

Doctrine of Anti-Semitism

1. Anti-Semitism will always be punished but in God's perfect timing.
2. Gen 12:3 addresses the caveat at the time of the selection of Abram as the first Jew.

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

2.1 Paul makes clear not all Israel is Israel:

Rom 9:8 They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Rom 9:9 For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom 9:10 And not only this; but when Rebecca also had conceived by one, even by our father Isaac;

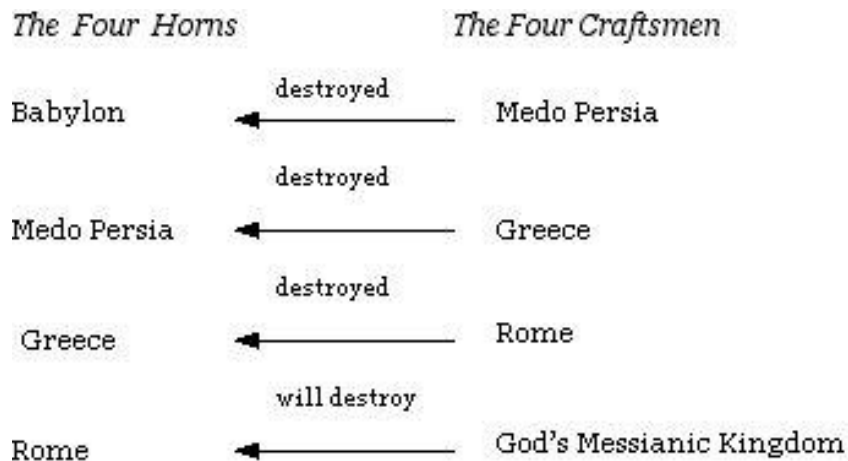
Rom 9:11 (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

Rom 9:12 It was said unto her, The elder shall serve the younger.

Rom 9:13 As it is written, Jacob have I loved, but Esau have I hated.

3. Nations who persecute the Jew shall receive discipline from God; often such discipline results in national destruction.

4. It is God who disciplines His own though at times, as taught by Zechariah, He uses horns but at the same time He creates smiths to handle the horns.



5. God does not need our help, Israel is His to discipline.

6. Nations who treat the Jew well will prosper provided they have a pivot; one of the characteristics of a nation with a pivot is Pro-Semitic policies.

7. Anti-Semitism is inspired by Satan as a ploy to spoil the plan of God; without Jews, Christ has "no one to come back to."

8. Because the decrees of God are immutable there will always be Jews no matter how many nations or peoples try to destroy them.

9. A few historical examples will help illustrate how pervasive has been Anti-Semitism:

9.1 Egypt c. B.C. 1400

9.2 Assyria c. B.C. 720

9.3 Babylon c. B.C. 606

9.4 Persia c. B.C. 539

9.5 Ptolemies and Seleucids c. 323-147 B.C.

9.6 Rome c. B.C. 4-476 A.D.

9.7 Spain 1500 c. A.D.

9.8 France WWI and WWII Vichy Government;

9.9 England 1948

9.10 Germany WWII

9.11 Arabs today.

10. An ethnic Jew is anyone with a gene from the pool of Abraham; a regenerate Jew or real Jew is a believing Jew. Once a Jew believes in the Lord Jesus in the church age, he or she becomes one in Christ and is no longer a Jew.

Gal 3:28 There is no longer male or female, bond or freeman, Jew or Gentile for we are all one in Christ.

11 So how do you evaluate a Jew today? Like anyone else.

12 As a nation they are to be evaluated according to God's establishment principles.

13 As a fellow citizen of the U.S.A. they are, like everyone else, to be vetted as to their political and social standards.

13.1 For example Marx and Engels were two very evil Jews who were infamous international communists.

14. When a racial Jew becomes a believer he is not to be evaluated at all.

15. Remember Jewish Christians without doctrine are just like a gentile Christian without doctrine.

16. The future of the Jew:

16.1 As a believer he or she has eternal life.

16.2 In the Tribulation the Jew will be the active catalyst.

16.3 Born-again Jews of Ages one and two will move into the Millennium with our Lord.

16.4 In the Millennium the Jew will show the rest of the world how to live and worship the Messiah King.

17. In closing let me quote from what Col. R. B. Thieme has written in his book *Anti-Semitism* concerning how to evaluate Israel as a nation.

