



The Shoah in Scripture

THE REAL REASON FOR THE HOLOCAUST

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✠ Introduction

My thoughts are not your thoughts, neither are your ways My ways, declares *Hashem*. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. (Isa 55:8–9)¹

How can we expect to understand these actions of G-d? How can we allow our faith to be weakened if we don't understand them? If we can't understand one blade of grass made by G-d; if we can't grasp the soul or an angel, or His mind, then how can we expect to understand what He knows and understands?²

Will these words reach you, who still remain? Faithful Friend, will you bring them to light? It is for you I write. I don't know if you even exist, Friend. As I have come to doubt all, so have I also come to doubt you. Why is it that now, when we call upon you with all our strength, you are not here? Will you really not come back? Is it true that even you have betrayed?³

It is impossible to understand the irrationality of the *Holocaust*⁴ unless we are willing to go beyond rational explanations. Severing the *Shoah*⁵ of the Jewish people from the G-d of the Jewish people is a humanistic approach which will inevitably lead to error. If G-d exists and if Scripture is inspired, then we should expect a reference to the destruction of six million people amongst them 1.5 million children.⁶ As we delve into His Word, we will see that the 'Final Solution of the Jewish Question' was the culmination of a chapter which had begun two and a half millennia earlier.

¹ In light of the gravity of the topic it is fitting to follow Jewish custom and substitute *Hashem* for *YHVH* (יהוה) in Scripture quotes. The article cites mainly 'The Complete Jewish Bible' and 'The Israel Bible'; for a detailed overview which Bible versions are used, please consult the appendix.

² From a sermon of Rabbi Kalonymus K. Szapira delivered in the Warsaw Ghetto. Chanukah, Dec. 1941.

³ Diary of Lejzor Czarnobroda from the time of the Great Deportation to the gas chambers of Treblinka, July 1942.

⁴ *Holocaust* stems from the Septuagintal *holókaustos* (ὁλόκαυστος), that is, 'wholeburnt', a rendering of *olah* (עולה), literally 'what is brought up.' The word refers to pagan, unbiblical sacrifices and was chosen because the victims' bodies were consumed whole in crematoria and open fires.

⁵ *Shoah* (שואה) appears in the Bible more than a dozen times, always to signify complete destruction. The term is predominantly used in Israel and has been widely understood by Hebrew speakers before 1933.

⁶ Title page: *Children's Memorial* – Yad Vashem, Jerusalem. The flames stand for the 1.5 million children who died during the Shoah; recorded voices call out the names and ages of these innocent souls.

2 *The Time Frame*

NEBUCHADNEZZAR'S DREAM

Trying to comprehend the fate of the Jewish people, their exiles, their Diaspora, the Crusades, the pogroms, anti-Semitism, and the Shoah itself, is only possible – if at all – by going to the Hebrew Scriptures.

One of the most important passages for understanding prophecy and thus for understanding history is the dream of Nebuchadnezzar, king of Babylon. After G-d had revealed the dream to Daniel, the prophet describes what the king saw:

Your majesty had a vision of a statue, very large and extremely bright; it stood in front of you and its appearance was terrifying. The head of the statue was of fine gold, its chest and arms of silver, its trunk and thighs of bronze, its legs of iron, and its feet partly of iron and partly of clay. (Dan 2:31–33)¹

The different parts of the body represent a succession of Gentile empires² which would subdue the Jews for 2,520 years, i.e. for one week, each of whose days is a *year of years* or 360 years, and whose entire duration is therefore 2,520 years.³

Although the length of the period is not explicitly stated in Scripture, it can be clearly inferred, and the inference is so well grounded as to be of almost equal weight with a distinct declaration. H. Grattan Guinness wrote in 1917:

The leading moral characteristics of all the four great empires, of which Nebuchadnezzar was both head and representative, have been ignorance of God, idolatry, and cruel persecution of the saints. Nebuchadnezzar, prior to this incident [of his degradation], knew not

¹ Cf. Targum Jerusalem on Gen 15:12 – *And behold, Abram saw four kingdoms which should arise to bring his sons into subjection. Terror and the Greatness of Darkness Fell upon him: Terror, that is Bavel; Darkness, that is Media; Greatness, that is Greece; Fell, that is Edom, (Rome) that fourth kingdom which is to Fall, and never to rise again for ever and ever.*

² (a) Golden head = Babylon, (b) Silver chest and arms = Medo-Persia, (c) Bronze trunk and thighs = Greece, (d) Iron legs = Pagan Rome, (e) Iron feet = Papal Rome, (f) Clay feet = Islam.

³ The 2,520 years can be reckoned either with a lunar scale (matching the 354-day year of the Jews and Mohammedans), the Egyptian and astrological 360-day scale, or the solar scale of 365.25 days.

God. He set up a great image, and commanded all men, on pain of death, to fall down and worship it; he cast into the burning fiery furnace the faithful witnesses who refused to obey the idolatrous mandate. How have all his successors, with one consent, followed this example! Idolatry, literal or spiritual, and persecution, pagan or Papal, have marked the whole succession of Gentile monarchies. These episodes in Nebuchadnezzar's life are clearly typical; these features of his character have been stamped indelibly on all his successors; these incidents answer to events on the scale of nations and centuries, with which history makes us familiar. So also does the seven *years*' bestial degradation of the monarch during his insanity answer to the seven years of years of Gentile rule, represented by the fourfold Image and by the Four wild Beasts of a subsequent vision.¹ The king himself represents the succession of imperial sovereignty till the kingdom of Christ shall come; the 'seven times' that passed over him similarly represent the whole period of moral and spiritual debasement, and consequent idolatry and persecution in the Gentile kingdoms, from the times of Nebuchadnezzar till the full redemption of mankind.²

The two and a half millennia of Gentile dominion are not only confirmed by the *seven times* of Nebuchadnezzar's insanity but also by the *three-and-a-half times* of Papal and Mohammedan apostasy. Scripture makes it abundantly clear that these apostasies would last for 1,260 years,³ or half a week, followed by the millennial reign of the Messiah. As the other half of the week cannot follow the apostasies, it must precede them. Accordingly, if we calculate backwards from the rise of the Papal and Islamic powers in the seventh century, we arrive in the days of Babylon.

Lastly, for our inquiry we need to bear in mind that the Assyro-Babylonian captivity was a gradual process. Israel was enslaved over a period of some 200 years, from the accession of Nabonassar in 747 BCE until the end of the Babylonian exile in 536 BCE. The destruction of Jerusalem and the subsequent seventy-year captivity were merely the result of Israel's increasing idolatry and decreasing independence.

What this means is that we can work from different starting points. We can add 2,520 years to a range of significant dates within that 200-year span, and we will always arrive at significant dates which pertain to a gradual restoration and deliverance of the Jewish people.

If we use the earliest starting point of 747 BCE and add 2,520 lunar years, we come to the *Treaty of Carlowitz* which marked the beginning of the Porte's disintegration:

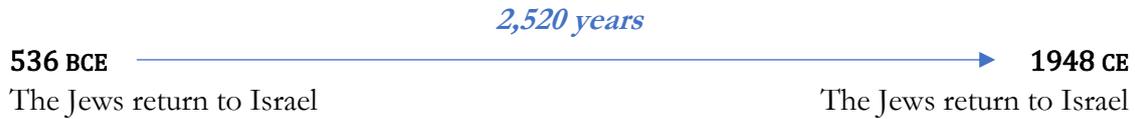


¹ See Dan 7:1–28.

² H. Guinness, *Light for the Last Days: A Study in Chronological Prophecy* (London, 1917), 33–4.

³ See Dan 7:25; 12:7; Rev 11:2, 9, 11; 12:6; 13:5. The antitype of ancient Babylon is Papal Rome.

On the other hand, if we use the latest starting point of 536 BCE and add 2,520 years, we arrive at 1948 CE, the year of the founding of the Jewish state and the end of the Roman exile:¹



DANIEL'S VISION

In 536 BCE,² at the end of the Babylonian exile, Daniel foresaw an unprecedented time of suffering coming upon his people:

I have come to make you understand what will happen to your people in the *acharit-hayamim* ['end of days']: there will be a time of distress unparalleled between the time they became a nation and that moment. (Dan 10:14; 12:1)

Moreover, Daniel was revealed when the tribulation would end:

It would be for a time, times, and a half, and that it will be when the power of the holy people is no longer being shattered that all these things will end. (Dan 12:7)

Given that *a time* equals 360 years in Biblical eschatology,³ we can easily compute the length of the period:

$$\textit{A time, times, and a half} = 360 \textit{ years} + 720 \textit{ years} + 180 \textit{ years} = 1,260 \textit{ years}$$

But since the context provides *two* angels and *two* raised hands,⁴ we need to double the time period:

$$1,260 \textit{ years} + 1,260 \textit{ years} = 2,520 \textit{ years}$$

Lastly, the 2,520 years are *Prophetic Years* of 360 days. To obtain the correct timespan as per Gregorian reckoning, we need to convert prophetic years into solar years:

$$2,520 \textit{ years} \times 360 \textit{ days} = 907,200 \textit{ days} \div 365.25 = 2,483.78 \textit{ years}$$

¹ The calculation employs *Prophetic Years* of 360 days.

² The third year of Cyrus, king of Persia (Dan 10:1).

³ According to the historicist method of interpretation, i.e. the day-year principle (Gen 29:27; Num 14:34; Ezek 4:5–6; Dan 9:24–27).

⁴ See Dan 12:5–7.

If we now add this timespan to 536 BCE, the year when Daniel received the vision, we arrive at the year of Israel's deliverance:¹

$$- 536 + 2,484 \text{ years} = 1948$$

With the establishment of the State of Israel in 1948, the Roman exile came to an end and with it two and a half millennia of gradually increasing oppression, culminating in the Shoah. Had the G-d of Israel betrayed Israel?

¹ As there is no year 0, we need to add one year when crossing from BCE to CE. Adding 2,483.78 years would take us to mid-year 1948; rounded numbers are only used for simplicity's sake.

⌘ The Warning

The Roman exile was part of a period of divine national chastisement which had started centuries earlier. 3,500 years ago, before entering Canaan, Israel was warned of idolatry and of being scattered into the whole world if she chose to disobey:¹

[If you make] a carved image, a representation of something, I call on the sky and the earth to witness against you today that you will quickly disappear from the land. *Hashem* will scatter you among the peoples; and among the nations to which *Hashem* will lead you away, you will be left few in number in your distress, when all these things have come upon you, in the *acharit-hayamim* [‘end of days’]. (Deut 4:25–27, 30)²

Israel had been specifically and repeatedly told to annihilate the Canaanites and to refrain from following their abominable customs:

You are to destroy them completely! Do not make any covenant with them. Show them no mercy; you are not to learn how to follow the abominable practices of those nations. (Deut 7:2; 18:9)³

Furthermore, G-d provided an exhaustive list of curses which would be unleashed if Israel rebelled:

But if you will not listen to me and obey all these *mitzvot*, if you loathe my regulations and reject my rulings, in order not to obey all my *mitzvot* but cancel my covenant; then I, for my part, will do this to you: I will bring terror upon you – wasting disease and chronic fever to dim your sight and sap your strength. You will sow your seed for nothing, because your

¹ “Sin against Yahwe was entirely collective in character. Should the nation sin too greatly too constantly, and should its covenant bond become in consequence strained too greatly, Yahwe could, and in all likelihood would, repudiate His covenant with Israel, already rendered vain and null by Israel’s irresponsible conduct, and sever all relations with the faithless people. And Israel, thus left without a god to protect and prosper it in the severe and relentless competition of nations, was doomed. Only complete destruction, national annihilation, could be its lot without Yahwe as its god.” J. Morgenstern, “The Book of the Covenant, Part III – The Huqqim”, *HUCA* 8–9 (1931–1932): 3–4.

