The Shoah in Scripture

Jake Wilson
2020

Abstract
The Holocaust is often explained as a temporary lapse of humanity fueled by anti-Semitism. This article counters the mere rational explanations. An examination of the biblical text reveals the divine agency involved in the Jewish Diaspora and Shoah; it is concluded that the Holocaust was a type which still awaits its antitype.

Keywords: Holocaust, biblical prophecy, child sacrifice, idolatry, hell

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 lv 8–9 | New American Standard 1977)¹

It is impossible to understand the irrationality of the Holocaust² unless we are willing to go beyond rational explanations. Severing the Shoah³ of the Jewish people from the God of the Jewish people is a humanistic approach which will inevitably lead to error. If God exists and if Scripture is inspired, we should expect a reference to the destruction of six million people amongst them 1.5 million children. 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 Considering the gravity of the topic it feels appropriate to follow Jewish custom and substitute Hashem for Yehovah (יהוה). When the version is not stated, the article cites ‘The Complete Jewish Bible’.

² Holocaust stems from the Septuagintal holókaustos (ὅλοκαυστος), i.e. ‘wholeburnt’, a rendering of olab (olah), 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.

³ 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.
The Time Frame

Nebuchadnezzar’s Dream

Trying to grasp 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 God 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. As you watched, a stone separated itself without any human hand, struck the statue on its feet made of iron and clay, and broke them in pieces. Then the iron, the clay, the bronze, the silver, and the gold were all broken into pieces which became like the chaff on a threshing-floor in summer; the wind blew them away without leaving a trace. But the stone that had struck the statue grew into a huge mountain that filled the whole earth.

(Dan ii 31–35)

The different parts of the body represent a succession of Gentile empires⁴ 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.⁵

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 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 Gentile rule, represented by the fourfold Image and by the Four wild Beasts of a subsequent vision.⁶ The king himself

⁵ The great week of 2,520 years can be reckoned according to three scales. One is a lunar scale, corresponding to the sacred year of the Jews and Mohammedans, and consisting of 354 days. Another is the Egyptian and astrological calendar of 360 days. The third is the solar year of 365.25 days.
⁶ See Dan vii 1–28.
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.  

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, 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.

For example, if we use the earliest starting point of 747 BCE and add 2,520 years, we arrive at the Treaty of Carlowitz in 1699 CE which marked the beginning of the Ottoman Empire’s disintegration:

747 BCE → 1699 CE
Accession of Nabonassar ♦ Treaty of Carlowitz

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:

536 BCE → 1948 CE
The Jewish people return to Israel

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8 See Dan vii 25; xii 7; Rev xi 2, 9, 11; xii 6; xiii 5. The antitype of ancient Babylon is Papal Rome, *the great whore […] drunk from the blood of God’s people* (Rev xvii 1, 6).
9 The calculation employs Lunar Years of 354 days.
10 The calculation employs Prophetic Years of 360 days.
Daniel’s Vision

In 536 BCE, 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 x 14; xii 1)

Furthermore, 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 xii 7)

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

\[
A \text{ time, times, and a half} = 360 \text{ years} + 720 \text{ years} + 180 \text{ years} = 1,260 \text{ years}
\]

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

\[
1,260 \text{ years} + 1,260 \text{ years} = 2,520 \text{ years}
\]

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:

\[
2,520 \text{ years} \times 360 \text{ days} = 907,200 \text{ days} \div 365.25 = 2,483.78 \text{ years}
\]

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:

\[
\text{− 536 + 2,484 years} = 1948
\]

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 God of Israel betrayed Israel?

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11 The third year of Cyrus king of Persia (see Dan x 1).
12 According to the historicist method of interpretation, i.e. the day-year principle (see Gen xxix 27; Num xiv 34; Ezek iv 5–6; Dan ix 24–27).
13 See Dan xii 5–7.
14 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.\(^{15}\)

[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-bayamim.

(Deut iv 25–27, 30)

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 vii 2; xviii 9)\(^{16}\)

Furthermore, God 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 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.

\textit{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.

\textit{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.

\textit{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.

\(^{15}\) “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.” Julian Morgenstern, “The Book of the Covenant, Part III – The Huqqim”, HUCA 8–9 (1931–1932): 3–4.

\(^{16}\) Cf. Exod xxiii 32–33; xxxiv 15; Lev xviii 3, 30; Num xxxii 51–52; Deut vii 1–5, 24–26; xii 1–4.
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 Shabbats. As long as it lies desolate and you are in the lands of your enemies, the land will rest and be repaid its Shabbats. Yes, as long as it lies desolate it will have rest, the rest it did not have during your Shabbats, 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.

God 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.

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

God’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. 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 xxix 18; Deut xxviii 33, 48)

The Crime

God 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 i 9, 11)18

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 cvi 37–38 | The Israel Bible)

[They were] performing ritual murders of children. (Wis xiv 23)19

The children of Israel […] sacrificed their sons to the demons of idolatry. (4Q243–244)20

Today, most scholars agree that child sacrifice was practised in ancient Israel, and that this practice originated in Canaan.21

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21 “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.” Susan Niditch, War in the Hebrew Bible: A Study in the Ethics of Violence (New York: Oxford University Press, 1993), 47.
**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:

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

Numerous engraved artefacts referencing the pagan deity Tanit-Ashtart have been found in the Phoenician 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: 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.

