachers should be spending more time in instructing the people and providing the tools necessary that they might be well-prepared to know how to think as opposed to being told what to think.

But, if the teachers don't know the difference between indoctrination and discipleship, what can you expect from the people they are instructing? After all, "*Like people, like priest.*" Before this

conference is over, I may actually prove that one or more of my views was dead wrong. I may be able to make a fairly convincing argument as to my views, especially, since those who hold to different views are not here to respond. It's only fair to acknowledge that.

This may be perceived as an empty statement, but I would much prefer that they were here. Why? Because, our objective shouldn't be to win a debate, but rather, to seek the truth, meaning, endeavoring to seek "*the Mind of Christ*" in order to know God's Purposes, His character, His ways, and the means by which he has chosen to accomplish those ends.

Our objective should be in striving to be in agreement with God as revealed in Scripture, and acknowledging that apart from His grace and our humility, "All bets are off" as to the end result.

And so, I don't think it's any coincidence that one of the very last words of admonition Paul gave to Timothy was this, "*Pay close attention to yourself, and to your teaching.*" Otherwise, left unchecked, it is highly doubtful that we will be able to deliver "*the pure milk of the word*" as originally intended.

Some Relevant Holocaust Facts:

As Jews fled Europe under Hitler's rule, representatives from 32 countries met in Evian, France, in 1938 to discuss the growing refugee crisis in Europe. Representatives from Great Britain said it had no room to accommodate Jewish refugees. The Australians said, "We don't have a racial problem and we don't want to import one." Canada said of the Jews that "none was too many." Holland and Denmark offered temporary asylum, but only for a few refugees.

Only the Dominican Republic offered to take 100,000 Jews, but their relief agencies were so overwhelmed that only a few Jews could take advantage of the offer. A German foreign officer wrote a letter essentially saying that, in light of such responses, the world could not blame them [the Nazis] for not wanting the Jews.

This is but a foreshadowing of things to come. Jer. 30:14 - "*All your lovers have forgotten you, they do not seek you.*" We're already well down that road. The only friend Israel will have left in the world is the Church.

And, to the Church, God has this sobering word of responsibility for us in Prov. 24:11-12, "*Deliver those who are being taken away to death, and those who are staggering to slaughter, oh hold them back. If you say, 'See, we did not know this,' does He not consider it who weighs the hearts? And does He not know it who keeps your soul? And will He not render to man according to his work?'*"

At the close of the Second World War as the death camps and concentration camps were being liberated, and the full horrors of the Holocaust became public knowledge, neither, the German people, most of Europe, and much of the world, along with the professing church could not escape such an indictment.

The sober words of that passage sound hauntingly similar to what was heard from countless German citizens and some Polish citizen's, who claimed ignorance, and yet, lived within visual view of the billows of smoke coming out of the chimney's, and depending upon which way the wind blew, could

not help but notice that sickly aroma in the air, and who witnessed and heard the cattle cars crammed with Jews roll by as they made their way to their final destination.

With the combination of historical hindsight and prophetic foresight, how much more will the Church be responsible when both God and the Jew will need her the most?

During the Holocaust, Nazi Germany became a genocide state, a government dedicated to the annihilation of the Jews. Every arm of the government played a role. Parish churches provided the birth records of the Jews. The Finance Ministry took Jewish wealth and property. Universities researched more efficient ways to murder. And government transportation bureaus paid for the trains that carried the Jews to their death.

More than half of the Jewish victims of the Holocaust were women. Most women with small children were immediately sent to the gas chambers as children were nearly useless to the Nazis and the commotion that separating the women and children might have caused would have jeopardized the efficiency of the killing process.

Women were also singled out for experiments in contraception and fertility. Additionally, mothers with babies and other children too young to control their crying had trouble finding hideouts during round-ups to avoid being sent to the camps.

The Holocaust memorial, Yad Vashem, includes the Holocaust Martyrs' and Heroes' Remembrance Authority, consisting of the names of over 10,000 people who risked their lives to save the Jews during the Holocaust. They are recognized as the "Righteous Among Nations of the World."

Many Jewish children who were hidden in Christian families during the Holocaust were unaware of their Jewish heritage and remained with their foster parents. Some children became so close to their foster parents that they did not want to leave to rejoin their other surviving family members.

In one infamous concentration camp experiment, newborn babies were taken away from nursing mothers to see how long they could survive without feeding.

Six million is the minimum number of Jews killed by the Nazis. Thousands of infants and babies were killed before their births could be recorded.

More than 1.5 million children from across Europe were murdered under the Nazi regime. This figure includes more than 1.2 million Jewish children, tens of thousands of Gypsy children and thousands of institutionalized handicapped children who were murdered under Nazi rule in Germany and occupied Europe. The Nazis, obsessed with the notion of creating a 'biologically pure', 'Aryan' society, deliberately targeted Jewish children for destruction, in order to prevent the growth of a new generation of Jews in Europe.

But, here's a little postscript I'd like to add. Since the re-establishment of the State of Israel in 1948, it is estimated that there have been 2 million abortions. In 1977, abortion was legalized and pertained to woman between the ages of 20-33, and/or was granted an abortion due to the baby having been conceived under illegal circumstances or incest, the fetus had a serious physical or mental defect, the mother was unmarried, or the mother's health was in danger.

In such cases, the state paid for the abortion. However, the law was modified in 2014 to allow a free state-funded "health basket" as they termed it, for **any** woman seeking an abortion. And, women who get pregnant while serving in the IDF are entitled to free, state-funded abortions.

In practice, most requests for abortion that qualify for the above are granted, and leniency is shown especially under the clause for emotional or psychological damage to the pregnant woman. And, just how difficult is it to have these requests approved? The committees approve 98% of these requests.

What a tragic irony...

Addressing the Difficult Issue of Children in the Holocaust (perhaps, the toughest of all)

Lam. 2:11-12 – *“My eyes fail because of tears, my spirit is greatly troubled; my heart is poured out on the earth because of the destruction of the daughter of my people, When my little ones and infants faint in the streets of the city. They say to their mothers, ‘Where is grain and wine?’ As they faint like a wounded man in the streets of the city, as their life is poured out on their mothers’ bosom.”*

Lam. 4:4 – *“The tongue of the infant cleaves to the roof of its mouth because of thirst; the little ones ask for bread, but no one breaks it for them.”*

Lam. 4:10-11 - *“The hands of compassionate women boiled their own children; they became food for them Because of the destruction of the daughter of my people.” Better are those slain with the sword than those slain with hunger; for they pine away, being stricken for lack of the fruits of the field.”*

II Sam. 12:1 - *“Then the Lord struck the child that Uriah’s widow bore to David, so that he was very sick.”* v. 18 - *“Then it happened on the seventh day that the child died.”* vs. 22-23 - *“He said, ‘While the child was still alive, I fasted and wept; for I said, ‘Who knows, the Lord may be gracious to me, that the child may live.’ But now he has died; why should I fast? Can I bring him back again? I will go to him, but he will not return to me.”*

Is. 7:16 - *“For before the boy will know enough to refuse evil and choose good...”*

