

THE LOVE OF GOD

AS SEEN IN HIS LOVE FOR HIS TWO FIRSTBORN SONS

By Arlen L. Chirwood

“Beloved, let us love one another: for love is of God; and everyone that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is love” (I John 4:7, 8).

During WWII, The Third Reich built the concentration camps, the crematoriums, and sought to produce a Jew-free Europe through the destruction of an entire race of people. And six million Jews in Europe (Jews dispersed in Gentile lands, at the mercy of the Gentiles) died during this time.

An understanding of the severity of that which happened to Israel during these years is something which seems to move beyond all human comprehension. And man finds himself asking questions which should never be asked, for they reflect negatively upon that which God has revealed about Himself and His dealings with Israel.

Man wants to know how a *loving God* could allow something of this nature to occur. Man wants to know *where God was* when His people were undergoing untold sufferings and agonies in the death camps.

The problem with all this type reasoning — bringing *the love of God* into question, or asking *where God was* — is that this reasoning exists completely apart from the revelation of God concerning Himself and His dealing with Israel.

God’s love is thought of in humanistic terms, thinking what man might do relative to love. But the manner in which an infinite, omniscient God views

love and the manner in which finite, fallen man might view love are two different things entirely.

Note, for example, the extent to which a loving God allowed His “beloved Son” to suffer at Calvary. God loved the world to the extent that He allowed His Son, Jesus, to die at Calvary, *providing salvation for all who would believe on His Son.*

And God has a corresponding love for His son, Israel, which is also connected with the world and with untold sufferings. God loves the world to the extent that He has allowed His other son to suffer over the years, *to bring about correction, in order that God might not only bless His son but that the nations might be blessed through His son as well.*

And, to turn the thought around concerning God’s love for His two Sons, God loves His Son, Jesus, so much that He had decreed that *the eternal destiny* of man rest on man’s acceptance or rejection of His Son; and God loves His son, Israel, so much that He has decreed that *all blessings* which He has reserved for mankind rest upon His son’s obedience and upon man’s treatment of His son.

In this respect, God’s love is often *misunderstood entirely*, for it can be manifested equally in judgment as well as mercy and blessings. God’s love is always manifested in His perfect justice and righteousness. And God’s actions are never seen outside the scope of His love, for “God is love” (*love*, an anarthrous word in the Greek text, referring to *God’s essence, His being*).

Thus, where was God when the Jewish people were suffering and dying by the tens and hundreds of thousands in the Nazi death camps? Moses provided the answer to that question some 3,500 years ago, along with the answers to any other questions which can be raised relative to the Jewish people.

The answer is seen by asking, Where was God when the Israelites were suffering under the Assyrian Pharaoh in Egypt during Moses’ day? He was in the same place during Jewish suffering in modern times as He was during the sufferings of these same people in Moses’ day, or during any other sufferings which the Jewish people have undergone over the course of

the intervening centuries and millenniums.

Note where God was during the sufferings of the Jewish people in Moses’ day:

“And the angel of the Lord appeared unto him [Moses] in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him *out of the midst of the bush*, and said, Moses, Moses. And he said, Here am I...

And the Lord said, I have surely seen *the affliction of my people which are in Egypt...*” (Ex. 3:2-4, 7a).

The picture is clearly that of *Israel ever-burning in the fires of Gentile persecution, with God in the midst of the nation.* God was allowing the Gentiles to help “forward the affliction”; and, at the same time, *He was in the midst of His people, who were being afflicted. God Himself, along with His son, was being afflicted.*

(Exactly the same thing can be seen through the sufferings of God’s Son at Calvary. One Son died, and this Son was God Himself. *It was God Who suffered. It was the very blood of God which was shed at Calvary* [Acts 20:28].)

This is why treatment accorded either Son — whether good or bad — is treatment accorded God Himself (Matt. 25:31-46). It was God Himself, manifest in the flesh, dying at Calvary. And God is always seen *in the midst* of Israel. He is seen standing with His son, receiving *exactly the same thing* which the son receives.

The burning bush during Moses’ day, representing Israel continuously suffering in the fires of Gentile persecution (v. 7), couldn’t be destroyed. To destroy the bush, one would have had to destroy God within the bush. The bush burned in a continuous manner, though nothing was being consumed in the process, for God could not/cannot be consumed.

The same thing can be seen in the original type in Genesis chapter four — *Cain slaying Abel and his subsequent experiences, Israel slaying Christ and the*

nation's subsequent experiences — for one type must agree with another type bearing on the same subject in exact detail. And both Cain's experiences and the burning bush during Moses' day point to *Israel*, who can no more be destroyed than God in the midst of His people can be destroyed.