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:

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.

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,

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

23 “Phoenician”, “Canaanite” and “Carthaginians” are synonymous terms; the Phoenicians founded Carthage in 814 BCE and were called “Punics” by the Romans.

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


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.27

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.28

Tertullian of Carthage (CE 160–225) writes:

Infants have been sacrificed to Saturn29 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 proconsul in the execution of this order. But these abominations are continued to this day in private.30

Archaeological 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.31 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.32

27 Diodorus, 20.14.4–6
28 Plutarch, On Superstition 13.5–6
29 The Latinized equivalent of Baal Hammon.
30 Tertullian, Apology 9
32 See Henry B. 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 (מלך ‘king’), and it is striking that the latter turns into molekh (מִלְכָּ) when vowel-pointed the same way as bosheth (בֹּשֶׁת ‘shame’) and topheth (תפֹּת). For a discussion of attempts to deny Carthaginian child sacrifice see ibid., 93–111.
**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.\(^{33}\)

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 Mount of Corruption.\(^{34}\) 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 the elements, whose roots go back to Nimrod at Babel and to Assyria. The Babylonian *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.\(^{35}\) 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 xiii 2 | World English Bible)

Considering other passages, there seems to be little question that ‘human sacrifice’ meant child sacrifice.\(^{36}\)

They abandoned all the *mitzvot* 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 Ba’al. They had their sons and daughters pass through fire [as a sacrifice].\(^{37}\) (2 Kgs xvii 16–17)\(^{38}\)

Israel continued sacrificing infants until Assyria invaded in 722 BCE followed by the notorious resettlement.\(^{39}\)

*Hashem* was incensed at *Yisrael* and He banished them from His presence; none was left but the tribe of *Yehuda* alone. (2 Kgs xvii 18 | The Israel Bible)

\(^{33}\) See Judg ii 13; x 6; 1 Sam vii 3; cf. 1 Kgs xii 28–29. Jephthah’s infamous vow and subsequent burnt offering of his own daughter reflects Canaanite, not Hebrew custom (see Judg xi 30–31, 39).

\(^{34}\) *Har HaMashchit* (‘Mountain of Destruction’). See 1 Kgs xi 5, 7, 33; 2 Kgs xxiii 13; Jer li 25.

\(^{35}\) Child sacrifice was incorporated in the Yahwistic ritual between “the eighth to seventh centuries – but possibly earlier.” Patrick D. Miller, *The Religion of Ancient Israel* (London: SPCK, 2000), 59.

\(^{36}\) See also the rabbinic passage on pp. 12–13; for a detailed discussion of Hos xiii 2 see George C. Heider, *The Cult of Molek: A Reassessment* (Sheffield: JOT Press, 1985), 310–3.

\(^{37}\) As per Num xxxi 23, *pass through fire or pass through fire to Molekh* (2 Kgs xxiii 10) does unmistakably mean ‘incinerating while alive’, not performing a harmless rite.

\(^{38}\) Cf. 2 Kgs xvii 7–15; Ps cxi 37–38; Jer ii 18; Ezek xxiii 4, 37; Hos vii 11; Amos v 26; Acts vii 43.

\(^{39}\) The Assyrians then burned their children on Israelite ground: *The Sepharvites burned their children [as offerings] to Adrammelech and Anamalech, the gods of Sepharvaim* (2 Kgs xvii 31).
**Child Sacrifice in the Southern Kingdom**

Judah did not discern the Assyrian conquest as being God’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 Yehovah by sacrificing children.\(^{40}\)

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 xxiii 39)

Judah, who claimed to be innocent, was worse than Sodom. She murdered innocents in the Hinnom Valley,\(^{41}\) a place where the little ones were crying while they were roasted to death, and which is therefore aptly rendered as the ‘Valley of Wailing’.\(^{42}\)

Thus saith the Lord 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 ['lords', i.e. idols], to burn their children with fire for a holocaust.  
(Jer xix 3–5 | Douay-Rheims Bible)\(^ {43}\)

According to Rashi, a hollow bronze statue was heated up and the victims were then placed into Molech’s red-hot hands from where they rolled into a fire pit. During the entire ceremony drums, tabrets and shofroth would play, drowning out the

\(^{40}\) See Jer ii 35. The fact that Josiah destroyed Tophet only in 622 BCE, shows that Israel was degenerate (2 Kgs xxiii 3–4, 8; xxiii 10). During the first 18 years of his reign, children were passed through fire to Molekh – thus people ‘worshipped God’ (see Jer vii 31; xix 5; xxxii 35; Ezek xx 31; xxiii 37–39).

\(^{41}\) Gei ben-hinnom (גֵּי בֶּן־הִנֹּם), literally ‘Valley of the Son of Hinnom’ or Geenna (Γεέννα), anglicized as Gehenna, a valley south of Jerusalem.