Deut. 1:39 – *Moreover, your little ones who you said would become a prey, and your sons, who this day have no knowledge of good or evil, shall enter there, and I will give it to them and they shall possess it.”*

Num. 14:22-24 – *“Surely all the men who have seen My glory and My signs which I performed in Egypt and in the wilderness, yet have put Me to the test these ten times and have not listened to My voice, shall by no means see the land which I swore to their fathers, nor shall any of those who spurned Me see it. But My servant Caleb, because he has had a different spirit and has followed Me fully, I will bring into the land which he entered, and his descendants shall take possession of it.”*

Num. 14:28-31 - *“Say to them, ‘As I live,’ says the Lord, ‘just as you have spoken in My hearing, so I will surely do to you; your corpses will fall in this wilderness, even all your numbered men, according to your complete number from twenty years old and upward, who have grumbled against Me. Surely you shall not come into the land in which I swore to settle you, except Caleb the son of Jephunneh and Joshua the son of Nun. Your children, however, whom you said would become a prey—I will bring them in, and they will know the land which you have rejected.”*

Exodus 30:14 - *“Everyone who is numbered, from twenty years old and over, shall give the contribution to the Lord.”*

Follow up question from same Messianic Jewish theologian: “If Jewish suffering in the Holocaust was the result of having rejected the Messiah, why did it take 1900 years for judgment to come?”

Remember Lev. 26?

II Chron. 36:15-16 - *“The Lord, the God of their fathers, sent word to them again and again by His messengers, because He had compassion on His people and on His dwelling place; but they continually mocked the messengers of God, despised His words and scoffed at His prophets, until the wrath of the Lord arose against His people, until there was no remedy.”*

Neh. 9:26-31 – read from text

Joel 2:13 - *“And rend your heart and not your garments.” Now return to the Lord your God, For He is gracious and compassionate, and **relenting** of evil.”*

Is. 30:18 - *“Therefore the Lord longs to be gracious to you, and therefore He **waits** on high to have compassion on you. For the Lord is a God of justice; how blessed are all those who long for Him.”*

Is. 65:2 - *“I have spread out My hands **all day long** to a rebellious people, who walk in the way which is not good, following their own thoughts.”*

Rom 9:23-23 - *“What if God, although willing to demonstrate His wrath and to make His power known, **endured with much patience** vessels of wrath prepared for destruction?”*

II Peter 3:8-9 - *“But do not let this one fact escape your notice, beloved, that **with the Lord one day is like a thousand years, and a thousand years like one day. The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance.**”*

Mt. 18:7 - *“Woe to the world because of its stumbling blocks! For it is inevitable that stumbling blocks come; but woe to that man through whom the stumbling block comes!”*

As it relates to our central theme of the Holocaust and anti-Semitism in general, it has never been a matter of intellect or education. The heart of the matter has always been the heart of the matter.

And, here’s some historical ground to stand on. The vast majority of the most notorious anti-Semites over the past 2,000 years have, both within and without the Professing Church have been among the best educated and upper end of the intellectual scale.

In 1501, Martin Luther entered the University of Erfurt, where he received a Master of Arts degree in grammar, logic, rhetoric and metaphysics. He then proceeded to study law, but dropped within a few weeks after his conversion experience, at which time, he became a monk. Within a few years he would go on to earn a Doctorate in Theology. It is estimated that Luther’s IQ was about 170.

Before the end of his life, this “Great Reformer,” would produce a little pamphlet of less than 80 pages, entitled, “On the Jews and their Lies.” I read this publication for myself, every word of every page. In 1937, Julius Streicher, who was one of the early founders of the Nazi Party and published the most anti-Semitic newspaper during the Third Reich, received a copy of Luther’s pamphlet for his birthday.

Upon reading it, he remarked that it was the most radical anti-Semitic tract he had ever read. That was some endorsement coming from such a source. From 1933 to 1938, an original copy of Luther’s pamphlet would be prominently displayed in a glass case at the annual Nuremberg Rallies. I might also add that only 3 days prior to Luther’s death, he delivered his final sermon in which he devoted a portion of it, once again, to warning his congregation about the Jews. He left some legacy!

Luther is a perfect example of the failure to not “*Pay close attention to yourself, and to your teaching.*” Time and time again we see this all through Church History, beginning with many of the Early Church Fathers, such as Ignatius, Justin Martyr, Tertullian, Augustine, and into the Middle Ages from two of the most significant Reformers, Luther and Calvin.

Aside from perhaps, Luther, it may be open to debate as to whether these specific men, along with some others, were anti-Semites in the strictest sense of the word. But, you cannot argue the fact that, at the bare minimum, they left some blatant anti-Semitic remarks in their wake. You simply cannot separate the two “*For, out of the abundance of the heart, the mouth speaks.*” It’s why “*teachers will incur the stricter judgment,*” and how “*a root of bitterness can defile many.*”

I then decided to read Hitler’s “Mein Kampf,” which consisted of nearly 500 pages, once again, reading every word of every page. Although, some scholars consider it to be a poorly written book, I wasn’t nearly as interested in the style as I was the substance. After all, I have always considered the apostle Paul to be a master of run-on sentences. It was one of the most enlightening experiences of my life and led me into additional in-depth research, which enlightened me even further.

It fit a lot of pieces together and tied a lot of loose ends together. What both men ultimately became was not birthed in vacuum. Upon closer examination, we can see that it was gradual. We see it with King Saul. We see it in Judas Iscariot. It began with a little leaven, which in time, leavened the whole lump. I believe the same holds true with all men if we aren’t careful to guard our hearts. We need only look to the Scriptures to see example after example of this process.

Since, it would likely take me a few hours to share all that I gleaned from my research, and we have so much to get to, for now, let me just share a few snippets with you. Hitler didn’t become a “Son of Satan” overnight. He gradually evolved into what he became. And, much like others who have gone down similar roads, but not necessarily as extreme, once you give the devil a toe-hold in your life, if not dealt with immediately and decisively, it’s like allowing him to establish a beachhead from which to further his invasion.

In the last years of Hitler’s life, he was definitely deteriorating in both mind and body, but I won’t go into what some have speculated as the cause of that. But, the man, who wrote “Mein Kampf” when in his mid-30’s, while serving prison time in the mid-1920’s, and who barely had a high school education, was anything but a mad man. In my view, he was the epitome of an evil genius.

Yes! I had read a generous amount of literature on Hitler, along with countless documentaries, but the vast majority of it did not come directly from the man, himself. Reading Hitler’s thoughts, in his own

words, which I always find preferable, regardless of who I am researching, provides you a window into the soul.

In straining to be as objective as I possibly could, putting aside for a time, who he was as well as who I was, by the time I finished the first chapter, I had already concluded that, “The man who wrote this book was no moron.” The man barely had a high school education, but it became clear to me early on in my reading that perhaps men have underestimated, if not consciously, dismissed any consideration that someone other than some barbaric buffoon could have perpetrated such evil.