² Cf. Test. Levi 14:1; 15:1–3; 16:5; Test. Issachar 6:2

³ Cf. Exod 23:32–33; 34:15; Lev 18:3, 30; Num 33:51–52; Deut 7:1–5, 24–26; 12:1–4.

enemies will eat the crops. I will set my face against you – your enemies will defeat you, those who hate you will hound you, and you will flee when no one is pursuing you.

If these things don't make you listen to me, then I will discipline you seven times over for your sins. I will break the pride you have in your own power. I will make your sky like iron, your soil like bronze – you will spend your strength in vain, because the land will not yield its produce or the trees in the field their fruit.

Yes, if you go against me and don't listen to me, I will increase your calamities sevenfold, according to your sins. I will send wild animals among you; they will rob you of your children, destroy your livestock and reduce your numbers, until your roads are deserted.

If, in spite of all this, you refuse my correction and still go against me; then I too will go against you; and I, yes I, will strike you seven times over for your sins. I will bring a sword against you which will execute the vengeance of the covenant. You will be huddled inside your cities, I will send sickness among you, and you will be handed over to the power of the enemy. I will cut off your supply of bread, so that ten women will bake your bread in one oven and dole out your bread by weight, and you will eat but not be satisfied.

And if, for all this, you still will not listen to me, but go against me; then I will go against you furiously, and I also will chastise you yet seven times more for your sins. You will eat the flesh of your own sons, you will eat the flesh of your own daughters. I will destroy your high places, cut down your pillars for sun-worship, and throw your carcasses on the carcasses of your idols; and I will detest you. I will lay waste to your cities and make your sanctuaries desolate, so as not to smell your fragrant aromas. I will desolate the land, so that your enemies living in it will be astounded by it. You I will disperse among the nations, and I will draw out the sword in pursuit after you; your land will be a desolation and your cities a wasteland. Then, at last, the land will be paid its *Shabbatot*. As long as it lies desolate and you are in the lands of your enemies, the land will rest and be repaid its *Shabbatot*. Yes, as long as it lies desolate it will have rest, the rest it did not have during your *Shabbatot*, when you lived there. As for those of you who are left, I will fill their hearts with anxiety in the lands of their enemies. The sound of a driven leaf will frighten them, so that they will flee as one flees from the sword and fall when no one is pursuing. Yes, with no one pursuing they will stumble over each other as if fleeing the sword – you will have no power to stand before your enemies. And among the nations you will perish; the land of your enemies will devour you. Those of you who remain will pine away in the lands of your enemies from guilt over your misdeeds and those of your ancestors. (Lev 26:14–39)¹

G-d warned Israel three times that He would punish her with more severe plagues until He pronounces her final doom:

I will go against you furiously, and I also will chastise you yet seven times more for your sins. All these curses will come on you, pursuing you and overtaking you until you are destroyed. (Lev 26:28; Deut 28:45)

¹ Emphasis added; cf. Deut 28:15–68; Bar 2:1–4; 4.6; Test. Judah 23:3; Apoc. Abraham 27:1–5; 28:3–4.

Israel would not listen. Instead of obeying G-d, she gradually degenerated into gross idolatry, reaping curses of increasing severity without ever repenting.

G-d's final warning does not only describe her increasing affliction and ultimate destruction, but it also tells us how long this national judgment would last. If, as we have seen, *one time* equals 360 years, we can easily determine the length:

$$7 \times 360 \text{ years} = 2,520 \text{ years}$$

It is the same timespan which was revealed to Daniel because it refers to the same period and to the same adversity: the repression of the Jews by the Gentiles. The 'Seven Times Punishment' would start in 536 BCE – *after* the Babylonian exile, and *after* Jerusalem had been destroyed, because Israel never accepted the punishment for her idolatry.¹ Any curses, any atrocities perpetrated by her enemies up to that point, whether by the Babylonians or Assyrians, were foreshadowings of the future and would be reawakened at their predetermined hour: sieges, hunger, nakedness, deportation, imprisonment, and destruction – Israel would undergo a tremendous national judgment for a tremendous national crime.

I will pursue them with sword, famine and plague and make them an object of horror to all the kingdoms of the earth; and they will bring on themselves cursing, astonishment, ridicule and reproach among all the nations where I have driven them [anti-Semitism]. Yes, you will be continually oppressed and crushed. *Hashem* will send your enemy against you; and you will serve him when you are hungry, thirsty, poorly clothed and lacking everything; he will put a yoke of iron on your neck until he destroys you. (Jer 29:18; Deut 28:33, 48)

¹ See Bar 2:21–26.

7 The Crime

G-d knew what Israel would do upon entering the land flowing with milk and honey:

They will forget all My commandments, even all that I command them, and they will walk after the Gentiles, and after their uncleanness, and after their shame, and will serve their gods, and they will sacrifice their children to demons. (Jub 1:9, 11)¹

And they will sacrifice their children to strange gods. (Ass. Moses 2:8)²

Within a period of 800 years, this prophecy was fulfilled. From the time of the judges until the Babylonian exile, Israel gradually adopted the practices of heathen nations including child sacrifice. Evidence for this is provided through the legal, historical, and prophetic literature of the Bible, the deuterocanonical books, the Dead Sea Scrolls, pagan epigraphs, funerary stelae, and anthropological data.

The ones ultimately responsible for luring people into murdering children, are the ones which the pagan gods represent: *demons*.

Their own sons and daughters they sacrificed to demons. They shed innocent blood, the blood of their sons and daughters, whom they sacrificed to the idols of Canaan. (Ps 106:37–38)³

[They were] performing ritual murders of children. (Wis 14:23)⁴

The children of Israel [...] sacrificed their sons to the demons of idolatry. (4Q243–244)⁵

¹ R. Charles, trans., *The Book of Jubilees, or the Little Genesis* (London, 1902), 36–7.

² W. Ferrar, trans., *The Assumption of Moses* (London, 1918), 24. Cf. Apoc. Abraham 25:2, 6; 27:7.

³ Cf. Bar 4:7, KJV: **Ye provoked him that made you by sacrificing unto devils.**

⁴ D. Winston, *The Wisdom of Solomon* (New York, 1979), 269.

⁵ G. Vermes, *The Complete Dead Sea Scrolls in English* (London, 2012), 615.

Today, most scholars agree that child sacrifice was practised in ancient Israel, and that this practice originated in Canaan.¹

CHILD SACRIFICE IN CANAAN

The murder of infants or children in order to appease or please a god is well attested in the ancient world. Obtaining wisdom, goodwill, and protection were the main motives for burning new-borns, as well as securing the future happiness and success of the victim's siblings. According to one of the earliest references, the Canaanites practiced infanticide as early as the fifteenth century BCE:²

[The Canaanites] even burn up their sons and daughters in the fire for their gods!³
(Deut 12:31)

Numerous engraved artefacts referencing the pagan deity *Tanit-Ashtart*⁴ have been found in the Phoenician⁵ cities of Zarephath, Tyre, Hazor, Acco, Tel Dor, Ashdod Yam, and Ashkelon. *Ashtart* was the consort of *Baal*, a Canaanite god associated with human sacrifice:

The Phoenicians, too, in the great calamities of war, or pestilence, or drought, used to dedicate one of their dearest friends and sacrifice him to Kronos:⁶ and of those who thus sacrificed the Phoenician history is full, which Sanchuniathon wrote in the Phoenician language, and Philo Byblius translated into Greek in eight books. And Ister, in his Collection of Cretan Sacrifices, says that the Curetes [ancient Cretans/Phoenicians] in old times used to sacrifice boys to Kronos.⁷

The Phoenician founders of Carthage imported their culture and religious customs. Kleitarchos, a historian of Alexander the Great, describes the ritual as practiced in the Tyrian colony:

¹ “The consensus over the last decade concludes that child sacrifice was a part of ancient Israelite religion to large segments of Israelite communities of various periods.” S. Niditch, *War in the Hebrew Bible* (New York, 1993), 47.

² It may have started 500 years earlier though: ***And Terah lived seventy years, and begat Abram. Then the inhabitants of the land began to [pass] their sons and daughters through fire.*** M. Gaster, trans., *The Chronicles of Jerahmeel or The Hebrew Bible Historiale* (London, 1899), 59.

³ Cf. 1 Eth Macc 1:14 – ***The people complied, offering as sacrifice their young girls and young boys.*** 1 Eth Macc is cited from D. Curtin, *First Book of Ethiopian Maccabees* (Philadelphia, 2018).

⁴ The name *Tanit* is a permutation of *Astarte* or ***Ashtoret, the abomination of the Tzidonim*** (2 Kgs 23:13). Sidon, the mother city of Tyre, is located 25 miles north of Tyre in the Phoenician mainland.

⁵ ‘Phoenician,’ ‘Canaanite,’ and ‘Carthaginians’ are synonymous terms; the Phoenicians founded Carthage in 814 BCE and were called ‘Punics’ by the Romans.

⁶ *Kronos* was the Greek equivalent of *Baal* and *Baal Hammon*, the latter being the chief god of Carthage.

⁷ Eusebius, *Praep. Ev.* 4.16.14.

Out of reverence for Kronos, the Phoenicians, and especially the Carthaginians, whenever they seek to obtain some great favour, vow one of their children, burning it as a sacrifice to the deity if they are especially eager to gain success. There stands in their midst a bronze statue of Kronos, its hands extended over a bronze brazier, the flames of which engulf the child. When the flames fall upon the body, the limbs contract and the open mouth seems almost to be laughing until the contracted body slips quietly into the brazier. Thus, it is that the ‘grin’ is known as ‘sardonic laughter’ since they die laughing.¹

First-century BCE Greek historian Diodorus Siculus also refers to the Carthaginians’ votive rite to Baal:

They also alleged that Cronus had turned against them inasmuch as in former times they had been accustomed to sacrifice to this god the noblest of their sons, but more recently, secretly buying and nurturing children, they had sent these to the sacrifice; and when an investigation was made, some of those who had been sacrificed were discovered to have been supposititious. When they had given thought to these things and saw their enemy encamped before their walls, they were filled with superstitious dread, for they believed that they had neglected the honours of the gods that had been established by their fathers. In their zeal to make amends for their omission, they selected two hundred of the noblest children and sacrificed them publicly; and others who were under suspicion sacrificed themselves voluntarily, in number not less than three hundred. There was in their city a bronze image of Cronus, extending its hands, palms up and sloping toward the ground, so that each of the children when placed thereon rolled down and fell into a sort of gaping pit filled with fire.²

Second-century CE Greek author Plutarch portrays the same horrific procedure:

No, but with full knowledge and understanding they themselves [the Carthaginians] offered up their own children, and those who had no children would buy little ones from poor people and cut their throats as if they were so many lambs or young birds; meanwhile the mother stood by without a tear or moan; but should she utter a single moan or let fall a single tear, she had to forfeit the money, and her child was sacrificed nevertheless; and the whole area before the statue was filled with a loud noise of flutes and drums so that the cries of wailing should not reach the ears of the people.³

Tertullian of Carthage (CE 160–225) writes:

Infants have been sacrificed to Saturn⁴ publicly in Africa, even to the proconsulship of Tiberius, who devoted the very trees about Saturn’s temple to be gibbets for his priests, as accomplices in the murder, for contributing the protection of their shadow to such wicked practices. For the truth of this I appeal to the militia of my own country, who served the

¹ P. Mosca, “Child Sacrifice in Canaanite and Israelite Religion” (Cambridge, 1975), 22.