\(^{42}\) See Thomas Godwyn, *Civil and Ecclesiastical Rites used by the ancient Hebrews* (London: John Haviland, 1626), 178. The account of Zamal Löwenthal seems 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?” Filip Müller, interview by Claude Lanzmann, “Transcript of the Shoah Interview with Filip Müller,” trans. Uta Allers, Summer 2010: 79–81, https://collections.USHMM.org/film_findingaids/RG-60.5012.01_trl_en.pdf.

\(^{43}\) Cf. 2 Kgs xvi 3; xxi 6; 2 Chr xxviii 3; xxxiii 6; Jer xxxii 35; Ezek xvi 20–21; xx 26. The term Holocaust stems from Catholic Bible versions. Out of 162 occurrences of holocaust in the Douay-Rheims Bible, only Jer xix 5 refers to pagan sacrifices while all others refer to offerings made unto God (Gen xxii 8: God will provide himself a victim for a holocaust, Lev viii 21: It was a holocaust of most sweet odour to the Lord). Rome habitually kills in God’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 word holocaust). See also Jon Petrie, “The Secular Word HOLOCAUST: Scholarly Myths, History, and 20th Century Meanings” *J. Genocide Res.* 2, no. 1 (2000): 31–63.
children’s screams. The fireplace or roaster in the Hinnom Valley was called *tophet* (תפוח from נְחַפ *nachaf* ‘drum’).

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

44 The orchestra would always play when new arrivals were sent to the death chambers.

KISS CALVES. 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. 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.

Despite Israel’s devil worship and the resultant destruction of Jerusalem in 586 BCE, the kings, princes, priests, and prophets, and all the people following them refused to receive correction and only few accepted the imminent captivity as God’s righteous judgment. Ultimately, God would return the height of Israel’s depravity upon her own head:

That is what I will do to this place and its inhabitants – declares Hashem. I will make this city like Topheth [the holocaust furnace].

I am about to unsheath 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.

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46 Hos xiii 2.
47 Jer vii 31.
48 Midrash Tanchuma Buber, Appendix to Vaetchanan, Siman 2.
49 In 590 BCE, twenty years after King Josiah’s death, Ezekiel pronounces judgment against Judah because by that time she was again burning children (Ezek xx 31). Thus, stating that Israel murdered infants for centuries does not appear to be exaggerated (see 1 Kgs xi 7–8; Isa lvii 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 Bennie H. 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.
50 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 God, together with their families (Lev xviii 21; xx 2–5; Deut xii 31; xviii 10; cf. Lev xxiv 17, 21; Num xxxv 31).
51 God promised Israel that she would bring forth [her] children to the murderer (Hos ix 13 | KJV). At 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 Severina Shmaglevskaya in International Military Tribunal, Trial of the Major War Criminals before the International Military Tribunal, vol. 8 (International Military Tribunal: Nuremberg, 1947), 319.
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.

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 rejection 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 wasn’t the end of her chastisement but rather the beginning. Except for a remnant, Jewry was ordained to reject the Messiah to extend salvation to the Gentiles, but nevertheless – unless they repented – God would bring judgment on them. They were given forty years to repent, but they did not change their hearts.

The second destruction of Jerusalem was God’s direct judgment for rejecting His messengers and above all His Son. The scribes and Pharisees, who had incited the mob against Yeshua, were addressed by Him in the following manner:

Therefore 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 innocent blood that has ever been shed on earth, from the blood of innocent Hevel to the blood of Z’kharyah Ben-Berekhyah, 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! (Matt xxiii 34–37)

The Jews brought God’s wrath not only on themselves but also on their children:

Pilate said to them, Then what should I do with Yeshua, called the Messiah? 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

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52 Haman’s plot to annihilate the Jews would only succeed 2,400 years later.
53 The election of grace (Rom xi 5–7, 28 | KJV).
54 586 BCE and the 70-year exile were the last resort to cause Israel to repent, but she did not repent. God began to punish her seven times more, commencing after all attempts to lead her to repentance had failed. The second destruction of Jerusalem was, in fact, the first destruction of Jerusalem within Israel’s Seven Times Punishment.
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!  

Yeshua knew that the Jews would not repent. Even while being led to the crucifixion site, he directed the women’s minds to the coming judgment:

Daughters of Yerushalayim, don’t cry for me; cry for yourselves and your children! For if they [the Romans] do these things when the wood is green [when a person is righteous], what is going to happen when it’s dry [when a person is wicked]?  

God’s Shekinah would soon depart from the Temple:

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

And at one point the Jews and the Temple 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 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.

Just as Yeshua the Messiah would suffer the Roman scourge before he was crucified and his temple destroyed, so would the Jews suffer the Roman scourge of oppression before they were crucified, and their Temple destroyed.

It would be the beginning of the European Diaspora which would last for nearly 2,000 years. God would mark this period with a double destruction,

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55 It is obvious that the Jews bore the responsibility for Yeshua’s crucifixion, not the Romans who eventually gave in to their wish.

