




VOLUME

4

THE SIN

of
SILENCE

By Pastor **John Hagee**



Silence
in the face of evil
is itself evil:

God will not
hold us guiltless.

Not to speak
is to speak.

Not to act
is to act.

Dietrich Bonhoeffer



©2018 CUFI University Press.

No part of this book may be used or reproduced in any manner whatsoever without written permission. Unless otherwise noted all Scripture quotations are from the New King James Version of the Bible. Scripture quotations marked NIV are from the Holy Bible, New International Version. The Scripture quotation marked CJB is from the Complete Jewish Bible. For additional information write Christians United for Israel, P.O. Box 1307, San Antonio, TX 78295. All rights reserved.

Unless otherwise noted, all photos ©Shutterstock.com

ANTI-SEMITISM IS VERY MUCH ALIVE AND

THRIVING. The mechanism by which this evil hatred displays its ugly talons is modernized, but the overall message is the same: dehumanize and demonize the Jewish people at every opportunity through all means possible.

One of the most prominent anti-Semitic propaganda movements to advance in the last twenty-plus years in North America and Western Europe has been the organized efforts to deny the existence or diminish the consequences of the Holocaust—the mass slaughter of six million Jews. Kenneth Marcus, in a blog post titled “The Horror of Holocaust Denial,” defined this deliberately orchestrated repudiation perfectly: “Holocaust denial is not just an ordinary form of ignorance but rather a modern cloak for the return of old-fashioned anti-Semitism.”

The primary premise of this evil distortion of truth is that if *no one* (non-Jews) actually witnessed the Holocaust, and if *no one* truly heard about it—then it really didn’t happen. Those who advocate this deceit claim that the Jews were, and continue to be, conniving perpetrators of lies and exaggerations to gain sympathy with the world for their personal benefit. The Holocaust deniers attack four basic realities surrounding this heinous event. I will challenge each of their false assertions by presenting the truth about:

1. The existence of the extermination camps
 2. The capacity of the gas chambers
 3. The actual number of Jewish victims
 4. The massive extent of the Nazis’ crimes against humanity
-

THE TRUTH ABOUT THE DEATH CAMPS

The Holocaust was the “systematic, bureaucratic, state-sponsored persecution and murder of six million Jews by the Nazi regime and its collaborators.” The personal declaration of major Nazi players to eradicate all the Jewish people from Europe confirmed that their repugnant goal was part of their ultimate agenda. In Adolf Hitler’s speech to the German parliament on January 30, 1939, he avowed the following:

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!

On December 12, 1941, one day after Germany

declared war on America, Hitler called a meeting of the Reich Chancellery. It was here that he reaffirmed the imminent annihilation of the Jewish race to the top-ranking officers of the Nazi Party. Hans Frank, governor general of occupied Poland, and Joseph Goebbels, the Reich’s minister of propaganda, documented the details of the secretive meeting.

An excerpt of Goebbels’s notes reads as follows:

[Regarding the Jewish question, the führer] warned the Jews that if they were to cause another world war, it would lead to their own destruction [referring to the Reichstag speech of 1939]. Those were not empty words. Now the world war has come. The destruction of the Jews must be its necessary consequence. This question is to be regarded without sentimentalism.

We are not here to have sympathy with the Jews, but rather with our German people. If the German people have sacrificed 160,000 dead in the

eastern campaign, so the authors of this bloody conflict will have to pay for it with their lives.

The chancellery meeting was a defining moment in the Nazi government's true intent for the Jewish people. This covert gathering played a major part in the comprehensive transition from propaganda, terrorization, and assaults against the Jewish people to the premeditated and calculated genocide of six million Jews.

The Wannsee Conference of January 1942 was the turning point for the presentation of the "Final Solution to the Jewish problem." This conference included the final plans for the killing camps.

By November of 1943, the rumors of the Final Solution became more widespread. Julius Streicher, anti-Semitic propagandist and father of the German Socialist Party, wrote in his Nazi newspaper,

It is really the truth that the Jews, so to speak, have disappeared from Europe and that the Jewish reservoir of the East, from which the Jewish plague

has for centuries beset the peoples of Europe, has ceased to exist. However, the Fuehrer of the German people at the beginning of the war prophesied what has now come to pass.



THE TRUTH ABOUT THE GAS CHAMBERS

The Nazis were masters of efficiency, keeping thorough records and detailed files. The number of deported Jews, the location to where they were transported, the names and tattoo numbers of concentration camp prisoners, and so on. They were also resourceful in everything they did. The ovens were in operation twenty-four hours a day, seven days a week—so much so, that witnesses said the doors melted off their hinges. The Nazis instructed their Jewish workers, or *Sonderkommandos*, to “burn the corpses, stoke the fires, drain body fat, and to periodically turn over the ‘mountain of burning corpses’ for even combustion and a peak fire-temperature. These unwilling slaves “were well aware that they, too, would meet exactly the same fate.”

With classic Nazi proficiency, all the remains of the dead were “recycled.” Human hair was used for stuffing pillows and mattresses, and the human ash from the

crematoriums was applied as fertilizer. The Nazis were “cost-conscious” as well; they made surviving Jews pay for as many items and services as possible.

When a Jewish person was killed and cremated in the camps, his or her relatives would receive a postcard informing them that their loved one had died of a heart attack or some other natural cause. In addition, the card notified the family members that if they would “kindly send 31 [German] Marks,” the Nazi government would in turn send them the ashes of their loved one. The Nazis also developed various extermination procedures so as to be as practical as possible when it came to carrying out the “Final Solution.”

Adolf Eichmann, who led the Gestapo Department for Jewish Affairs, was charged with implementing Nazi policies concerning the extermination of the Jews in all the sixteen German-occupied countries. As he rose through the ranks, Eichmann became one of the key logistical officials in charge of deporting and transporting the Jews throughout Europe to the death camps. It was said he kept the “trains rolling.”



On one occasion, Eichmann observed the Nazis lead Jewish men, women, and children at gunpoint to the outskirts of a small town. Once they reached a designated area, they were then taken en masse to the edge of a freshly dug ditch and forced to disrobe. As they were ordered to kneel, the German soldiers shot them in the back of the head. The dead fell into the mammoth grave, and the workers immediately covered the bodies with mounds of dirt.