² Diodorus, 20.14.4–6.

³ Plutarch, *On Superstition* 13.5–6.

⁴ The Latinized equivalent of *Baal Hammon*.

proconsul in the execution of this order. But these abominations are continued to this day in private.¹

Discoveries at Carthage in the 1970s attest to more than 20,000 urns containing the remains of incinerated 1-month-old babies (along the remains of sheep) which are evidently not instances of natural death.² Besides images of the Phoenician deities *Baal Hammon* and his consort *Tanit*, many of the funerary stelae bear the inscription *mlk*, a technical Semitic term for a live sacrifice fulfilment of a Tophet vow.³

CHILD SACRIFICE IN THE NORTHERN KINGDOM

The Tyrian Baal and Ashtart were worshipped in Israel from c. 1400 BCE onwards. Three centuries later, she had added Chemosh, Milcom and Dagon to her pantheon, and by the time of King Saul, polytheism was rampant in Israel.⁴

In c. 940 BCE, ten years before the monarchy split, King Solomon erected altars for Ashtart, Chemosh, and Milcom on what was later called the Mountain of Destruction.⁵ However, there is no evidence that child sacrifice began in those days.

The Biblical text differentiates between *Milcom* and *Molech*, the former being the god of the Ammonites, the latter being the god of war and fire, whose roots go back to Nimrod at Babel and to Assyria. The Babylonian god *Baal* was imported under different names such as Bel, Merodach, Tammuz, or *Molech*, who was frequently represented as a bull.

Since Molech is depicted as a metal statue with a bull's head, it seems obvious that the cult started gradually after the split, following the establishment of national shrines where bull calves were worshipped.⁶

Israel worships the idols forged by her neighbours. Her sons and daughters are given to demons.
(1 Eth Macc 12:10)

¹ Tertullian, *Apology* 9.

² B. Felushko, "The Tophet and Child Sacrifice in the Ancient Mediterranean" (Vancouver, 2015), 2.

³ See H. Smith, "Canaanite Child Sacrifice, Abortion, and the Bible," *JMT* 7, no. 2 (2013): 101–2. Being reminiscent of the Tyrian Baal *melkart*, *mlk* (מלך) is also the root of *melekh* (מֶלֶךְ 'king'), and it is striking that the latter turns into *molekh* (מֹלֵךְ) when vowel-pointed like *bosbeth* (בוֹשֶׁת 'shame') and *topheth* (תּוֹפֶת). For a discussion of attempts to deny Carthaginian child sacrifice see ib. 93–111.

⁴ See Judg 2:3; 10:6; 1 Sam 7:3; cf. 1 Kgs 12:28–29. Jephthah's infamous vow and subsequent burnt offering of his own daughter reflects Canaanite, not Hebrew custom (see Judg 11:30–31, 39).

⁵ *Har HaMashbit*, see 1 Kgs 11:5, 7, 33; 2 Kgs 23:13; Jer 51:25.

⁶ Child sacrifice was incorporated in the Yahwistic ritual between "the eighth to seventh centuries – but possibly earlier." P. Miller, *The Religion of Ancient Israel* (Louisville, 2000), 59.

Hosea describes the Israelites thus:

Now they sin more and more, and have made themselves molten images of their silver, even idols according to their own understanding, all of them the work of the craftsmen. They say of them, ‘They offer human sacrifice and kiss the calves.’ (Hos 13:2)

Considering similar pericopes, there seems to be little question that ‘human sacrifice’ meant child sacrifice.¹

They abandoned all the *mitzvyot* of *Hashem* their God. They made cast metal images for themselves, two calves. They made an *asherah*. They worshipped the whole army of heaven. They served Baal. They had their sons and daughters pass through fire [as a sacrifice].² (2 Kgs 17:16–17)³

Israel continued sacrificing infants until Assyria invaded in 722 BCE followed by the notorious resettlement.⁴

Hashem was incensed at Yisrael and He banished them from His presence; none was left but the tribe of Yehuda alone. (2 Kgs 17:18)

CHILD SACRIFICE IN THE SOUTHERN KINGDOM

Judah did not discern the Assyrian conquest as being G-d’s punishment for Israel’s sin. Instead of learning from it, she became worse than her. While the Northern Kingdom had defiantly worshipped calf idols, the Southern Kingdom pretended to worship Yahweh by sacrificing children.⁵

Jerusalem makes sacrifices of her daughters and sons. (1 Eth Macc 12:21)

For after killing their children for their idols, they came the same day into my sanctuary to profane it; this they did in my house. (Ezek 23:39)

Judah, who claimed to be innocent, was worse than Sodom. She murdered innocents in the Hinnom Valley,⁶ a place where the little ones were crying while being roasted

¹ For a detailed discussion of Hos 13:2 see G. Heider, *The Cult of Molek* (Sheffield, 1985), 310–3.

² As per Num 31:23, *pass through fire* or *pass through fire to Molekh* (2 Kgs 23:10) unmistakably means ‘incinerating while alive’ and not just performing a harmless rite.

³ Cf. 2 Kgs 17:7–15; Ps 106:37–38; Jer 2:18; Ezek 23:4, 37; Hos 7:11; Amos 5:26; Acts 7:43.

⁴ The Assyrians then burned their children on Israelite ground: *The Sepharvites burned their children [as offerings] to Adrammelech and Anamelech, the gods of Sepharvaim* (2 Kgs 17:31).

⁵ See Jer 2:35. The fact that Josiah destroyed Tophet only in 622 BCE, shows that Israel was degenerate (2 Kgs 22:3–4, 8; 23:10). During the first 18 years of his reign, children were *passed through fire to Molekh* – thus people ‘worshipped G-d’ (Jer 7:31; 19:5; 32:35; Ezek 20:31; 23:37–39).

⁶ *gei ben-hinnom* (גַּי בְּנֵי-הַחַיִּים), literally ‘Valley of the Son of Hinnom’, a valley south of Jerusalem.

to death; the G-d-forsaken place can be aptly rendered as the ‘Valley of the Sons of Wailing’ or paraphrased: ‘The Valley of Screaming Children.’¹



Figure 1: The Valley of *Hinnom* south of Jerusalem’s Old City

Thus saith *Hashem* of hosts, the God of Israel: Behold I will bring an affliction upon this place: so that whoever shall hear it, his ears shall tingle: Because they have forsaken me, and have profaned this place: and have sacrificed therein to strange gods, whom neither they nor their fathers knew, nor the kings of Juda: and they have filled this place with the blood of innocents. And they have built the high places of Baalim, to burn their children with fire for a holocaust. (Jer 19:3–5)²

¹ See T. Godwyn, *Civil and Ecclesiastical Rites used by the ancient Hebrews* (London, 1626), 178. The account of Z. Löwenthal is too coincidental: “[The 600 children] started to cry in an awful way. You could hear an inconsolable wailing. The young, clear voices of the boys grew stronger minute by minute till they turned into bitter crying. This terrible wailing continued. We stood there completely paralyzed and numb from this crying. With a smile of satisfaction, without the slightest sign of compassion, with the proud bearing of a victor, the SS men stood there and drove them, still beating them terribly, into the bunker [which housed the gas chamber]. Their joy was indescribable. Did they never have children?” F. Müller, interview by C. Lanzmann, “Transcript of the Shoah Interview with Filip Müller,” 2010: 79–81, https://collections.ushmm.org/film_findingaids/RG-60.5012_01_trl_en.pdf.

² Cf. 2 Kgs 16:3; 21:6; 2 Chr 28:3; 33:6; Jer 32:35; Ezek 16:20–21; 20:26. The term *Holocaust* stems from Catholic Bible versions. Out of 162 occurrences of the term in the Douay-Rheims Bible, only Jer 19:5 refers to pagan sacrifices while all others refer to offerings made to G-d (Gen 22:8 – **God will provide**

According to Rashi, a hollow bronze statue was heated up and the victims were put into Molech's red-hot hands from where they rolled into a fire pit. During the ceremony drums, tabrets and shofroth would play, drowning the children's screams.¹

The fireplace or roaster in the Hinnom Valley was called *tophet* (תּוֹפֶת from תוף 'drum').²

A more detailed rabbinic account describes the idol as standing in the innermost of seven death chambers, separated by grated doors. Only someone offering their child was entitled to enter the seventh chamber wherein the deity resided.

Molech was in the valley of Ben-hinnom. It took place outside of Jerusalem and in a remote place. There was also an image there with the face of a calf and with its hands extended like a human whose hands are open to receive something from one's friend. Then they heated it until its hands became like fire. It also had seven latticed gates, with the image behind the innermost of them. Each and every one would enter in accordance with his offering. Whoever offered a bird entered the first lattice gate. With a goat he entered the second lattice gate; with a lamb, the third; with a calf, the fourth; with a bullock, the fifth; with a bull, the sixth. To whoever was offering his child, the idol priests would say that there is none higher than that. He entered within the seventh lattice gate. Then he went and kissed it, as stated: THOSE WHO SACRIFICE A HUMAN BEING KISS CALVES [Hos 13:2]. Then the idol priests would take his child from him and put the young child upon the hands of Molech, while they took the drums and beat on them, so that the father would not hear the voice of his child. Then they pressed the young child's entrails upon it, while the young child screamed until its spirit left its body in the hands of the idol. R. Judah the Levite said: That is what is written: AND THEY HAVE BUILT THE HIGH PLACES OF TOPHETH, WHICH ARE IN THE VALLEY OF BEN-HINNOM TO BURN THEIR SONS AND THEIR DAUGHTERS IN THE FIRE [Jer 7.31]. What is the meaning of TOPHETH? That they beat on their drums. What is the meaning of HINNOM? That the idol priests said to Molech, when the young child screamed: May it be pleasing to you! May it be appealing to you!³

Despite Israel's devil worship and the resultant ruin of Jerusalem in 586 BCE, the kings, princes, priests, and prophets, and all the people following them refused to

himself a victim for a holocaust, Lev 8:21 – *It was a holocaust of most sweet odour to the Lord*).

