

Germany

Pardoned With One
Special Order

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Undeserved mercy

It is indisputable: Germany has received an undeserved amount of grace over the past 75 years. A nation that has plunged the world into the darkness of World War II and is responsible for the horror of the industrial killing of European Jewry, deserves God's judgment in every way. But unexpectedly, and even more undeserved, the God of the Jews, which we tried to gasify, has shown us mercy.

Germany, West and East, looks back on many years of peace and blessings since the end of the war. Our country has come out of the rubble of war, reconciliation with our European neighbours has become possible and even reconciliation with God's people Israel. The life of my generation is shaped by the miracle of the German unification in peace and freedom. No question about it: Germany has received undeserved grace over the past 75 years!

Is grace unintentional?

It is not self-evident that the Heavenly Father is gracious. God's Word warns us of his judgment on the Amalekites (Ex 17:8-16). The events surrounding "Corona" give us an idea of what that could mean.

Grace is undoubtedly undeserved. But is it also unintentional?

Shaul from Tarsus, whom we know better as Paul, was a man whose personal life was shaped by deep guilt and failure, as well as the history of our people. Like Germany, he received undeserved mercy. And much more: he was accepted into the circle of the apostles, he became an ambassador for Jesus, he became a person whom God could use powerfully to expand his kingdom.

He confesses about his life from being a persecutor of Christians to being an ambassador of Christ: *"I am what I am by the grace of God; and his grace towards me has not been in vain, but ..."* (1 Cor 15:10).

We gladly accepted God's grace. Yes, there is an awareness of guilt and responsibility in our people. But is it possible that we have taken God's grace too thoughtlessly? As an undeserved, wonderful present, something to be happy about, like a friend's birthday present? But what about the enjoyment, of which the connection to the starting point of our guilt fades, as well, as the question of whether a message from Him to us could be connected with the grace of God?

Is there a message that Germany in particular can bring?

The Jew Shaul, whom we call Paul, had understood the grace he had received to be a witness to this grace and to the God from whom this grace comes. God's great mercy on him should

not have been in vain, so he described his attitude to the community in Corinth.

The starting point of his message is the constant naming of his guilt: "*I am the least ... I am not worthy of ... because I have persecuted the church of God.*" (1 Cor 15:9 in excerpts) In everything Shaul's message is permeated, that he has nothing to bring but his failure and the undeserved grace of God. It is as if he wanted to say: "If the grace through Jesus on the cross can change someone like me, there is hope for everyone."

With this message, the Jew Shaul becomes the "Apostle of Nations", the bearer of the good news to the nations, the Gentile peoples.

Is there a message that particularly makes our German nation bearer of good news for the Jewish people? Is there a mission hidden in the grace of God from us Germans that we should accept and carry out? Is confessing our guilt, our failure to find a message that is necessary for Israel and the world? Is there anything to say because "*His grace towards us has not been in vain*" (1 Cor 15:10)?

A message for a special time?

We live in times of great change. In addition to the increasing night of separation from God, the dawn of the returning King Jesus is also beginning to appear. A spiritual awakening can be felt in God's people and the land of Israel. Yeshua, the king of the Jews, calls his people and at the same time his one flock from Israel and the Nations to be prepared for this time. We believe: especially for this time, the Heavenly Father's

heart should be sought and we should live in an intimate fellowship that is characterized by worship.

It is the time when what Jesus announced in Matthew 24 begins to be fulfilled. A time more and more marked by unprecedented deceiving and ambiguity. People are rich in images and opinions, but poor in usable, solid information. A time when it will be impossible to "fly on sight", but it will require the knowledge to "navigate by instrument".

For this time, Jesus has a warning and an assignment. Both, so we believe, provide information about a deeper connection behind the undeserved mercy that has been given to our people.

See that nobody deceives you

Jesus warns: "*See that nobody deceives you*" (Mt 24:4) and calls: "*Watch and pray so that you are not tempted! The spirit is willing, but the flesh is weak.*" (Mt 26:41)

If there is a nation that knows what deception means and how much guilt can result from deception, it is Germany. If there are a Nation who have tasted the creeping poison of lies, especially about the Jews, and got drunk with it, it is our people.

Could it be that God's mercy gives us room for a testimony of our guilt, our deceivability, so that we can warn: "Make sure that nobody deceives you like us!?" May it be that the God who is gracious to us is waiting for us to call to Israel and the Nations: "Watch! Pray! Come into a close

heart bond with the King of the Jews, which cannot be detached from the close heart bond with his people Israel.“?

Germany is a nation that is respected all over the world for its efficiency, for its wisdom, for its abilities, for its cultural achievements. But the world will not recover from the German being!

A message born of repentance

Wouldn't it be more helpful if our nation bears witness to its failure? About the fact that proficiency, education, goodwill, even humanism are not enough to resist temptation? A testimony that the mind is willing but the flesh is weak? Doesn't it still take our honestly felt remorse and tears for our failure 75 years later?

Is it possible that our testimony to the Jewish people and the world is just that, our failure to Israel and the undeserved grace of God and that we have learned that without close communion and worship of the God of Israel and the reconciled love for his people, no one will get through the deception of the last days without being harmed?

Can it be that the Father is gracious to us sinners and hopes that we will bear witness to our guilt, his salvation and the chance for real, profound change through his Holy Spirit? Could confessing our guilt hide an unimagined force that fears Satan and brings life?

Doesn't it have to be over one day?

On the day that Jesus paid for our grace with his blood on the cross, two criminals were crucified with him. The Bible doesn't tell their names, just what they were: evildoers. In anticipation of death, one of the two confesses: "*... we receive what our deeds are worth*" (Lk 23:41) and at the same time asks Jesus for his mercy: "*Jesus, remember me when you come into your kingdom!*" (Lk 23:42).

For 2,000 years, the testimony of this nameless malefactor has been inviting people to seek their salvation on the cross from the King of the Jews. At no point does God's Word report that "the evildoer" ever demanded: "It must be an end to remembering my failure."

We believe that God has given grace to our people for 75 years because something deep out of our abysmal guilt can bring forth what brings life. He is a God of change, renewal and life.

He combines his grace with us Germans with the call:

to be a testimony to the corruptibility of us humans,

the incomprehensible salvation through Jesus,

reconciliation with Israel and

the need to be closely connected to the father.

What a precious assignment in which everything points to the God of grace and nothing to our own resources.

We pray that we will hear this call as a nation
and be credible witnesses!



Martin & Ines are first lovers of Jesus and marvel at his grace. They love the Holy Spirit. With the breaks in her life and her longing for God, He led them on a path of prayer and to the Father. Their hearts beat for healing and unity in the family of God and es-

pecially for Israel.

The center of their ministry is fellowship with God and his worship. In addition, with their songs they invite people to meet Him in prayer. They can be invited for this and for preaching services.

They work with “Mastering Your Life e.V.”, a Christian aid organization that is committed to serving the poor, the afflicted and the disadvantaged.

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