Some literary critics considered “Mein Kampf” to be poorly written, but my assessment wasn’t based upon style points. Adolph Hitler, the man who wrote this book, who was incarcerated in the mid-1920’s, while yet in his mid-30’s, could reason and lay out his case, while dismantling others, quite effectively. His book of nearly 500 pages combining Political Philosophy with Social Psychology was of a kind that I did not expect.

He had an uncanny understanding of the human psyche, especially, that of the masses, and knew how to exploit it to the max, possessing a super-charismatic persona, through manipulation, intimidation and deceit. These characteristics sure seem an awful lot like those of the Antichrist, who is to come, doesn’t it.

It has been documented that Hitler had a fascination with the occult. To win the masses over to blind, fanatical devotion to himself and Nazi ideology, he meshed occultism with Christianity, along with its terminology. Thus, it promoted a Nazism which was both respectable and justifiable.

Hitler also took advantage of professional theatrical coaching, learning how to accentuate gestures and voice inflections in order to excite the crowds and to maximize the ability to manipulate an audience as one. These massive and spectacular events were designed and orchestrated to focus on one man, with a heavy emphasis on symbolism.

So powerful was the effect that an elderly Jewish man recalled that as a youth in 1930's Germany, he sneaked out of his home one night to see one of these grand Nazi rallies. According to his personal account, in the midst of the crowd and the atmosphere, he also found himself being caught up in the energy and excitement of the moment; everyone raising their arms in unison and shouting the same things. It was an explosion of emotion apart from reason. It was mass humanity reacting to commands and a response brought on by an appeal to their emotions.

Well, getting back to Hitler’s intelligence, it was sometime later that I ran across some research by multiple credible sources that estimated that Hitler’s IQ was somewhere in the range of 130-140, with most of them tending towards the 140 mark.

In addition, virtually, all of Hitler’s administration possessed at least above average IQ’s. As a group, they were well-educated and quite intelligent. The fact of the matter is, the Third Reich was not run by a bunch of “useful idiots” led by a Supreme “Useful Idiot.”

Following Nazi Germany’s defeat in World War II, a group consisting of the Third Reich’s highest ranking officials were tried for war crimes at the Nuremberg Trials. This group came to known as the “Nuremberg 21.” While incarcerated, they were all given IQ tests. With an IQ of 100 being considered the average, the lowest score was 106 and the highest was 143, with the majority being in the 120’s and 130’s. And, those who were married with children were looked upon as model family men.

While it's relatively easy to attribute such atrocities to barbaric savages, it shatters our sensibilities to accept the fact that it was a highly educated and cultured civilization that perpetrated crimes against humanity, the likes, modern man had never witnessed before.

What occurred to me was that, while God is capable, and often prefers to "*choose the foolish things of the world to confound the wise,*" the devil has no such capability. He is limited to the best that humanity alone has to offer. As a result, I discovered a deeper meaning to the words found in Jer. 17:5, that says, "*Cursed is the man who trusts in mankind and makes flesh his strength.*" Isn't that the very definition of the antichrist spirit, to be fully manifest in the Antichrist to come?

The Sovereignty of God in His Unlikely Use of Japan

Let me share with you a classic example of the God, "*who works ALL things after the counsel of His will,*" a classic example of a Divine orchestration, which involves the unlikely nation of Japan. Here's a few of the more significant aspects of this story.

In 1936, Germany and Japan signed a pact, which included a mutual military commitment against the Soviet Union, the basis of which was anti-communist, and that should either country be attacked or have war declared upon by the Soviet Union, one would come to the aid of the other.

In 1940, a similar pact was assigned, but which now included Italy and was more open ended, in that, if any of the three nations were attacked or had war declared on them by any outside power, the other two would come to their aid. This Tri-Party Pact formed, what came to be called, the Axis Powers.

Yes! By this time, Nazi Germany had already begun to flood Japan with anti-Semitic propaganda and it did have some negative impact upon the Jews, but nothing comparable to Europe. There were many government officials who weren't inclined to enforce Nazi Germany's policies against the Jews, including rounding them up and deporting them to the European mainland relative to the Final Solution.

Why? Because, they remembered how many Jewish financiers outside of Japan helped finance their military war effort against Russia in the Russo-Japanese War, from 1904-1905. It helped Japan in handing Russia a surprising and humiliating defeat and, therefore, these officials felt a debt of gratitude to these Jews. During the war, for the most part, Japanese authorities treated Jews no differently than the rest of the population under occupation.

Also, by 1940, there may have been as many as 30,000 Jews under Japanese control, perhaps, as many as 15,000 in Shanghai, China, alone, having fled Eastern Europe at the outbreak of the war. The remainder being split between the Japanese mainland and island nations, especially that of the Philippines, in the South Pacific.

Perhaps, the most remarkable individual story was that of Japan's representative in Lithuania, Chiune Sugihara. Thousands of Jewish refugees had poured into Lithuania and were desperate to leave. Almost all the nations of the world were closing their borders to Jewish refugees.

Only one country allowed Jews to enter, which was a Dutch colony in the Caribbean. But Jews lacked transit visas to cross the Soviet Union and sail to this tiny island country.

Moved by the Jews' plight, Sugihara immediately started issuing visas. Within days, Sugihara was ordered to stop by his supervisors back in Tokyo. Although, He was quite anguished about disobeying orders, the sight of terrified men, women and children who had walked from war-torn regions, compelled him to defy official orders.

From July 31 to August 28, 1940, Sugihara began to grant visas on his own initiative. He would spend 18 hours a day writing over 300 visas daily, more than one month's regular quota. These were lengthy, hand-written documents. He refused to take breaks to eat, knowing that every moment was a chance to save another life. At the end of each day, his wife recalled massaging his swollen hands.

Sugihara issued approximately 6,000 visas to Jewish refugees. He continued to issue visas until he was forced to leave his post on September 4 when his consulate was dissolved due to the impending Nazi invasion.

Upon returning to Japan in 1946, Sugihara was fired from the Japanese Foreign Service for the "crime" of issuing these visas. In 1984, Yad Vashem honored Chiune Sugihara as Righteous Among the Nations.

Now, back to the big picture. So, here it is, the end of 1941. Most of Europe is under German occupation, the year before. France had already been defeated by the German Army the year before taking all of 6 weeks. England was on the ropes, but being heavily supplied by the United States in order to stave off German forces.

Japan attacks the United States at Pearl Harbor, December 7, 1941. America declares war on Japan. Because of Germany's pact with Japan, Germany in turn declares war on the United States. Isolationist America, although, it had already been little by little been drawn into the war, was no longer "walking a tightrope." Thanks to Japan, she was now, "All in!"

The following the month, January of 1942, the German High Command, convened at the Wannsee Conference, where the Final Solution was discussed and established as official policy, with the objective of exterminating all Jews in Europe.

Now, there is a certain amount of speculation here, but consider this. Although, it may have been inevitable that the United States would eventually be drawn into the war in Europe, had it not been for Japan's surprise attack on Pearl Harbor as 1941 was about to end, who knows as to whether America's entry into the war later on, would have been too little, too late as far as European Jewish survival was concerned?