Eichmann described the gruesome scene after the war at the Trial of the Major War Criminals before the International Military Tribunal in Nuremberg: “The execution ditch had been covered over with dirt, but blood was gushing out of the ground ‘like a geyser’ due to pressure from the bodily gasses of the deceased.”

When his superior, Heinrich Himmler, later witnessed a similar scene, he almost fainted. Himmler, along with Heydrich and Eichmann, were Hitler’s most loyal henchmen charged with carrying out the Final Solution. It was Himmler who established the first

concentration camp in Dachau, Germany. He also led the SS (Hitler's elite force) and the Gestapo (secret police). After Himmler viewed the bloody massacre, he wanted to spare his men the trauma of the horrible aftermath, so he ordered Eichmann to develop and implement a more "humane method" to accomplish their grisly task. Himmler was not concerned for the Jewish victims but for the perpetrators. It was at this time that the Nazis focused their efforts on gassing the Jews en masse.

To some degree, death by carbon monoxide gas was already in use within the Nazi "Euthanasia Program." Mobile gas vans were first used to streamline the existing operations for executing the elderly, the deformed, and the mentally impaired. Now it was time to expand their eradication program to include the building of gas chambers and crematoriums within the death camps as a better way to rid the world of the "sub-human vermin."

Rudolf Höss, the barbarous commandant of Auschwitz, was the poster child for both evil and

proficiency. He, like so many other Nazi leaders, was a classic study in contradiction. Höss was described as a "mild-mannered, happily married Catholic who enjoyed normal family life with his five children," yet he represented humanity's utmost decline into the abyss of evil. Höss was the designer and administrator of the gas chambers and is referred to as "history's greatest mass murderer" and the "architect of Auschwitz"—the largest of the killing centers.

Höss analyzed the extermination procedures at other killing camps and "perfected" the process so he could more efficiently gas as many as two thousand Jews at one time within the death chambers. He believed that the most effective way to gas the prisoners was by using a cyanide gas called "Zyklon B" instead of the carbon monoxide gas, which was previously used. Höss is recorded as stating,

The gassing was carried out in the detention cells of Block 11. Protected by a gas mask, I watched the killing myself. In the crowded cells, death came instantaneously the moment the Zyklon B was

thrown in. A short, almost smothered cry and it was all over... I must even admit that this gassing set my mind at rest, for the mass extermination of the Jews was to start soon, and at that time neither Eichmann nor I was certain as to how these mass killings were to be carried out. It would be by gas, but we did not know which gas and how it was to be used. Now we had the gas, and we had established a procedure.

At full capacity, the gas chambers at Auschwitz gassed and cremated ten thousand to twelve thousand Jews per day. These numbers only reflect murders by gassing; death also came by disease, torture, starvation, shooting, and severe bludgeoning. Auschwitz was a place of suffering, torment, and slaughter—it was a living hell.

Survivors testified at Höss's trial that they remembered him "counting corpses with the cool dedication of a trained bookkeeper." Höss confessed before his execution how he repeatedly felt "weak-kneed at having to push hundreds of screaming, pleading

children into the gas chambers”:

I did, however, always feel ashamed of this weakness of mine after I talked to Adolf Eichmann. He explained to me that it was especially the children who have to be killed first, because where was the logic in killing a generation of older people and leaving alive a generation of young people who can be possible avengers of their parents and can constitute a new biological cell for the reemerging of this people.

Höss was found guilty for the murder of 2.5 million Jews and was hanged next to the main crematorium at Auschwitz.

Another high-ranking Nazi party official was Hans Frank, who was also Hitler's personal legal advisor, among his many other duties. As acting Bavarian minister of justice, Frank played a major role in revolutionizing the "New Order" of the Nazi state legal system. During his time in office, Frank kept a meticulous diary, which later was used to convict him

and other Nazi criminals during the Nuremberg trials.

Frank's journal was composed of thirty-eight volumes in which he provided detailed descriptions of the daily, minute-by-minute brutalities that took place within the death camps. I have included one such despicable entry in Frank's diary not to *offend* but to *educate* with the *truth* of what happened within the death camps. The following is one of Frank's daily entries that depict the calculated mass herding, dehumanizing, and massacre of Jews in the gas chambers of Auschwitz:

The mass extermination of the Jews in Auschwitz occurred as follows. The Jews selected to be killed were led, men and women separately, as calmly as possible to the crematoria. In the undressing room, Sonderkommando prisoners [Jewish slave labor used to assist the Nazis] spoke to the Jews in their native tongue, telling them that they were only going to be bathed and deloused, that they should keep their clothes items together, and above all to remember where they left them, so that they

could find them quickly after the delousing... After undressing, the Jews entered the gas chamber, furnished with showerheads and water pipes to give the impression of a bathhouse.

The women and children entered first, then the men, of whom there were always fewer... [The Jews] were calmed by the Sonderkommando prisoners... as well as one of the SS guards [who] always remained in the gas chamber until the last moment. Next the door was quickly closed and bolted, and the awaiting disinfectors immediately threw in the gas [pellets] through an opening in the ceiling down special pipes to the floor. This instantly caused the gas to dissipate.

Through a viewer in the door you could see that those nearest to the inlet pipes fell dead immediately. The remainder started to stagger, shout and gasp for air. The shouting, however, soon turned into wheezing, and, after a few

minutes, everyone was down. After 20 minutes at most, no one was moving. Depending on the weather, whether it was humid or dry, hot or cold, and depending on the quality of the gas, which was not always the same, finally, depending on the transport, whether many were healthy or old, or sick, or whether there were many children, the gas became effective within five to ten minutes.

Loss of consciousness occurred just after a few minutes, depending on the distance from the inlet shafts. Those shouting, the elderly, the weak and the children died faster than the healthy and young. Within half an hour after the gas was thrown in, the door was opened and the ventilators were turned on. The extraction of the bodies commenced immediately. They showed no signs of physical change, contraction or discoloration. Only after they had been lying for several hours did post-mortem lividity appear. Bodies being soiled with feces was also rare. No physical injuries were ever identified. . . .