56 “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” (Bab. Talmud, Yoma 39b).

57 All of us have crucified Yeshua, Jews and Gentiles, the latter being represented by Rome. The fact that He laid down His life for us leaves no room for finger-pointing. As we will see, the Shoah and the preceding centuries of Israel’s suffering were not due to killing the Messiah.

58 Cf. Isa xl 2; Ixi 7; Jer xvi 18; xvii 18. Yiddish-speaking Jews call the destruction of their people the churban (חוּרְבָּן), 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.
the destruction of Jerusalem and ending with the destruction of Jerusalem, *i.e.* with the Shoah of the Jewish people.\(^59\) Yeshua first referred to the tribulation in 68 CE:\(^60\)

Then shall be great tribulation, such as was not since the beginning of the world to this time.

(Matt xxiv 21 | American KJV)

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

It is therefore impossible to go distinctly over every instance of these men’

iniquity [referring to the Jews]. 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 [of Jews] more fruitful in wickedness than this was, from the beginning of the world.\(^61\)

The hunger during Jerusalem’s five-month siege drove people into near insanity, so that they ate their own children.\(^62\) 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.\(^63\) Before the Romans laid the siege, the followers of Yeshua had left the city as instructed\(^64\) – 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.

(Matt xxiv 21 | American KJV)

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

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\(^59\) On 30 January 1939, Hitler said: “During the time of my struggle for power 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!” Norman H. Baynes, ed., *The Speeches of Adolf Hitler: April 1922 – August 1939* (London: Oxford University Press, 1942), 741.

\(^60\) Rashi and Maimonides propose 68 CE which agrees with the Sanhedrin’s eviction from the Temple Mount in 28 CE, *i.e.* forty years before the destruction of the Temple (Avodah Zarah 9b; Shabbat 15a).

\(^61\) Josephus, *Wars of the Jews* 5.10.5

\(^62\) As God had warned in Deut xxviii 53–57 and Jer xix 9.

\(^63\) See Deut xxviii 68.

\(^64\) See Luke xxi 20–21.
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.\(^{65}\) (Luke xxi 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. Guinness writes:

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.\(^{66}\)

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 hadn’t 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. \(^{67}\) (Ezek xxi 6–7 | The Israel Bible)

\(^{65}\) 1948 is the key date, but 1897, 1917 and 1967 were all milestones of Israel’s gradual deliverance and are prophesied in Scripture. The Age of the Gentiles will ultimately only end with this dispensation.

\(^{66}\) Guinness, op. cit., 128.
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 before67 […] 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.68

Anti-Jewish legislation, ghettos, the badge of shame, etc. had all been introduced by Rome many centuries earlier.69 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.70

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.71

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

Thus saith the Lord GOD: An evil, a singular evil, behold, it cometh. An end is come, the end is come, it awaketh against thee; behold, it cometh. (Ezek vii 5–6 | JPS Tanakh 1917)

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 sounds like a summary of World War 2, the Aliyah Bet72 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

67 “The unusual suffering, the evil and grotesque murders that the wicked, twisted murderers innovated for us […] from the end of 5702 [1941], in my opinion […] there never was anything like them.” Henry Abramson, Torah from the Years of Wrath 1939–1943 (CreateSpace, 2017), 246. Some of the Nazis’ unparalleled sadistic and demonic inventions are listed in Oneg Szabat, “Gehenna Żydów pod okupacją hitlerowską” [The Gehenna of Polish Jews under Hitlerite Occupation], Archiwum Ringelbluma, vol. 11: Doc. 67 (June 1942; Warsaw: Jewish Historical Institute, 2013), 2.
69 Ibid., 5–24.
72 The illegal immigration by Jews to Palestine between 1934 and 1948; Aliyah means ‘rise’ or ‘ascension’.
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)⁷³

After Rome had dismantled the Weimar Republic, Hitler was swept into power on 30 January 1933.⁷⁴

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 unparallelled between the time they became a nation and that moment. At that time, your people will be delivered. (Dan xii 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 xxx 7 | New English Translation)

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. God had not forgotten them; but He had to withdraw from them for a little while.⁷⁵

This is probably the only way we may understand the twelfth verse in the twelfth chapter of Daniel in relation to the Shoah without any malevolence. It is a verse with manifold fulfilments, amongst them the deliverance of Jerusalem in 1917 and the return of the Messiah:

How blessed will be anyone who waits and arrives at the 1,335 days. (Dan xii 12)

⁷³ Based on the versions of Vermes, op. cit., 618 and Edward M. 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.’” Erwin W. Lutzer, Hitler’s Cross (Chicago: Moody Press, 1995), 60–3.

⁷⁴ 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.” Franz von Papen, Memoirs (New York: E. P. Dutton, 1952), 279.