Rome habitually kills in G-d's name and then diverts attention; her usage of pagan terminology to wrest Scripture is no coincidence (there are no Protestant or Jewish Bibles containing the term *holocaust*). See also J. Petrie, "The Secular Word HOLOCAUST" *J. Genocide Res.* 2, no. 1 (2000): 31–63.

¹ The gassings of new arrivals were always accompanied by music.

² See Rashi on Jer 7:31. Unless otherwise indicated, rabbinic quotes are taken from "The Sefaria Library" (New York, 2011), <https://www.sefaria.org/texts>.

³ *Midrash Tanchuma Buber*, Appendix to Vaetchanan, Siman 2.

receive correction and only few accepted the exile as G-d's righteous judgment.¹ Ultimately, G-d would return the height of Israel's depravity upon her own head:

I will turn my hand against their little ones. (Zech 13:7)

That is what I will do to this place and its inhabitants – declares *Hashem*. I will make this city like Topheth [the holocaust furnace].² (Jer 19:12)

I am about to unsheathe my sword to destroy your people – the righteous and the wicked alike. I will pour out my fury on you and blow on you with the fire of my anger. I will hand you over to cruel men who are skilled in destruction. You will be fuel for the fire, and like smoke from a chimney.³ (Ezek 21:3, 31–32; Hos 13:3)

¹ In 590 BCE, twenty years after King Josiah's death, Ezekiel pronounces judgment against Judah because by that time she was burning children again (Ezek 20:31). Stating that Israel killed infants for centuries does not seem to be exaggerated (see 1 Kgs 11:7–8; Isa 57:5) 4Q243–244 ascribes the Babylonian exile to human sacrifice: “They sacrificed their sons to the demons of idolatry. God was enraged against them and determined to surrender them to Nebuchadnezzar, king of Babel and to devastate their land.” Vermes, op. cit. 615. See also B. Reynolds, “What are Demons of Error? The Meaning of **שידי טעותא** and Israelite Child Sacrifices,” *Revue De Qumrân* 22, no. 4 (88) (2006): 612–3.

² Child sacrifice is prohibited in the Torah and punishable by death of stoning. Onlooking people who failed to carry out the death sentence were destroyed by G-d together with their families (Lev 18:21; 20:2–5; Deut 12:31; 18:10; cf. Lev 24:17, 21; Num 35:31).

³ G-d promised Israel that she would **bring forth [her] children to the murderer** (Hos 9:13). In Auschwitz children were often put to death upon arrival. Children born in the camp were generally killed on the spot, especially if the child was Jewish. Near the end of the war, to cut expenses and save gas, ‘cost-accountant considerations’ led to an order to place living children directly into the ovens or throw them into burning pits: “At that time, when the greatest number of Jews were exterminated in the gas chambers, an order was issued that the children were to be thrown into the crematory ovens or the crematory ditches without previous asphyxiation with gas [...] The children were thrown in alive. Their cries could be heard all over the camp.” Testimony of S. Shmaglevskaya in *Trial of the Major War Criminals before the International Military Tribunal*, vol. 8 (Nuremberg, 1947), 319.

7 The Destruction of Jerusalem

Babylon, the head of gold in Nebuchadnezzar's dream, was followed by Medo-Persia in 536 BCE. Persia was favourably inclined towards the Jews, and during her reign a remnant returned to Judah and rebuilt the Temple.¹

In 333 BCE Alexander the Great conquered Persia. The Greeks did not displace the Jews nor destroy the Temple but in the early second century, Antiochus IV murdered thousands of them and imposed harsh decrees, suppressing many Jewish laws such as circumcision and Shabbat. The Jews would eventually defeat the Greeks and enjoy independence until 63 BCE when Rome annexed Judea.

Historic episodes and events such as Rome's oppression of the Jews, the death of the Messiah, the second destruction of the Temple, etc. need to be understood in the context of the aforesaid.

At that time, Israel's gradually increasing *Seven Times Punishment* had merely been ongoing for 600 years. It was not the end of her trial but rather the beginning. As foreshadowed by Yosef's rejection, except for a remnant,² Jewry was ordained to spurn the Messiah, thereby extending salvation to the Gentiles.

The second destruction of Jerusalem was not merely the result of repudiating G-d's Son, but ultimately of refusing to repent after the Babylonian exile.³ Nor was Yeshua's death the will of Israel per se but caused by corrupt scribes and Pharisees who did the bidding of Herod. The Idumean king who controlled the Temple and the Sanhedrin was the real architect of the crucifixion. His collaborators, who had incited the mob, were addressed by Yeshua thus:

I am sending you prophets and sages and *Torah*-teachers – some of them you will kill, indeed, you will have them executed on stakes as criminals; some you will flog in your synagogues and pursue from town to town. And so, on you will fall the guilt for all the

¹ Haman's plot to annihilate the Jews would only succeed 2,400 years later.

² **The election of grace** (Rom 11:5–7, 28). In Paul's day, the remnant totalled tens of thousands of Jews.

³ After all attempts of leading Israel to repentance had failed, G-d began to punish her seven times more. The second destruction of Jerusalem was, in fact, the first destruction of Jerusalem within Israel's Seven Times Punishment.

innocent blood that has ever been shed on earth, from the blood of innocent Hevel to the blood of Z'kharyah Ben-Berekhyah,¹ whom you murdered between the Temple and the altar. Yes! I tell you that all this will fall on this generation. Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused!

(Mt 23:34–37)

Likewise, the following passage portrays primarily the Herodians, not the common people; it was *not* the undivided voice of Israel:

They all said, Put him to death on the stake! Put him to death on the stake! When he asked, Why? What crime has he committed? they shouted all the louder, Put him to death on the stake! When Pilate saw that he was accomplishing nothing, but rather that a riot was starting, he took water, washed his hands in front of the crowd, and said, My hands are clean of this man's blood; it's your responsibility. All the people answered, His blood is on us and on our children!²

(Mt 27:22–25)

Yeshua knew what lay ahead. Even while being led to the crucifixion site, he directed the women's minds to the coming terror:

Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For if they [the Romans] do these things to a green tree [the Messiah], what shall be done to the dry [the sinner]?

(Lk 23:28, 31)

God's Shekinah would soon depart from the Temple:

Look! God is abandoning your house to you, leaving it desolate.³

(Mt 23:38)

And at one point both the Temple and those rejecting salvation would be destroyed:

For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, and dash you to the ground, you and your children within your walls, leaving not one stone standing on another – and all because you did not

¹ Chapters 23–24 of the *Protoevangelium of James* describe the murder of Zechariah by Herod. An inscription on “Absalom’s Tomb” says he was a martyr, and the apocryphon *The Life of John the Baptist* identifies Zechariah as the son of Berekhyah (the latter being a very common Hebrew name).

² All of us are guilty of Yeshua’s death, Jews and Gentiles, the latter being represented by Rome (‘Edom’ in Judaism). The fact that He laid down His life for us leaves no room for finger-pointing. As we will see, neither the Shoah nor the preceding centuries of Israel’s suffering are linked to crucifixion.

³ “During the forty years prior to the destruction of the Second Temple, the lot for God did not arise in the High Priest’s right hand at all. So too, the strip of crimson wool that was tied to the head of the goat that was sent to Azazel did not turn white, and the westernmost lamp of the candelabrum did not burn continually. And the doors of the Sanctuary opened by themselves as a sign that they would soon be opened by enemies” (BT *Yoma* 39b).

recognize your opportunity when God offered it! For these are the days of vengeance, when everything that has been written in the *Tanakh* will come true. (Lk 19:43–44; 21:22)

It would be the start of the European Diaspora which would last for nearly 2,000 years. G-d would mark this period with a double destruction,¹ beginning with the destruction of Jerusalem and ending with the destruction of Jerusalem, i.e. with the Shoah of the Jewish people. Yeshua predicted the ruin of Zion that was to take place forty years later:

Then shall be great tribulation, such as was not since the beginning of the world to this time. (Mt 24:21)

This Great Tribulation was summed up by the Jewish historian Josephus:

It is therefore impossible to go distinctly over every instance of these men's iniquity [of the Zealots]. I shall therefore speak my mind here at once briefly: – That neither did any other city ever suffer such miseries, nor did any age ever breed a generation more fruitful in wickedness than this was, from the beginning of the world.²

The hunger during Jerusalem's five-month siege drove people into near insanity, so that they ate their own children. After the Romans had taken the city, some five hundred Jews were crucified each day. There was so much blood flowing through the streets that even fires were quenched. 1.1 million Jews perished in those days and 97,000 were sold into slavery. Before the Romans laid the siege, the followers of Yeshua had left the city as instructed – not a single Nazarene died.

Yeshua finishes his statement by intimating a Great Tribulation which would not be eclipsed by anything else: The Holocaust. He knew what was coming upon His own people and one can almost sense how the Messiah must have swallowed, sighed, and paused, not wanting to put the Shoah in words:

For then shall be great tribulation, such as was not since the beginning of the world to this time [68 CE], no [1941–1945], nor ever shall be.³ (Mt 24:21)

Looking down the centuries of Gentile abuse culminating in Judeocide, He sums up the Jewish Diaspora commencing in 68 CE and terminating in 1948:

¹ Cf. Isa 40:2; 61:7; Jer 16:18; 17:18. Yiddish-speaking Jews call the destruction of their people the *churban* (חורבן), a word used to describe the destruction of Jerusalem by the Babylonians, the destruction of Jerusalem by the Romans, and 'the destruction of Jerusalem' by the Germans.

² Josephus, *Wars* 5.10.5.

³ Rashi and Rambam propose 68 CE in agreement with the Sanhedrin's eviction from the Temple Mount in 28 CE, i.e. forty years before the destruction of the Temple (BT *Avodah Zarah* 9b; *Shabbat* 15a).

Some will fall by the edge of the sword, others will be carried into all the countries of the Gentiles, and Yerushalayim will be trampled down by the Gentiles until the age of the Gentiles has run its course.¹ (Lk 21:24)

Before their final expulsion, the Jews were persecuting Nazarenes alongside Rome. However, Hadrian killed 580,000 Jews during the Bar Kokhba revolt (132–135 CE), after which Judaism was outlawed and the Jews enslaved or expelled; territorially the Jews ceased to be a people. H. Grattan Guinness observed:

They had rejected their Messiah, but not their law or their prophets; nor, alas! even those ‘traditions of the elders’, which our Lord so strongly condemned. These they collected with the greatest care, immediately after the triumph of Hadrian, and with much pain and patience embodied as the ‘oral law’ in their Mishna. Behind this wall which they built up they have ever since continued to hide from the light of fulfilled prophecy, making void, not only the law of God, but the predictions of the prophets, that they may keep their own traditions. Their faithful observance of circumcision, of the Sabbath, and of the other ordinances of ‘Moses’, and of the Talmudic precepts and ceremonies, preserved them in all the lands of their exile as one people, a peculiar people, though dwelling among all nations.²

For a while conditions improved, but from Constantine onwards the Jewish people were increasingly persecuted. The Crusades and the Spanish Inquisition were some of the darkest periods in Israel’s affliction. Banishment after banishment, extortion after extortion, massacre after massacre. With the Enlightenment things started to ameliorate, but in the mid-19th century anti-Semitism revived. In Germany, Hungary, Poland, and Russia, Jews were demonized and hunted, spoiled of their goods, burned out of their homes, degraded by penal laws, expelled from some areas, and in others tortured, abused, and slaughtered in cold blood – every prophetic threat of judgment denounced against rebellious and idolatrous Israel had been fulfilled it seems. But her tribulation had not ended yet.

