

The Jewish Final Solution to the World's Problem-Question & Answers-From Biblical to Secular History

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[0:00] I often take all of the time, don't leave enough time for Q&A; so that's my fault. I get carried away sometimes with the text and I don't leave any time for you.

And I know that this is considered an oddity among many who probably wouldn't care for this routine, but we have found it to be very refreshing.

And you will recall that the Q&A; and input from the congregation started at our inception back in 1970 when we were meeting at Roosevelt Junior High School before we were even organized as a local church.

And we kind of took a liking to it with the Q&A; because our quest is not simply to hear just what the preacher has to say and take that as the final word.

I appreciate the respect that people have for the authority of the pulpit, but it is not without its flaws and not without its misunderstandings. In this pulpit, it was no different from any other.

[1:08] I've heard other preachers talk to me about this, and some say, sometimes at a clergy meeting, they say, oh yeah, you're the guy that has the Q&A; after the service. And I said, well, you know, we do sometimes, not all the time.

Why do you do that? And I said, why not? Well, people can challenge your authority. So?

People can challenge my authority. Is my authority supposed to be beyond challenge? Well, what if they ask questions that you don't have answers for?

For them, that's par for the course. But they already suspect that I don't know everything. So when they ask questions that I can't answer, I just have to say, that's a good one.

I have no idea. I can't answer that. I don't know the answer to that. I'll do what I can to try to find an answer. But right now, I just don't know what the answer to that is. Is there something wrong with that?

[2:10] I hope not. Because there's a whole lot more that we don't know than what we do know.

And so far as the ego is concerned, if people call you down on something because they've got a chapter and verse that refutes what you've said, and it's damaging to the ego and a little bit embarrassing, my ego has gotten used to that because it's been damaged enough over the years.

And you know what? So what? We are all flawed, and none of us has this thing altogether. And as I've often said, with all of the different doctrines and beliefs and denominations that exist, there isn't a one of us, including Grace Bible Church, that has everything all together.

We just don't. Because we are flawed human beings. We have a limited perspective. We have limited understanding. And we just try to do the best we can with what we've got.

But we know it has to fall short because it's human. And we don't make any apology for that. God is fully aware that we are human. And he still loves us.

And he's still willing to use us however he chooses. So if our quest is for what we say it is, if our quest is for truth, then we ought to be willing to admit that truth does not reside in the pulpit alone.

[3:45] And sometimes we've had very enlightening and helpful input from people out there in the congregation who are supposed to be regarded as laymen who don't know much.

But I've learned over the years that Grace people tend to be pretty well educated regarding the scriptures. And they know a whole lot more than what most people would give them credit for. And frankly, I take great comfort in the fact of knowing that if I go astray doctrinally or something of that nature, I have people out there who are willing to call me on it.

And they do so without fear. They do so out of love and respect for the truth and love and respect for their pastor. And I do not find that threatening nor intimidating nor insulting to my authority or anything of the kind.

So I want you to feel free to maintain that posture. And I'm very comfortable with it. So to get things started, if you have a question, I trust we'll get to it shortly.

But this was submitted to me in writing this morning. How were the Gentiles who became Christians able to justify their persecution of the Jews who refused to believe in Jesus?

[5 : 06] As you go through the Bible, beginning as early as Genesis, you find people persecuting other people.

Like Ishmael persecuted Isaac. And in a very real sense, Cain persecuted Abel to the extent that he slew him.

When you move on through the Old Testament, you find numerous instances of the Jewish people being persecuted. So persecution is something that is as old as mankind itself.

And in so far as this question is concerned, how were the Gentiles who became Christians? So let me stop there for just a moment and point out the fact that for approximately eight to ten years after the death, burial and resurrection of Christ, there were no believers in Christ that we know of who were not Jews.

They were all Jews. It might be a little confusing to say, but it is actually correct to say that the first Christians, quote unquote, were Jews.