"This poses something of a problem. What remained of the once great Jewish nation was scattered throughout the world in A.D. 70, when God allowed Rome to administer the fifth cycle of discipline, beginning the second dispersion. Israel as an elect nation is now set aside until the Second Advent of Jesus Christ. At that future time the nation will consist of regathered, living, born-again Jews and resurrected Old Testament saints. Today, [1999] America is a host nation for dispersed Jews and should receive these people as we would any other. When they become citizens, they are simply Americans with a different ethnic background, not an uncommon circumstance in the history of the United States. Jews who choose to immigrate to other countries merge and adapt to the culture of their adopted nation. What of Palestine as a homeland for the Jews? This, as we saw, is God's design for Israel's future. The present gathering of the Jews in Israel is of no prophetic significance; it is not the regathering of national Israel forecasted in the Scriptures. The Israeli nation which exists today has man's, not God's, stamp of approval. Consequently, the present Jewish state is evaluated on its national and international policies, adherence to law, and the host of other criterion upon which we approve or disapprove the actions of any allied nation.

“Notably, since Israel's inception in 1948, the United States has maintained close diplomatic and political relations. Where does the American Jew's allegiance belong? Is he obligated to Israel because he is a Jew, or to America because he is an American?

Some Zionists argue that every Jew's loyalty should be directed toward the Jewish homeland. This is not so! Americans owe their allegiance to the flag of the United States. However, if an American Jew wishes to contribute to the support of Israel, he may do so on the same premise as he would any cause he deems worthy; but this should not be an arbitrary demand. An American Jew is in no way obligated to the Jewish nation. As for the Christian's attitude toward Israel, there is no command in Scripture to reverence that nation as some sacred cow. As with all nations Israel has good and bad policies and must stand or fall on its own merits. Neither malign nor deify Israel, but evaluate her policies as you would any other nation on the basis of your knowledge of Bible doctrine. Currently Israel is one of the few countries that understands freedom through military victory. Therefore, respect Israel for its patriotic, courageous stand."

18. At this point I think we should review the four unconditional covenants to Israel: The Abrahamic, Palestinian, Davidic and New.

18.1 Abrahamic-Although properly distinguished from the other three covenants the Abrahamic Covenant incorporates many aspects of the other three.

Gen 12:1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

Gen 12:2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:

Gen 12:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.

18.1.1 He will get a land and be a great nation.

18.1.2 He will be a blessing to the world and his name shall be great.

18.1.3 Those kind to Abraham will be blessed and those who are not will be cursed.

18.1.4 He will get a son from his own loins when he has capacity to enjoy the boy.

18.1.5 His descendants shall be numerous.

Gen 17:4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

Gen 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

Gen 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

Gen 17:7 And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

Gen 17:8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

18.1.6 It will be unilateral! The sign shall be ... a unilateral symbol. Gen 15:8-12

Gen 15:8 And he said, Lord GOD, whereby shall I know that I shall inherit it?

Gen 15:9 And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtle dove, and a young pigeon.

Gen 15:10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

Gen 15:11 And when the fowls came down upon the carcasses, Abram drove them away.

Gen 15:12 And when the sun was going down, a deep sleep fell upon Abram; and, lo, an horror of great darkness fell upon him.

18.1.7 He will have nations come from his loins.

18.1.8 He will have kings come from his loins.

18.1.9 He will get a new name.

18.1.10 He has a promise not only for himself but for his descendants after him.

18.1.11 God will be his God. Gen 22:16-18 (Abraham offered Isaac)

Gen 22:16 And said, By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son:

Gen 22:17 That in blessing I will bless thee, and in multiply^aing I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies;

Gen 22:18 And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

18.1.12 In a repeat of the promise after the temporal sanctification of Abraham when he offered Isaac, God reiterates the essence of the Covenant and adds that Abraham shall garrison the gates of his enemies.

