

The Jewish Final Solution to the World's Problem - The World's Second, Deepest, Darkest Event

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 28 February 2016

Preacher: Marvin Wiseman

[0 : 00] Preparatory to Gary coming and reading the passage of Scripture for us, I want to preface that with a few remarks that I think are needful.

Among Christians today, and I'm using the term Christian to include Protestants in general and Roman Catholics in general, there is an issue over which there is great division. And the Jewish people are really at the center of it. They don't particularly care to be, but they are. And it has to do with the way the Jewish people are viewed. Both groups, that is the majority faction and the minority faction, and we belong to the latter, see God's plan and program for the Jew in radically different ways. And somebody is wrong about this, and frankly, we do not believe that we are the ones who are wrong. Of course, it goes without saying, they don't believe that they are the ones who are wrong either.

[1 : 09] But somebody is wrong because the two views that are held are diametrically opposed to each other. Our final appeal has to be, always has been, always should be, thus saith the Lord.

What does the Bible have to say about this issue? Well, the other side claims to hold to the same conviction, and they think the Bible says the opposite of what we think it says.

So what does it say? There are a whole host of issues involved with the principles of interpreting and understanding the Bible, which, of course, we're not prepared to go into now.

But nonetheless, we are quite convinced that the vast majority of Scripture makes perfectly good sense when it is taken at face value and not attempted to be doctored or made into some kind of figurative expression throughout.

But it makes good sense when it is taken in its plain literal sense. Of course, there are passages of Scripture that are figurative and were not intended to be literal, and those are usually easily identified.

[2 : 25] What Gary is going to be reading for you this morning is not one of them. This is pretty straightforward information, and we hang our theological hat on it. We are convinced that this passage of Scripture, along with the general tenor of Scripture, teaches us that the Jewish people remain the chosen people of God with a distinct ministry that God has for them that has not yet been realized in many ways but will in the future, and that we are to respect that and that our love for the Jewish people should be the same.

As our love for anyone else, whether they are Arabs or Gentiles, regardless of the color of their skin, we are not called upon by our God to love people selectively.

We are called upon to love the world that God loves so much that he gave his Son for that world, and that includes the Jewish people. But what you are going to hear about in the message this morning will be a conclusion to what we have been bringing in the past few Sundays that relate to the absolutely inexcusable and hateful and wretched and inhumane treatment to which the Jewish people have been subjected.

And there is more coming. There is more coming. So I would encourage you to listen carefully and read along in your Bible, if you would, please, from Romans chapter 11, as Gary leads you.

And he'll be reading the first 15 verses. And I know there are different translations represented out here, but the distinctions between them are relatively minor, and you will be able to get the sense of it.

[4 : 19] And I trust that we will be able to have a Q&A; at the conclusion of this time this morning, so we will try to be prepared for that, and we will take it from there.

All right, Gary, would you come, please? Good morning. Good morning.
I know when I look this over a little bit ago, I was quite impressed with what Paul has to say about it. Romans 11, 1 through 15. I say then, God has not rejected his people, has he?
May it never be. For I too am an Israelite, a descendant of Abraham, of the tribe of Benjamin.
[5 : 20] God has not rejected his people whom he foreknew. Or do you not know what the scriptures say in the passage about Elijah?

How he pleads with God against Israel. Lord, they have killed your prophets, they have torn down your altars, and I alone am left, and they are seeking my life.

But what is the divine response to him? I have kept for myself 7,000 men who have not bowed the knee to Baal.

In the same way then, there has also come to be at the present time a remnant according to God's gracious choice.

But if it is by grace, it is no longer on the basis of works. Otherwise, grace is no longer grace. What then?

[6 : 22] What Israel was seeking, it has not obtained. But those who were chosen obtained it, and the rest were hardened.

Just as it is written, God gave them a spirit of stupor, eyes to see not, and ears to hear not, down to this very day.

And David says, Let their table become a snare and a trap, and a stumbling block and a retribution to them.

Let their eyes be darkened to see not, and bend their backs forever. I say then, they did not stumble so as to fall, did they?

May it never be. But by their transgressions, salvation has come to the Gentiles to make them jealous.

[7 : 24] Now if their transgression is riches for the world, and their failure is riches for the Gentiles, how much more will their fulfillment be?

But I am speaking to you who are Gentiles. Inasmuch then as I am an apostle of Gentiles, I magnify my ministry.