Considering Hitler's expressed desire to rule over the world, I don't know that the Final Solution would have ended at the shores of Europe. Yes! It may sound very much like the old analogy of "the glass



being half full or half empty,” but the verse that immediately comes into my mind is, with a bit of paraphrasing is, “*Unless the Lord had shortened those days, no Jewish life would have been saved; but for the sake of a Jewish remnant, whom He chose, according to the Everlasting Covenant, He shortened the days.*”

Rom. 11:22 - Now, “*Behold then the **kindness and severity** of God.*”

It’s certainly not difficult to see the “*severity*” part exhibited by allowing an entire generation to die out during a 40 year wandering in the wilderness, never to enter the “Land of Promise.” But, where is the kindness in the midst of all this judgment?

Psalm 19:9 - “***The judgments of the Lord are true; they are righteous altogether.***”

God is, has, and will continue to extend a kindness that has generally been overlooked in this historic pattern of Covenantal Disobedience and the Judgment that is demanded of it, which will continue until that day of Israel’s national repentance and restoration.

Common Threads and Parallels

I Thes. 5:1-9, v. 2 (pre-tribbers take this out of context), v. 9 (ex: Noah/flood, Death of first born, Hebrews/Egyptians), Is. 26:20-21, Zeph. 2:1-3

Day of the Lord, the Time of Jacob’s Trouble, and the Great Tribulation (Same Time Period)

II Thes. 2:1-4 – Day of the Lord, two things must happen first

Matthew 24 –

vs. 4 - “*many will fall away,*” - II Thes. 2:1-4 (v. 3)

vs. 8 - “*birth pangs,*” “*travail,*” - Jer. 30:5-7, Is. 66:7-9, 30:6, Micah 5:1-4

vs. 15 - “*Abomination of Desolation*” - Dan. 9:24-27, 11:31, Is. 63:18, Rev. 13:5)

v. 21 - “*Great Tribulation*”/“*Jacob’s Trouble*” - Jer. 30:7, Dan. 7:7-8, 15-27, 8:9-14, 9:12, 12, Joel 2:1-2

vs. 29-31 (Genesis 7:23), wicked “*taken*” and righteous “*left*”

Luke 21:20-28 – “*Trodden under foot by Gentiles,*” “*42 months*” (Dan. 8:9-14, 9:27, 12:7, Rev. 11:2, 13:5) – Dome of the Rock?

Rev. 11:13 - highlight identification of city and 7000 who fell in earthquake.

Rev. 12:13-17 – Israel (flees, dispersed) into the wilderness (Is 35, Jr.) 31:1-2, Hosea 2:13-15

SAINTS is mentioned 67 times in Scripture OT – 7x (Ps. - 2x, Daniel – 7x, 5x directly related to time and events in Rev.), Rev – 13 times – 11 directly related back to Daniel, all the rest found throughout the NT. The term “saints” is used after Rev. 3 because local churches no longer being addressed. It switches to the generic and universal term term, “saints.” After 67 times that term is used throughout the Scriptures, I don’t think it’s unreasonable to ask, “What part of “saints” don’t you understand?”

Excerpt from a book, entitled, The Early Church Fathers Belief about the Antichrist by David Dollins -

Church historians have traced a spiritual lineage through 235 A.D., and it all began with the writer of the Book of Revelation, the Apostle John. We are told that Polycarp was a disciple of John. Further, Irenaeus was a disciple of Polycarp. Finally, living 170-235 A.D., Hippolytus was a disciple of Irenaeus. Again, and maybe less confusing, it was John followed by Polycarp, Irenaeus, and Hippolytus. Three generations stem from the Apostle John. Those are the Bible teachers who would have most preserved John's teachings and, just as important, his **interpretation** of what he wrote because Polycarp would have heard it directly from John himself.

Examples of View of Early Church Fathers:

Church historians have traced a spiritual lineage through 235 A.D., and it all began with the writer of the Book of Revelation, the Apostle John. We are told that Polycarp (martyred in 155 A.D.) was a disciple of John. Further, Irenaeus was a disciple of Polycarp. Finally, living 170-235 A.D., Hippolytus was a disciple of Irenaeus. Again, and maybe less confusing, it was John followed by Polycarp, Irenaeus, and Hippolytus. Three generations stem from the Apostle John. Those are the Bible teachers who would have most preserved John's teachings and, just as important, his **interpretation** of what he wrote because Polycarp would have heard it directly from John himself.

Justin Martyr (A.D. 160) Ante-Nicene Fathers vol.1 pg.253-254 - He shall come from heaven with glory, when the man of apostasy, who speaks strange things against the Most High, shall venture to do unlawful deeds on the earth **against us the Christians.**

Didache (A.D. 80-140) ch.16 (also known as "Teaching of the Twelve Apostles" and first documented consensus of Church doctrine)- Watch for your life's sake. Let not your lamps be quenched, nor your loins unloosed; but be ready, for you know not the hour in which our Lord will come. But come together often, seeking the things which are befitting to your souls: for the whole time of your faith will not profit you, if you are not made perfect in the last time. For in the last days false prophets and corrupters shall be multiplied, and the sheep shall be turned into wolves, and love shall be turned into hate; for when lawlessness increases, they shall hate and persecute and betray one another, and then shall appear the world-deceiver as Son of God, and shall do signs and wonders, and the earth shall be delivered into his hands, and he shall do iniquitous things which have never yet come to pass since the beginning. Then shall the creation of men come into the fire of trial, and many shall be made to stumble and shall perish; but those who endure in their faith shall be saved from under the curse itself. And then shall appear the signs of the truth: first, the sign of an outspreading in heaven, then the sign of the sound of the trumpet. And third, the resurrection of the dead - yet not of all, but as it is said: Then shall the world see the Lord coming upon the clouds of heaven.

Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg. 558 - And therefore, when in the end the Church shall be suddenly caught up from this, it is said, "There shall be tribulation such as has not been since the beginning, neither shall be." For this is the last contest of the righteous, in which, when they overcome they are crowned with incorruption.

Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg. 554 - That is, for three years and six months, during which time, when he (The Antichrist) comes, he shall reign over the earth.

Irenaeus (A.D. 180) Ante-Nicene Fathers vol.1 pg.560 - But when this Antichrist shall have devastated all things in this world, he will reign for three years and six months, and sit in the temple at Jerusalem; and then the Lord will come from heaven in the clouds...

Tertullian (A.D. 198) Ante-Nicene Fathers vol.3 pg.565 - When, then, we read, "Go, my people, enter into your closets for a little season, until my anger pass away," we have in the closets graves, in which they will have to rest for a little while, who shall have at the end of the world departed this life in the last furious onset of the power of Antichrist. Why else did He use the expression closets, in preference to some other receptacle, if it were not that the flesh is kept in these closets or cellars salted and reserved for use, to be drawn out thence on a suitable occasion? ...it appears that by the very phrase which he uses, "Until His anger pass away," which shall extinguish Antichrist, he in fact shows that after that indignation the flesh will come forth from the sepulcher, in which it had been deposited previous to the bursting out of the anger. Now out of the closets nothing else is brought than that which had been put into them, and after the extirpation of Antichrist shall be busily transacted the great process of the resurrection.