[6 : 37] And they were exclusively Jewish at the Feast of Pentecost in Acts chapter 2. They were all Jews. So in the earliest persecution, what we have is Jew on Jew.

And the chief persecutor of the Jews was the Jew himself, Saul of Tarsus. He was a Pharisee. And he took it upon himself to hail, that is H-A-I-L, hail men and women, and haul them off to jail, persecute them.

Some were probably stoned. Some were probably executed. Because they had embraced Jesus of Nazareth as their Messiah. And the early Jewish believers were regarded by the Jewish religious establishment as a cancer that was growing on Judaism and had to be stamped out.

And that's exactly what Saul of Tarsus set out to do. And we all know how that was interrupted on the road to Damascus by his seeing the risen Christ.

So for several years after the death, burial, and resurrection of Christ, there were, so far as the scriptures are concerned, there were no non-Jews who were believers in Jesus of Nazareth.

[8 : 00] In fact, most of them hadn't even heard of them. Then, when Gentiles did start coming to faith, largely through the influence and preaching of Saul of Tarsus, who became Paul the Apostle, this caused quite a stir.

However, Paul was designated as the Apostle to the Gentiles. And prior to this time, Gentiles never had an Apostle. It didn't exist. The Jews had 12.

Gentiles didn't have any. And Paul began preaching this gospel to non-Jewish audiences, as well as Jewish audiences.

And many of these non-Jewish people, who were formerly pagans, idolaters into every kind of religion you could imagine, when many of them started coming to faith in Christ, the body of Christ began to be built up and be added to.

Meanwhile, you've still got this element of Jewish people, who remain in unbelief insofar as Jesus of Nazareth was concerned. So, in connection with the question, how were the Gentiles, who became Christians, able to justify their persecution of the Jews, who refused to believe in Jesus?

[9 : 21] And the answer is in the fact that they completely misunderstood God's attitude toward the Jews, who refused to believe in Christ, and they completely misunderstood their responsibility to them.

It was not to be, and God never intended it to be, conversion by way of coercion. That was never part of the plan and program of God.

So, we've got to keep our ducks in a row here and keep this straight as to who is persecuting who. In the beginning, after Pentecost, it was Jew on Jew.

The Jews were the first persecutors, and the Jews were the first ones to be persecuted. It was within that body of Judaism. But then, as Paul the Apostle began proclaiming the gospel to Gentiles, non-Jewish people, and numbers of them became believers, came to faith, and what did they do?

They told other Gentiles. They told neighbors and friends. They continued on with the message. They evangelized their own. And this thing called the Christian church took off like a rocket. [10:37] It was just growing in leaps and bounds. And it is going to become very, very formidable throughout Europe, Asia, and Africa. And we will see how that develops a little bit later when we get into some secular history that is absolutely essential to understanding this.

So, now we've got a considerable number of Gentiles. And by now, I'm thinking about in terms of, say, 100 to 150 A.D.

Now we're talking about 120 years after the death, burial, and resurrection of Christ. And this Christian church, made up of Gentiles, has been multiplying dramatically.

Meanwhile, there has been virtually no new movement of conversions among the Jews. They have maintained their Judaism.

They still are going to the synagogue and all the rest that is involved with that. There were not great numbers of Jews who came to faith in Christ. There were great numbers of Jews who did not.

[11:44] Romans 9, 10, and 11 makes it very clear how God regarded the Jewish people who did not believe. And Paul expresses his burden regarding them as well.

And we'll look at that. Matter of fact, let's look at it right now. Let's go to Romans chapter 9. I need to hasten along here and remember that there may be other questions too.

I don't want to take all my time with this one question. But what then is to be the attitude toward these Jews? You see, what is going to develop early on, and you'll see this when I share some things with you from secular history, is that in connection with the Jewish religious establishment being instrumental in orchestrating the crucifixion of Christ, many non-Jews, that is Gentiles, who later come to faith in Christ, began to see the Jews who had not believed as being under a very special curse from God.