⁷⁵ “[They were] by God, I would say, and humanity abandoned.” Müller, op. cit., 94.
If we consider the German-Arab alliance\(^76\) and count 1,335 Jewish years, \textit{i.e.} lunar years, from the Arab conquest of Jerusalem, we arrive at Hitler’s power grab:

\begin{center}
\textbf{1,335 years}
\end{center}

\begin{tabular}{c|c}
637 CE & 1933 CE \\
Fall of Jerusalem & Begin of the Shoah
\end{tabular}

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.\(^77\)

Towards the end of Israel’s Seven Times Punishment, Hitler would fulfil what Haman\(^78\) had not carried out at the beginning, a decree which had never been annulled:

To destroy, massacre, and exterminate all the \textit{Yehudim}, young and old, children and women.

\begin{quote}
(\textit{Esth} iii 13 | \textit{The Israel Bible})
\end{quote}

The impending destruction of Jerusalem, \textit{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.

\textbf{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.

\begin{center}
\textbf{Completion of the Dome of the Rock / Rebirth of Israel}
\end{center}

\begin{tabular}{c|c}
706 CE & 1948 CE \\
Completion of al-Aqsa Mosque & \\
1,260 years & \\
1,260 years & Rebirth of Israel
\end{tabular}

Alternatively, we can count 1,260 solar years from the construction of the Dome of the Rock:

\begin{center}
\textbf{Construction of the Dome of the Rock / Rebirth of Israel}
\end{center}

\begin{tabular}{c|c}
688 CE & 1948 CE \\
Construction of the Dome of the Rock & \\
1,260 years & \\
1,260 years & Rebirth of Israel
\end{tabular}

\begin{flushleft}
\textit{\textsuperscript{76}} “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.” Alan Dershowitz, \textit{The Case for Israel} (Hoboken, NJ: John Wiley \& Sons, 2003), 55. A timespan of 1,260 years, consisting of 360 days each, confirms that the second anti-Semitic power driving the Shoah was Islam: 706 CE — Completion of al-Aqsa Mosque — 1,260 years — 1948 CE — Rebirth of Israel.
\end{flushleft}

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\textit{\textsuperscript{78}} The name \textit{Haman} is etymologically related to \textit{Baal-hamon} (‘Lord of the Brazier’), the god of Carthage.
\end{flushleft}
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 Land even before Israel’s rebirth in 1948.\(^79\) Counting 2,520 years from the fall of Jerusalem takes us to both the Nazi purge and the *Aliyah Bet,* also known as *Ha’apala:*

\[
\begin{array}{c c c}
587 \text{ BCE} & & 1934 \text{ CE} \\
\text{Fall of Jerusalem} & \text{2,520 years} & \text{Night of the Long Knives} | \text{Ha’apala} \\

\end{array}
\]

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.\(^80\) 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.*

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\(^79\) “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.

\(^80\) “[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!” William Buell Sprague, *Lectures Illustrating the Contrast between True Christianity and Various Other Systems* (New York: Daniel Appleton, 1837), 229.
If we add the 1,335 prophetic years of Dan xii 12 to the Hijra, the start of the Islamic calendar, we arrive at the Night of Broken Glass:

1,335 years

<table>
<thead>
<tr>
<th>622 CE</th>
<th>1938 CE</th>
</tr>
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<tbody>
<tr>
<td>Hijra</td>
<td>Night of Broken Glass</td>
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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.

**Ghettos**

Then the king of Assyria marched against the whole land; he came to Shomron and besieged it for three years. (2 Kgs xvii 5 | The Israel Bible)

King Nebuchadrezzar moved against Yerushalayim with his whole army. They besieged it and built towers against it all around. (Jer lii 4 | The Israel Bible)

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 Jewish residents of the ghetto died of starvation, diseases, and cold.81

**Jew Hunts**

I will bring the worst of the nations [Assyrians/Germans]82 to take possession of their homes. Afterwards, I will send for many hunters; and they will hunt them from every mountain and hill

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82 “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.” William Smith, A Classical Dictionary of Greek and Roman Biography, Mythology, and Geography (London: Murray, 1899), 361. A medieval chronicle states that the German city of Trier was founded 1,300 years before Rome by the Assyrian prince Trebetta, son of Ninus who founded Ninive, see “Gesta Treverorum” [The Deeds of the Trevians], 1093, http://documentacatholicaomnia.eu/02m/1050-
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 vii 24; Jer xvi 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 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.83

**The Final Solution**

Some 2,500 years before the ‘Final Solution of the Jewish Question’ 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 we 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 xii 7 | JPS Tanakh 1917)

If we equate *a time* with one year instead of with 360 years, we arrive at 3½ years.84

\[
A \text{ time}, \text{times}, \text{and a half} = 1 \text{ year} + 2 \text{ years} + 0.5 \text{ years} = 3.5 \text{ years}
\]

Starting to operate in December 1941, the first extermination camp was Chelmno,85 followed by Bełżec, Sobibór, Majdanek, Treblinka,86 and Auschwitz – six death camps altogether. Initially, gassings were carried out in mobile vans using engine

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

85 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.” Szymon Srebrnik in Claude Lanzmann, Shoah (1985; Paris: Les Films Aleph, 2007), DVD, 1:2.

