

Notes: Shabbat – April 29, 2017

Start: 10 am

### **Order of Service:**

Meet and Greet  
Introduction (if new people)  
Announcements  
Open in Prayer for service  
Liturgy – Shema  
Praise and Worship Songs  
Message  
Time of Prayer  
Aaronic Blessing  
Kiddush  
Oneg

Introduction: Where Was God?

In the past, for Yom Hashoah, I shared with you its origins and the history of the Jewish people's experience... The How and the Why the Holocaust happened. How the Jewish people were viewed by the world, ultimately being seen as a villain. A people without a land were a threat to the sovereignty of the entire world.

Tragic events whose foundation was based on anti-semitism, simply stated, hatred towards a people for one and only reason, because they are Jewish, we are left with a list of tragic events...

- 1096 - Primary victims of the 1<sup>st</sup> Crusades
- 1100 - Expelled from Germany (approximate date)
- 1215 - First ordered to wear yellow star of David
- 1290 - Expelled from England
- 1306 - Expelled from France
- 1492 - Expelled from Spain
- 1497 - Expelled from Portugal
- 1555 - Creation of first Ghettos (Think of Goshen)

A people without a home, once again nomads, wondering throughout the world, looking to establish residence, yet continually expelled, for no other reason than being Jewish. That would in essence lead us to an individual and his intention of ridding the world of the “Jewish menace”.

Even with the defeat of Hitler, it did not eliminate the mindset of anti-Semitism, which is once again on the rise in Europe, not to mention other parts of the world, for the simple reason it has existed before beginning of time. It's revelation to the world may have occurred much later in time, however the first anti-semite existed before time began. The Jewish people may not have walked the earth until Ya'akov, but the seed of anti-Semitism was planted long before. The Adversary, ha Satan, whose defiance towards Adonai has brought us to where we are today, is the one who stands to gain the most, should the Jewish people go the way of the Philistines, or the Amalekites. Our expulsion means his liberation.

As I have conveyed before, you nullify, make void, Adonai's covenants by eliminating the people for whom the Covenants are made with, you eliminate the promise.

Links to all the past Yom Hashoah sermons are provided, so you can view the information I have shared with you in the past.

Yom Hashoah 2013 - [http://www.shalommaine.com/sermon\\_notes\\_pdf/Yom\\_Hashoah\\_2013.pdf](http://www.shalommaine.com/sermon_notes_pdf/Yom_Hashoah_2013.pdf)

Yom Hashoah – Gathering at The Square – 2014 -  
[http://www.shalommaine.com/sermon\\_notes\\_pdf/Yom\\_Hashoah-Gathering\\_at\\_the\\_Square-2014.pdf](http://www.shalommaine.com/sermon_notes_pdf/Yom_Hashoah-Gathering_at_the_Square-2014.pdf)

Yom Hashoah 2014 - [http://www.shalommaine.com/sermon\\_notes\\_pdf/Yom\\_Hashoah\\_2014.pdf](http://www.shalommaine.com/sermon_notes_pdf/Yom_Hashoah_2014.pdf)

Yom Hashoah 2015 - [http://www.shalommaine.com/sermon\\_notes\\_pdf/Yom\\_Hashoah\\_Message-A\\_Cloud\\_of\\_Witnesses.pdf](http://www.shalommaine.com/sermon_notes_pdf/Yom_Hashoah_Message-A_Cloud_of_Witnesses.pdf)

Yom Hashoah 2016 - [http://www.shalommaine.com/sermon\\_notes\\_pdf/Yom\\_Hashoah\\_2016.pdf](http://www.shalommaine.com/sermon_notes_pdf/Yom_Hashoah_2016.pdf)

As we remember the Holocaust and our prayer that it never happens again, I want to look at something different today.

In the midst of suffering, In the midst of persecution, In the midst of trials, what would you think or feel...what would you ask? Sometimes we can't answer these questions, unless we have actually experienced them first hand. You may say to someone, "I understand" or "I can sympathize" when in reality they are thinking, no you can't. Similarly, we can not truly answer these questions, absence duress.

Yet today, I want you to put yourself in the position of being persecuted, hated for who you are, so you can attempt to understand their mindset. The mindset of a Jewish person being persecuted, simply because of who they are. To where this ongoing persecution would lead you to question...

Where is God?