Now, there's no question they were under judicial blindness. The apostle makes that clear when he says that blindness in part has happened to Israel until the fullness of the Gentiles be come in.

And it is true that there is a spiritual judicial blindness imposed upon them. But the way that believing Gentiles read that was that because the Jews were guilty of deicide, which means murdering God, the death of God, because they saw God in Christ, and when the Jews had him executed, it was tantamount to killing God.

[13:46] And because of that, God is wreaking revenge upon the Jew, and he is going to use those who are believers in Christ to punish those Jews who have not believed.

And it is going to be the birth of the persecution of the Jew. And it is going on to this very day. I'm going to be sharing some things with you in the future that are frankly quite embarrassing to those of us who are Christians. And I cannot think of any possible justification or excuse for it other than ignorance and arrogance and to some degree involvement and influence from the adversary himself, who is Satan and ever opposed to the plan and program of God.

And that includes God's chosen people. So we've got a situation that is going to be developing, and you will see not only in the early church and early ages and the middle ages and up to the present time, how this impacts the entirety of the world.

And I think you will get some new insight and understanding regarding the nature of the Jew and what the Jew has had to contend with. Largely, brace yourself now for this, what the Jew has had to contend with, largely from what is called the Christian church.

[15:21] It is those identified with the Christian church who are going to be more responsible for incredible persecution of the Jew more than any other entity.

And yes, it is true that most of that Christian church will be comprised of what is known as the Roman Catholic Church. It will have been the only church that existed at that time in any organizational, influential fashion.

And it had become enormously powerful, not only spiritually, but politically as well. And you will see how that develops.

And that is not necessarily any negative reflection upon present-day Roman Catholics who are not engaging in that kind of persecution. But we are just looking at the history of it.

And I know there are those who are eager to rewrite history, but we're insistent on not doing that.

And we're going to let this thing show for what it is. And yes, I'm sure there were Protestants involved too.

[16:30] This was not something that was exclusively Roman Catholic. Church, which is the true church, the body of Christ, is going to have some blame laid at its doorstep too.

And it will, I promise you, be enlightening as well as embarrassing. Now, what the attitude should have been, what the attitude should have been to those Jews who did not believe, is exactly as Paul expresses it here in Romans 9, when he says, I am telling the truth in Christ, I am not lying, my conscience bearing me witness in the Holy Spirit, that I have great sorrow and unceasing grief in my heart.

For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen, according to the flesh, who are Israelites.

And he goes on and names the things that have been assigned to them. There can be absolutely no question that the Apostle Paul had a fervent heart of love for his fellow Jewish countrymen who had not embraced Jesus as their Messiah.

And no wonder, because nobody could so clearly see and understand where these unbelieving Jews were coming from as much as Paul the Apostle.

[17:56] Because when he was Saul of Tarsus, he was one of them. He knew exactly how they thought. He knew where their flawed thinking was. He knew where they had gone astray. He knew how they misunderstood.

Because he did. He could identify with that fully. And I'm satisfied this may very well be one of the reasons why God chose him and designated him for that because he had a history like few others had.

So, and then when you come over to chapter 10, first couple of verses in chapter 10, And brethren, my heart's desire and my prayer to God for them is for their salvation.

For I bear them witness that they have a zeal for God, but not in accordance with knowledge. Not knowing about God's righteousness. And how was God's righteousness expressed?

Through Jesus Christ. In that cross of Christ, when you look upon that figure on that cross, you visualize a naked Savior hanging there.

[19:05] You should be able to think and say to yourself, there is the righteousness of God. That's why Jesus was on that cross.

It's because God was righteous. This is what Paul says in Romans 3, I think it is. For therein is the righteousness of God revealed. The only reason that Jesus Christ died on the cross is because God is a God of righteousness and holiness.

And Christ was there because of your sin and my sin. And in order for God's righteousness to remain intact and his character and his holiness not to be sullied, justice must be served.