If somehow I might move to jealousy my fellow countrymen, and save some of them. For if their rejection is the reconciliation of the world, what will their acceptance be but life from the dead?
In our extensive series labeled, The Jewish Final Solution to the World's Problems, several issues have surfaced, and were considered some of them briefly, and some in more detail.

Number one, we have attempted to explain and affirm the primacy and strategic nature of the Jewish people in the plan and program of God, as well as that of their nation, the State of Israel.

[8 : 55] Two, we have repudiated repeatedly the concept of replacement theology, also called supersessionism, which contends that the Christian church has taken the place of the nation of Israel, that whereas the Jewish people were once the chosen people of God, but due to their rejection of Jesus Christ as their Messiah, they no longer are.

Instead, God has replaced Israel with the Christian church. This is the view most commonly held by the majority of Christendom, Roman Catholic, as well as Protestant.

This doctrine of replacement theology is not only false, but dangerously and grievously so. Among other negative consequences, replacement theology created a climate that rationalizes and even justifies the horrible persecution and brutal mistreatment of the Jewish people from the 2nd century A.D. to this present day, including the Holocaust that took place during World War II.

The majority of the Christian world at large has falsely placed the Jewish people under the curse of God himself because they rejected Jesus of Nazareth as their Messiah.

Reasoning from this false premise, many of the Christian faith thought it not only right, but even required to persecute and punish the Jewish people however they could and wherever they could.

[10 : 38] Often, there was no relief for the Jew other than submitting to a forced baptism into the Catholic Church, publicly attesting to their conversion from Judaism to Christianity.

By the way, this went on for hundreds of years. Item 4. The true and biblical position regarding forced conversions is that such are not only invalid, but reprehensible and evil in themselves.

Forced conversions constitute a violation of one's freedom of conscience, a sacred gift of God to each human being. While we may completely disagree with the position of another person and what they hold, we must nonetheless respect and honor their right and their belief and opinion.

Refusal to grant that right is clearly tyrannical. As Christians, we are obligated to tell others, including the Jewish people, the truth of the gospel and the substitutionary death of Jesus Christ on behalf of mankind.

We are obligated to tell, to preach, to invite, and even to plead with those unsaved to put their trust in God's Son, whom He sent to save us.

[12:11] But we dare not threaten, intimidate, mistreat, or persecute anyone who rejects this message. Yet this is precisely what has taken place during every century since the first century A.D.

in virtually every part of the world, particularly in Europe. There is an old saying that has a lot of truth to it. It goes something like this. A man convinced against his will is of the same opinion still. It is true that you can force people to make conversions to some other belief or system outwardly, but you cannot change their heart. You cannot change their conviction.

They may make an outward profession, but nothing on the inside is changed because their heart isn't in it. No one's heart is in some kind of a forced conversion that ought to be borne in mind.

Five, we've also repeatedly insisted that the Christian community, whether Roman Catholic or Protestant, have not by themselves been guilty of the horrible mistreatment of the Jewish people.

[13:27] More than adequate instigation and assistance has come from none other than Satan himself who has always been the arch enemy of God and man.

Yet, this satanic involvement does not in any wise excuse the actions of human persecutors in any attempt to lay all of the blame at the feet of Satan.

Those who were Christians, or at least called themselves Christians, were more responsible for the persecution of Jews than anyone else until Islam arrived on the scene.

Given the past history of the Jewish people and their prolonged persecution for the past thousand years in particular that culminated in what I call the second darkest period in all humanity, namely, that of the Holocaust of World War II when six million Jews were murdered at the hands of Hitler's Third Reich, one can see how easily so many Jewish people embrace atheism.

They cannot correlate the brutality inflicted upon them while they are supposedly the chosen people of God. Seven, precisely why God has permitted the wholesale persecution and atrocities against his seed of Abraham children is inseparably linked to the volition with which he has endowed humanity.

[15:13] This freedom of the will that God has given to all humans allows man to engage in evil, great evil, and in goodness, great goodness, both to extremes.

Now, the balance of this message is going to consist of content from a book authored by Malcolm Hay entitled Europe and the Jews.

It is the pressure of Christendom over 1900 years. It is very heavily documented and very well cited as to sources.

The information that is included in here is available online. It is available in any reputable encyclopedia and I would urge you, I do not know that the book is in print, but I was able to see a copy and it is called Europe and the Jews and the author is Malcolm Hay.

And I am going to excerpt just a few of the paragraphs that he has penned and the thing that I want to emphasize and this is very, very important to understand this, we are not reading about some author's opinion.