The Sonderkommando pulled gold teeth out of the corpses, and the women had their hair cut off. Next the bodies were transported up in lifts to the already burning furnaces. Depending on the size of the bodies, up to three corpses could be fitted into one furnace chamber. Likewise, the cremation time depended on the type of corpse, but on average it lasted 20 minutes. As I mentioned earlier, crematoria I and II together were able to burn around 2,000 corpses within 24 hours. The burning of larger numbers of corpses was not possible without causing damage.

Crematoria III and IV were supposed to be able to burn 1,500 corpses within 24 hours, but I do not know whether that figure was ever reached. During the burning, the cinders and ashes constantly fell through the grids. They were also constantly taken away or first pulverized. The ashes and crushed cinders were transported in trucks to the Vistula, and there they were thrown into the water with

spades to immediately flow away and disperse.

Just another day... just another entry.

However, amidst the monstrous atrocities of the Holocaust, there was another Hand keeping meticulous records in the chronicles of Heaven. It was a Jewish hand. Every tear was counted, every lash of the whip recorded, and every death mourned.

Sometime soon there will come the Judgment Day, when God Almighty will settle the accounts of every act of Jewish hatred in the history of the world. The gates of Hell will be fully open, and there all anti-Semites who have not repented of their sin of hatred toward the Jewish people will be incarcerated for eternity (Deuteronomy 7:15; 30:7; 1 John 2:9–11; 3:15; 4:20; Romans 2:5-11).



THE TRUTH ABOUT THE NUMBERS

It is important to remember that by war's end, the Nazis and their butchery encompassed the majority of the European continent. Most of us who know anything about the Holocaust refer to only a few of the twenty-three camps that existed throughout Nazi occupied territory. However, what few people know is that within the twenty-three larger camps, to include the familiar names such as Auschwitz, Buchenwald, Dachau, and Treblinka, were sub-camps that were connected to them.

Current research has determined that the Nazis actually established about 42,500 camps and ghettos between 1933 and 1945. These sites included 30,000 slave labor camps, 1,150 Jewish ghettos, 980 concentration camps, 1,000 POW camps, 500 brothels filled with sex slaves, and thousands of other camps used for euthanizing the mentally disabled, sick, and elderly, as well as the infamous death camps that slaughtered the masses.

We have already noted that the Jews of Europe were the primary victims of the Nazis. In 1933, 9.5 million Jews lived in the countries that would eventually be occupied by Germany during the war. By 1945, two out of every three European Jews had been murdered.

I could present substantiated number after substantiated number in this chapter, but I ask, what's in a number?

Can you determine the value of people—and of their souls—with a number? Can you tell what they looked like or what they studied in college? Can you know whom they married or how many children they had? Can you determine what they did for a living or what their gifts and talents were? Can you conclude their pastimes, dreams, and aspirations? Can a number in a German log or on a Jewish arm reveal the significance of a human being?

Absolutely not!

Every one of the statistical figures mentioned in history books was God's creation, filled with a hope and a future. Each one was like you and me—someone

with a life story, living every day to the fullest, anticipating the hug of a loved one after arriving home from a long day's work—*except they were Jewish.*

They were productive members of their communities where their ancestors had lived for generations—*except they were Jewish.*

They were mothers, fathers, shopkeepers, doctors, rabbis, lawyers, students, craftsmen, bakers, poets, musicians, and professors; they were everyday people—*except they were Jewish.*

Two million of them were young children naive about the evils of this world. They were like our children and grandchildren—full of innocence, filled with spontaneous laughter and joy—and some were yet unborn. Every one of them was known to God; He called them by name, *and they were Jewish.*

No matter how alike or diverse the victims were. No matter the horrors of torture, starvation, pestilence, and disease they experienced. No matter the name of the camp or the length of their imprisonment—the

observant Jewish people remained faithful to the Lord by obeying His commandments.

If there was a Hanukkah candle to light, they lit it; if there was a prayer to recite, they recited it; if there was a psalm to sing, they sang it; if there was a Sabbath to welcome, they welcomed it; and if there was a Passover to observe, they observed it. Through whatever means they had, they remained true to the God of Abraham, Isaac, and Jacob.

*My son, keep my words,
And treasure my commands within you.
Keep my commands and live,
And my law as the apple of your eye.
Bind them on your fingers;
Write them on the tablet of your heart.*

(PROVERBS 7:1-3)

Even though the Nazis kept fastidious records of deportations, internments, and gassings, no master list of those who perished in the Holocaust exists.

As the end of the war neared, the Nazis kept fewer tallies and destroyed many of their existing records in order to have more time to achieve as much of the Final Solution as possible and still hide the evidence that this diabolical plan had ever happened. For example, it was estimated that during this period, as many as twenty thousand Jewish people a day were being murdered in one way or another at Auschwitz alone.

Most who espouse Holocaust denial advocate that the death of nearly two-thirds of all the Jews of Europe was merely a result of collateral damage owed to the ravages of war—not so! In spite of the whitewash of some German journal accounts, several reputable estimates of the total number of Jewish deaths have been made through the years. These recognized calculations were drawn using the existing Nazi records as well as criteria gathered in the comparison of before and after World War II population surveys.

Trained historian Dr. Wilhelm Höttl initially cited the total number of Jewish people who died at the hand



of the Nazis. Höttl served in the SS and testified at the Nuremberg trials of a conversation he had with Adolf Eichmann on the subject of numbers:

Eichmann confided to [Höttl] in August 1944 that some four million Jews had been killed in the “various extermination camps,” and another two million had been killed in other ways, mostly in shootings by Einsatzgruppen forces in the course of the military campaign in Russia.

Since then, there have been other notable scientific calculations to include those by Raul Hilberg, who determined there were a total of 5.1 million Jews killed in the Holocaust. And those of Lucy Dawidowicz, who used pre-war birth and death records to come up with the more detailed figure of 5,933,900 deaths. And also German scholar Wolfgang Benz, who calculated a range of 5.3 to 6.2 million total Jewish victims.

After Germany’s surrender in May of 1945, Adolf Eichmann was arrested but later escaped and achieved

asylum in Argentina under the assumed name of Ricardo Klement. In 1960, the Israeli Mossad captured him and took him to Jerusalem, where he was put on trial as a Nazi war offender and charged with crimes against humanity, specifically the Jewish people.

Over one hundred witnesses testified against him during the trial. When Eichmann spoke in his defense, he did not deny the existence of the Final Solution, dispute its horrors, or debate the vastness of its numbers—he merely said he was obeying orders.