And justice was served with Christ on that cross. This is such an incredibly important concept. You'd be surprised how much of the world still misses it 2,000 years after the fact.

Paul had a great burden for the Jewish people. And by the way, if you are familiar at all with the journeys of the Apostle Paul, the three that he took and then the journey of the fourth to Rome, you will discover that whenever he came to a new town, on whatever journey he was on, first thing he always did, headed for the synagogue.

[20:29] Always went to the synagogue. He knew that in the synagogue there would be an audience who had a frame of reference for what he was going to say. Because all he had available to him was the Old Testament.

But Jesus Christ is found throughout the Old Testament. And Paul made him clear to his Jewish audience. And of course, some believed and some believed not.

Nothing else has changed regarding that. So, in regard to the persecution, let's just consider these items, if we may.

Persecution, via religion or politics, always seeks to override the individual conscience. It's very, very important.

Please don't lose sight of this. Persecution, whether it is through religion or politics, it always seeks to override the individual conscience by forcing compliance to a particular belief, whether religious or political.

[21:39] And the key word is forces, coerces, demands. That's the basis of persecution. Oppression, oppression is pressure applied in order to gain submission and compliance.

This is as old as mankind. It has ever been with us. And the reason it has is because a major consequence of the moral spiritual fall that took place in our first parents that was passed on to us,

the major consequence of that is self-centeredness.

We are all entering this world automatically infected with a demand for self-service, self-seeking, self-satisfying.

That's part of our makeup. It is in our DNA. And we need to understand that. We are all essentially self-centered.

And the person who says, well, nothing self-centered about me. I give money to this and give money to that. I'm a generous guy. I'd give you this shirt off my back. I'm not self-centered. You're not only self-centered, you are self-deluded.

[22 : 57] You are self-centered. If you really examine the case honestly. Let me give you a current example. Socialism.

Socialism seeks to force people into compliance by denying the rights of the individual conscience and requiring the submission of the individual to the political will and wishes of those in power. Did you get that? Do you know what we call that today? Anyone? Anyone? It's called political correctness.

Socialism seeks to force people into compliance by denying the rights of the individual conscience. You will bake that cake.

You will sign that marriage certificate for same-sex marriage. But what about my freedom of conscience?

[24 : 07] That doesn't matter. This takes precedent over your individual freedom. They do this by enacting laws that contain a stiff penalty for noncompliance.

And they deem this approach as necessary for the good of society. And that's why it's called socialism.

There's a connection between the word society and socialism. This nation was birthed under the rubric and the idea of the rights and the freedom of the individual.

It is not that there is no care or concern for society. But the principle is, if each individual person has freedom of conscience, society will take care of itself.

And that's the way it was for the first 150, 175 years of this great nation. Communism does the very same thing.

[25 : 30] Except they don't bother with passing laws to do it. They simply enforce it at the barrel of a gun. And you know what that's called? We knew something about that.

We knew something about that. It's called revolution. And we had one of our own. Right here in the good old USA. 1700s. That's what this thing was all about.

In extricating ourselves from Great Britain. It took a revolution to do it. And it's still referred to as the Revolutionary War.

Because England was seeking to impose its will upon us in a way which the colonists eventually considered intolerable. And something needs to be done to stop it.

So, today we've got worldwide situations. Well, you're all familiar with 1917.

[26 : 30] In Russia, the Bolshevik Revolution started with something like 15 or 20 men around the table who were avowed communists under Karl Marx and Vladimir Lenin.

And they put their ideology into place. And there was a massive bloodletting. And it started with the czars. Because the czars, who's the equivalent of a Russian king and queen, were corrupt and brutal and oppressive of their own people.

And the people rose up and said, we've had enough. And they overthrew the czars. Same thing happened in France in the 1700s. Probably, what, 10 or 15 years after our revolution.

France had a revolution. And they beheaded royalty with the guillotine. And it was a huge bloodbath. And in both cases, these things came about because of political and governmental corruption that oppressed the people under them.