Sigh before their eyes. And when they ask you, ‘Why do you sigh?’ answer, ‘Because of the tidings that have come; it is approaching, it shall come to pass.’ (Ezek 21:6–7)

¹ On 30 January 1939, Hitler said: “It was in the first instance the Jewish race which only received my prophecies with laughter when I said that I would one day take over the leadership of the State, and with it that of the whole nation, and that I would then among many other things settle the Jewish problem. Their laughter was uproarious, but I think that for some time now they have been laughing on the other side of their face. Today I will once more be a prophet: If the international Jewish financiers in and outside Europe should succeed in plunging the nations once more into a world war, then the result will not be the Bolshevization of the earth, and thus the victory of Jewry, but the annihilation of the Jewish race in Europe!” N. Baynes, *The Speeches of Adolf Hitler* (London, 1942), 741.

² Guinness, *op. cit.* 128.

י The Shoah

The destruction of the European Jews between 1933 and 1945 appears to us now as an unprecedented event in history. Indeed, in its dimensions and total configuration, nothing like it had ever happened before.¹ The Nazi destruction process did not come out of a void; it was the culmination of a cyclical trend. The German bureaucracy under Hitler did infinitively more damage in twelve years than the Catholic Church was capable of in twelve centuries.²

Anti-Jewish legislation, ghettos, the badge of shame, etc. had all been introduced by Rome many centuries earlier.³ Adolf Hitler remarked:

As for the Jews, I am just carrying on with the same policy which the Catholic Church has adopted for fifteen hundred years, when it has regarded the Jews as dangerous and pushed them into ghettos – perhaps I am doing Christianity a great service.⁴

Franz von Papen, co-signer of Hitler's Reich, summed up the Vatican's policies:

The Third Reich is the first power that not only recognizes but puts into practice the high principles of the Papacy.⁵

The Shoah would fulfil the antitype of Assyro-Babylonian tyranny, – a concerted action of Berlin and Rome.

Thus saith *Adonai Hashem*: An evil, a singular evil, behold, it cometh. An end is come, the end is come, it awaketh against thee; behold, it cometh. (Ezek 7:5–6)

¹ On November 27, 1942, Rabbi Kalonymus Kalman Shapira wrote: “As for the monstrous torments, the terrible and freakish deaths which the malevolent, monstrous murderers invented against us, the House of Israel, from the end of 5702 [late summer 1941] and on – according to my knowledge of rabbinic literature and Jewish history in general, there has never been anything like them.” N. Polen, *The Holy Fire* (Northvale, 1994). Some of the Nazis' unparalleled sadistic and demonic inventions are listed in Oneg Szabat, “Gehenna Żydów polskich pod okupacją hitlerowską” [The Gehenna of Polish Jews under Hitlerite Occupation], *Archiwum Ringelbluma*, vol. 11 (Warsaw, 2013), 2.

² R. Hilberg, *The Destruction of the European Jews* (New York, 1985), 7–8, 13.

³ *Ib.* 5–24.

⁴ J. Conway, *The Nazi Persecution of the Churches* (London, 1968), 162.

⁵ Nationalsozialistische Deutsche Arbeitpartei, *Völkischer Beobachter*, 14. Jan. 1934 (München, 1934), n.p.

HITLER'S RISE TO POWER

A fragment of the Dead Sea Scrolls, the so-called Aramaic Apocalypse, portrays a leader figure who would plunge the world into a nightmare. It reads like a rundown of World War 2, the *Aliyah Bet*,¹ and the rebirth of Israel:

A prince of nations will arise; the king of Assyria, he will be chief over the land. [The people] will be enslaved, and all will obey him; he will call himself grand, and by his name he will designate himself. 'The son of God' he will proclaim himself, and 'the son of the Most High' they will call him. Like the meteors that you saw, so will be their kingdom. A few years they will reign on earth, and they will crush everyone. People will crush people, nation will crush nation until the people of God will arise and all will rest from warfare.

(4Q246)²

After Rome had dismantled the Weimar Republic, Hitler was swept into power on 30 January 1933.³

1933 not only marks the beginning of a twelve-year war against the Jews but also the final phase of an abuse which had lasted for two and a half millennia. At the beginning of Israel's *Seven Times Punishment*, Daniel received the following words:

There will be a time of distress unparalleled between the time they became a nation and that moment. At that time, your people will be delivered. (Dan 12:1)

The prophet Jeremiah confirms Daniel's words:

Alas, what a terrible time of trouble it is! There has never been any like it. It is a time of trouble for the descendants of Jacob, but some of them will be rescued out of it. (Jer 30:7)

Lastly, the prophet Zechariah tells us how many European Jews would be rescued, and how many would be exterminated:

¹ The illegal immigration of Jews to Palestine between 1934 and 1948; *Aliyah* means 'rise' or 'ascension'.

² The translation is based on the versions of Vermes, op. cit. 618 and E. Cook, "4Q246," *BBR* 5 (1995): 47–8. "Much of the nation came under the spell of a man who was hailed as the long-awaited Saviour. His stated plan was to have the swastika replace the cross of Christ altogether: a new messiah called for a new cross [...] In a speech just days after becoming chancellor, he parodied the Lord's Prayer promising that under him a new kingdom would come on earth and that his would be 'the power and the glory. Amen.' The Lord's prayer was changed by some to read, 'Our Father Adolf who art in Nuremberg, Hallowed be thy name, the Third Reich come [...] At one of the Nuremberg rallies, a giant photo of Hitler was captioned with the words 'In the beginning was the Word.'" E. Lutzer, *Hitler's Cross* (Chicago, 1995), 60–3.

³ Upon meeting von Papen and Göring in Rome, Pope Pius XI "remarked how pleased he was that the German Government now had at its head a man [Adolf Hitler] uncompromisingly opposed to Communism and Russian nihilism." F. von Papen, *Memoirs* (New York, 1952), 279.

Throughout the land – declares *Hashem* – two-thirds shall perish and die, and one-third of it shall survive. (Zech 13:8)

The fact that Israel's tribulation and deliverance are mentioned in one breath is significant. The final twelve years of twenty-five centuries of anguish may be likened to the last few minutes of a week in darkness – the dawn of deliverance was near. The ancient dream of the Jewish people to return to their homeland was about to be fulfilled; the Passover prayer 'Next year in Jerusalem' which they had prayed for 2,000 years was about to be answered. G-d had not forgotten them; but He had to withdraw from them for a little while.¹

Hitler's triumph in 1933 was described by Churchill thus:

He had called from the depths of defeat the dark and savage furies latent in the most numerous, most serviceable, ruthless, contradictory, and ill-starred race in Europe. He had conjured up the fearful idol of an all-devouring Moloch of which he was the priest and incarnation.²

Towards the end of Israel's *Seven Times Punishment*, Hitler would fulfil what Haman³ had not carried out at the beginning, a decree that had never been annulled:

To destroy, massacre, and exterminate all the *Yebudim*, young and old, children and women. (Esth 3:13)

The impending destruction of Jerusalem, i.e. the destruction of the Jewish people, would eclipse the horrors of 586 BCE and 68 CE; but it would also usher in a resurrection which no one had anticipated.

NIGHT OF THE LONG KNIVES / HA'APALA

In 1934, one year after his appointment as Chancellor, Hitler ordered the execution of as many as 400 Nazis he distrusted in the Night of the Long Knives on June 30. Hitler ruthlessly consolidated his power in Germany by the slaughter of some of his closest former colleagues.

In the same year, the Jews' clandestine immigration to Palestine began. Some 115,000 *ma'apilim*, i.e. illegal immigrants, would reach the shores of the Promised

¹ “[They were] by God, I would say, and humanity abandoned.” Müller, op. cit. 94.

² W. Churchill, *The Second World War*, vol. 1 (Boston, 1948), 64. “A new power began to rise in the north; the dreaded Assyrians, the ‘children of Assur’, ‘a nation delighting in war,’ were on the march.” L. Cottrell, *The Anvil of Civilization* (New York, 1957), 89.

³ The name *Haman* is etymologically related to *Baal Hamon* (‘Lord of the Brazier’), the god of Carthage.

Land even before Israel's rebirth in 1948.¹ Counting 2,520 years from the fall of Jerusalem takes us to both the Nazi purge and the *Aliyah Bet*, also known as the *Ha'apala* ('ascension'):

2,520 years

587 BCE

Fall of Jerusalem

1934 CE

Night of the Long Knives | Ha'apala

Anti-Jewish legislation stripped the Jews of their citizenship and made immigration to Palestine increasingly difficult – Europe became a death trap. The following years witnessed the development and perfection of a machinery which would lead to the most massive and disastrous catastrophe since the earliest days of Jewish history.

NIGHT OF BROKEN GLASS

On the evening of November 9, 1938, a night of anti-Semitic terror began. Within two days, over 250 synagogues were burned, and over 7,000 Jewish businesses as well as homes, cemeteries, hospitals, and schools were vandalized while the police stood by; one hundred Jews were killed, and next morning 30,000 Jewish men were sent to concentration camps.

When viewing these atrocities in light of Scripture, we need to consider that Rome's deadliest foe is the gospel follower, not the Jew.² This is the reason why the Holocaust is reflected more clearly through Islamic timelines. Mohammedan enmity is chiefly directed against *Natural Israel*, whereas Rome's priority lies in corrupting and destroying *Spiritual Israel*.³

The pogrom of the *Kristallnacht* ('Night of Broken Glass') marked a turning point towards a more violent and repressive treatment of Jewry. By the end of 1938, Jews were prohibited from schools and most public places in Germany.

¹ "Had the Arabs accepted the two-state solution recommended by the Peel Commission [in 1937] instead of responding with violence, hundreds of thousands – perhaps even a million or more – European Jews could have been saved, since the Nazi program, up until 1941, called for Jews to be expelled from Europe but not necessarily murdered. The 'final solution' became the solution of choice for the Nazis only when it became clear that there was nowhere for the Jews of Europe to go, except to the gas chambers and killing fields." Dershowitz, op. cit. 52.

² "[The Romish church] has been instrumental in the destruction of a million and a half of Moors in Spain; nearly two millions of Jews in Europe; fifteen millions of Indians in Mexico and South America, including the islands of Cuba and St. Domingo; and about fifty millions of Protestants in Europe and the East Indies; making in the whole the appalling number of sixty-eight millions and five hundred thousand!" W. Sprague, *Lectures Illustrating the Contrast between True Christianity and Various Other Systems* (New York, 1837), 229.