Two of the most appalling statements Eichmann made throughout the trials were: “I regret nothing” and “I will leap into my grave laughing because the feeling that I have five million human beings on my conscience [is] for me a source of extraordinary satisfaction.” Eichmann was found guilty on all counts by the Jewish court, sentenced to death, and hanged; and, I can assure you that he is not currently laughing in the flames of Hell.

In 2015, former SS officer Oskar Gröning, known as the “Accountant of Auschwitz,” was sentenced to

four years after being tried and convicted of being complicit in the murder of three hundred thousand Auschwitz inmates. In his testimony, Gröning felt it was important to speak out in light of the mounting propaganda surrounding the Holocaust denial movement; his message to the deniers was clear and direct:

I want to tell those deniers I have seen the gas chambers, I have seen the crematoria, I have seen the burning pits—and I want you to believe me that these atrocities happened. I was there.

Ironically, his lawyers appealed the sentence, arguing that Gröning’s “fundamental right to life and physical safety was being violated.” However, the German court denied the appeal, ruling in December of 2017 that Gröning “was part of the ‘machinery of death,’ helping the camp function and collecting money stolen from the victims to help the Nazi cause, and thus could be convicted of accessory to the murders committed there.” The ninety-six-year-old Gröning died in March of 2018 before serving his sentence.

Noted author and documentary film director of *Auschwitz: The Nazis and the “Final Solution”* Laurence Rees said the following about Gröning’s trial and conviction: “It was too little too late.” In June of 2017, seventy-two years after World War II ended, the German media reported that twenty-eight prosecutions against alleged war criminals and concentration camp guards were in progress.

However, the defendants were over ninety years old; they had all led full lives—too little too late.

A calculation you might find troubling: there were nearly ten thousand Nazis who worked at Auschwitz, and unlike their victims, seven thousand of them survived the war. Of the seven thousand, fewer than eight hundred were put on trial. Of those tried, less than eighty were prosecuted.

THE TRUTH ABOUT THE CARNAGE

As the war was ending in the early fall of 1945, Allied troops swept throughout Europe with a chain of successful military incursions against the Nazis. It was then that they discovered the horrible truth of Hitler's Final Solution. The Allies found camp after camp packed with thousands of concentration prisoners—most of whom were the walking dead. What the Allies didn't see were the millions who had mercilessly died before the liberation of the death camps.

Most of the survivors had experienced years of untold cruelty and suffering, including the loss of all their family members. The prisoners were nothing more than human skeletons infested with fleas, lice, and rodent bites. All were suffering from the ravages of disease, infection, and extreme starvation. Even though the Allies were eyewitnesses, no one could wholly grasp the full extent of the Nazi horrors against the Jewish people.

One of the first Nazi camps to be liberated by American troops was Ohrdruf, a sub-camp of Buchenwald. On April 12, Generals George Patton, Omar Bradley, and Dwight Eisenhower entered the gates of the camp and found, among many other atrocities, 3,200 naked, emaciated corpses in shallow graves, sheds holding stacks of dead bodies ready for cremation, and more victims partly incinerated on Nazi constructed pyres.

General Patton became physically ill and was so enraged by what he saw that he demanded that local German citizens take an immediate tour of the camp and witness what they had allowed to happen. Patton ordered over two thousand residents of the town of Weimar to view firsthand the carnage of the site. Weimar was famous for its classic poets Goethe and Schiller and its beloved composers Johann Sebastian Bach, Richard Strauss, and Franz Liszt. Now its citizens were touring a nearby death camp where thousands had been massacred. Weimar's inhabitants were horrified yet claimed they were "unaware" of what was taking place, even though they lived barely four miles away.



General Bradley later commented as they walked through the camp that “the smell of death overwhelmed us.” It was reported that General Dwight D. Eisenhower, the supreme commander of the Allied Forces in Europe, “turned white at the scene inside the gates, but insisted on seeing the entire camp.” Eisenhower commented, “We are told that the American soldier does not know what he was fighting for; now, at least he will know what he is fighting against.”

Eisenhower gave the order that all American units in the area were to tour the camp. He felt it was imperative to have as many witnesses as possible of the insidious carnage the Jewish internees had suffered. Eisenhower immediately sent a message to his leadership in Washington, DC, regarding his tour of the Nazi camp:

The things I saw beggar description... The visual evidence and the verbal testimony of starvation, cruelty and bestiality were so overpowering... I made the visit deliberately, in order to be in a

position to give first-hand evidence of these things if ever, in the future, there develops a tendency to charge these allegations merely to "propaganda."

Apparently General Eisenhower sensed, even then, that the inhumane brutalities against the Jewish people might one day be challenged or denied.

Even though hundreds of thousands of Jews died in the ghettos, through pogroms, on death marches, and in concentration camps, nearly one-half of the six million who died in the Holocaust were exterminated within the six designated killing camps located in Nazi-occupied Poland. The camps were named Auschwitz-Birkenau, Treblinka, Belzec, Sobibór, Chełmno, and Majdanek.

In order to get the truth to the world about what the Nazis had done to the Jewish people, Eisenhower called on President Truman. He asked the president to send a congressional delegation along with members of the American press to personally witness the carnage. You must remember that there was a time in America when the media represented and reported

the straightforward facts about history and current events versus today's mass liberal media, who merely broadcast their personal sociopolitical version and opinion of what they perceive to be true.

Truman granted Eisenhower's plea, and within a short time, a congressional delegation accompanied by top journalists and experienced photographers came to tour the concentration camps. Once there, no one could believe what they saw.

Leading journalist Edward R. Murrow, who had become a legend on American radio during World War II, was among them. Murrow prided himself in taking the news to the world as it happened. It was said that when Murrow reported on the bombing of London it was as if he "burned the city of London in our houses and we felt the flames that burned it."

In a legendary broadcast on April 15, 1945, Edward R. Murrow gave the American radio audience a heart-wrenching yet factual description of Buchenwald. Buchenwald was one of the largest forced labor concentration camps within the old borders of

Germany. The main camp had 174 sub-camps, where prisoners were worked, poisoned, and starved to death, used in horrific medical experiments, and shot or hung. The dead were either buried in mass graves or burned in crematoriums. Survivors and liberators alike testified of seeing skins of prisoners that were used to cover books, make lampshades, or simply taken as souvenirs.