And finally, they got fed up. Said, we're not going to take this anymore. And they revolted. And, of course, history is replete with these kinds of situations. Today, we've got one in Cuba.

[27 : 51] I don't know if you're aware of it or not. I can remember this. I can remember when a dashing young figure wearing an army fatigue cap was hailed the world over as a hero.

And his name was Fidel Castro. And he came to the United States of America. And the United States was so impressed with Fidel Castro, they gave him a ticker tape parade.

He rode the back of a convertible down Fifth Avenue, New York. And everybody hailed him as a wonderful hero because he had ousted that terrible dictator, Fulgencio Batista.

And what did he do? He immediately instituted communism. And to make sure that he would be able to maintain it, there were literally thousands of Cubans who were executed, put against the wall by Fidel Castro.

So much for his being a glorious hero. And, of course, Cuba has been engulfed in communism ever since. Still is. I won't go into the political ramifications of that now.

[29 : 05] But you are as aware of them as I am. So, we've got all of this stuff going on. And, well, I've got to quit.

I've got to allow time for some other questions. Sorry, I took too much time with that. Anyway, I'm not finished with that subject, but I quit. Who else has a question?

Anyone? I know you're afraid to ask when you think you'll be here at noon. Marie has my permission to give me the high sign when I'm finished or should be finished.

Are there other questions? Now, if you folks don't take advantage of this, you may find the opportunity is slipping away from you. Anyone else? Well, you are pressing upon me to continue.

So, I shall have to do that. Let me give you a very quick history that I trust will bring us up to where we need to be.

[30 : 12] Because we're going to do something that I'm really reluctant to do. And it's going to start next Sunday. And I really don't like doing this. But I feel that I have to because I want as complete a picture as possible.

And that is this. We are going to exit the Bible. We are going to rely upon secular history for the next couple of sessions simply because what I feel compelled to share with you is not in the Bible.

But it is in secular history. And you'll find it in Encyclopedia Americana and the Britannica and the World Book and everywhere else.

Because I'm not going to be sharing anything with you that history hasn't already recorded hundreds and hundreds of years ago. And it is known as a fact. But you need to understand how all of this is going to play in to the involvement of the Jew.

Because it is the Jew and the nation of Israel that constitutes the very core. The very core of the plan and program of God. And he, the Jew, is absolutely critical to what is going to transpire.

[31 : 27] So we need to understand in a better way what transpired with the Jewish people, say, between the years 200 A.D. and the Holocaust of World War II.

And it will probably take us two or three sessions. Some of this stuff is going to be very, very disturbing. And I just want to warn you up front.

And after I have researched this and plan to bring it to you, let me tell you this. I have absolutely no difficulty at all understanding why the Jewish people want nothing to do with Christianity.

I don't have any problem understanding that at all. In fact, they're entitled to their feelings. The Christian Church has given them these feelings.

And we'll be sharing some things that, frankly, Christianity has nothing to be proud about when it comes to this. And I'm talking about some very leading stellar lights in what is commonly referred to as the Christian Church.

[32 : 48] But I tell you, nothing deserves an airing like the truth. And as God is my witness, that's what I'm going to seek to give you.

So, we will move chronologically from the Bible because the Bible doesn't take us any further than Acts chapter 28.

That's the end of it. Now, I realize, of course, that the revelation given by John, the last book in the Bible, may very well have been around 90 to 100 A.D.

We can't date it precisely. But that is the final writing. But that is very futuristic. So, it is more prophecy than it is history.

So, we will be looking at that. And if you're wondering, why are we doing this? Why leave the Bible and its inspired account of events to the secular record that is far less authoritative?

[33 : 53] Because this is all we have. This is as far as the Bible takes us. So, we are not opting for human resources and human chronology in favor of the Bible.

It's just that we are going to be dealing with history in a given number of centuries, particularly in the Middle Ages, that the Bible does not address at all. It just doesn't say anything about that time because, as I mentioned, it cuts it off earlier.