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Tertullian, (A.D. 220) On the Resurrection of the Flesh, pg. 26 (A.D. 220) [Taught, I say, to wait], in order that the world may first drink to the dregs the plagues that await it out of the vials of the angels, and that the city of fornication may receive from the ten kings its deserved doom, **and that the beast Antichrist with his false prophet may wage war on the Church of God;** and that, after the casting of the devil into the bottomless pit for a while, the blessed prerogative of the first resurrection may be ordained from the thrones; and then again, after the consignment of him to the fire, that the judgment of the final and universal resurrection may be determined out of the books."

Hippolytus (A.D. 225) Ante-Nicene Fathers vol.5 pg. 182 - "After threescore and two weeks the times will be fulfilled, and one week will make a covenant with many; and in the midst (half) of the week sacrifice and oblation will be removed, and in the temple will be the abomination of desolations." For when the threescore and two weeks are fulfilled, and Christ is come, and the Gospel is preached in every place, the times being then accomplished, there will remain only one week, the last, in which Elias will appear, and Enoch, and in the midst of it the abomination of desolation will be manifested, Antichrist, announcing desolation to the world. And when he comes, the sacrifice and oblation will be removed, which now are offered to God in every place by the nations.

Hippolytus (A.D. 225) Ante-Nicene Fathers vol.5 pg. 214 - By the beast, then, coming up out of the earth, he means the kingdom of Antichrist; and by the two horns he means him and the false prophet after him...For he will act with vigor again, and prove strong by reason of the laws established by him; and he will cause all those who will not worship the image of the beast to be put to death...For, being

full of guile, and exalting himself against the servants of God, with the wish to afflict them and persecute them out of the world, because they give not glory to him, he will order incense-pans to be set up by all everywhere, that no man among the saints may be able to buy or sell without first sacrificing; for this is what is meant by the mark received upon the right hand. And the word--"in their forehead"--indicates that all are crowned, and put on a crown of fire, and not of life, but of death.

Hippolytus (A.D. 225) Ante-Nicene Fathers vol.5 pg. 215 - For he will call together all the people to himself, out of every country of the dispersion, making them his own, as though they were his own children, and promising to restore their country, and establish again their kingdom and nation, in order that he may be worshipped by them as God.

Victorinus, On the Apocalypse of John, 20:1-3 (A.D. 270) - "The little season signifies three years and six months, in which with all his power the devil will avenge himself under Antichrist against the Church. Finally, he says, after that the devil shall be loosed, and will seduce the nations in the whole world, **and will entice war against the Church**, the number of whose foes shall be as the sand of the sea."

Lactantius (A.D. 304-313) Ante-Nicene Fathers vol.7 pg. 220 - Then the last anger of God shall come upon the nations, and shall utterly destroy them; and first He shall shake the earth most violently, and by its motion the mountains of Syria shall be rent, and the hills shall sink down precipitously, and the walls of all cities shall fall, and God shall cause the sun to stand, so that he set not for three days, and shall set it on fire; and excessive heat and great burning shall descend upon the hostile and impious people, and showers of brimstone, and hailstones, and drops of fire; and their spirits shall melt through the heat, and their bodies shall be bruised by the hail, and they shall smite one another with the sword. The mountains shall be filled with carcasses, and the plains shall be covered with bones; **but the people of God during those three days shall be concealed under caves of the earth, until the anger of God against the nations and the last judgment shall be ended.**

Augustine, City of God, 20:23 (A.D. 419) - "But he who reads this passage [Daniel 7:15-28], even half asleep, cannot fail to see that the kingdom of Antichrist shall fiercely, **though for a short time, assail the Church before the last judgment of God shall introduce the eternal reign of the saints.**"

Deut. 30:1-5 – Restoration Promised (conditional)

Is. 11:11-12 – Gather for Second Time (Four Corners of Earth)

Is. 42:6-7 – Covenant, Light to the Nations

Is. 49:6 – Light to the Nations

Is. 60:3 – Nations and Kings drawn to their light

Is. 66:18-24 – Context is end of the age, regathering at beginning of Millennium

Jer. 30:24 – Judgment continued until understood in latter days

Jer. 31:1-3 (context of entire chapter "At that time...")

Jer. 32:36-44 – Restoration and Return

Jer. 50:4-5 – Sons of Israel and Judah ask the way to Zion (a location)

Ezek. 6:8-10 – “*Escaped the sword,*” repent in nations

Ezek. 11:14-21 – (v. 16) Last days scattering “*for a little while*”

Ezek. 20:33-38 – Only redeemed (survivors) participate in Final Return

Ezek. 36 – Comprehensive chapter - vs. **33-36** – before or start with “**in that day**” (Day of the Lord)

Ezek. 37 – Comprehensive chapter

Ezek. 39:21-29 – Nations learn why Israel was judged, Israel Restored

Hosea 5:14-15 – Affliction, repentance, restoration

Amos 9:8-15 - “*Survived the sword*” (Jer. 31:2), comparable to Ezekiel 20:33-38

Zeph. 3:10-11 – Restoration and Return, (purging) comparable to Amos 9, Ezek. 20

Micah 4 – Expulsion and restoration

Zech. 3 – Iniquity of Land removed in one day (Is. 66:8), filthy garments removed and replaced with clean ones (Matthew 22:11-13 – excluded from wedding feast and Kingdom)

Zech. 8:20-23 – Fulfillment and practical outworking of original calling to be “*a light to the nations.*”

There is a day coming when the remnant of Israel will collectively come to the place where they are compelled to ask the reason for their historic and present calamities. But, I believe that this long awaited collective question is yet for a future time, the “*Time of Jacob’s Trouble.*” But, in the meantime, we, meaning the Church, need to be **preparing ourselves** to provide the correct answer according to the Scriptures.

I don’t mean having some canned memorized answer as I believe the Holy Spirit will give us the right words to say at the right time. But, we should have a basic understanding of what God is doing and why. And, should the Lord tarry, being equally diligent to prepare the next generation for that same purpose, and so on, “*until the day of His appearing.*”

I Kings 9:8-9 - “*And this house will become a heap of ruins; everyone who passes by will be astonished and hiss and say, ‘**Why** has the Lord done thus to this **land** and to this house?’ And they will say, ‘Because they forsook the Lord their God, who brought their fathers out of the land of Egypt, and adopted other gods and worshiped them and served them, therefore the Lord has brought all this adversity on them.’”*

II Chron. 7:19-22 - “*As for this house, which was exalted, everyone who passes by it will be astonished and say, ‘**Why** has the Lord done thus to this **land** and to this house?’ And they will say, ‘Because they forsook the Lord, the God of their fathers who brought them from the land of Egypt, and they adopted*

other gods and worshiped them and served them; therefore He has brought all this adversity on them.’”

Jer. 5:19 - *“It shall come about **when** they say, ‘**Why** has the Lord our God done all these things to us?’ **then you shall say to them...**”* -----go back and read whole chapter.

