

Demonism (part 33: the Jews, the Holocaust, the plan of Satan, and the plan of God-4)

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.)

(cont.) Before moving into all of the biblical passages on Israel, the covenants, and the end times, it is instructive to reflect on the various Jewish attitudes regarding God and the Holocaust.

1) Jewish comments on the Holocaust.

- Dan Magurshak, maintains that not only does all of life need to be examined, but the very nature of God itself:

Believers in Israel's God of history or in the Christian God of the resurrection have often asked how God—omnipotent, omniscient, benevolent—could let the children burn under blue and empty sky. The event demands a rethinking of speculations about God's nature, its relationship to humankind, the plausibility of its existence, and its purpose in at least allowing, if not willing, such carnage.

- Orthodox rabbi and counselor Reuven Bulka reiterates the same tragic effect of the Holocaust on the status quo of modern Judaism:

No event, save the destruction of the Temple, has had such a shattering effect on Jewish life and thought as the holocaust. With the exception of atheists, who could use the holocaust as proof that there is no God, and the devoutly religious, who could point to the holocaust as an indication that any salvation for the world is possible only through faith, the status quo has been demolished.

- Neusner, a conservative rabbi and historian, takes the problem a step further, identifying the Holocaust as the central obstacle to contemporary Jewish belief:

The murder of nearly six million Jews in Europe constitutes the single predominant issue in, and obstacle to, Jewish belief. . . . It is contained in the key-word "Auschwitz," which is used to refer to the terrible experience of European Jewry from 1933 to 1945, the extermination of men and women and children only on account of their having been born to a Jewish parent (or, in fact, having had a single Jewish grandparent). To put it simply: Where was God when these things happened?

- Harold Schulweis, reformed rabbi, also probes the dilemma of the Holocaust with penetrating and disturbing questions:

That men who sin are punished is understandable; but that millions of innocent should be destroyed is not. What role does God play here? Is His permissiveness morally justified? If the monumental catastrophe belongs to man, what relevance does God have if He washes His hands of the whole matter and sets Himself apart as a spectator?

- Shlomo Tana, a Hebrew poet voices his perplexity at the lack of answers to the great riddle of the Holocaust. Following a reminder of the miraculous rescue of the three Hebrew children in Daniel, he vents his poetic rage at the fact that the six million did not deserve the same miracle.

Nowadays, bereft of lore and legend
So many have been thrown into the burning pit,
Their bodies were consumed, only ashes remained,
Not even one was saved.
No angel did come.
How great was the betrayal.
And every time we tried to escape or obstruct,
The fumes of fires would kill us at once.
And God's way remains a riddle.

- Katz summarizes the various responses to the Holocaust into nine configurations:
 1. The Holocaust is like all other tragedies and merely raises again the question of theodicy and the “problem of evil,” but it does not contribute anything new to it.
 2. The classical Jewish theological doctrine of *mi-penei chata'einu* (“because of our sins we were punished”) which was evolved in the face of earlier national calamities can also be applied to the Holocaust. According to this account, Israel was sinful and Auschwitz is her just retribution.
 3. The Holocaust is the ultimate in vicarious atonement. Israel is the “suffering servant” of Isaiah (53)—she suffers and atones for the sins of others. Some die so that others might be cleansed and live.
 4. The Holocaust is a modern *Akedah* (sacrifice of Isaac)—it is a test of our faith.
 5. The Holocaust is an instance of the temporary “Eclipse of God”—there are times when God is inexplicably absent from history and unaccountably chooses to turn His face away.
 6. The Holocaust is proof that “God is dead”—if there were a God He would surely have prevented Auschwitz; If He did not then He does not exist.
 7. The Holocaust is the maximization for human evil, the price mankind has to pay for human freedom. The Nazis were men, not gods; Auschwitz reflects ignominiously on man; it does not touch God’s existence of perfection.
 8. The Holocaust is revelation: it issues a call for Jewish affirmation. From Auschwitz comes the command: Jews survive!
 9. The Holocaust is an inscrutable mystery; like all of God’s ways it transcends human understanding and demands faith and silence.