So, we have to pick it up from there, from secular history. And that we will do, and we will make it as brief as we can, but yet as thorough as we can. In Acts chapter 28, where we read the conclusion

that Paul reaches in talking with his Jewish audience there in Rome, as best as we can understand, we read that in verse 30, that Paul stayed two full years in his own rented quarters and was welcoming all who came to him, preaching the kingdom of God and teaching concerning the Lord Jesus Christ with all openness unhindered.

And as far as we can determine, this was approximately 64 A.D., give or take a year. This means it was approximately 30 to 32 years after the crucifixion and resurrection of Christ.

And Christianity was being very well established, primarily through the means of the Apostle Paul. In 65 A.D., and this is an important date, in 65 A.D., the Bible says nothing about this, but secular history records it very emphatically.

[35 : 46] In 65 A.D., what was known as the Jewish War broke out. and essentially, it was nothing more than Jewish people really becoming fed up with the oppression and the persecution that they were under by the Romans, who occupied them.

And Rome ruled with a very heavy fist and a very heavy boot. And the people had finally had enough, and they decided, you know what? It would be better to die fighting than to live like this. And the Jewish War broke out, and Rome was going to retaliate, and she did, because this Jewish War of rebellion would result in fresh garrisons of troops coming in from Rome into Jerusalem. Jerusalem, they would lay siege to the city of Jerusalem, and it would be a three-year siege, where nothing gets in and nothing comes out. They wanted to starve them out, etc.

And eventually, the Romans were able to breach the walls, and the estimates tell us that there were between 800,000 and a million Jews slaughtered.

[37 : 12] And the whole idea of Rome was to teach these people a lesson so that nobody else will ever do this again. There was a contingent of people who escaped from Jerusalem before the Romans got there.

They fortified themselves in the Dead Sea area that is referred to as Masada. This was a mountaintop stronghold that had earlier been built by King Herod as a summer palace.

And it was here that the 900-plus Jews situated themselves. They had huge stores of grain and food, the kind that would keep for years, and a water supply that would meet all of their needs. They could hold out there forever. And Roman soldiers or any enemy that tried to penetrate the place, they could easily pick them off one at a time from the walls.

But what happened was, the Romans built a causeway, a ramp, up to that wall.

[38 : 24] It was an enormous undertaking. They scraped and scoured all the area around for all of the dirt and soil they could find, and rocks, and they brought it all in.

And they did this with the Jews up above, raining arrows down on them, so that they had to work with a shield over their head. They built this enormous ramp. And by the way, you can see it today. It's very visible. And I had the pleasure of walking on that ramp in 1990, reminded myself, this is where Roman soldiers were.

They built this, and it's still very much intact, and it goes right up to the wall. And when the Romans got up there, and were ready to breach the wall, they finally got inside the city, inside the fort, and what they found was 900 plus corpses.

Because all the Jews there had decided that they would end their own lives, rather than submit to the Romans, which they knew would be either torture, or death, or slavery.

[39 : 34] And they took their own lives. 900 plus. And to this day, when Jewish young people are inducted into, the Israeli Defense Force, they take them to Masada, and there they have the induction ceremony, and they recount what happened on Masada.

And the watchword that has come out of it, is that Masada must not fall again. And that's the basis, of the modern Jewish defense system.

And it's quite something. So, they're going to hold out there for three years. In 70 AD, in 70 AD, the Romans will get into the city, and that's when they make havoc of everything.

They destroy the temple, they destroy the walls, they destroy the city, they burn everything, set it on fire. And all the gold that was everywhere ran down the cracks, and they brought in huge pry bars, and they pried up these huge blocks to get to the melted gold that had found its lowest level.

And of course, the temple was completely destroyed. And Judaism, as it had been known for thousands of years, came to an end. That was it.

[40 : 46] There are still Jews, but there's no more Judaism. Because the very heartbeat of Judaism was animal sacrifice. And, animal sacrifices had to be made at the temple by the priests.