86 “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 Franz Suchomel, ibid., 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.” Czesław Borowi, ibid., 1:1.
exhaust gases. Later, people were lured into gas chambers, camouflaged as shower facilities, and then gassed with the insecticide Zyklon B.\(^{87}\) The last concentration camp, Mauthausen, was liberated in May 1945:

\[
\begin{array}{c|c|c}
\text{1941 Dec.} & \text{1945 May} \\
\text{Begin of Final Solution} & \text{End of Final Solution} \\
\end{array}
\]

Within 3½ years nearly 70\% of European Jewry was murdered.\(^{88}\)

**Deportations**

And the king of Assyria deported the Israelites […] because they did not obey Hashem their God.

(2 Kgs xviii 11–12 | The Israel Bible)

You [Jerusalem] 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 [Assyrian resettlement].

(Ezek xxiii 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.\(^{89}\) 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

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\(^{87}\) Former SS officer Kurt Gerstein describes the arrival of a transport at Bełżec: “They approached […] 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.” Lucy S. Dawidowicz, *A Holocaust Reader* (New York: Behrman House, 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.” Gassing witnessed by Gerstein, ibid., 109.

\(^{88}\) The Final Solution was supported by the Palestinians: “The grand mufti of Jerusalem 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.” Dershowitz, *op. cit.*, 57.

\(^{89}\) “People were offered, I think, 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.*
was summer or winter, boiling hot or freezing cold. Many died on the way to their final destination: Auschwitz.90

**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.91

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.92

The ones selected for work had to undress and were shorn.93

The Sovereign Lord will uncover the heads of the daughters of Zion, he will lay bare their private parts.  
( *Isa iii 17* | Anchor Bible)

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90 An average transport lasted four days; the longest one from Corfu lasted 18 days. Filip 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.

91 Yad Vashem, *The Testimony of Betty Perkal*, Yad Vashem Archives 0.3/6394 (Jerusalem: Yad Vashem, 1990), 60–1.

92 Lucette Matalon Lagnado and Sheila Cohn Dekel, *Children of the Flames* (New York: William Morrow, 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.

93 “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*, Yad Vashem Archives 0.3/10839 (Jerusalem: Yad Vashem, 1998), 11.
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.94

At that time the Lord 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 iii 18–23 | New English Translation)95

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, approximately 90,000 women were branded like cattle.96

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.97

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 iii 24 | New English Translation)98

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.99

Auschwitz was shut out from the presence of God; over 2.5 million Jews died here.100

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94 In the remaining six storerooms (of originally 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, toothbrushes, 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.

95 Cf. Ezek xvi 39: Yes, 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.


98 Cf. Ezek vii 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.


100 “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.” United States Holocaust Memorial Museum, “Hoess Affidavit” (Washington: USHMM), encyclopedia.ushmm.org/content/en/artifact/hoess-affidavit.
**The Liberation**

These bones stand for all the people of Israel. The people say, Our bones are dried up. We’ve lost all hope. We are destroyed. 

(Ezek xxxvii 11 | New International Reader’s Version)

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

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101 Contrary to widespread opinion, the term Jews comprises a remnant of all Twelve Tribes, not just the House of Judah (see Jer 1 4; Ezek xvi 53).

102 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 xxx 6).
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.

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 cohanim, 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 viii 1–2)

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.

They will never be gathered or buried, but will be like so much dung to fertilize the soil. (Jer viii 2 | Anchor Bible)

We arrive at these horrific scenes and at the end of the Third Reich by adding 1,335 years to the date of Muhammad’s vision and the death of Phocas, the emperor who, in 607 CE, declared the Pope head of all churches. Counting 1,260 years instead, takes us to the end of the Papal States in 1870 CE:

<table>
<thead>
<tr>
<th>610 CE</th>
<th>1945 CE</th>
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<tbody>
<tr>
<td>Muhammad’s Vision</td>
<td>Phocas’ death</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>1870 CE</th>
<th>1,260 years</th>
</tr>
</thead>
<tbody>
<tr>
<td>Papal Empire ends</td>
<td></td>
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</tbody>
</table>

Jews, 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

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105 Cf. Ps lxxix 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 xvi 4 | Anchor Bible).

106 See Dan xii 12.
faith; tons of religious literature and Bibles were confiscated or burnt. 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.\textsuperscript{107}

The Diaspora culminating in the Holocaust was God’s vengeance on unrepentant idolatrous Israel; it was the climax of God’s wrath poured out upon His people.\textsuperscript{108} Six million Jews were put to death, constituting one-third of the Jewish people.

The Rebirth

There will be a highway [passage] out of Assyria for those of his people Israel who have survived there. \textit{(Isa xi 16 | Good News Translation)}

The war had stopped but anti-Jewish pogroms continued. Those who had illegally made their way to Palestine often found themselves imprisoned again, this time by the British.\textsuperscript{109} Tensions between the Yishuv and the British increased, and in 1946 the King David Hotel was bombed by the Irgun.\textsuperscript{110} A solution for the refugee problem had to be found. On 29 November 1947, after a first proposal had been slightly modified, the UN General Assembly passed Resolution 181 – the Partition Plan for Palestine.