³ The term 'Spiritual Israel' is employed to denote Gentiles who ideally have joined a body of regenerate Jews and Gentiles without supplanting ethnic Israel; this body is called *the Israel of God* (Gal 6:16).

GHETTOIZATION

Then the king of Assyria marched against the whole land; he came to *Shomron* and besieged it for three years. (2 Kgs 17:5)

King Nebuchadrezzar moved against *Yerushalayim* with his whole army. They besieged it and built towers against it all around. (Jer 52:4)

In 1939, the Nazis invaded Poland. In the same year they began to transfer the Jews into bigger cities where the poorer districts were turned into ghettos. The largest ghetto was established in Warsaw in 1940, incarcerating nearly half a million people. Between October 1940 and July 1942 around 92,000 of the Jewish ghetto residents died of starvation, diseases, and cold.¹

JEW HUNTING

I will bring the worst of the nations [Assyrians/Germans]² to take possession of their homes. Afterwards, I will send for many hunters; and they will hunt them from every mountain and hill and out of caves in the rocks. For I see all their ways; they are not hidden from me; their crimes are not concealed from my eyes. (Ezek 7:24; Jer 16:16–17)

In late autumn 1941 a police order was issued which decreed that any Jew found outside of a ghetto was to be promptly shot.

This order was the premise for the Nazis' attempts to catch Jews who had gone into hiding. The Nazis would scour the 'Aryan' sides of cities and towns, the forests and countryside in

¹ "They cooked on sawdust between two bricks, and fetched water from a communal tap. Food was bread mixed with sawdust and potatoes, rationed to 108 calories per day. Janina's cousin Rosa had a lively toddler, who slowly starved to death. Like thousands of ghetto children, Cousin Rosa's little boy stopped walking, shrivelled and died." M. Whitlock, "Warsaw Ghetto: A Survivor's Tale," *BBC News*, 22 July 2012, <https://www.bbc.co.uk/news/magazine-18924842>.

² "In all the annals of human conquest, it is difficult to find any people more dedicated to bloodshed and slaughter than the Assyrians. Their ferocity and cruelty have few parallels save in modern times." Cottrell, op. cit. 165. "There can be no doubt that they [the Germans] were a branch of the great Indo-Germanic race, who, along with the Celts, migrated into Europe from the Caucasus and the countries around the Black and Caspian seas, at a period long anterior to historical records. They are described as a people of high stature and of great bodily strength, with fair complexions blue eyes, and yellow or red hair." W. Smith, *A Classical Dictionary of Greek and Roman Biography, Mythology, and Geography* (London, 1899), 361. A medieval chronicle states that the German city of Trier was founded 1,300 years before Rome by the Assyrian prince Trebeta, son of Ninus (who founded Ninive), see "Gesta Treverorum" [The Deeds of the Trevians], 1093, http://documentacatholicaomnia.eu/02m/1050-1150_Auctor_Incertus_Gesta_Treverorum_MLT.pdf. For the type-antitype relation between Neo-Assyria and modern-day Germany see C. White, *In Search of the Great German Nation* (Bloomington, 2001), 76–99.

search of hidden Jews. In general, a small group of Nazis would go in search of a specific Jewish hiding place after getting a lead from local inhabitants. As soon as the Jew was found, he would be shot to death. In some cases, entire forests were combed in order to uncover and root out Jews.¹

THE FINAL SOLUTION

2,500 years before the ‘Final Solution’ was put into practice, the prophet Daniel foresaw a time of oppression which would culminate in unprecedented affliction.

However, it can hardly be coincidental that Daniel was shown a second timespan which would coincide exactly with the duration of the Judeocide.

It shall be for a time, times, and a half; and when they have made an end of breaking in pieces the power of the holy people, all these things shall be finished. (Dan 12:7)

If we equate *a time* with one year instead of with 360 years, we arrive at 3½ years.²

A time, times, and a half = 1 year + 2 years + 0.5 years = 3.5 years

Starting to operate in December 1941, the first extermination camp was Chelmno,³ followed by Belżec, Sobibór, Majdanek, Treblinka,⁴ and Auschwitz – six death camps. Initially, gassings were carried out in mobile vans using engine exhaust gases. Later, people were lured into gas chambers camouflaged as showers and then gassed with the insecticide Zyklon B.⁵ The last camp, Mauthausen, was liberated in May:

¹ Yad Vashem, “Jew Hunts,” (Jerusalem, n.d.), https://www.yadvashem.org/odot_pdf/Microsoft%20Word%20-%206360.pdf.

² See Dan 4:16, 23, 25 which show that the seven times of Nebuchadnezzar’s insanity were seven years.

³ Eyewitness account of a gas van arriving in the forest near Chelmno: “I remember that one time they were still alive. The ovens were full, and the people lay on the ground. They were all moving and coming back to life. And when they were thrown into the ovens, they were all conscious. Alive. They could feel the fire burn them.” S. Srebrnik in C. Lanzmann, *Shoah* (Paris, 2007), DVD 1:2.

⁴ “In Treblinka, 12,000–15,000 Jews were gassed per day; two hours after a train had arrived the people were dead.” Former SS-Unterscharführer F. Suchomel, *ib.* 2:1. “When [the Treblinka villagers] began to understand what was happening, they were appalled, and they commented privately that since the world began no one had ever murdered so many people in that way.” C. Borowi, *ib.* 1:1.

⁵ Former SS officer K. Gerstein describes the arrival of a transport at Belżec: “We were standing on the ramp in front of the death chambers. Completely nude, men, women, young girls, children, babies, cripples, filed by. At the corner stood a heavy SS man, who told the poor people in a pastoral voice: ‘No harm will come to you! You just have to breathe very deeply, that strengthens the lungs, inhaling is a means of preventing contagious diseases. It’s a good disinfection!’ They asked what was going to happen to them. He told them: ‘The men will have to work, building roads and houses. But the women won’t be obliged to do so; they’ll do housework, cooking.’ For some of these poor creatures, this was a last small hope, enough to carry them, unresisting, as far as the death chambers.” L. Dawidowicz, *A Holocaust Reader* (New York, 1976), 107–8. “Like pillars of basalt, the dead were still erect, not having any space to fall [...] to make way for the next load; corpses were tossed out, blue, wet with sweat and urine, the legs covered with faeces and menstrual blood.” Belżec gassing witnessed by Gerstein, *ib.* 109.

3½ years

1941 Dec.

Start of Final Solution

▶ 1945 May

End of Final Solution

Within 3½ years nearly 70% of European Jewry were murdered.¹

DEPORTATION

The king of Assyria deported the Israelites because they did not obey *Hashem* their God.
(2 Kgs 18:11–12)

You [*Yerushalayim*] will drink from your sister's cup, a cup both deep and wide, full right up to the brim with scorn and derision, filling you with drunkenness and sorrow, a cup of horror and devastation – the cup of your sister *Shomron* [resettlement]. (Ezek 23:33)

Following the Wannsee Conference in January 1942, the Jews were *resettled to the east*, a phrase used to camouflage transports to the killing centres. In the summer of 1942 alone, within two months, more than two million Jews were taken from the ghettos to the death camps where most of them were immediately gassed.² At the same time systematic deportations began from France, Belgium, the Netherlands, Norway, Hungary, Romania, Italy, North Africa, and Greece. The Jews were loaded into crowded cattle cars without water, food, toilet, or ventilation; it did not matter if it was summer or winter, boiling hot or freezing cold. Many died on the way to their final destination: Auschwitz.³

¹ The Final Solution was supported by the Palestinians: “The grand mufti of Jerusalem who formed an alliance with the Nazis and eventually spent the war years in Berlin with Hitler, serving as a consultant on the Jewish question, was taken on a tour of Auschwitz by Himmler and expressed support for the mass murder of European Jews ... [he] was personally responsible for the concentration camp slaughter of thousands of Jews. In one instance, when he learned that the Hungarian government was planning to allow thousands of children to escape from the Nazis, he intervened with Eichmann and demanded they reverse the plan. They did and the children were sent to the death camps.” A. Dershowitz, *The Case for Israel* (Hoboken, 2003), 55, 57.

² “People were offered two loaves of bread, some margarine or some sugar if they reported to Umschlagplatz. Nobody could imagine that you were going straight into a gas chamber.” Whitlock, *op. cit.*

³ An average transport lasted four days; the longest one from Corfu lasted 18 days. F. Müller comments on a photo showing a new arrival at Birkenau: “And you see here the little children, how they were crying [...] all of them were half-dead with thirst. They hadn't had a drop of water in 5 or 6 days.” Müller, *op. cit.* 54.

AUSCHWITZ

Whoever tried to describe that, didn't describe anything. I don't know who can. It was the end of the world. It is unbelievable. The inferno of Dante, that's a pale description.¹

Exterminations in Birkenau (Auschwitz II) began in March 1942. The elderly and women with children were always sent directly to the gas chambers. Only in the beginning people were beaten into compliance, later they were lured to the chambers under the pretext of disinfection and by promising them work and cups of tea.

The Jews who were brought by cattle car to Auschwitz weren't told they were going to a death camp: they believed they were going to be working. Dr. Mengele would tell them, "Please take off your clothes because you need to take a shower." And off they went into the gas chambers. There were people inside the camps who found ways to smuggle out letters to relatives and friends describing what the Germans were doing. But absolutely no one believed them.²

The ones selected for work had to undress and were shorn.³

Adonai will uncover the heads of the daughters of Zion, he will lay bare their private parts.
(Isa 3:17)

Piles of suitcases, hair, shoes, clothing, glasses, toys, as well as boxes of jewellery, gold caps and dentures bear silent witness of the diabolic industrialised mass murder which had not come upon any nation since the beginning of the world.⁴

¹ Yad Vashem, "The Testimony of Betty Perkal" (Jerusalem, 1990), 60–1.

² L. M. Lagnado, *Children of the Flames* (New York, 1991), 195. "When the Auschwitz victims filed into the gas chamber, they discovered that the imitation showers did not work. Outside, a central switch was pulled to turn off the lights, and a Red Cross car drove up with the Zyklon. An SS man, wearing a gas mask fitted a special filter, lifted the glass shutter over the lattice and emptied one can after another into the gas chamber. As the first pellets sublimated on the floor of the chamber, the victims began to scream. To escape from the rising gas, the stronger knocked down the weaker, stepping on prostrate victims in order to prolong their own lives by reaching gas-free layers of air. The agony lasted for about two minutes, and as the shrieking subsided, the dying people slumped over. Within fifteen minutes (sometimes five), everyone in the gas chamber was dead." Hilberg, op. cit. 248–9.

³ "They told us to get undressed and they shaved us. I never was undressed in front of a man and they made all kinds of dirty jokes about our bodies and they looked at us and I was standing there shivering, naked, without hair on my body, and I was exposed. I felt like an animal, and the way they treated us already there was so terrible, then I said, Where is God? Where is God?" Yad Vashem, "The Testimony of Tova Berger" (Jerusalem, 1998), 11.