[16:29] This is not opinion. This is verifiable, attestable, fact. fact. And as I mentioned, it can be double-checked and fact-checked by anyone who is interested.

It is a book consisting, and by the way, it has got an extensive bibliography as well as a good index and it is over 300 pages and it was very difficult for me sifting through this to arrive at what I was going to include to share with you and the tremendously important material that I have to exclude for time's sake, but we are going to have to do that and I know that it isn't the most thrilling thing in the world to listen to somebody read to you, but bite the bullet, will you?

And indulge me for this, if you will, because the content is so very, very critical that you understand this. Men are not born with hatred in their blood.

The infection is usually acquired by contact. It may be injected deliberately or even unconsciously by parents or by teachers. Adults, unless protected by the vigor of their intelligence or by a rare quality of goodness, seldom escape contagion.

The disease may spread throughout the land like the plague so that a class, a religion, a nation will become the victim of popular hatred without anyone knowing exactly how it all began.

[18 : 02] and people will disagree and even quarrel among themselves about the real reason for its existence. And no one foresees the inevitable consequences.

For hatred dealeth perversely, as St. Paul might have said when writing to the Corinthians at the present time, and is puffed up with pride, rejoices in iniquity, regards not the truth.

These three things, therefore, corrupt the world. disbelief, despair, and hatred. And of these, the most dangerous of all is hatred. And the reason that hatred is so dangerous is because when it reaches a certain level, it insists on being put into action.

And when that happens, somebody is going to hurt. In the spring of 1945, three trucks loaded with eight to nine tons of human ashes from the Sassenhausen concentration camp were dumped into a canal in order to conceal the high rate of Jewish executions.

When a German general was asked at Nuremberg how such things could happen, now, let me advise you that this German general was one of several of the Nazis who were put on trial by the Allied forces at the conclusion of World War II.

[19 : 34] And they are going to be charged and were charged with Nazi war crimes. Some of them were sentenced to be executed. Some were sentenced to long prison terms. But they were all called to account.

And when asked how these things could happen, a German general replied, I am of the opinion that when for years, for decades, the doctrine is preached that Jews are not even human, such an outcome is inevitable.

This explanation, which gets to the root of the matter, is, however, incomplete. The doctrine which made such deeds inevitable had been preached not merely for years or for decades, but for many centuries.

More than once during the Middle Ages, it threatened to destroy the Jewish people. The Jews, wrote Leon Bloy, are the most faithful witnesses, the most authentic remainders of the candid Middle Ages, which hated them for the love of God.

Think of that. Hated them for the love of God. And so often wanted to exterminate them. In those days, the excuse given for killing them was often that they were not human and that in the modern German sense they were non-adaptable.

[21 : 01] They did not fit into the medieval conception of a world state. Until Germany obtained control of the greater part of Western Europe, her policy had been directed mainly to compulsory Jewish immigration.

That is, chase the Jews out. Make them leave the country. But victories in 1940 had opened up new possibilities and the Jews were therefore driven into ghettos in Poland and neighboring areas where arrangements were being made for the quote, quote, final solution, which was proclaimed in 1942 and put into action throughout all Germany and German occupied territories.

What should be done with them? asked Hans Frank, governor general of occupied Poland on December 16th, 1941. The German answer was no longer a secret.

I must ask you, gentlemen, said the governor, to arm yourselves against all feelings of pity. We must annihilate the Jews wherever we find them.

Hitler, in 1941, was still waiting to see what the Christian world was going to do. Had the Allies opened their doors wide, even then, at least a million people, including hundreds of thousands of children, could have been saved.

[22 : 42] But no doors anywhere were widely opened. Few hearts anywhere were deeply moved. In Palestine, in the corner secured to Jews by the decision of the League of Nations, the entries by land and by sea were guarded by British soldiers and British sailors.

Great numbers, especially in Poland, would have fled from the impending terror if only they could, wrote Jacques Maritain in 1938.

If only other countries would open their frontiers. The German government at that time and even after was not always unwilling and in 1939 and 1940 was still prepared to let them go on certain conditions.

The Allies were told that if the Jews of Germany were to receive certificates to Palestine or visas for any other country, they could be saved.

Germany would give them up. Although for Jews to remain in Germany meant certain death. the pieces of paper needed to save human lives were not granted.

[24 : 04] No country was willing to extend any official welcome to these people. These pieces of paper were not provided even to save the lives of children.