To think - "for such an horrific thing to happen to us, we are being judged by God."

There is a movie for which I have provided a link to Youtube..."God on Trial"

God on Trial is a 2008 BBC/WGBH Boston television play written by Frank Cottrell Boyce. The play takes place in Auschwitz during World War II. The Jewish prisoners put God on trial in absentia for abandoning the Jewish people. The question is if God has broken his covenant with the Jewish people by allowing the Nazis to commit genocide.

God On Trial - <https://www.youtube.com/watch?v=5caAug5n8Zk>

This question, "Has God broken His covenant?" ultimately leads to the question, "Where is God?" Throughout this movie, whose primary scenes regarding this trial takes place in an overcrowded barracks, where you witness people taking sides, some in support of Adonai, while others are against Him. People, trying to figure out why is this happening.

What did we do?

In the midst of persecution, we tend to analyze our circumstances and try to figure out - "How did I get here?" Why is this happening to me?"

In the throws of this play, and likely experienced in the Nazi concentration camps, it did not matter if you were a secular Jew or a devout Jew, you were a Jew. So the cross section of thoughts would "run the spectrum"

As a Jew, they would question their circumstances and base them on their relationship with God.

Looking at some of the things I have heard over the years, it would not be uncommon to be in this situation and ask:

Why are we being persecuted?

Why are we being punished?

or state:

He has broken his promise to us.

Or to hold out hope...

What if some greater good were to come out of this?

What if the Messiah were to come or we were to return to the land of Israel?

- Zionism was not a result of the Holocaust but was growing in popularity given the rise in anti-Semitism and therefore the urgent need for the Jewish people to have a land they could not be expelled from.

This experience for those who survived would impact their lives forever.

In the past I have shared with you two people, whom I did not meet personally, but have heard their story's many times. One was Rose Price, a Holocaust survivor who would come to accept Yeshua as Messiah. The other is Rabbi Frank Lowinger's father, who also accepted Yeshua before he died.

In both cases, neither wanted anything to do with God. Yet that didn't mean God was done with them. There would be a great deal of anger towards God for allowing this horrific tragedy to occur to His people, our family, our children, our neighbors...

Some, as a result deemed – there is no God.

If He allowed this to happen, there is no God, there can't be a God.

“How can He be all-powerful and just, yet appear powerless by allowing this to happen?”

Again leading people to ask...

Where was God?

Throughout the movie, some said, we have Torah. Indicating, in my opinion that We have God, because We have Torah.

In Torah, we see another circumstance whereby the children of Israel, were oppressed by a people, slaves. And in this instance we read...

**Exo 2:23** And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage.

Wherein we read further...

**Exo 2:24** And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob.

**Exo 2:25** And God looked upon the children of Israel, and God had respect unto *them*.

So, where was God?

Adonai heard them and responded.

Yet, what happened when Adonai heard and responded?

His response led to the Exodus, bringing them to Sinai, whereby, Adonai would establish a Covenant with them, ultimately leading them to the land.

Out of suffering and tragedy, Adonai was faithful.

The first significant experience that withdrew the people from the land occurred when Judea was conquered by Bavel...

One of the readings for Yom Hashoah is Jeremiah 52...

**Jer 52:1** Tzidkiyahu was twenty-one years old when he began to rule, and he ruled for eleven years in Yerushalayim. His mother's name was Hamutal the daughter of Yirmeyahu, from Livnah.

**Jer 52:2** He did what was evil from Adonai's perspective, following the example of everything Y'hoyakim had done.

**Jer 52:3** And it was because of Adonai's anger that all these things happened to Yerushalayim and Y'hudah, until he had thrown them out of his presence. Tzidkiyahu rebelled against the king of Bavel;

**Jer 52:4** so in the ninth year of his reign, in the tenth month, on the tenth day of the month, N'vukhadretzar king of Bavel marched against Yerushalayim with his entire army. He set up camp against it and built siege towers against it on every side.

**Jer 52:5** The city remained under siege into the eleventh year of King Tzidkiyahu.

**Jer 52:6** On the ninth day of the fourth month, when the famine in the city was so severe that there was no food for the people of the land,

**Jer 52:7** they broke through into the city. All the soldiers fled and left the city by night through the gate between the two walls, near the king's garden. Because the Kasdim were surrounding the city, they took the route through the `Aravah.