⁴ In the remaining six rooms (of thirty-five) were found "368,820 men's suits, 836,255 women's coats and dresses, 5,525 pairs of women's shoes, 13,964 carpets, large quantities of children's clothes, tooth-brushes, false teeth, pots and pans. In abandoned railway cars hundreds of thousands of additional items of apparel were discovered, and in the tannery [...] seven tons of hair." Hilberg, op. cit. 254.

At that time *Adonai* will remove their beautiful ankle jewellery, neck ornaments, crescent-shaped ornaments, earrings, bracelets, veils, headdresses, ankle ornaments, sashes, sachets, amulets, rings, nose rings, festive dresses, robes, shawls, purses, garments, vests, head coverings, and gowns. (Isa 3:18–23)¹

Auschwitz was the only extermination camp where prisoners received tattoos unless they were sent directly to the gas chambers; at first a metal stamp was used, later a twin-needle device. Between March 1942 and May 1944, some 90,000 women were branded like cattle.²

Upon arrival she was separated from her family. She was branded with a number and her hair was cut. She was told she'd see her parents later. While waiting for the roll-call, the newcomers heard a distant orchestra playing classical music and they smelled what seemed to be burning meat. They were horrified to learn that the smell came from the crematoria and that the burning flesh was that of their friends and relatives.³

A putrid stench will replace the smell of spices, a rope will replace a belt, baldness will replace braided locks of hair, a sackcloth garment will replace a fine robe, and a prisoner's brand will replace beauty. (Isa 3:24)⁴

Auschwitz is a unique descent into hell. It is an unprecedented celebration of evil. It is evil for evil's sake. Where else has human skin ever been made into lampshades, and human body fat into soap – not by isolated perverts, but under the direction of ordinary bureaucrats. An eruption of demonism without analogy.⁵

Auschwitz was shut out from the presence of G-d; 2.5 million Jews died here.⁶

¹ Cf. Ezek 16:39 – *I will hand you over to them; and they [the Assyrians] will strip you of your clothes, take away your jewels, and leave you naked and exposed.*

² See USHMM, “Tattoos & Numbers” (Washington, n.d.), <https://encyclopedia.ushmm.org/content/en/article/tattoos-nd-numbers-the-system-of-identifying-prisoners-at-auschwitz>.

³ USHMM, “Miru Alcana” (Washington, n.d.), <https://encyclopedia.ushmm.org/content/en/id-card/miru-alcana>.

⁴ Cf. Ezek 7:17–18: *All hands will droop, all knees turn to water. They will put on sackcloth; horror will cover them; every face will be ashamed, every head shaved bald.*

⁵ E. Fackenheim, *The Jewish Return Into History* (New York, 1978), 27.

⁶ “I declare herewith under oath that in the years 1941 to 1943 during my tenure in office as commandant of Auschwitz Concentration Camp, 2 million Jews were put to death by gassing and ½ a million by other means. Rudolf Höss. May 14, 1946.” USHMM, “Hoess Affidavit” (Washington, n.d.), <https://encyclopedia.ushmm.org/content/en/artifact/hoess-affidavit>.

† *The Liberation*

And I saw until those sheep were devoured by the dogs and eagles and kites, and they left neither flesh nor skin nor sinew remaining on them till only their skeletons stood there: their skeletons too fell to the earth and the sheep became few. (1 Enoch 90:4)¹

These bones stand for all the people of Israel.² The people say, ‘Our bones are dried up. We’ve lost all hope. We are destroyed.’ (Ezek 37:11)



Figure 2: Ezekiel’s ‘Valley of Bones’ – Mass grave at Bergen-Belsen, April 1945.

¹ R. Charles, trans., *The Book of Enoch* (Oxford, 1893), 248–9.

² Contrary to widespread opinion, the term *Jews* comprises all Twelve Tribes, not just the House of Judah (see Jer 50:4; Ezek 16:53).

When the infamous Bergen-Belsen concentration camp was liberated in April 1945, a gruesome picture presented itself:¹

The conditions in the camp were really indescribable; no description nor photograph could really bring home the horrors that were there outside the huts, and the frightful scenes inside were much worse. There were various sizes of piles of corpses lying all over the camp, some in between the huts. The compounds themselves had bodies lying about in them. The gutters were full and within the huts there were uncountable numbers of bodies, some even in the same bunks as the living. Near the crematorium were signs of filled-in mass graves, and outside to the left of the bottom compound was an open pit half-full of corpses. It had just begun to be filled.²

At that time, says *Hashem*, [these enemies] will remove the bones of the kings of Y'hudah, the bones of his princes, the bones of the *cobanim*, the bones of the prophets and the bones of the inhabitants of Yerushalayim. They will spread them out, exposed to the sun, the moon and the entire army of heaven, whom they loved, served, walked after, sought after and worshipped. (Jer 8:1–2a)

The bodies were thrown into unmarked mass graves, even though the identities of these prisoners were known. Today none of the mass graves at Bergen-Belsen has a stone with the names of those who are buried there.³

They will never be gathered or buried, but will be like so much dung to fertilize the soil. (Jer 8:2b)⁴

Not only Jews, but also Gypsies, Serbs, Poles, communists, socialists, criminals, prostitutes, alcoholics, beggars, the homeless, the disabled, the Baptists, the Greek Orthodox, the Russian Orthodox, Judaizers such as the Christadelphians or the *Earnest Bible Students* (Jehovah's Witnesses) plus other Protestants including Germans perished in some 40,000 Nazi ghettos and camps throughout Europe between 1933 and 1945 – 20 million victims. Many were tortured and killed because they wouldn't renounce their faith; tons of religious literature and Bibles were confiscated or burnt.

¹ The same unspeakable conditions were found in Buchenwald, Dachau and Mauthausen, and in all the other Nazi camps. Jeremiah foresaw his brethren's bloated stomachs due to starvation: ***Can men give birth to children? Why, then, do I see all the men with their hands on their stomachs like women in labor, with every face turned pale?*** (Jer 30:6).

² R. Phillips, ed., *Trial of Josef Kramer and Forty-Four Others: The Belsen Trial* (London, 1949), 15.

³ B. Gill, "The Liberation of Bergen-Belsen, 15 April 1945," 18 October 2011, www.fold3.com/page/285925065-liberation-of-death-camps-ge-2/stories.

⁴ Cf. Ps 79:3. ***They will die horrible deaths! Unlamented and unburied, they will be like so much manure to fertilize the soil. Meeting their end by sword and starvation, their corpses will be left to feed the carrion birds and the wild beasts*** (Jer 16:4).

The Holocaust was the Western ‘Holy Inquisition’ revived in disguise just as the Gulag system in the East; to create a smokescreen, Catholics were murdered too.¹

The Diaspora culminating in the Holocaust was G-d’s vengeance on unrepentant idolatrous Israel; it was the climax of G-d’s wrath poured out upon His people.² In 1933, 9.5 million Jews lived in Europe.³ By 1945, most of them – two out of every three – had been killed.

And it hath come to pass, in all the land, two parts in it are cut off. (Zech 13:8a)⁴

¹ See E. Phelps, *Vatican Assassins: “Wounded in the House of My Friends” – The Diabolical History of the Society of Jesus* (New Delhi, 2013), 499–510.

² I realize how difficult these lines must be for the Jewish reader and how awful and intolerable my claim must seem; yet it is hard to overlook the witness of the Tanakh.

³ *The American Jewish Year Book*, vol. 35 (Philadelphia, 1933), 246.

⁴ Cf. ***One-third of it shall survive*** (Zech 13:8b).

May we be the redeemers for all the rest of the Jews in the whole world. I believe in the survival of our people. Jews will not be annihilated. We, the Jews of Poland, Czechoslovakia, Lithuania, Latvia, are the scapegoat for all Israel in all the other lands.¹

He was right.

¹ From the will of Israel Lichtenstein written during the ‘resettlement action’ – the transports to the gas chambers of Treblinka. Lichtenstein was a member of the *Oneg Shabbat* (‘Sabbath Delight’), a secret archive in the Warsaw Ghetto, see Dawidowicz, op. cit. 296–7.

▤ Epilogue

What have the Jews learned from the Holocaust? The Talmud says that a person should examine his actions when adversity hits.¹ Does this not apply when a whole people is smitten by evil? The question, “*Why do bad things happen to good people?*” is self-righteous and thus the wrong question to start with.² Israel’s fate was sealed aeons ago, and it would be indeed as cruel as irrelevant to look for any personal sin of the victims. G-d brought a curse upon the entire Jewish people lasting for two and a half millennia because her works were evil as testified by the prophets,³ and the only reason He has restored them and brought them back to the Promised Land, is the unconditional Abrahamic Covenant, not their own goodness.

There has never been a tribulation such as this since the beginning of the world, and there won’t be a second one. The next time Israel’s foes will be cut to pieces and G-d will take vengeance on the Gentiles for all they have done to His elect.⁴ It will be the end of this dispensation and it will come soon.

¹ See BT *Berakhot* 5b:17. What crime merits such punishment may be asked? What did the six million victims have to do with the atrocities of old? What was the guilt of the 1.5 million children? I am not able to answer these questions, yet I believe they not only prove but also show the extent of Israel’s mass murder. If we ascribe Israel’s infanticide to the *yetzer ra* (‘evil drive’) – as some conveniently do – then we can ascribe Germany’s Judeocide to the same impulse; the advocates of this view have not grasped the allegory of Pharaoh enslaving and driving people. G-d had warned that He would **cut off from [Jerusalem] the righteous and the wicked** (Ezek 21:3–4); His people would **pine away in the sins of their ancestors** (Lev 26:39) or as 4Q434 puts it: **They expiated for the iniquities of their fathers** (Vermes, op. cit. 445). The children murdered in Auschwitz were as innocent as the ones murdered in Zion; we may all have the opportunity to ask G-d on Judgment Day (albeit it will rather be *us* giving account).

² A Jewish website links this riddle to the Shoah, see A. Hoch, “Why Do Bad Things Happen to Good People?” 22 June 2002, https://www.aish.com/h/9av/aas/Why_Do_Bad_Things_Happen_to_Good_People.html. “Whereas the Germans, in planning and executing the Final Solution, played the role of the Devil and his hosts, the Jews during the Holocaust were, alas, merely human, saints and sinners, imperfect earthlings.” L. Dawidowicz, *The War Against the Jews* (New York, 1975), xviii.

³ See Lev 26:2–13; Deut 28:1–14.

⁴ See Zech 12:3, קיז; Joel 4:2; Apoc. Abraham 29:19; 31:2. Furthermore, G-d will avenge the two billion children which have been ‘sacrificed to Molech’ since 1973 through legalized abortion.