In April 1943, the Swedish government agreed to ask the German government to permit 20,000 children to leave Germany for Sweden provided that Sweden should be relieved of responsibility for them after the war.

These children would have been saved had the British government given them certificates for Palestine. But even to save 20,000 children from being slaughtered by the Germans, it was not possible, said a British minister in the House of Commons, for His Majesty's government to go beyond the terms of policy approved by Parliament.

And I'm skipping from page 7 back to page 301. You can only imagine what's in between. The world was now ready for the massacre.

In every country, soldiers were standing on the frontier, eager to repel any helpless, homeless man or woman who had been able to escape from the terror. Every door was closed, every loophole watched, every emergency regulation in the interest of security, strictly enforced to make sure that the Jews should remain huddled inside the land where millions of them still lived in the shadow of death.

[25 : 51] From 1939 to 1943, the British and American governments, in close cooperation, discussed what steps, if any, could be taken to save them. When the truth was published to the world that the Germans were planning to exterminate them all, men, women, and children, with women and children and old men first on the program, the American government and people, especially the Jewish people, writes Cordell Hall, secretary of the American State Department, gave the most serious attention to the problem of thwarting Hitler's designs.

We sought places of rescue for them, ranging from Madagascar, Cyrenaica, Palestine, French North Africa, to the Dominican Republic in Ecuador.

The search was unsuccessful. And even if a place of refuge had been found, the problem of getting them out of Germany still had to be solved. In the spring of 1943, a decision was made to hold a formal meeting known as the Bermuda Refugee Conference.

The results achieved by this meeting were not impressive. The delegates announced at the outset that they were concerned not with the fate of Jews, but with the sufferings of refugees.

It would be unfair, they said, to put nationals who professed the Jewish faith on a priority list for relief. The conference was asked by representatives of the World Jewish Congress to enter into negotiations with the Axis powers to obtain the release of the Jews in Europe and to promote the dispatch of food parcels to ghettos and concentration camps where they were being systematically starved to death.

[27 : 33] The delegates refused to discuss these proposals. The United States declined to relax American immigration laws.

Great Britain would not permit Jewish children to enter Palestine. This is when Palestine was still under the British mandate and this was a political settlement that had been hatched out as a result of World War I and the breakup of Europe as it was at that time, particularly in the Middle East.

The only result of the Bermuda Refugee Conference was to strengthen Hitler's conviction listen to this listen to this strengthen Hitler's conviction that the world did not really care very much what happened to the Jews and to fortify Hitler's resolution to exterminate them.

the rest of the world was making it easier for Hitler to proceed. The British Foreign Office and the American State Department knew how the Jews could be saved.

They knew that the Germans could be bribed, that they were willing to sell Jewish lives for Allied money, but the Allies would not pay the price.

[28 : 59] the comparatively trifling sum the Germans were ready to accept, two to ten dollars per Jew. The children, hundreds of thousands of children could have been redeemed at any time at the cost of a few million dollars and a little departmental goodwill.

But the American State Department had no money. The American State Department had no personnel to carry out such negotiations.

And so the children, packed like sheep into railway trucks, were sent away alone from their parents to their death.

Hall writes, this is Cordell Hall, who was the United States Secretary of State at the time. The Germans permitted Jews to leave only when they were amply paid to do so.

We were reluctant to deposit sums of money to the credit of the Nazis, even though the deposits were to be made in Switzerland and were to be liquidated only after the end of the war and apparently could not be used by the Nazi leaders in the meanwhile.

[30 : 12] Moreover, the State Department did not have the large amounts of money and the personnel needed to carry out a plan of reaching and bribing the German officials in charge of the extermination program.

Voila, we're off the hook. It's not our job. The British Foreign Office shared the reluctance of the American State Department.

Even when the objections by the British Minister of Economic Warfare to the dispatch of funds with precautions ensuring that the money would not help the enemy had been overcome, months of delay elapsed before a final license could be issued.

Then the license was held up, writes Henry Morgenthau, in spite of the cables from Bern, Switzerland, which had disclosed the specimen fact that 4,000 children between the ages of 2 and 14 had been taken from their parents in France and deported in sealed trains, locked in windowless box cars, 60 to a car, without adult escort, without food, water, or hygienic provisions.

But worse was to come. Nothing worse, no news more hideous could come from Germany. What horrified Morgenthau was the news from London.

[31 : 33] December 17, 1943, the State Department received a cable from London, quoting a Minister of Economic Warfare letter to the This is just stall, stall, excuse, excuse.