**Jer 52:8** But the army of the Kasdim went in pursuit of the king and overtook Tzidkiyahu on the plains near Yericho; all his troops deserted him.

**Jer 52:9** Then they took the king and brought him up to the king of Bavel in Rivlah, in the land of Hamat, where he passed judgment on him.

**Jer 52:10** The king of Bavel slaughtered his sons before his eyes; he also slaughtered all the leading men of Y'hudah in Rivlah.

**Jer 52:11** Then the king of Bavel put out Tzidkiyahu's eyes, bound him in chains, carried him off to Bavel and kept him in prison until the day of his death.

**Jer 52:12** In the fifth month, on the tenth day of the month, which was also the nineteenth year of King N'vukhadretzar, king of Bavel, N'vuzar'adan, the commander of the guard and a close associate of the king of Bavel, entered Yerushalayim.

**Jer 52:13** He burned down the house of Adonai, the royal palace and all the houses in Yerushalayim — every notable person's house he burned to the ground.

**Jer 52:14** The whole army of the Kasdim, who were with the commander of the guard, broke down all the walls of Yerushalayim on every side.

**Jer 52:15** N'vuzar'adan the commander of the guard then deported some of the poor people, the remaining population of the city, the deserters who had defected to the king of Bavel and the rest of the common people.

**Jer 52:16** But N'vuzar'adan the commander of the guard left behind some of the poor people of the land to be vineyard-workers and farmers.

**Jer 52:17** The Kasdim smashed the bronze columns of the house of Adonai, also the trolleys and bronze Sea that were in the house of Adonai, and carried their bronze to Bavel.

**Jer 52:18** They also took away the pots, shovels, snuffers, basins, pans, and all the bronze articles they had used in

worship.

- Jer 52:19** The commander of the guard took the cups, censers, sprinkling bowls, pots, menorahs, pans and bowls — everything made of gold and everything made of silver.
- Jer 52:20** The bronze in the two columns, the one Sea, and the twelve bronze bulls under the bases, all of which Shlomo had made for the house of Adonai, was more than could be weighed.
- Jer 52:21** As for the columns, the height of one column was thirty-one-and-a-half feet; it took a twenty-one-foot measuring line to go around it; and its thickness was four fingers — it was hollow.
- Jer 52:22** On it was a capital of brass eight-and-three quarters feet high, with netting and pomegranates all around the capital, all of bronze; the second column was similar, also with pomegranates.
- Jer 52:23** There were ninety-six pomegranates on the outside; while the total number of pomegranates in the netting was one hundred.
- Jer 52:24** The commander of the guard took [*prisoner*] S'rayah the chief cohen, Tz'fanyah the second-ranking cohen, and three doorkeepers.
- Jer 52:25** From the city he took an official in charge of the soldiers, seven close associates of the king who had been found in the city, the army commander's secretary in charge of military conscription, and sixty of the common people found inside the city.
- Jer 52:26** N'vuzar'adan the commander of the guard took them and brought them to the king of Bavel in Rivlah.
- Jer 52:27** There in Rivlah, in the land of Hamat, the king of Bavel had them put to death. Thus Y'hudah was carried away captive out of his land.
- Jer 52:28** The numbers of people deported by N'vukhadretzar were as follows: in the seventh year, 3,023 persons from Y'hudah;
- Jer 52:29** in the eighteenth year of N'vukhadretzar, 832 persons from Yerushalayim;
- Jer 52:30** and in the twenty-third year of N'vukhadretzar, N'vuzar'adan the commander of the guard deported 745 persons from Y'hudah; the total comes to 4,600 persons.
- Jer 52:31** In the thirty-seventh year of the captivity of Y'hoyakhin king of Y'hudah, in the twelfth month, on the twenty-fifth day of the month, Eveel-M'rodakh began his reign as king of Bavel; and in his first year, he commuted the sentence of Y'hoyakhin king of Y'hudah and released him from prison.
- Jer 52:32** He treated him with kindness and gave him a throne higher than those of the other kings there with him in Bavel.
- Jer 52:33** So Y'hoyakhin no longer had to wear prison clothes; moreover, he was provided with food as long as he lived,
- Jer 52:34** and he was granted a daily allowance by the king of Bavel to spend on his other needs for as long as he lived, until the day of his death.

