

Demonism (part 32: the Jews, the Holocaust, the plan of Satan, and the plan of God-3)

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.)

Before we examine all of the biblical passages on God's promises to the Jews regarding blessings and cursings, and His future plan, we are noting the attitudes of the Jews regarding the Holocaust. This will not only help us understand their perspective, but will open up many fruitful areas in regard to many human dynamics related to traumatic suffering.

(cont.)

1) Jewish remarks about the Holocaust.

- Conservative rabbi, historian, and educator, Jacob Neusner, notes:

The events of 1933 to 1948 constitute one of the decisive moments in the history of Judaism, to be compared in their far-reaching effects to the destruction of the First and Second Temples, 586 B.C. and 70 A.D., the massacre of the Rhineland Jewries, 1096, the aftermath of the Black Plague, 1349, the expulsion of the Jews from Spain, 1492, or the Ukrainian massacres of 1648-9. But while after the former disasters, the Jews responded in essentially religious ways, the response to the

Holocaust and the creation of the State of Israel on the source has not been religious. That is to say, while in the past people explained disaster as a result of sin and therefore sought means of reconciliation with God and atonement for sin, in the twentieth century the Jews superficially did not.

- Reformed rabbi, educator, and radical theologian of the Holocaust, Richard Rubenstein, asserts that the Holocaust stands as the greatest contemporary challenge to modern Jewish theology:

I believe the greatest single challenge to modern Judaism arises out of the question of God and the death camps. I am amazed at the silence of contemporary Jewish theologians on this most crucial and agonizing of all Jewish issues.

- Michael Brown, Jewish professor of humanities and language studies, admits that modern Judaism cannot explain the Holocaust.

However much one might regret it, few can fail to sympathize with, and even to participate in, the theological questioning which the Holocaust has sparked. The survivors—and, in a sense, we are all survivors—need ways of understanding. Yet the explanations which past generations have offered for Jewish suffering do not satisfy. Some Jews have been relatively unaffected, but others have lost their belief in God entirely and not regained it. Still others see the Holocaust as the symbol of God's ultimate rejection of Judaism and have become Christian.

- Alfred Kazin illustrates the bankruptcy of Modern Judaism to answer the why of the Holocaust by likening it to a war which has never ended:

At the core of our existence as Jews lies the fact that the Holocaust: a whole people, once called "God's people," condemned to death; the indifference to this, but which one really means the inability to take it in; the savage joy of the man who as foolishly believed that here was the "final solution" to the Jewish problem. Year by year these terrible events press themselves more tightly on our minds. The war has never ended.

- LeRoy Howe, a Jewish philosopher avers that the Holocaust forces each person to examine life if he is to live it:

Let us . . . consider Auschwitz as event. A "happening" of the most grotesque kind, it cannot be easily understood, for only the inhumane could contemplate it unfeelingly. Yet it must be comprehended. Whatever else one may learn from the death camps, Auschwitz demonstrates with terrible clarity that it is no longer possible for the unexamined life to be lived, must less to be worthwhile.

There are a few applications I would like to make.

1. Neither modern Judaism, nor any other “religion” outside of Christianity can explain the Holocaust. Only Christianity can explain the awful suffering. We will examine this in detail when we move through the various passages. Only Christianity is *demonstrably* true.
2. Although divine discipline (in all of its categories) is designed to wake people up to their need of God and His grace, man has a real capacity to rationalize away sufferings and harden himself against God. He is not even adverse to using God-talk to explain it all away.
3. It is important for every believer to understand that because of Jesus Christ, He will never be condemned. All divine discipline is designed as corrective measures. It is never punitive. God does not judge us for our sins in any way. Christ paid the price in full.

Romans 8:1 There is therefore now no condemnation for those who are in Christ Jesus.

Rom 8:39 nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

John 5:24 "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life.

Hebrews 12:5 and you have forgotten the exhortation which is addressed to you as sons, "My son, do not regard lightly the discipline of the Lord, Nor faint when you are reproved by Him; 6 For those whom the Lord loves He disciplines, And He scourges every son whom He receives." 7 It is for discipline that you endure; God deals with you as with sons; for what son is there whom his father does not discipline? 8 But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. 9 Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? 10 For they disciplined us for a short time as seemed best to them, **but He disciplines us for our good, that we may share His holiness [CORRECTIVE!]**. 11 All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.

4. The single greatest problem for any believer is not really sin. It is the problem of evil. Evil is lack. Evil is privation. It is the privation that causes a person to move into sin and have so much trouble overcoming sin and thus staying in fellowship for most of every day. Consider our current study of the true, the good, and the beautiful. A standard philosophical understanding of beauty (by the way the Bible never defines what beauty

is, so one must go to philosophical realism—not emotions and human viewpoint) is that which captures someone attention to the point of motivating the person to gaze upon it. We have noted how the Bible teaches that God is beautiful. Since that is the case, why is it that most Christians are not irresistibly drawn to His beauty? The answer of course is found in empty or evil concepts they have of God. Our journey through the true, good, and beautiful are going to open up our minds to what beauty is and enable us to be powerfully drawn to gaze upon His beauty—as illustrated with David in Psalm 27:4.

5. We must as assiduous—persistent, untiring, careful in attention, diligent, painstaking, persevering, unremitting, indefatigable, and sedulous—about top-down truths from God as we are with bottom-up truths. There is no other way to discovering Truth about Esse, essences, and His truth-goodness-beauty.

In 'Ehyeh,

Pastor Don