As many as 238,980 prisoners walked through Buchenwald's gates between 1937 and 1945, and of those at least 43,045 were murdered in one way or another; the balance were transported to the killing camps.

The following are excerpts of what Murrow described to America that day:

Permit me to tell you what you would have seen and heard had you been with me... There surged around me an evil-smelling stink. Men and boys reached out to touch me. They were in rags and the remnants of uniforms. Death had already

marked many of them, but they were smiling with their eyes... When I entered [the barracks], men crowded around, tried to lift me to their shoulders. They were too weak. Many of them could not get out of bed. I was told that this building had once stabled 80 horses. There were 1,200 men in it, five to a bunk. The stink was beyond all description. When I reached the center of the barracks, a man came up and said, "You remember me, I am Petr Zenkl, one time mayor of Prague." I remembered him, but did not recognize him...

As I walked down to the end of the barracks, there was applause from the men too weak to get out of bed. It sounded like the hand-clapping of babies, they were so weak... As we walked out into the courtyard—a man fell dead. Two others... were crawling toward the latrine. I saw it, but will not describe it.

In another part of the camp they showed me the children, hundreds of them. Some were only six. One rolled up his sleeve, showed me his number. It was tattooed on his arm B-6030, it was. The others showed me their numbers. They will carry them till they die... I could see their ribs through their thin shirts... The children clung to my hands and stared.

We crossed to the courtyard. Men kept coming up to me to speak to me and touch me, professors from Poland, doctors from Vienna, men from all of Europe. Men from the countries that made America.

We went to the hospital; it was full. The doctor told me that two hundred had died the day before. I asked the cause of death. He shrugged and said: "Tuberculosis, starvation, fatigue, and there are many who have no desire to live. It is very difficult."...

We proceeded to the small courtyard... There were two rows of bodies stacked up like cordwood. They were thin and very white. Some of the bodies were terribly bruised, though there seemed to be little flesh to bruise. Some had been shot through the head, but they bled but little. All except two were naked. I tried to count them as best I could, and arrived at the conclusion that all that was mortal of more than five hundred men and boys lay there in two neat piles...

Murder had been done at Buchenwald. God alone knows how many men and boys have died there... I was told that there were more than twenty thousand in the camp. There had been as many as sixty thousand. Where are they now?

As I left the camp, a Frenchman who used to work for Havas [news agency] in Paris came up to me and said, "You will write something about this, perhaps?" And he added, "To write about this, you

must have been here at least two years, and after that—you don't want to write anymore."

I pray you to believe what I have said about Buchenwald. I have reported what I saw and heard, but only part of it. For most of it, I have no words. Dead men are plentiful in war, but the living dead, more than twenty thousand of them in one camp... If I have offended you by this rather mild account of Buchenwald, I'm not in the least sorry.

Media reports such as Murrow's, along with eyewitness testimonies from prominent delegations, in addition to thousands of photographs by expert and amateur photographers, as well as actual newsreel clips of the atrocities shown in theaters around the globe contributed to a stark awakening. Finally, an otherwise clueless (or indifferent) world acknowledged the horrible reality of what was done to the European Jewish people in an attempt to eradicate all 11 million from the face of the earth.

THE RIGHTEOUS GENTILES

Most of us have read or quoted Edmund Burke's statement, "The only thing necessary for the triumph of evil is for good men to do nothing." This profound truth resonated within the horrors of the Holocaust. It has been said that had more people taken a stand for righteousness, many of the atrocities committed against the Jewish people and other innocent victims could have been avoided, and millions would have been saved. Jesus Christ will judge the nations of the world for the sin of silence as recorded in Matthew:

Then He will also say to those on the left hand, "Depart from me... for I was hungry and you gave Me no food; I was thirsty and you gave Me no drink; I was a stranger and you did not take Me in, naked and you did not clothe Me, sick and in prison and you did not visit Me." Then they also will answer Him, saying, "Lord, when did we see You hungry or thirsty or a stranger or

naked or sick or in prison, and did not minister to You?” Then He will answer them, saying, “Assuredly, I say to you, inasmuch as you did not do it to one of the least of these, you did not do it to Me.” And these will go away into everlasting punishment, but the righteous into eternal life.

(MATTHEW 25:42–46)

Erwin Lutzer tells the following story from an eyewitness in Germany during the Holocaust:

I lived in Germany during the Nazi Holocaust. I considered myself a Christian. We heard stories of what was happening to Jews, but we tried to distance ourselves from it because what could we do to stop it. A railroad track ran behind our small church and each Sunday morning we could hear the whistle in the distance, and then the wheels coming over the tracks. We became disturbed when we heard the cries coming from the train as it passed by. We realized that it was carrying Jews like cattle in the cars. Week after week the

whistle would blow. We dreaded to hear the sound of those wheels because we knew that we would hear the cries of the Jews in route to a death camp. Their screams tormented us. We knew the time the train was coming, and when we heard the whistle blow, we began singing hymns. By the time the train came past our church, we were singing at the top of our voices. If we heard the screams, we sang more loudly and soon we heard them no more... Although years have passed, I still hear the train whistle in my sleep. God forgive me, forgive all of us who called ourselves Christians and yet did nothing to intervene.

Those of us that saw the movie *Schindler's List* remember the emotional closing scene where Oskar Schindler tearfully cries out, “Maybe I could have saved one more—just one more!” All of humanity must ask the question of themselves, “If my Jewish friends and neighbors were threatened, would I risk my life and the lives of my loved ones in order to come to their rescue?” This is the question exceptional men

and women answered during the Holocaust—and their answer was yes!

“Righteous Gentiles” is a name given to non-Jews who chose to take great risks to help and in most cases save thousands of Jewish lives from the devastation of the Final Solution. The survivors identified hundreds of these honorable men and women, but hundreds more go unrecognized except by the Righteous Judge of Heaven. Allow me to share a few compelling stories of these brave rescuers.

Adelaide Hautval

A devout Protestant, Dr. Adelaide Hautval lived in southern France during World War II. Hautval was captured by German police in the spring of 1942 and transported to prison when she attempted to cross into occupied Paris after the Nazis denied her permission to attend her mother’s funeral.