A few principles.

1. These comments demonstrate very powerfully the need to have a very robust understanding of top-down objective truths (this demands Bible doctrine in a context of philosophical realism instead of the modern mindset that plagues us all in some extent). All of the comments above start with man instead of transcendental top-down truths of Revelation—even of the Jewish Scriptures.
2. As I have noted before, Jews who “decided” to move “closer to God,” through truths such as faith-rest taken from the Old Testament, may indeed *feel* they are growing closer to God and *experience* strength and courage as they apply promises like “*When I am afraid, I will put my trust in Thee. In God, whose word I praise, In God I have put my trust; I shall not be afraid. What can mere man do to me?*” (Psalm 56:3-4).” However, regardless of how they feel, regardless of how much peace, serenity, and courage, the Jew is no objectively closer to God than before—not until he believes in Jesus Christ.
3. Many Christians make the same mistake about their spiritual lives in that they judge their lives not by top-down objective truths but by existential bottom-up truths. Many are totally disoriented and live in their Platonic bubbles and think they are doing just fine because of their feelings. However, they refuse to learn objective truth (Word of God in context of philosophical realism). They may even be able to give you an accurate definition of some doctrine, however, they really have no clue as to what it means because of the modern anti-metaphysical mindset. They will not learn truth, though they love talking about it. A true doctrine believer loves philosophical realism because not only does he know the orthodox definitions of the various top-down truths (Esse, esse, the transcendentals), but he is able to enter into their grand doctrinal realities. He likewise enjoys the wonderful feeling of peace and strength from trusting God. The difference is that such a believer is also examining the top-down truths and thus does not get stuck in the curse of religionism, existentialism, and anti-intellectualism. He really loves and lives a life of truth! He objectively lives and walks with God regardless of his emotions.
4. The believer should never countenance a calloused attitude about the suffering of the Jews in the Holocaust or be indifferent to the vast and negative volition throughout Christianity. Negative volition and human suffering are always a tragedies. Christ was never shy about telling it like it is, but that never caused Him to be uncaring. The reason Jesus was so strong in denunciation of error and spoken more about Hell than anyone in the Bible was due to His love of truth and desire for people to avoid man being under God’s wrath, temporally or eternally:

Luke 19:41 And when He approached, He saw the city and **wept over it**, 42 saying, "If you had known in this day, even you, the things which make for peace! But now they have been hidden from your eyes. 43 "For the days shall come upon you when **your enemies will throw up a bank before you, and surround you, and hem you in on every side**, 44 **and will level you to the ground and your children within you**, and they will not leave in you one stone upon another, because you did not recognize the time of your visitation."

Matthew 23:15 "Woe to you, scribes and Pharisees, hypocrites, because you travel about on sea and land to make one proselyte; and when he becomes one, you make him twice as much **a son of hell as yourselves.**

5. Consider some of the comments of modern atheists about God: The late Christopher Hitchens has had enormous success with his proposition that 'God does not exist.' Yet, when asked how certain he was of this conclusion, he replied, "Well, it could be that there is something like a world spirit." For sure, this is a very different proposition than the one that says 'God does not exist.' Richard Dawkins has made a fabulous career writing about the non-existence of God, but when you look at his books what you see is not a defense of the proposition that 'God does not exist,' but a defense of the proposition that 'well, probably He does not exist.' However, any good logician (or a person with common sense) will be quick to point out that to teach that God probably does not exist is certainly not to achieve deductive certainty that 'God does not exist.' After all, there is countless evidence before the unbelievers that He probably does exist. In case after case it is apparent that their vigorous ebullient defenses of atheism fail. They have been weighed in the balance and found wanting. Of course God exists. What they ostensibly reveal in their books is their tirades as manifestations of their suppressions of Truth. That God exists is so manifestly clear that man is without excuse. At least that is what God says:

Romans 1:18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because that which is known about God is evident within them; for God made it evident to them. 20 For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse.

In 'Ehyeh,

Pastor Don