Such indifference to the fate of Jewry among officials in key positions, both in Britain and in America, obstructed and fatally delayed every attempt at rescue.

Marie Serkin records that on one occasion a British official, when discussing the Brant proposal for a large scale rescue, must have completely forgotten himself so as to explain, them.

But what shall we do with them? Where should we be, Mr. Randall, of the Foreign Office, asked Mr. Sherrock. Where should we be if the Germans should offer to dump a million Jews on us?

This is just so self-centered, it's sick. What would we do if they decided to dump a million Jews on us? They aren't saying, what would we do if they decided to jump a million human beings on us?

[33 : 06] Now that would be different. But a million Jews? These, therefore, were the three objections raised against every plan to save millions, or to save a few hundred thousand children out of the millions who had been condemned to death.

One, we have no money. The war was costing more than \$40 million a day. Two, we have no personnel. Three, we have no place to put them when they are saved from the slaughterhouse. The only way we can save them, people said, is to win the war.

But when the war was won, six million Jews were dead. While the life and death struggle in which the Germans were engaged made it necessary to murder more than a million children, the Allies exclaimed that any attempt to rescue some of them might weaken the war effort.

The House of Commons stood in silence for two minutes. Letters were written to the Times. Public meetings were held in England and in America. But nothing, or almost nothing, was done.

For nearly 18 months after the Nazi plan of extermination had been published to the world, in August 1942, the American State Department did practically nothing.

[34 : 21] Officials dodged their grim responsibility, procrastinated when concrete rescue schemes were placed before them, and even suppressed information about atrocities in order to prevent an outraged public opinion from forcing their hands.

In other words, don't let John Q. Public know about this. He'll raise hell. We'll be in trouble. Keep it under your belt. And people wonder why we get fed up with government.

It is not surprising that the apparent reluctance of the Allies to take any action to help the Jews until they had nearly all been murdered encouraged the Germans to believe that their own method of dealing with the Jewish problem met with the secret approval of humanity.

These fragments of a people, despised and hated everywhere for a thousand years, were not wanted by anyone. They did not fit into the world of the Allied powers.

There was no place for them in the new world that Hitler was making and intended to control. Might not Hitler's plan, scientific and comparatively painless, prove to be, in the long run, the most logical, the most merciful solution?

[35 : 43] What else could be done with them? Remember that question. What else could be done with them? A young soldier from the northeast of Scotland, one of the first rescuers to arrive at

Bergen-Belsen in 1945.

This is when the concentration camps were liberated. He was walking to a nearby German village the day after the camp had been liberated. And of course, the German military, when they knew that the American troops were getting closer and closer, they fled.

They took off, left the concentration camp, and left all the prisoners there unguarded. This was the day after the camp had been liberated. He saw by the roadside the dead bodies of three civilians. All three had been shot in the back of the neck. He asked a German woman at the village inn who these three people were, she replied.

They are men who fell out from the convoy which passed here a few days ago. They were unable to keep up. But why were they shot, inquired the soldier.

[37 : 03] What else could be done with them, asked the woman. They were Jews. In 1943, the Germans were considering an offer by the Red Cross and the British to evacuate 70,000 children from Romania to Palestine.

Now, these are just children. Negotiations dragged on with the usual lack of vigor, and the Germans were persuaded by the Mufti, that's the Arab chieftain, the Muslim of Jerusalem, and Rashid Ali Galani, Prime Minister of Iraq, who at the time were living at German expense in Berlin.

You see, the Arabs and the Nazis were in cahoots during World War II. You understand that? And the thing they had in common was that both groups hated the Jews. This is why it was a simple thing for the Arab population in the Middle East and also in Africa to join ranks with the Nazis because they had a common enemy in the Jews.

When the plan was presented to this Arab chieftain in Berlin, he rejected the plan, so the 70,000 children were sent to the gas chambers. More than a million children, including uncounted thousands of newborn infants, were killed by the Germans.

Most of them could have been saved had the countries of the world been determined to save them, but the doors remained closed. The children were taken away from their parents and sent crowded in death trains and alone to the crematoria of Auschwitz and Treblinka or to the mass graves of Poland and Western Russia.

[38 : 52] The German method of burying people in communal pits was a great improvement on the old system, once considered to be inhuman, of making each condemned man dig his own grave.

That's the way it started out, but that was too slow and it took too long. So, the shooting of about two million people whose bodies could not be left lying about presented a difficult problem owing to a shortage of labor.