Jer. 16:10-11 - *“Now **when** you tell this people all these words (words of severe judgment), they will say to you, ‘For what reason has the Lord declared all this great calamity against us? And what is our iniquity, or what is our sin which we have committed against the Lord our God?’ **Then you are to say to them...**”* ----- go back and read whole chapter.

Jer. 22:8 - *“Many nations will pass by this city; and they will say to one another, ‘**Why** has the Lord done thus to this great city?’ **Then** they will answer, ‘Because they forsook the covenant of the Lord their God and bowed down to other gods and served them.’”*

It’s not a matter of “**if**,” but “**when**.” It shouldn’t escape our notice that man is the earthly vehicle through which God delivers the Divine answer. And, secondly, when that moment of truth finally arrives and that question of all questions is asked, God’s answer leaves no room for theological analysis, opinions, speculation or one’s personal interpretation. It is men who have seen fit to complicate the issue, much of it rooted in, “Hath God said?” and if so, “Did He really mean it?”

Someone may argue that the first two references in Jeremiah pertain only to the Babylonian Captivity. But, the reference from Deuteronomy contained within the Mosaic Law pertains to the perpetual, all-encompassing “Blessing and the Curse” relative to the consequences of obedience and disobedience of the Children of Israel. And, why should that be any less perpetual than the “*Blessing and the Curse*” of the Abrahamic Covenant contingent upon the treatment by the nations of Abraham’s descendants?

You could replace the word “*everlasting*” with “perpetual” as in the “Perpetual Covenant” and it wouldn’t make a bit of difference. The point is, “*everlasting*” is synonymous with “perpetual” and man does not have the prerogative of imposing his own statute of limitations upon that which God has established as an everlasting law that is perpetually in effect.

Jer. 14:13-16 - If you look back at all the false prophets in Scripture, there was one common thread found among them above all others in their messages: “*Peace! Peace! When there is no peace!*” “*Surely, this shall not happen to you!*” “*Peace and Safety!*” It’s no wonder that these types were always popular and in great demand, that is, until “*Sudden destruction*” came upon them!

This is essentially the message that has been dominating the Church in America and much of the Messianic Jewish community in Israel for quite some time. It’s the belief of an imminent rapture on the one hand, and a belief that the re-establishment of the Nation of Israel in 1948 was the fulfillment of prophecy, and marked the beginning of the Final Return of the Jewish People back to the Land, never to be uprooted, again. They will “***live in quiet and at ease, and no one will make them afraid.***”

Now, if you know without a shadow of doubt that God has called you to a work in Israel and even to make alyah---for those who may not be familiar with that term, it essentially means to emigrate to Israel---then, after much prayer and having counted the cost, if you still have that same burning passion to go, then, you should go.

But, this wholesale recruitment of Jews being told that they need to return to the Land for no other reason than that they are Jews, and that it will be an arc of safety for them, then, I consider that to be based upon a false premise. Now, if you know what lies ahead, really know what lies ahead according to the objective reading of Scripture, then, I would consider that as legitimately having counted the cost. Otherwise, it could prove to be disastrous. Either, you pay now, or you're liable to pay later.

Now, I'm not suggesting that any of these people are false prophets or teachers in the sense that they are false brethren. But, what I am wanting you to consider is whether the particular teaching is false, meaning, in error by careful examination of the Scriptures. There's no doubt in my mind that present-day Israel represents a most critical step in that restoration process.

I want to suggest to you that getting it wrong on one or both of these issues, and quite often, they're found joined together, is not a matter of mere difference of opinion. Rather, I believe that the consequences for getting it wrong, could be lethal, spiritually, physically, and quite possibly, both. Here's the potential scenario for spiritual shipwreck:

It becomes apparent that we've entered the 70th Week of Daniel, or obvious that we've entered the Great Tribulation/The Time of Jacob's Trouble. The pre-tribulation hasn't taken place. Israel has been militarily defeated and survivors have been forced into exile once again for fear of their lives. So, it comes down to this. Many believers will be compelled to ask, "*Where is the promise of His coming?*" After all, they've been taught as a fundamental tenet of the faith that an imminent rapture is the "*blessed hope.*"

And, here is the "double whammy." "If we were wrong about the pre-tribulation rapture and we were wrong about the Final Return, what else have we been wrong about?" It will create the "perfect storm," for the "*falling away*" of many, as Paul wrote about in II Thes. 2:3. In I Timothy 4:1, specifically, spells out that this "*falling away*" or "*apostasy*," depending upon your translation is in the context of the last days.

I want you to notice something here. There's a reason why the doctrine of Dispensationalism and the pre-tribulation rapture are joined at the hip. You know why that is? They complement each other by creating a separation between Israel and the Church. How convenient. How unscriptural. How dangerous. That false premise creates a doctrinal domino effect that, not only leads to error, but as previously stated, shipwreck. What this mentality is also saying is, Jacob's Trouble is Jacob's Problem.

It almost approaches the Early Church heresy of Marcionism. You know what Marcionism taught? Simply put, it taught that there was a god of the Old Testament and another God of the New Testament. The god of the Old Testament was something of a lesser and separate god whose main characteristic was wrath, while the god of the New Testament's main characteristic was love and forgiveness.

The belief in an Imminent Pre-Tribulation Rapture and the belief that the modern-day State of Israel represents the prophetic fulfillment of the Final Return, and, therefore, is invincible militarily, never to experience a successful invasion and dispersion from the Land, ever again, has this one common denominator: **PRESUMPTION**, which has historically, always proven to be dangerous, even to the point of being spiritually and physically, lethal.

Here's a prime example directly related to the Holocaust. These are a few excerpts taken from an article by the author, Victor Sharpe. "*Before the Second World War broke out on September 3, 1939, Zionist leader and Jewish patriot, Ze'ev Jabotinsky, repeatedly warned the leaders of the Jewish*

communities what lay in store for them. He begged them to defend themselves and endeavor to send as many people as possible to safety among their fellow Jews in British Mandatory Palestine. This was before the British government slammed shut the gates of Mandatory Palestine to the desperate Jews fleeing Nazi genocide.

Jabotinsky condemned the leaders of the Jewish communities and the assimilationists who refused to consider leaving Europe even as the ground was beginning to burn under their feet. He added, "May God protect His people from a thousandth part of the pleasures the "beast" is promising himself in his brief sleep." "Beast!" How prophetic is that?

"Sadly, Jabotinsky's appeals fell on mostly deaf ears, and he was accused of being an alarmist. After all, these leaders countered, how could a civilized nation like Germany do such terrible things? It was unthinkable. And, the result? The Holocaust. In 1940, Jabotinsky died from a massive heart attack--- but it is also said that he died of a broken heart, as his prophetic words were beginning to turn into reality."

So, why am I putting this historical example in a positive light and not exhibiting nearly the same enthusiasm with respect to mass immigration to Israel, today? Different times. Different circumstances. **Timing is everything.** And, that's why it's imperative that we understand the times so that will know precisely what to do and when to do it.