All over the world the Jewish people hugged and wept; Israel was about to be reborn. After the First Zionist Congress in 1897, Herzl wrote in his diary:

At Basel I founded the Jewish State. If I said this out loud today, I would be answered by universal laughter. Perhaps in five years, and certainly in fifty, everyone will admit it.\textsuperscript{111}

Fifty years had gone by, and Herzl’s words were about to come true.

The regathering of Israel is an end-time theme pointing to the millennial reign of the Messiah. 2,600 years ago, the prophet Ezekiel had a vision about the future millennial Temple.\textsuperscript{112} If we count 2,520 years from the year he received the vision,

\begin{itemize}
\item \textsuperscript{108} I realize how difficult these lines must be for the Jewish reader and how awful and intolerable my claim must seem. The Scriptures, however, cannot be ignored.
\item \textsuperscript{109} The United Nations Special Committee on Palestine (UNSCOP) witnessed “British soldiers using rifle butts, hose pipes, and tear gas against the survivors of death camps. Men, women, and children were forcibly taken off to prison ships, locked in cages below decks and sent out of Palestine waters.” Martin Gilbert, \textit{Israel: A History} (New York: Harper Perennial, 1998), 145.
\item \textsuperscript{110} Later the same year, ten of Hitler’s cohorts were hanged in fulfilment of a request made 2,500 years earlier: \textit{Have Haman’s ten sons hanged on the gallows} (Esth ix 13); the Hebrew encodes 1946 with different-sized letters (ו ת ש ז). For further study see Yosil Rosenzweig, “Parshat Vayeitzay” (Jerusalem: Shema Yisrael Torah Network), \url{www.shemavisrael.co.il/parsha/rosenzweig/archives/vayikra.htm}.
\item \textsuperscript{112} See Ezek 40–48.
\end{itemize}
we arrive at 1947, the year of the Partition Plan which allowed for the formation of the Jewish state and the regathering of Israel:

![Timeline of 2,520 years]

The Arabs refused to accept the UN vote and a civil war erupted; international opinion began to shift. The U.S. State Department began pushing its trusteeship plan, and the chance to create a Jewish state seemed to be slipping away. But the divine time plan would be kept.

On 14 May 1948 the State of Israel was born. After David Ben-Gurion had read out the Declaration of Independence, Rabbi Yehuda Leib Maimon recited the Shehecheyanu blessing.

Blessed are You, Lord, our God, King of the universe, who has kept us alive, sustained us and enabled us to reach this moment.\textsuperscript{113}

On that historic day the European Diaspora and the Age of the Gentiles terminated; the Great Tribulation and chastisement of God’s elect had ended.

When the shattering of the power of the holy people comes to an end […] the children of Israel shall return. \textsuperscript{(4Q248)}\textsuperscript{114}

During the millennia of her scattering, Israel was blamed, oppressed, stigmatized, ghettoized, persecuted, banished, massacred, crucified, burned, drowned, hanged, shot, deported, starved, sterilized, poisoned, gassed and almost annihilated. Had the Third Reich continued, no one would have survived:\textsuperscript{115}

If the time had not been made short, no life would have been saved. Because of God’s people, the time will be made short. \textsuperscript{(Matt xxiv 22 | New Life Version)}

Many verses were fulfilled in 1948.\textsuperscript{116} One of them can be seen in Tel Aviv’s Independence Hall where the establishment of the State of Israel was declared:

\begin{itemize}
  \item \textsuperscript{113} Ibid., 166.
  \item \textsuperscript{114} Vermes, \textit{op. cit.}, 404. Cf. Dan xii 7.
  \item \textsuperscript{115} “If the Germans would go forth, they would destroy the entire world” (Megillah 6b).
  \item \textsuperscript{116} One of them is to be applied continuously: “Comfort, comfort my people,” says your God. “Speak kindly to Jerusalem, and proclaim to her, that her sentence is served, her penalty is paid, that
\end{itemize}
I will restore the fortunes of my people Isra’el; they will rebuild and inhabit the ruined cities.

(Amos ix 14)

Israel Lichtenstein wrote in 1942:

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.\textsuperscript{117}

He was right.

**Epilogue**

What have the Jews learned from the Holocaust? The Talmud says that a person should examine his actions when adversity hits.\textsuperscript{118} 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.\textsuperscript{119} 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. God 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,\textsuperscript{120} and the only reason He brought them back into the Promised Land and has been restoring them, is the unconditional Abrahamic Covenant, not their own goodness.

\textit{she has received from Hashem’s hand double for all her sins”} (Isa x 1–2 | Anchor Bible). See also Isa xi 11–12; xxvii 12–13; xlili 5–6; li 22; lxvi 7–8; Jer xvi 15; xxx 3; xxxi 8–13, 27–28; Ezek xi 17; xxxiv 13; xxxvi 8–11; xxxvii 12, 21–22.