Jewish women and children weakened by torture and by long interment in concentration camps were physically incapable of digging, and the men, when put on the list for special treatment, were as a rule reduced to such a condition by hard labor on meager rations that they could hardly walk. The mass grave was an obvious necessity, but the German stroke of genius was the idea of making their victims get into the grave before they were shot.

You see, it's all about expediency. get into the grave before they were shot, thus saving the labor of lifting two million dead bodies and throwing them in.

[40 : 13] Many hundreds of these death pits were dug in Central Europe until the Germans began to apply to extermination their well-known scientific efficiency.

One of the largest pits at Kerch was examined in 1942 by officials of the Russian Army. It was discovered that this trench, one kilometer in length, approximately a mile, four meters wide, that would be about 12 feet wide, two meters deep, about six feet deep, was filled to overflowing with bodies of women, children, old men and boys and girls in their teens.

Near the trench were frozen pools of blood, children's caps, toys, ribbons, torn off buttons, gloves, milk bottles, and rubber pacifiers, small shoes, galoshes, together with torn off hands and feet, and other parts of human bodies were laying nearby.

Everything was spattered with blood and brains. What happened at Dolmo in the Ukraine? reported by a German witness, Hermann Grabe, is one of the grimmest short stories that has ever been told in the bloody record of human history.

Get a grip on your emotions now. On October 5, 1942, he went as usual to his office, and there was told by his foreman of terrible doings in the neighborhood.

[41 : 53] All the Jews in the district, about 5,000 of them, were being liquidated. About 1,500 were shot every day, out in the open air, at a place nearby where three large pits had been dug, 30

meters long, three meters deep.

Grabe and his foreman, who was intensely agitated, got into a car and drove off to the place. They saw a great mound of earth twice the length of a cricket playing field, and more than six feet high, good shooting range.

Near the mound were several trucks packed with people. Guards with whips drove the people off the trucks. The victims all had yellow patches sewn onto their garments, back and front, the Jewish badge.

From behind the earth mound came the sound of rifle shots in quick succession. The people from the trucks, men, women, and children of all ages, were herded together near the mound by an SS man, armed with a dog whip.

They were ordered to strip. They were told to put down their clothes in tidy order, boots and shoes, top clothing, and underclothing. Already there were great piles of this clothing, and a heap of 800 to 1,000 pairs of boots and shoes.

[43 : 17] The people undressed, here they are, stripped completely naked, men, women, and children. The mothers undressed the little children without screaming or weeping, reported Grave five years after.

They had reached the point of human suffering when tears no longer flow and all hope has been long abandoned. They stood around in family groups, kissed each other, said farewells, and waited. They were waiting for a signal from the SS trooper with the whip who was standing by the pit. They stood there waiting for a quarter of an hour, waiting for their turn to come, while on the other side of the earthbound, now that the shots were no longer heard, the dead and dying were being packed into the pit.

In the case you're wondering, well, what's so many people there? why didn't they charge them? Why didn't they attack them? It's true they had no weapons, the soldiers had all the weapons, but why didn't they rush them and try to, do you realize what would have happened and what probably did happen on some occasions?

If you resisted, you would then be tortured unmercifully until you would be crying to be put to death.

[44 : 57] There was no resistance. There was no opposition. It was not an option. And for those who think heroically that they would have gone down fighting, no, you would have gone down tortured to death in unspeakable ways.

That would have been the price that you would have paid, and some did for trying to resist. this is probably, this is probably the worst thing I have ever read, and I've read a lot of things.

You need to hear this. Grabe said, I heard no complaints, no appeal for mercy.

I watched a family of about eight persons, a man and a woman, both about 50, with their grown-up children, about 20 to 24.

An old woman with snow-white hair was holding a little baby in her arms, singing to it and tickling it. The baby was cooing with delight.

[46 : 19] The couple were looking at each other with tears in their eyes. The father was holding the hand of a boy, about 10 years old, and speaking to him softly.

The boy was fighting his tears. Then suddenly came a shout from the SS man at the pit. They were ready to deal with the next batch.

Twenty people were counted off, including that family of eight. They were marched away behind the earth mound. Gardeb and his foreman followed them.

They walked around the mound and saw the tremendous grave, nearly a hundred feet long and nine feet deep. People were closely wedged together and lying on top of each other so that only their heads were visible.