Corrie Ten-Boom wrote this in a letter back in 1974, *"In China, the Christians were told, "Don't worry, before the tribulation comes you will be translated – raptured." Then came a terrible persecution. Millions of Christians were tortured to death. Later I heard a Bishop from China say, sadly, "We have failed. We should have made the people strong for persecution, rather than telling them Jesus would come first. Tell the people how to be strong in times of persecution, how to stand when the tribulation comes, – to stand and not faint."*

Just to add a postscript to what Corrie Ten-Boom wrote, when China became a communist nation under Mao Tse Tung in 1949, many of the pastors who had been teaching this pre-tribulation rapture doctrine often found themselves in the same prison cells as those whom they had taught. And so, it was not unusual for these pastors to be spat upon by their former members as they passed by them, along with the rebuke, "You lied to us! You said we'd be raptured before anything like this happened!"

There's an Israeli-Jewish believer who heads a world-wide ministry. He is an internationally known expert teacher in prophecy and has quite an impressive background outside of his ministry. He's an Israeli Jew, a believer, and speaks all around the world, and makes sure you know about it.

He is a staunch advocate of the pre-tribulation rapture view. Among the many statements he makes, this is one that caught my attention. He said that those who don't believe in a pre-tribulation rapture likely don't want to be around Jesus and other believers.

Another, thing that caught my attention was when he shared about recently ministering in Romania. Both sides of my family come from Romania so, of course, my ears perked. He recounted as to how packed the churches were, and how he was teaching the people that they would be raptured prior to the Tribulation, and how these Romanian believers were relieved to hear this. He teaches this all over the world.

After a solid hour of teaching he hadn't said one word about the Church having any role whatsoever relative to Israel or the Jew scattered abroad. But, how could he since he doesn't believe the Church will be here during the 70th Week of Daniel, and more importantly, not here during "The Time of Jacob's Trouble."

And, it doesn't phase him one bit. In fact, he's almost giddy about it, cracking the worn out joke, in so many words, "You can stay here if you want, but I'm going to be raptured to be with the Lord!" IF **YOU WANT???** You know what immediately popped into my mind? Mordecai's words sent to Esther, "*Do not imagine that you in the king's palace can escape any more than all the Jews.*"

So, I've said all that to say this: Teaching people to believe in the absolute certainty of an imminent pre-tribulation rapture and that modern-day Israel is confirmation of the Final Return of the Jewish People back to the Land, and that **ALL** Jews, wholesale, should be making aliyah ASAP under the premise that Israel will provide the only safe haven for the Jew from future persecution, I believe is irresponsible and ministerial malpractice at its worst.

And, all the malpractice insurance in the world won't be able to compensate for all the blood that's going to be on many teachers' hands, and I don't mean just physically. What are these teachers going to say, when it becomes crystal clear that they were wrong and that their end-time teachings and timelines had, literally, passed them by?

II Cor. 7:10 - "*For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death.*"

And, this is perhaps, the most critical and most neglected consideration when discussing the re-establishment of the nation of Israel in 1948 and the question of the Final Return, although, for the vast majority of evangelical supporters of Israel, raising such a question at all is absurd, if not approaching the threshold of heresy and anti-Semitism.

I would suggest to you that, generally speaking, what came of the Holocaust, was not a godly sorrow according to the will of God which produced a repentance leading to salvation, but rather, a worldly sorrow, the sorrow of a victim, which resulted in the defiant declaration of "Never Again!"

Adding to the recent tragedy was that of giving the wrong response. I would suggest to you that what came out of the horrific nightmare of the Holocaust, for the most part, was a people who were broke, but not broken and contrite in spirit.

I believe it would have been pleasing to God after those who had survived such an unimaginable and horrific event, and on the verge of the re-establishment of the nation of Israel, had offered up a corporate prayer to God, echoing that of II Chron. 7:14, which in its intended context, was a word specifically given to Israel. "*That if My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, **then** I will hear from heaven, will forgive their sin and will **heal their land.***"

God will certainly fulfill His covenant promises to Israel, including permanent possession of the Land, but as the case with the Children of Israel during the exodus, they could choose do it the easy way or the hard way. Because of their disobedience, what should have taken a few weeks to enter the Promised Land, took 40 years, and an entire generation, tainted by their past history of rebellion was

disqualified from entering the Promised Land, perishing in the wilderness, whereby, a new generation would be permitted to enter in.

What I would submit to you is what should and could have taken place immediately following the Holocaust was a recognition of God's judgment upon the Jewish People due to their generational predominant rebellion in refusing to acknowledge their sinful condition and recognize "*their day of visitation*" by the promised Messiah. There was a "*worldly sorrow*," but not the "*godly sorrow*" required of God "*leading to repentance and salvation*." Instead, they placed their trust in their own flesh, which declared, "Never Again!"

Jer. 5:3 - "*O Lord, do not let Your eyes look for truth? You have smitten them, but they did not weaken; you have consumed them, but they refused to take correction. They have made their faces harder than rock; they have refused to repent.*"

What should have led to repentance, resulting in their redemption, albeit a remnant, due to their continued disobedience and "*trust in their own flesh*" must now, by God's faithfulness to His Covenant, bring them to the place of devastation of a universal kind, having chosen an even harder path to their inheritance with respect to the Land and fulfillment of their original calling, "*to be a light to the nations*."

And so, it should beg the question: Is present-day Israel the fulfillment of God's promised "Final Return" or for judgment as a prelude to their "Final Return" based upon God's criteria for entering the Land and possessing it, forever, as revealed in Scripture?

I believe the answer and overall message is essentially two-fold concerning the modern-day nation of Israel and why it is so critical to the Church's understanding and end-time ministry to the Jew in the "last days." One aspect of the message deals with, what I call, "The When (or IF) and Then Principle."

The other aspect is the hard word that the modern-day re-gathering of Israel of 1948 is not the "Final Return" as so many evangelicals ("friends" of Israel) interpret it, but God's re-gathering of Israel for judgment (chastisement), being set up for the "*Time of Jacob's Trouble*."

Ezek. 22:17-22 - End-time gathering for judgment, Zeph. 2:1-2 (**decree**) - "*before the decree takes effect*" - Dan. 9:27, 11:36-37 - "**decree**"

Zeph. 3:11 - "**shame removed**" (compare to Zeph. 2:1 - "**without shame**")

But, the end of the process will result in the remnant of Israel who does, in fact, return to take possession of the Land, forever---but, not until God has dealt with her, bringing her to that place of brokenness and repentance, who, "*look upon Him whom they have pierced*," and finally meeting the God-given qualifications for entering into her permanent and eternally secure possession of the Land.

Is. 40:1-2, Zech. 12:10, Acts 1:6, Mt. 23:39, Luke 2:25, Rev. 1:7

For the Jews, **the Lord's Second Coming (Day of the Lord) and the Restoration of Israel** was always considered a simultaneous and inextricably linked fulfillment resulting in the consummation of the age. (consolation, comfort, restoration)

Psalm 132:13-15 - *“For the Lord has chosen Zion; He has desired it for His habitation. “This is My resting place forever; here I will dwell, for I have desired it. “I will abundantly bless her provision.”*

We refer to geographical Israel as the Holy Land. Is it called to be a Holy Land? Yes! In reality, is it a Holy Land? No! Why? Because a holy God requires a holy land to be inhabited by a holy people in which to dwell.