\footnote{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 \textit{O meg Szf at} (‘Sabbath Delight’), a secret archive in the Warsaw Ghetto, see Dawidowicz, \textit{op. cit.}, 296–7.}

\footnote{See 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, however, I believe they not only prove but also show the extent of Israel’s mass murder. If we ascribe Israel’s infanticide to the \textit{yetzer ra} (‘evil drive’) – as some conveniently do –, then we can ascribe Germany’s Judeocide to the same impulse; the proponents of such views have not understood the allegory of Pharaoh enslaving and driving people. God had warned that He would \textit{cut off from [Jerusalem] the righteous and the wicked} (Ezek xxi 3–4) plus that His people would \textit{pine away in the sins of their ancestors} (Lev xxvi 39), or as 4Q434 puts it: \textit{They expiated for […] the iniquities of their fathers} (Vermes, \textit{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 God on Judgment Day (though it will rather be us giving account).}

\footnote{The leading Jewish content website \url{www.aish.com} relates this riddle to the Shoah, see Ahron Hoch, “Why Do Bad Things Happen to Good People?” Aish HaTorah, 22 June 2002, \url{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.” Lucy S. Dawidowicz, \textit{The War Against the Jews: 1933-1945} (New York: Holt, Rinehart and Winston, 1975), xviii.}

\footnote{See Lev xxvi 2–13; Deut xxviii 1–14. The example of Job does not nullify the covenant blessings.}
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 God will take vengeance on the Gentiles for all they have done to His elect. It will be the end of this dispensation and it will come soon.

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

[Idolatry’s] house is the way to hell, going down to the chambers of death. (Prov vii 27 | KJV)

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

The Tofet fire pit has long been ready, prepared for the king [ךְמֶלֶ}, 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. (Isa xxx 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! (Matt xxv 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. (Matt xxii 13)

And they will throw them into the fiery furnace, where people will wail and grind their teeth. (Matt xiii 42)

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121 See Zech xii 3 | KJV and Joel iv 2. Furthermore, God will avenge the two billion children which have been ‘sacrificed to Molech’ since 1973 through legalized abortion.

122 See Job i 9–12. “The Devil is loose,” Friedrich Reck-Malleczewen 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.” Ibid., xiv.

123 “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 Franz Suchomel in Lanzmann, op. cit., 2:1. After the Babylonian exile the Valley of Slaughter (Jer xix 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 of the valley was used as a burial location and later as a cremation site by the Romans. Yeshua used the term gehinnom as a symbolic depiction of eternal torment in the lake of fire, i.e. the second death (Matt v 22, 29–30; x 28; xviii 9; xxiii 15, 33; Mark ix 43–48; Luke xi 5; Rev xix 20; xx 10, 14–15; xxi 8).

124 “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.

125 “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 Filip Müller in Lanzmann, op. cit., 2:1.
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. The Messiah who provides a way of escape has given us ample
warning, but we don’t want to hear it. 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.

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, 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. Scripture strongly 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. Yet, the Jewish people have received their
punishment.

126 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
and fool the victims.” Hilberg, op. cit., 238–40.

127 See John iii 5; Acts ii 38. Scripture says repeatedly that the unsaved will be cast into hell: Isa xxxviii 18;
lxiv 24; Dan xiii 2; Matt iii 12; v 22, 29–30; viii 12; x 28; xiii 50; xviii 8–9; xxiii 15, 33; xxiv 51; xxv 46;
Mark ix 43–48; Luke iii 17; xii 5; xvi 19–31; John iii 16–18; 2 Thess i 9; 2 Pet ii 4; Jude i 7, 13; Rev xiv
9–11; xix 19; xx 10, 13–15; xxi 8.

128 The gate house at Birkenau was called “the gate of hell,” see United States Holocaust Memorial
Museum, “Eichmann Trial,” sessions 6, 7, 8 and 9 (1961; Washington: USHMM, 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. The great dragon was thrown out, that
ancient serpent, also known as the Devil and Satan [the Adversary], the deceiver of the whole
world (Rev xii 9).

129 The satanic Society of Jesus 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 David A. Plaisted, “Estimates of the Number Killed by the Papacy in the
Middle Ages and Later” (Chapel Hill: University of North Carolina, 2006), 19–43.

130 The Jewish firstborn were redeemed from Pharaoh’s cruel slavery by substitutionary lambs or, put
another way, God’s firstborn son Yisraël was bought back from Satan, sin, and death, and from anything
else that Egypt represents, by the killing of a blameless male Lamb. See Exod iv 22; xii 3–7, 13, 21–
23; Isa lii 7–8; John i 29; Acts viii 32; 1 Pet i 19; Rev v 6, 12; vii 14; xii 11; xiii 8; xiv 4b.

131 See Exod xiii 2, 12–15; xxiv 19–20; Num xviii 15–16; 2 Kgs iii 27; Ezek xx 26; Mic vi 7. See also
Gnanadas Danam, “The Sacrifice of the Firstborn in the Hebrew Bible,” PhD diss. (University of
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.” Patricia J. Berlyn, “The Wrath of Moab,”
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.\textsuperscript{132}

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

References


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\textsuperscript{132} See Zech xii 10; Rom xi 26.


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