By that summer, Jewish captives wearing the yellow Star of David began to arrive at the prison. It became evident shortly after their arrival that the Jewish

prisoners were being treated much more severely than the other inmates. Dr. Hautval courageously objected to their inhumane treatment, and the guards punished her by sentencing her to the same fate as the Jewish women. This did not influence the doctor’s convictions—in response to her captor’s pronouncement, Adelaide “pinned a piece of yellow paper to her clothing that read, ‘Friend of the Jews.’”

By early 1943, Dr. Hautval had been relocated to the Birkenau death camp, where she shared a barracks with five hundred Jewish women. This caring doctor was soon nicknamed “the saint” because of her kindness toward her fellow Jewish inmates. With no medical resources at her disposal, she secretly treated and isolated those who were infected with contagious diseases. Dr. Hautval not only protected the healthier prisoners from illness, she also did not report the sick as she was instructed to—sparing hundreds from an instant death sentence.

Dr. Hautval was later transferred to Auschwitz I camp, where medical experiments were performed by the

likes of Drs. Eduard Wirths, Wladislaw Dering, and of course, Josef Mengele. While at Auschwitz, she refused to participate in any medical experiments and boldly declared, “No person was entitled to claim the life or determine the fate of another.” Miraculously, she was not killed for insubordination and was sent back to Birkenau and later to Ravensbrück, where she survived until freed by the liberators.

The Jewish survivors Dr. Hautval came in contact with remembered her compassion, encouragement, and determined dignity. Many quoted her as saying, “Here [Auschwitz] we are all under a sentence of death. Let us behave like human beings as long as we are alive.” She later provided eyewitness testimony against the doctors at Auschwitz at a hearing held in London and was described as “one of the most impressive and courageous women ever to testify before a court in Great Britain—a woman of strong character and an extraordinary personality.” Dr. Hautval proved to be a true friend to the Jews.

Roddie Edmonds

American Master Sergeant Roddie Edmonds of Knoxville, Tennessee, was credited with saving the lives of two hundred Jewish soldiers at a German prisoner of war camp. The righteous actions that Edmonds took personified the united stand the American people took against the Nazis once they came in contact with the carnage of the Holocaust.

Edmonds was taken prisoner and sent to Stalag IX-A by the Germans during the Battle of the Bulge. In January 1945, the German commandant of the camp announced that all Jewish prisoners of war were to report in front of their barracks the following morning. It was presumed by Edmonds and others that the Jewish soldiers were going to be transported to a Nazi extermination camp for execution.

Edmonds, the highest-ranking soldier in the camp, instead ordered all Jews and non-Jews to report in formation. Shocked by the over 1,270 inmates before him, the German camp commander shouted at Edmonds, “They cannot all be Jews!”

Edmonds firmly responded, “We are all Jews here.”

When threatened at gunpoint by the camp commander, Edmonds gave his name, rank, and serial number and declared to the commandant and all present, “If you shoot me, you will have to shoot all of us, and after the war you will be tried for war crimes.”

Shockingly, after Edmond’s bold statement, the commandant walked away.

When testifying of the incident, a Jewish prisoner at the camp stated, “Although 70 years have passed, I can still hear the words he [Edmonds] said to the German camp commander.” Another Jewish soldier who was captured with Edmonds recalled, “There was no question in my mind, or that of Master Sgt. Edmonds, that the Germans were removing the Jewish prisoners from the general prisoner population at great risk to their survival. Master Sgt. Edmonds, at the risk of his immediate death, defied the Germans with the unexpected consequences that the Jewish prisoners were saved.”

There are only five Americans who are recognized as the Righteous Gentiles Among the Nations at Yad Vashem, Israel’s Holocaust memorial, and Master Sergeant Roddie Edmonds is one of them.

The Sleizen Family

Leah Berzak and her eldest daughter, twelve-year-old Renia, escaped the disease-infested Jewish ghetto of Baranovichi after the Nazis slaughtered Leah’s husband, their three young children, and her mother. Seeking refuge, Leah and Renia hid in the frozen fields surrounding the city and begged the local farmers for help, but they were turned away time after time.

In desperation, Leah and her daughter managed to evade the Nazi guards and slip unnoticed into the outskirts of town to the farm of their Christian friends. Leah pleaded with the Sleizen family for shelter. Although the Sleizens knew the severe penalty for hiding Jews was immediate deportation and execution, they decided to do what was right in the sight of God.

Initially, Leah and Renia were hidden in the family

barn. Eventually, the Sleizens dug a rectangular ditch under the floor of their home. The family set a rug and sofa over the grave-like pit to conceal its opening. The hiding place was just long enough to accommodate Leah's height and wide enough to cradle both mother and daughter as they lay side by side. This dark, cold, and damp sepulcher became their place of refuge.

Every morning at 3:00 a.m., Mrs. Sleizen would free Leah and Renia from their blackened tomb, feed them, and give them a brief opportunity to stretch their cramped bodies and relieve themselves. Day after day, the mother and daughter lay there. When Renia cried in claustrophobic agony, Leah would lovingly touch her frightened daughter and say, "Soon the war will be over. We will be free and everything is going to be fine. Jehovah God will see to it my darling, Renia ... He will see to it!"

To give her daughter peace, Leah would recite the Sh'ma. The Sh'ma is the most sacred prayer in Judaism derived from Deuteronomy 6:4–9; 11:13–21; and Numbers 15:37–41: "Hear, Oh Israel, the Lord

our God, the Lord is One. Praised be His Name. His glorious Kingdom is forever and forever." It is said many Jewish people recited this prayer on their way to their deaths during the Holocaust. The Sleizen farm was often subject to searches by SS soldiers. When the troopers approached the farmhouse hunting for Jews, the Sleizens would quickly signal Leah and Renia by having their young children sit on the sofa and sing special songs until their stalkers left—it was only then that all could breathe a sigh of relief.

Finally, after 840 days—twenty-eight long months—mother and daughter were freed from their hiding place and given Christian birth certificates and passports that the Sleizen family obtained for them. Because of the help of their brave friends, Leah and Renia managed to walk through the Italian Alps and eventually came to a place called Palestine. How do I know the details of Leah and Renia's story? Renia became the mother of one of our dearest friends, and my wife, Diana, and I had the honor of hearing her tell the personal account of her survival of the Holocaust.