The Shoah revealed what ensues once the hedge is removed, and we are delivered to the enemy.¹ It foreshadowed the final destination and eternal torment of the adversary and the lost. The ‘Final Solution’ was G-d’s vengeance on unrepentant, idolatrous Israel and is a type of what awaits unrepentant Gentiles after death:

[Idolatory’s] house is the way to hell, going down to the chambers of death. (Prov 7:27)

The sentence pronounced and executed against Israel typifies eternal destruction through fire:

The Tofet fire pit has long been ready, prepared for the king [מֶלֶךְ *melekh*, i.e. Satan], made large and deep, with plenty of wood and blazing with fire; like a stream of sulfur, *Hashem’s* breath sets it aflame.² (Isa 30:33)

Then he will also speak to those on his left, saying, Get away from me, you who are cursed! Go off into the fire prepared for the Adversary and his angels! (Mt 25:41)

Then the king said to the servants, Bind him hand and foot, and throw him outside in the dark! In that place people will wail and grind their teeth.³ (Mt 22:13)

And they will throw them into the fiery furnace, where people will wail and grind their teeth.⁴ (Mt 13:42)

Fire, darkness, and screams of agony are the main features of hell, and the systematic deception and destruction of six million people at the close of six millennia was hell’s antechamber.⁵ The Messiah who provides a way of escape has given us ample war-

¹ See Job 1:9–12. Job, however, was not punished on account of sin; he was tested. “‘The Devil is loose,’ Friedrich Reck-Mallezewen noted in his diary on October 30, 1942. The most important event of our time, André Malraux said, was ‘le retour de Satan,’ citing the German system of terror.” Ib. xiv.

² “There was always a fire in the pit; with rubbish and gasoline people burn very well.” The ‘infirmary’ at Treblinka described by ex-SS officer F. Suchomel in Lanzmann, op. cit. 2:1. After the Babylonian exile the *Valley of Slaughter* (Jer 19:6) was re-purposed from a place of infanticide to an ever-burning rubbish heap. It became a place where corpses of criminals, dead animals, and all kinds of refuse was destroyed. The southwest part was used as a burial location and later as a cremation site by the Romans. Yeshua used the term *gei hinnom* as a symbolic depiction of eternal torment in the lake of fire, i.e. the second death (see Mt 5:22, 29–30; 10:28; 18:9; 23:15, 33; Mk 9:43–48; Lk 12:5; Rev 19:20; 20:10, 14–15; 21:8).

³ “He was tied up from behind and thrown alive into the oven. And a second case that I remember, was a friend; he was burned alive too.” Müller, op. cit. 42, 29.

⁴ “One day a prisoner from the Sonderkommando saw a friend’s wife in the undressing room and told her point-blank: ‘You’re going to be killed, in three hours you’ll be ashes.’ The woman believed him and told the others, ‘They’re going to kill us, they’re going to gas us!’ The mothers carrying their children on their shoulders, didn’t want to hear it and thought she was crazy. After everyone had been lured into the gas chamber except for this woman, we had to line up in front of the oven. They tortured her horribly because she wouldn’t betray him. In the end she pointed to him, and he was taken out of the line and thrown alive into the oven.” Testimony of F. Müller in Lanzmann, op. cit. 2:1.

⁵ Concealment, deception, and denial were integral parts of the Final Solution: “The success of the killing operations depended, in the first instance, upon the maintenance of secrecy [...] At no point could any disclosure be permitted. The killers had to conceal their work from every outsider, they had to mislead

ning, but we don't want to hear it.¹ Scientism, humanism, and a 'reasonable and moral' religion have promised us no harm after death, and each day, people pass the threshold of eternity, hoping that all will be well.²

Have we learned from the horrors of the Holocaust? Will we ensure that our children and we ourselves won't be victims on Judgment Day? Will the mass of humanity, maddened by heliocentric and evolutionary 'education' learn from it? Will the Christians who are still awaiting the Great Tribulation learn from it,³ or the Muslims who rather seem to be inspired by it?

The Egyptian firstborn didn't die because they were worse than the Hebrew, but because they weren't redeemed.⁴ Scripture suggests that Israel not only sacrificed her sons and daughters as whole burnt offerings but also her firstborns as sin offerings instead of redeeming them.⁵ Yet, the Jewish people have received their reward.

Israel need not fear anymore. Like Yosef of old, so will the Messiah embrace his own regardless of their rejection and blindness. The Spirit of Grace will be poured on Jewry; and all of Israel, the good and the bad, will be saved.⁶

The Shoah foreshadowed the damnation of the Gentiles; those who learn from Israel's fate and repent of their idolatry and join G-d's people will be safe.

and fool the victims." Hilberg, op. cit. 238–40. Cf. Rev 12:9 – *The great dragon was thrown out, that ancient serpent, also known as the Devil and Satan, the deceiver of the whole world.*

¹ See Jn 3:5; Acts 2:38. Scripture says repeatedly that the unsaved will be cast into hell: Isa 38:18; 66:24; Dan 12:2; Mt 3:12; 5:22, 29–30; 8:12; 10:28; 13:50; 18:8–9; 23:15, 33; 24:51; 25:46; Mk 9:43–48; Lk 3:17; 12:5; 16:19–31; Jn 3:16–18; 2 Thes 1:9; 2 Pet 2:4; Jude 1:7, 13; Rev 14:9–11; 19:20; 20:10, 13–15; 21:8.

² The gate house at Birkenau was called "the gate of hell," see USHMM, "Eichmann Trial," sessions 6, 7, 8, 9 (Washington, 1999), video, 11:38, <https://collections.ushmm.org/search/catalog/irn1001036>. "It was pointless to tell the truth to anyone who had crossed the threshold of the crematorium. You couldn't save anyone there. It was impossible to save people." Müller in Lanzmann, op. cit. 2:1.

³ The satanic Jesuit Order has convinced Christendom that neither the Great Tribulation nor Antichrist has come yet – a remarkable achievement considering the murder of 50 million people according to conservative estimates (150 million as per liberal) plus the inception of the Holocaust. See the well documented research of D. A. Plaisted, "Estimates of the Number Killed by the Papacy in the Middle Ages and Later" (Chapel Hill, 2006), 19–43.

⁴ The Jewish firstborn were redeemed from Pharaoh's cruel slavery by substitutionary lambs. Put another way, G-d's firstborn son Israel was bought back from Satan, sin and death, and from anything else that Egypt stands for, by the killing of a blameless male Lamb. See Exod 4:22; 12:3–7, 13, 21–23; Isa 53:7–8; Jn 1:29; Acts 8:32; 1 Pet 1:19; Rev 5:6, 12; 7:14; 12:11; 13:8; 14:4b.

⁵ See Exod 13:2, 12–15; 34:19–20; Num 18:15–16; 2 Kgs 3:27; Ezek 20:26; Mic 6:7. See also G. Danam, "The Sacrifice of the Firstborn in the Hebrew Bible" (Sheffield, 2018), 279–283. Commenting on the murder of a Moabite firstborn, Berlyn notes: "This was the custom of Semitic societies from Babylon to Carthage; the belief that the sacrifice of one's child – preferably a first-born son – was the way to a deity's heart." P. Berlyn, "The Wrath of Moab," *JBQ* 30 (2002): 225.

⁶ See Zech 12:10; Rom 11:26; Bar 4:29. Cf. Test. Judah 25:4 – *And those who died in sorrow shall be raised in joy.*

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BIBLE VERSIONS USED

Page 1:	Isa 55:8–9	NASB	New American Standard Bible (1977)
Page 2:	Dan 2:31–33	CJB	Complete Jewish Bible
Page 4:	Dan 10:14; 12:1, 7	CJB	Complete Jewish Bible
Page 5:	Deut 4:25–27, 30; 7:2; 18:9	CJB	Complete Jewish Bible
Page 6:	Lev 26:14–39	CJB	Complete Jewish Bible
Page 7:	Lev 26:28; Deut 28:33, 45, 48; Jer 29:18	CJB	Complete Jewish Bible
Page 8:	Ps 106:37–38	TIB	The Israel Bible
Page 9:	Deut 12:31; 2 Kgs 23:13	CJB	Complete Jewish Bible
Page 12:	Hos 13:2	WEB	World English Bible
	2 Kgs 17:16–17, 31	CJB	Complete Jewish Bible
	2 Kgs 17:18	TIB	The Israel Bible
	Num 31:23; 2 Kgs 23:10	CJB	Complete Jewish Bible
	Ezek 23:39	CJB	Complete Jewish Bible

BIBLE VERSIONS USED (cont.)

Page 13:	Jer 19:3–5	DRB	Douay-Rheims Bible
Page 15:	Zech 13:7	NIRV	New International Reader’s Version
	Jer 19:12	TIB	The Israel Bible
	Ezek 21:3, 31–32; Hos 13:3	NLT	New Living Translation
	Hos 9:13	KJV	King James Version
Page 16:	Rom 11:5–7, 28	KJV	King James Version
Page 17:	Mt 23:34–38; 27:22–25	CJB	Complete Jewish Bible
	Lk 23:28, 31	GNV	Geneva Bible (1599)
Page 18:	Lk 19:43–44; 21:22	CJB	Complete Jewish Bible
	Mt 24:21	AKJV	American King James Version
Page 19:	Lk 21:24	CJB	Complete Jewish Bible
	Ezek 21:6–7	TIB	The Israel Bible
Page 21:	Ezek 7:5–6	JPST	Jewish Publication Society Tanakh (1917)
	Dan 12:1	CJB	Complete Jewish Bible
	Jer 30:7	NET	New English Translation
Page 22:	Zech 13:8	TIB	The Israel Bible
	Esth 3:13	TIB	The Israel Bible
Page 23:	Gal 6:16	CJB	Complete Jewish Bible
Page 24:	2 Kgs 17:5	TIB	The Israel Bible
	Jer 52:4	TIB	The Israel Bible
	Ezek 7:24; Jer 16:16–17	CJB	Complete Jewish Bible
Page 25:	Dan 12:7	JPST	Jewish Publication Society Tanakh (1917)
Page 26:	2 Kgs 18:11–12	TIB	The Israel Bible
	Ezek 23:33	CJB	Complete Jewish Bible
Page 27:	Isa 3:17	AB	Anchor Bible
Page 28:	Isa 3:18–23	NET	New English Translation
	Isa 3:24	NET	New English Translation
	Ezek 16:39	CJB	Complete Jewish Bible
	Ezek 7:17–18	CJB	Complete Jewish Bible
Page 29:	Ezek 37:11	NIRV	New International Reader’s Version

BIBLE VERSIONS USED (cont.)

Page 30:	Jer 8:1–2a; 30:6 Jer 8:2b; 16:4	CJB Complete Jewish Bible AB Anchor Bible
Page 31:	Zech 13:8a Zech 13:8b	YLT Young’s Literal Translation TIB The Israel Bible
Page 32:	Isa 11:16 Dan 12:12 Esth 9:13	CEB Common English Bible ISV International Standard Version CJB Complete Jewish Bible
Page 34:	Mt 24:22 Amos 9:14 Isa 40:1–2	NLV New Life Version CJB Complete Jewish Bible AB Anchor Bible
Page 36:	Ezek 21:3–4; Lev 26:39	CJB Complete Jewish Bible
Page 37:	Prov 7:27 Isa 30:33; Mt 25:41; Mt 22:13; 13:42	KJV King James Version CJB Complete Jewish Bible CJB Complete Jewish Bible
Page 38:	Rev 12:9	CJB Complete Jewish Bible

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