Just as the high priest couldn't even enter the Holy of Holies in the Tabernacle or Temple of God unless he had first sanctified himself by taking off his normal priestly garments, wash, and then put on the special garments which were prescribed for the sacrifices which took him into the Holy of Holies.

He couldn't just enter the Tabernacle or Temple on his own terms, but only strictly according to God's terms. And, even if he was permitted to enter, he wasn't "home free." He had to conduct himself in a manner worthy of the owner of the dwelling and according to the strictest of instructions. If not, he didn't last long.

Lev. 10:1-2 - *“Then Aaron's sons, Nadab and Abihu, each took his fire pan and put fire in it, set incense on it, and presented strange fire before the Lord, which he had not commanded them to do. And fire came out from the presence of the Lord and consumed them, and they died before the Lord.”*

Jer. 3 speaks of severe judgment coming upon the people because they have *“polluted the Land with their harlotry.”*

Jer. 16:17-19 - *“For My eyes are on all their ways; they are not hidden from My face, nor is their iniquity concealed from My eyes. I will first doubly repay their iniquity and their sin, because they have polluted My land; they have filled My inheritance with the carcasses of their detestable idols and with their abominations.”*

Jer.23:11 - *“For both prophet and priest are polluted; Even in My house I have found their wickedness,” declares the Lord.”*

I would refer you back to when God was about to wipe out an entire generation of the Children of Israel prior to their entering the Land until Moses interceded on their behalf. And, another *“kindness?”* Permitting the following generation of those who were under the age of twenty to enter the Land.

Now, the passage I'm about to read immediately follows the episode of when the people created a golden calf as an idol of worship and immediately precedes the episode of Moses' intercession on behalf of the Children of Israel that God would not totally destroy them.

Exodus 33:1-5 - *“Then the Lord spoke to Moses, “Depart, go up from here, you and the people whom you have brought up from the land of Egypt, to the land of which I swore to Abraham, Isaac, and Jacob, saying, ‘To your descendants I will give it.’ I will send an angel before you and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite and the Jebusite. Go up to a land flowing with milk and honey; **for I will not go up in your midst, because you are an obstinate people, and I might destroy you on the way.”***

*“When the people heard this sad word, they went into mourning, and none of them put on his ornaments. For the Lord had said to Moses, “Say to the sons of Israel, ‘You are an obstinate people; **should I go up in your midst for one moment, I would destroy you.”***

Here's my point. From the very beginning, although, God is not obligated to justify Himself to anybody for anything He chooses to do, He had every right to completely wipe out the entire nation of Israel, both within and without the Land. God has every right to impose a "Zero Tolerance Policy," if you will.

Ps. 7:11 - *"God is a righteous judge, and a God who has **indignation every day.**"*

I don't believe you can really begin to appreciate the kindness of God until you know something of the severity of God. I don't believe you can begin to appreciate the mercy of God until you know something of the judgment of God.

Paul expressed this attitude in Romans 9:29 as he references Isaiah 1:9, which says, *"Unless the Lord of the Sabbath had left to us a posterity, we would have become like Sodom, and would have resembled Gomorrah."*

Lam. 3:32 - *"For if He causes grief, then He will have compassion according to His abundant lovingkindness."*

Lam. 3:39-40 - *"Why should any living mortal, or any man, offer complaint in view of his sins? Let us examine and probe our ways, and let us return to the Lord."*

"Behold then the kindness and severity of God."

Dan. 11:33, 12:3, 10 - Speaking of the last days, that there will be *"those with insight,"* whom God had been preparing behind the scenes for many years and will suddenly emerge at the appointed time *"to give understanding to the many."*

And, if that appointed time is not within their lifetime, then, they still will have *"served the purpose in their generation"* by investing in the generation coming up behind them. But, that's how discipleship in general was always intended to work, anyway.

There is only one mentality that a true lover of Israel and the Jew can possess that will be representative of God's Heart and that which will be required, when it is no longer in vogue to take such a position---a position that is diminishing with each passing day. It won't be long when it will be at the risk of one's life to befriend a Jew.

Is. 35:3-4 - *"Encourage the exhausted, and strengthen the feeble. Say to those with anxious heart, 'Take courage, fear not. Behold, your God will come with vengeance; the recompense of God will come, but He will save you.'"*

Rev. 12:6 - *"Then the woman fled into the wilderness where she had a place prepared by God, so that there she would be nourished for one thousand two hundred and sixty days."*

Rev. 12:13-14 - *"And when the dragon saw that he was thrown down to the earth, he persecuted the woman who gave birth to the male child. But the two wings of the great eagle were given to the woman, so that she could fly into the wilderness to her place, where she was nourished for a time and times and half a time, from the presence of the serpent."*

It will be under such circumstances that, whatever was rooted in natural fascination and sentimentality, will be exposed, with only the genuine remaining. I believe it will be but a remnant proportional to that redeemed *“remnant of Israel.”*

If you intend to be among the genuine “lovers of Israel” you’d better settle it right now, before the storm. Here’s your biblical requirement and standard laid out as no other in the whole of Scripture. 2500 years ago, a Moabitess named Ruth made this remarkable statement to a Jewess named Naomi, a statement which the Jew will need to hear and see demonstrated by the Church in that day when the Jew will need her the most.

“For where you go, I will go, and where you lodge, I will lodge. Your people shall be my people, and you’re God, my God. Where you die, I will die, and there I will be buried. Thus may the Lord do to me, and worse, if anything but death parts you and me.”

If you can pray a prayer like that, or anything remotely like it, and mean it, I believe God will honor it and give you the grace to see it through.

There are some who teach, even to the point of being giddy, that Jesus will be hosting a *“marriage supper”* on the heels of a pre-tribulation rapture,” lasting the full seven years of the Seventieth Week of Daniel. That would mean that there would be great feasting and rejoicing in heaven right on through to the end of the *“Time of Jacob’s Trouble.”* Just ponder that for a moment...

There is a strange, and I will even go so far as to say, a perverse disconnect when believers can read Scriptures like Romans 9, 10 and 11 and can come up with the “blessed hope” as being that of an imminent rapture of the Church, with no thought of having any responsibility in Israel’s redemption, or as one man has expressed it, a mentality that says, “Jacob’s Trouble” is “Jacob’s Problem.”

There is a serious disconnect here, and worse, your testimony to the Jew just got tossed into the refuse heap!” And, what a perverse disconnect from the reality of what the vast majority of the Church is subjected to on a daily basis throughout much of the world. We should be embarrassed.

Perhaps, they should take the same advice that Mordecai gave to Queen Esther, *“Do not imagine that you in the king’s palace can escape any more than all the Jews.” For if you remain silent at this time, relief and deliverance will arise for the Jews from another place and you and your father’s house will perish. And who knows whether you have not attained royalty for such a time as this?”*