Hitler did not extinguish this noble Jewish line; he could not, for it was redeemed by the Hand of God through the actions of Righteous Gentiles.

The Danes

How did nearly all of the Jews of Denmark survive the Holocaust? The answer is simple: Denmark was the only occupied country in Europe that stood for righteousness in defiance of the Nazis. Even though most Europeans did not actively participate in the Final Solution, they did little or nothing to prevent it. Professor of history and expert of the Holocaust Peter Longerich concluded that the success of the Holocaust was “dependent to a considerable extent, on the practical cooperation and support of an occupied country or territory.”

But not Denmark.

After the Nazi occupation, the Danes were covertly informed of the SS plans to deport the Jews of Denmark to the death camps. Instead of yielding to the horrific Nazi policies, the Danish government took

action to protect their Jewish citizens. The Danes took a bold stand and believed that an attack on the Jews of Denmark was an attack on the whole nation. The extermination of a people—of an entire race—requires cooperation. Denmark refused to collaborate with the Nazis; therefore, the implementation of the Final Solution within their country became unachievable.

When the Nazis came, the Jews immediately left their homes and sought refuge in farmhouses, homes, and churches—and they were all welcomed. Next, the Danish government formulated a national effort to secretly transport all Jews to safety into the neutral country of Sweden. Because of the cooperation of the entire Danish citizenry, over 90 percent of the nation’s Jews were able to clandestinely gather on the coast. Within a few days, fishermen succeeded in ferrying seven thousand Danish Jews across the Baltic Sea to their safe haven.

Government officials from both parties did not shy away from their position, declaring,

The Danish Jews are an integral part of the people,

and therefore all the people are deeply affected by the measures taken, which are seen as a violation of the Danish sense of justice.

These and other honorable rescuers add to the list of witnesses against the lie that the Holocaust never occurred. The actions of these Righteous Gentiles attest that inherent goodness, moral conviction, self-sacrifice, and bold action can prevail even under unspeakable situations.



LEST WE FORGET

Diana and I have visited the Dachau concentration camp twice. The first time we walked the grounds alone, and the second time we had over two hundred of our ministry partners with us.

The camp is located in the city of Dachau, which is a short drive outside of Munich in the beautiful upper Bavarian countryside. It was the first Nazi concentration camp that opened shortly after Hitler became chancellor in 1933. In its early stages, Dachau only held political prisoners, but it later evolved into a death camp where thousands upon thousands of Jews were killed through slave labor, starvation, disease, despicable medical experiments, mass gassing, or by other merciless forms of execution.

I had preached in West Berlin at the US military chapel and later ministered to the people of East Berlin, behind the Iron Curtain, in the spring of 1984. After my assignment, Diana and I traveled to Munich

because I felt I had a responsibility to see at least one of the many camps before returning home. We rented a car and followed the directions to Dachau, but we somehow missed a turn.

I remember stopping along the way to ask several local business owners and residents if they could tell us where the camp was located, but as if we were transported back in time, no one would acknowledge the camp's existence. We finally found our way there.

Diana and I walked into an antechamber that led to an iron gate reading *Arbeit Macht Frei*, which ironically means "Work Sets You Free." The gate opened to a large courtyard where the prisoners stood for hours several times a day while the captors methodically counted their captives—lest they escape their place of torture. I tried to absorb all that once happened there, but it was overwhelming, to say the least.

As we stood in the square, I had a sudden flashback of a story told to me by one of our many friends who had survived Dachau.

Sandor "Shoney" Alex Braun had been incarcerated

along with his father and brother at Auschwitz, then one of the sub-camps, and finally Dachau. While in the sub-camp, the father observed a birthday. His sons could think of no better way to honor their beloved father than to give him their day's bread rations—the only thing of value they possessed.

Reluctantly, their father took the bread and slowly ate it with tears streaming down his face at the sacrificial gesture of his precious sons. Shoney's father, who had eaten more food that day than he had in months (three pieces of stale bread), fell fast asleep on the hard, wooden bunk, and missed morning roll call. Shoney then recounted what occurred at dawn that fateful day:

One prisoner was missing. After several recounts... one prisoner was still missing. So the Kapos [prisoners assigned to supervise prisoners] went to the barrack to look for him. And they found the missing man sleeping in a corner. My father. They dragged him from his collar to the SS guard... And the SS guard turned to the assembly, to us, said, "As I understand, the Jewish dog has here two

sons. I want them to step out and come near him. Witness his punishment.”

So we had to step out... and we were standing near him [their father]. Then he [the SS guard] turned to the rest of them. He said, “This dirty Jewish dog kept Germany from victory ten minutes, because that’s how long it took to find him.” Then he gave a swift kick to my father, which signaled the Kapos to start the punishment.

They rushed toward him... kicking and beating him from all directions... whipping him. We fell on our knees. And we turned to the SS and said, “Please, stop. Beat us. Please don’t do that.” The beating was even more severe.

They were beating him until he collapsed; my father was silent, except for his lips were moving... he tried to say something. I came closer, and I noticed that he was reciting the declaration of faith

of the Jewish people, Sh’ma. The Sh’ma: “Sh’ma Yisrael, Adonai Elohenu, Adonai Echad—Hear, O Israel, the Lord our God, the Lord is One.” Then he was very silent.

Diana and I continued our gloomy journey. We entered the cramped barracks where over one thousand prisoners had been shoved into filthy bunks for a few hours’ sleep each night before enduring eighteen hours or more of slave labor the next day.

We walked through the museums that held instruments of torture as well as those used in brutal medical experiments that were devised by Josef Mengele, the mastermind behind the medical experiments on twins. It was Mengele, the “Angel of Death,” who harvested “specimens” from every train delivery at Auschwitz.

As the human freight was unloaded from the trains, they were told to disrobe and wait for their fate. They stood before Mengele who, by the flick of his hand, determined who would go directly to the gas chambers, the slave labor camps, or the medical quarters. It was said that those who went directly to

the gas chambers had a better fate compared to those who endured the torturous death of Mengele's so-called medical research.

These death-inducing experiments were a wicked distortion of the medical profession, but more importantly, they were an insult to God and His creation. They were performed on the Jewish people because the Nazis believed them to be sub-human and therefore disposable. Mengele was not the only physician to take part in these malicious events, but sadly, like Mengele, many of the doctors escaped criminal prosecution.