It was Adonai's anger and His faithfulness to His promises, to His people that if they brought on these things, He had to remove them from the land, or else His Word and therefore His Covenant would mean nothing.

In Adonai's graciousness and mercy, He foretold of what would transpire and for the length of time it would transpire.

Before these events would occur, Adonai conveyed the following through the Prophet Jeremiah...

- Jer 29:8** For this is what Adonai-Tzva'ot, the God of Isra'el, says: 'Don't let your prophets who are living among you and your diviners deceive you, and don't pay attention to the dreams you urge them to dream.
- Jer 29:9** For they are prophesying falsely in my name; I have not sent them,' says Adonai.
- Jer 29:10** "For here is what Adonai says: 'After Bavel's seventy years are over, I will remember you and fulfill my good promise to you by bringing you back to this place.
- Jer 29:11** For I know what plans I have in mind for you,' says Adonai, 'plans for well-being, not for bad things; so that you can have hope and a future.
- Jer 29:12** When you call to me and pray to me, I will listen to you.
- Jer 29:13** When you seek me, you will find me, provided you seek for me wholeheartedly;
- Jer 29:14** and I will let you find me,' says Adonai. 'Then I will reverse your exile. I will gather you from all the nations and places where I have driven you,' says Adonai, 'and bring you back to the place from which I exiled you.'

Ultimately, He was saying don't listen to any of the Prophets, for this period of time, for they are not speaking for Me. I have cast judgment and it will last for this period of time, not a moment more, not a moment less. So, if you

hear a Prophet tell you something different, know that he is not from me.

Yet, out of this period of suffering and tragedy, came a return to the land.

So, when we look at the tragedy of the Holocaust, Israel was first expelled from the land, at the hands of Rome. To be homeless, for centuries, yet by the power of Adonai's Covenants, still existed as a people, with a distinct identity, in spite of being nomadic. Many tragedies would occur to the Jewish people at the hands of many nations, yet in spite of everything we survived. This further goes to show the power of Adonai's Word and His Covenant when He says...

**Jer 31:36 (31:35)** "If these laws leave my presence," says Adonai, "then the offspring of Isra'el will stop being a nation in my presence forever."

**Jer 31:37 (31:36)** This is what Adonai says: "If the sky above can be measured and the foundations of the earth be fathomed, then I will reject all the offspring of Isra'el for all that they have done," says Adonai.

Yet, in the midst of suffering we question these very things.

The tragedy that would befall six million Jews would lead to a return to the land. Just as had transpired two times before. Unfortunately, the challeng

Going back to the movie for a minute, you would hear lines such as:

“We cannot know the mind of God”

“Who needs a God that suffers”

Yes we can, and Yes we do.

We can know the mind of God, because He has revealed Himself to us through His Word. Yet trying to understand His ways through a limited human mind is another story.

Who else could truly relate to our experiences than a God who would suffer for His people...

**Isa 52:12** You need not leave in haste, you do not have to flee; for Adonai will go ahead of you, and the God of Isra'el will also be behind you.

**Isa 52:13** "See how my servant will succeed! He will be raised up, exalted, highly honored!

**Isa 52:14** Just as many were appalled at him, because he was so disfigured that he didn't even seem human and simply no longer looked like a man,

**Isa 52:15** so now he will startle many nations; because of him, kings will be speechless. For they will see what they had not been told, they will ponder things they had never heard."

**Isa 53:1** Who believes our report? To whom is the arm of Adonai revealed?

**Isa 53:2** For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us.

**Isa 53:3** People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him.

**Isa 53:4** In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.

**Isa 53:5** But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.

**Isa 53:6** We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him the guilt of all of us.

**Isa 53:7** Though mistreated, he was submissive — he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth.

**Isa 53:8** After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves.

**Isa 53:9** He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,

**Isa 53:10** yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished.

**Isa 53:11** After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.

**Isa 53:12** Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

In many ways Messiah experienced many things that would transpire during the Holocaust, not only at the hands of a people who did not know Adonai, but also by those who did know Him and were called according to His name.

The perfect and ultimate embodiment of the Jewish people and of God. One who would take on our transgressions, who was without transgression, ultimately making atonement and bringing to us freedom from the penalty of our transgressions.

So, Where was God?

Where He has always been.