

Demonism (part 31: the Jews, the Holocaust, the plan of Satan, and the plan of God-2)

Ten ways Satan is effectively paving the way for the Antichrist.

#1, Globalism, One-World Order.

#2, Occultism.

#3, Apostasy.

#4, Worldwide Web.

#5, Animosity towards Israel.

#6, Buildup of the kings of the east, Asian power.

#7, Buildup of the king of the north, Russian power.

#8, Buildup of Europe (the European Common Market), the Revived Roman Empire.

#9, Preparation of the Jews to accept the False Prophet.

#10, Destruction of the United States as we presently know it.

#5, Animosity towards Israel (cont.)

In this development of Israel, the Holocaust, and Satan, we are in the midst of noting the Jewish attitude toward the Holocaust.

(cont.)

1) Jewish remarks about the Holocaust.

- The Jewish theologian Eliezer Berkovits makes reference to Job:

There were two Jobs at Auschwitz: the one who belatedly accepted the advice of Job's wife and turned his back on God, and the other who kept his faith to the end, who affirmed it at the very doors of the gas chambers, who was able to walk to his death defiantly singing his "Ani Maamin—"I believe." If there were those whose faith was broken in the death camp, there were others who never wavered. If God was not present for many, He was not lost to many more. Those who rejected did so in authentic rebellion, those who affirmed and testified to the very end did so in authentic faith.

- Jewish philosopher and survivor, Emil Fackenheim, says that both the religious and non-religious survivors are unique witnesses:

Why hold fast to the God of the covenant? Former believers lost Him in the Holocaust Kingdom. Former agnostics found Him. No judgment is possible. All theological arguments vanish. Nothing remains but the fact that the bond between Him and His people reached the breaking point but was not for all wholly broken. He is a witness who like the world has not seen.

- Elie Wiesel, a Holocaust survivor, speaks about the mystery of who some Jews lost their faith and some discovered God:

Loss of faith for some equaled discovery of God for others. Both answered to the same need to take a stand, the same impulse to rebel. In both cases, it was accusation. Perhaps someday someone will explain how, on the level of man, Auschwitz was possible; but on the level of God, it will forever remain the most disturbing of mysteries.

- Alexander Donat, a survivor of the Warsaw ghetto and Hitler's death camps, wrote to his grandson years later concerning his religious questioning.

The Holocaust was for every survivor a crucial religious experience. Day-in and day-out we cried out for a sign of God's presence. In the ghettos and in the death camps, before gallows and the doors of gas chambers, when confronted with ultimate incredible evil, we cried "Lord, where art Thou?" We sought Him, and we didn't find Him. The acute awareness of God's puzzling and humiliating absence was always with us. Memory of this experience is always with us. The far-reaching implications of the Holocaust have by no means been explored, not has the process of coming to grips with its meaning been completed. It implies a profound revolution in the basic tenets of Judaism, a rise of a new set of Judaic values.

- Werner Weinberg, explains the two kinds of religious faith he observed in the concentration camp, both of which he personally rejected

And then there was the question of religious faith in the camp, of belief in God's providence—in one of two forms. One was resignation: all he does is for the good; if he has decreed that I be among the dead of this place, so be it. The other was that of invoking personal privilege. God will hear my prayer and save me alive from this hell. I have seen both of these attitudes among believing Jews (I was never imprisoned together with Christians).

It was an agonizing self-appraisal. We were bitter to the point of self-flagellations, profoundly ashamed of ourselves, and of the misfortunes we had endured. And those feelings intensified our sense of being abandoned alike by God and man. Above all we kept asking ourselves the age-old question: why, why? What was all that suffering for? What had we done to deserve this hurricane of evil, this avalanche of cruelty? Why had all the gates of Hell opened and spewed forth on us the furies of human vileness? What crimes had we committed for which this might have been calamitous punishment? Where, in what codes of morals, human or divine, is there a crime so appalling that innocent women and children must expiate it with their lives in martyrdoms no Torquemada ever dreamed of.

- The spiritual and psychological impact upon the Jews by the Holocaust is further stated by the Jewish historian S. Ettinger:

The Holocaust was a dreadful blow for the Jewish people, more savage than anything it had ever suffered—both in numbers and agony. It was also a stunning spiritual and psychological shock. All the achievements and innovations of modern science and technology had been enlisted for the extermination of an entire nation; Nazi propaganda had endeavoured to reduce the Jews to the status of vermin, to exterminate them by gas and fire in order to ‘purify the world.’

N.B: The single greatest self-imposed curse on man is his lack of philosophical-theological capacity to resonate with TOP-DOWN truths. This was not only true of the Jews, but for the vast majority of Christians. Instead of having capacity to step back and look at things from the TOP-DOWN—which requires philosophical and theological development—he is always interpreting God and what He is doing through their experiences. This is a fatal flaw of Christians and Jews. Consider the Jews who did gain greater faith in the God of Judaism through their sufferings: are they *objectively* closer to God? No! Did they gain a certain experiential peace and strength by trusting in the God of Judaism? Yes! So, from their perspective they felt like God was with them and giving them strength which they knew was real from their experience—all the while many continued to reject Christ and thus the Promised One from their God of Judaism. Most modern Christians repeat this philosophical-theological error: they consider a sermon good if it makes them feel stronger or even increases their faith in something about God (bottom-up truth), but if it is a class that deals with top-down philosophical-theological truths, then many have a distaste for the sermon. Such a person thinks a class that emphasizes experiential truths of trusting God is wonderful, but sermons on Esse, logic, truth, and metaphysics, are ungodly. Imagine that—a Christian who says he is all about truth does not like truth as such or a Christian who does not think metaphysics is important even though everything about the spiritual life (and politics) is metaphysical. Such is the curse of anti-intellectualism no matter how much doctrinal nomenclature one may have at his ready, in the end it really is not about truth, it is about their mystical/experiential feelings and a pragmatic (not correspondence) view of truth. This is the same mindset of many suffering Jews in the Holocaust. There is no true and lasting solution to any problem as long as the main focus is on man’s experiences or what is practical for the

moment. Problems are not solved simply by using doctrinal lingo or by something that makes one feel better. We are facing a crisis in this country and in Christianity due to pagan philosophies that are deeply embedded in the minds of believers and non-believers alike. A rotten philosophical framework will destroy true knowledge of God and reality without the person even realizing it—after all, they still listen to tapes and know the vocabulary, and it makes them feel better so they must be OK, right? Isn't that what it is all about? It could not really be all about correspondence truth and the true nature of God since they do not feel or get anything out of it, right? God help us!

In 'Ehyeh,

Pastor Don