Diana and I walked beyond the barracks and came to the door of the gas chamber where thousands had stood before us. The multitudes who were selected to go to the gas chambers had been told that they were about to receive a much-needed shower, but instead, within minutes of the door shutting behind them, they gasped their last torturous breaths. We could still smell the stench of death and see their claw marks on the walls—it was heart-wrenching.

After the gas chamber, Diana and I walked into the crematoria. By this point, we could hardly draw air into our lungs for the anguish that gripped our throats. There we saw leather cots leading into the ovens. I will always remember that the stretchers had the impressions of human bodies left on them from the thousands they had fed into the blazing inferno. Tall smokestacks jutted out of the building. In the days before the liberation of Dachau, these chimneys spewed the ashes of the dead twenty-four hours a day—seven days a week.

The origins of the word *Holocaust* comes from the Greek *holos* (“entire”) and *kostos* (“burnt”). Together, “totally burnt” refers to the sacrifice of an animal, which was utterly burnt on an altar. In Hebrew, the term *shoah* (sho-Ah), which is found in the Bible several times (Psalms, Isaiah, Jeremiah, Lamentation, Ezekiel, Daniel, Micah, Zephaniah), signifies complete and utter destruction.

I remember thinking, *Oh my God, will we ever know the number of Your beloved who were sacrificed on*

the altar of hate? We walked in silence as we read the accounts within the museum. Tears poured from our eyes—there was no stopping their flow. By the end of our tour we held each other in an effort to console. I remember that day as if it were yesterday.

I knew then that I had to bring others to see what we saw. My first objective was to show reverence to the thousands who had died at Dachau pledging that there would be more witnesses to the existence of this hideous place. Second, I wanted to somehow bring a degree of comfort and consolation to the relatives of the deceased who were sent to their deaths elsewhere within the chain of concentration camps.

My thoughts went to the words of the prophet Ezekiel, who wrote, *“Then I came to the captives... and I sat where they sat, and remained there astonished among them seven days” (Ezekiel 3:15).*

I expressed to Diana my desire to return to Dachau for a “Lest We Forget” memorial service to remember the Jewish people who died in the Holocaust. A few months later, we brought over two hundred

witnesses who could later testify to their children and grandchildren that Dachau was a real place that housed, tortured, and killed thousands of prisoners, the majority of them Jewish.

Our group toured the repulsive camp where God’s covenant people had suffered and died. We did what Ezekiel did and stood where they stood. We lined up in formation on the camp’s courtyard as thousands had stood before us. Each one of us wore a black armband with a yellow Star of David to symbolize the fact that those imprisoned at Dachau and at other camps within Nazi-occupied territories had committed no crime or broken no law—they were there simply because they were Jewish.

Our time in Germany was short; we were there less than thirty-six hours, for our mission there was complete. We walked out of Dachau and left for our final destination: the State of Israel. Rabbi Israel Ba’al Shem Tov taught that “forgetfulness leads to exile, but in remembrance lies the key to redemption.” We were there to remember—*lest we forget* what happened to our Jewish brethren at the hand of pure hatred.

Soon after arriving in Israel, we gathered at the Night to Honor Israel forest that our ministry established years before. While there, we planted two hundred trees in honor of the millions who died in the camps, wrapping the black armbands we had worn at Dachau around each trunk.

It was our way of symbolizing that the memory of those who had succumbed to the evil of the Holocaust would now forever be attached to the land of Israel. No longer would they be identified with a place of death; their sacred memory lives on in a place of life—for *Am Yisrael Chai*—the people of Israel live!



Creative Commons

FOUR KINDS OF PEOPLE

Despite the twisted reasoning used by Holocaust deniers to veil their attacks upon the memories of the survivors, or their blatant disregard of the liberators' eyewitness accounts, or their flagrant refusal to acknowledge the confessions of the agents of death who committed the crimes, Holocaust denial is still deeply rooted in anti-Semitism, and it has remained the language of hate.

Soon there will be no one left to tell the personal stories of their horrifying encounters with the evils of the Holocaust. Elie Wiesel said it well: "For the dead and for the living—we must bear witness."

In order not to repeat the mistakes of the past, it is crucial to remember that this catastrophic event involved four kinds of individuals: the mobs of torturous perpetrators, the millions of innocent victims, the few who righteously intervened, and far too many apathetic bystanders. These diverse groups



CHRISTIANS UNITED FOR ISRAEL

of people are still present in the world today; the question we must ask ourselves is: *Which are we?*

Even after the attempted annihilation of God's chosen people during World War II, a miracle was about to take place... the rebirth of the Jewish nation.

There were four kinds of people involved in the Holocaust:

Mobs of torturous perpetrators, millions of innocent victims, masses of apathetic bystanders, and the few Righteous Gentiles who intervened to save those they could. As Christians United for Israel, our purpose is to move millions of Christians from apathetic bystanders to become those Righteous Gentiles in our world today.

While our Jewish brothers and sisters in Israel and around the globe are targeted, demonized, threatened, and their history erased – which kind of person will you be?

Let us make every effort to remember what happened during the Holocaust – lest we forget and we allow history to repeat itself. We ask that you stand with CUFI to assure that the truth about Israel and her people prevail against the vicious lies like the ones that produced the Final Solution.

Your support enables us to continue our education against the deceptions created to destroy America's relationship with Israel. Your support helps us to equip young Christian college students in their battle against the rampant anti- Semitic propaganda that runs prolific on their campuses. Your support enables us to take influential spiritual leaders to Israel, making them ambassadors of truth in the war against the Jewish

people. CUFI could not do what we do without your help— together we can positively influence the future of America's relationship with the nation of Israel. We must not allow the lies and ignorance about the Holocaust to grow in our nation. For the sake of America and Israel's future, we urge you to share this book and its truths with everyone you know.

Take your place as a living witness as you boldly choose to remember the past as if it were your own so it is never forgotten and most importantly—never repeated.

Thank you for being the fourth kind of person –someone who acts with righteousness in defense of the innocent.

Blessings to you and those you love,

PASTOR JOHN HAGEE

FOUNDER AND CHAIRMAN
CHRISTIANS UNITED FOR ISRAEL

CUFI.ORG