Nearly all had blood running over their shoulders from their heads. They had been shot in the usual German way in the back of the neck. Some of the shot people were still living and still moving.

[47 : 31] Some were lifting their arms and turning their heads to show that they were still alive. The pit was already nearly full. It contained about a thousand bodies.

The SS man who did the shooting was sitting on the edge of the pit smoking a cigarette with a tommy gun on his knee. The new batch of twenty people, a family of eight and a baby, carried in the arms of the woman with the snow-white hair, all completely naked, were directed down steps cut in the clay wall of the pit and clambered over the heads of the dead and dying.

They lay down among them. Some caressed those who were still alive and spoke to them in a low voice.

Then came the shots from the SS man who had thrown away his cigarette. Grab looked into the pit and saw the bodies were twitching, some heads lying already motionless on top of the dead bodies that lay under them.

The Jews who died in this manner at Dolmo were the most fortunate ones. They were spared torture and laboratory tests carried out by German doctors in order to find out how much agony the human body can endure before it dies.

[48 : 54] They were spared the choking terror of death in the gas chambers where hundreds of people at a time squeezed together as tightly as the room could hold them. waited for the stream of poison to be turned on while the members of the German prison staff stood listening for ten or fifteen minutes until the screaming ceased, until all sounds had ceased and they could safely open the door to the dead.

And when the door was opened, the torture was not yet over. Four young Jews, whose turn would come, perhaps with the next batch, dressed in a special sanitary uniform with high rubber boots and long leather gauntlets, and provided with grappling irons, were compelled to drag out the pale dead bodies, and another group of young men was waiting to load the bodies onto a cart and drive them to the crematorium, and they knew that their turn too would soon come.

when they forced these Jews into the crematorium, of course they were told in advance that they were going to be given showers.

Well, under the circumstances that would have been extremely welcome to have an opportunity to just somehow cleanse your body however inefficiently.

They were told they were going to get a shower. And then, out of those nozzles came not H₂O, but Zyklon gas, specially prepared for this purpose.

[50 : 41] And of course, there was no possibility of escaping or getting out. Responsibility for these deeds which have dishonored humanity does not rest solely with Hitler and the men who sat at the dock of Nuremberg.

Another tribunal will judge the bystanders, some of them in England who watched the murderous beginnings and then looked away and in their hearts secretly approved. The Jewish blood shed by the Nazis, writes John Paul Sartre, is upon the heads of us all.

As Maxim Gorky said more than 30 years ago, one of the greatest crimes of which men are guilty is indifference to the fate of their fellow men. What's that quote that we've heard so often?

All that is necessary for evil to prevail is for good men to do nothing. The responsibility of the indifferent was recognized by Jacques Maritain a few years before the final act of the tragedy.

There seems to be a spirit, he said in 1938, which without endorsing excesses committed against Jews and without professing anti-Semitism, regards the Jewish drama with the indifference of the rational man who goes coldly along his way.

[52 : 01] It was this spirit of indifference, this cold aloofness of the bystanders, which made it possible for Hitler to turn Europe into a Jewish cemetery.

Christian responsibility has forever been recognized by one English bystander who for many years had never failed to have the same resentment with those that suffer wrong.

In our own day and within our own civilization, writes Dr. James Parks, more than six million deliberate murders are the consequence of the teachings about Jews for which the Christian church is ultimately responsible, and of an attitude to Judaism which is not only maintained by all Christian churches but has its ultimate resting place in the teaching of the New Testament itself.

And there I must take my sole exception because it is not maintained by all the Christian churches, just by the majority. Doesn't that make you feel better?

Just by the majority. And, so the teaching of the New Testament itself. The New Testament does not begin in any way to teach or justify anti-Semitism, but it does relate the facts historically accurately as they occurred.

[53 : 20] and the Bible makes it very clear. The New Testament makes it very clear, as I told you before. So say I now again, the Jews were responsible for the death of Jesus Christ.

Judas Iscariot was a Jew and he was responsible. The Sanhedrin, the chief priests, the scribes, the Pharisees, the Sadducees, they were all Jews.

They were responsible for the conspiracy that put Jesus on trial before Pontius Pilate and Pontius Pilate was responsible in that he ordered the execution and the Roman soldiers were responsible because they physically carried out the crucifixion.

And Jesus Christ himself was responsible because he willingly offered up his own life. And this is what he meant when he said, no man takes my life from me.

I have power to lay it down and I have power to take it up again. Jesus Christ was a willing accomplice to his own crucifixion.