But principles which God set forth pertaining to those who have sought/who seek to help forward the affliction of His people must be worked out. These were originally set forth in Gen. 4:13-15, in an unchangeable manner, relative to Cain. *Sevenfold vengeance* ("seven," showing the completeness of that which is in view, pointing to complete judgment) would be taken upon the one seeking to slay Cain, destroy Israel.

And, as previously seen, God has stated relative to Abraham and his seed:

"...I will bless them that bless thee, and curse him that curseth thee..." (Gen. 12:3a).

Insofar as Germany was concerned — and more particularly the Third Reich — these principles had to be worked out. God Himself had established the principles; and God, remaining true to His Word, would have to bring to pass that which He had decreed.

The Third Reich, which was supposed to last for one thousand years, lasted all of twelve years (1933-1945). And at the end of this time, this empire lay in total ruin, with judgment continuing for decades upon those having laid their hands upon God's son (e.g., the Eichmann trial, other war criminals still being hunted at this late date, etc.).

The short tenure of the Third Reich and the devastation which befell Germany can be traced to *one thing alone*. The leadership of the Third Reich *helped forward the affliction of God's son*. *And through so doing, they took an entire nation (the German people) down with them.*

God allowed this Gentile nation to afflict His son in this manner. And then, true to His Word, He brought an end to the matter, not only preserving a people who couldn't be destroyed but judging those who had sought to do so, through a punishment commensurate with the crime.

Thus, where was God when the Jewish people were being gassed and placed in the ovens at Auschwitz, among other death camps? The answer is simple: *God was there!* God was in the midst of His people, just as He was in "the midst" of the burning bush during Moses' day. And, as the bush couldn't be consumed during Moses' day almost 3,500 years ago, neither could the nation be consumed in the gas chambers and ovens during modern times. It was *the same nation, with the same calling, with the same unchangeable God dwelling in the nation's midst.*

Israel could no more be consumed in the gas chambers and ovens during the reign of the Third Reich than could the three Israelites be consumed in the fiery furnace during Nebuchadnezzar's day — a furnace heated seven times hotter than it was normally heated, so hot that it slew those who cast the three Israelites into the furnace. The fire though had no power over these Israelites, none whatsoever. Not a single hair on their heads was singed by the fire.

But this was not at all the fate awaiting those who cast them into the furnace, or the fate awaiting the kingdom of Babylon at a later date. As seen in these two accounts, *only destruction* awaits those who have raised their hand against God's people, Israel.

Why did all these things occur in Babylon after this particular fashion — *Jewish protection, Gentile destruction?* Again, one must go back in history to see the way in which God has decreed that all matters relative to Israel must come to pass, beginning in Genesis chapter four.

And to bring these decrees to pass relative to His son, as seen in Daniel's prophecy, supernatural protection (which had previously been revealed) was provided for the three Israelites in the furnace in Babylon. This protection was provided through a fourth person seen in the furnace, unidentified in Daniel, but having previously been identified by Moses (cf. Ex. 3:1-4; Dan. 3:19-27).

That which befell the Egyptian Pharaoh and his armed forces (the power of Egypt) during Moses' day, or that which befell the kingdom of Babylon during

Daniel's day, or that which befell Nazi Germany during modern times, or that which will befall the final form of the Babylonian kingdom under Antichrist *will befall any and all who dare to raise their hand against God's son.*

God, in His infinite wisdom and mercy, may very well allow certain things to occur relative to His son, even to the degree that it occurred during the reign of the Third Reich, or even to a greater degree (which will occur during the future Tribulation). But the end *will always be the same, for God must remain true to His Word.*

The end *will always be the same* as that which occurred during Moses' day, though it may take various forms as God brings matters to pass. During Moses' day, the end is seen on the one hand by the Israelites standing on the eastern banks of the Red Sea, singing the victor's song; and the end is seen on the other hand by Pharaoh and his armed forces overthrown and lying dead in the sea.

Though God has allowed, and will yet allow, Israel to experience untold sufferings at the hands of the Gentile nations — of a nature which defies all human comprehension, within the scope of the love which He has for His disobedient son — it is not for man to question God's methods and ways in His treatment of His son, ways designed to bring about correction.

God's thoughts and ways are not man's thoughts and ways at all. God's thoughts and ways are *higher* than man's, "as the heavens are higher than the earth" (Isa. 55:8, 9). One is infinite, and the other is finite; and the two cannot be brought together in this respect.

The only manner in which man's thoughts and ways can be brought into conformity with God's thoughts and ways is for man to find out what God has to say about a matter, believe it, and act upon it. Only then will the two be the same; and only then will God honor man's thoughts and ways, for they will then be His thoughts and ways (cf. Rom. 1:17; II Tim. 4:2; Heb. 11:6).

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