[54 : 25] He did not cry out, he did not rebel, he did not try to escape, and he did not revile them or return cursing for cursing. And you were responsible.

I was responsible. Because as members of the human race, we all have a responsibility for the death of Jesus Christ.

It is our sin, corporate sin of humanity, personal sin of each of us, that put the Savior on the cross. And then lastly, as I pointed out, don't forget that God was responsible.

As I told you earlier, he, Jesus Christ, was delivered for our offenses and was raised for our justification.

Who delivered him? Well, you may say Judas delivered him, and he did. You may say that Pilate delivered him to the Roman soldiers, and he did.

[55 : 26] But the text in Romans 4.25 says that Jesus Christ was delivered for our offenses. That's not what Pilate had in mind. That's not what Judas had in mind. That's not what the Roman soldiers had in mind.

that's what his father had in mind. Christ was delivered by the father for our offenses and raised for our justification.

I have referred to this Holocaust of World War II as the world's darkest, saddest day in all of humanity, as the second darkest, saddest day in all humanity.

It was second, but it wasn't first. The first occurred on that hill outside Jerusalem on Calvary. That day was so dark, the sun refused to shine, and there was an earthquake, and there was lightning and thunder.

It is as if all heaven was rebelling as to what was happening there on that cross. That was the earth's darkest day.

[56 : 36] And I want to close with this thought. Do you realize that that German guard with the whip and the cigarette and the Tommy gun, do you realize that Jesus Christ died for him?

And for those who made them dig that grave, for those who made these mothers undress their little children, little naked bodies exposed, those who were shouting the orders and the commands, all that, do you realize that Christ died for them?

Does that put the love of God in a different perspective? love? We're not talking about ordinary love here. We're talking about a supernatural love. We're talking about the kind of love with which only God can love.

God so loved the world, and yes, even the offscouring of the world like those people. Romans 5 makes it clear that God commends his love toward us and that while we were yet sinners, Christ died for us.

Paul goes on to say, you know, it's possible that for a good man, somebody might be willing to die, yet for a righteous man, somebody might be even more willing to die, but do you know what God did?

[58 : 14] God sent his son to die for us while we were yet sinners, enemies alienated from God. That is a love that we cannot comprehend, but it is a love of which you can partake and receive.

And if you have that kind of love within you, God will enable you to use his love in you to love others in a way that he does, but only if you have that in you.

And you can have that in you only if Jesus Christ comes in. That's what he'll bring with him. Would you pray with me, please? Father, this is humanity at its ugliest, and we do not even attempt to make any excuses or allowances for it.

It is inhuman, it is atrocious, it is unacceptable, it is vile, it is brutality in a way that few of us can imagine, and yet this is what the human heart is capable of doing.

When wrongly instructed and wrongly motivated, we can hate in a way we never thought possible. And we recognize that it is only you and your love that can counteract and combat that kind of hatred, and that's what we want for ourselves, for this congregation.

[59 : 50] We want to be renewed and imbued with a kind of love that will enable us to reach out to everyone with whom we have opportunity, whether Jew or Gentile, Muslim, Mormon, Jehovah's Witness, whomever, whatever.

They are one for whom Christ died. And we have, as the Apostle Paul said, we have a debt. We are a debtor, because we who have received the forgiveness and the benefits of the death of Christ have a responsibility to pass it on to others.

And we want you to show us, as individuals and as a congregation, how we can best do that, and how we can do it better than what we are.

To this end, we commit ourselves to your grace and your keeping in Christ's name. Amen. Well, once again, I blew it on the on the Q&A,; but I didn't want to, I wanted to give you a lot more. I just gave you some selected excerpts from this. And if for nothing else, if you can go away from here saying that you have maybe a clear perspective, a better understanding, and you know something?

[61 : 27] These, this monstrous thing is trying to rise again right now, and it is on the move, particularly in Europe.

And the scriptures make it very clear that during the Great Tribulation period, which is what we'll be undertaking very shortly. The Jew worldwide is going to be under attack from everyone, everywhere.

It will be open season on the Jews. So, in a sense, the Holocaust will go on, and it will be to a greater extent than what was realized during World War II.

next week, we are going to undertake the prophetic portion that we've been promising you over these many months, and we are going to begin with the very next item on the agenda in the plan and program of God.

Some of you already know what it is, and those of you who don't will know after next week. So, God bless you. You are dismissed. Tu lānga placed.

[62 : 51] Tu Nahe haste quiet.