18.1.13 The promise is confirmed repeatedly and enlarged in a number of instances and in no case is it ever made conditional on the faithfulness of Abraham or his descendants. Notice first to Jacob and then to Israel even in the midst of terrible apostasy just before being exiled to Babylon.

Gen 28:10 And Jacob went out from Beersheba, and went toward Haran.

Gen 28:11 And he lighted upon a certain place, and tarried there all night, because the sun was set; and he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep.

Gen 28:12 And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

Gen 28:13 And, behold, the LORD stood above it, and said, I am the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed;

18.1.14 The promise is repeated even to an apostate Israel just before exile:

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

18.1.15 In the New Testament there is a recognition of the Covenant as being an everlasting one and UNCONDITIONAL in nature. Heb 6:13-18

Heb 6:13 For when God made promise to Abraham, because he could swear by no greater, he swore by himself,

Heb 6:14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Heb 6:15 And so, after Abraham had patiently endured, he obtained the promise.

Heb 6:16 For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Heb 6:17 Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath:

Heb 6:18 That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

18.1.16 Take notice God swore by two immutable things: His promise and His oath!

18.2 Davidic-2Sa 7:10-16

2Sa 7:10 Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them anymore, as before time,

2Sa 7:11 And as since the time that I commanded judges to be over my people Israel, and have shall caused thee to rest from all thine enemies. Also the LORD telleth thee that he will make thee an house.

2Sa 7:12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.

2Sa 7:13 He shall build an house for my name, and I will establish the throne of his kingdom for ever.

2Sa 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Sa 7:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever.

18.2.1 The promise is in summary " that God will always have a descendant on the throne of Israel from the line of David."

18.2.2 As you can see from verse 16 it is an everlasting promise and has dual application to both Solomon and Christ as the everlasting heir.

18.2.3 Christ was indeed guilty of the sin of all the world by means of imputation and God did chastise Him for us.

18.2.4 The Covenant is unconditional given 2Sa 7: 14 and 15.

18.2.5 There is also as you can see a promise of land and protection in the land.

Jer 33:20 Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;

Jer 33:21 Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.

Jer 33:22 As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.

18.2.6 The Covenant is said to be everlasting and therefore UNCONDITIONAL just as is the Abrahamic Covenant.

18.2.7 All of this everlasting promise at a time when Israel was in full scale national reversionism and about to go out under the fifth cycle of discipline to Babylon. Even in their exile the promise is reiterated:

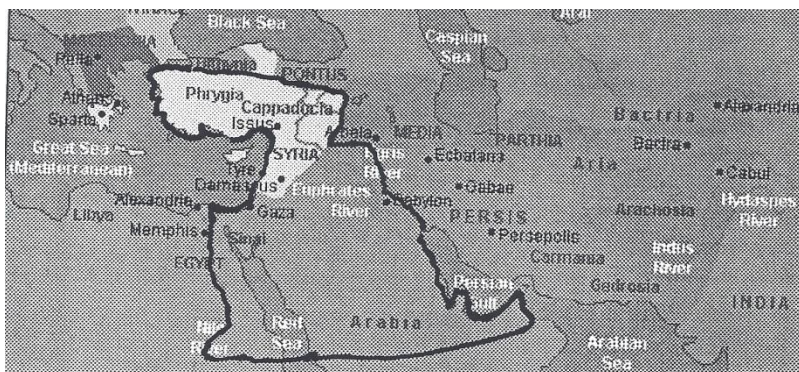
Eze 37:24 And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

Eze 37:25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever.

Eze 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

18.2.8 While in Babylon they are promised an everlasting and UNCONDITIONAL Covenant of a King, Land and safety under a reincarnated David who will serve as Christ's Executive Officer in the Millennium.

18.3 Palestinian- Eze 20:33-37



Eze 20:33 As I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you:

Eze 20:34 And I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

Eze 20:35 And I will bring you into the wilderness of the people, and there will I plead with you face to face.

Eze 20:36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

Eze 20:37 And I will cause you to pass under the rod, and I will bring you into the bond of the covenant:

18.3.1 Here is a promise of the land and the regathering of Israel to inhabit the land but only after they are abused during the Tribulation period.

18.3.2 The treatment in the Tribulation is followed by a renewed and changed people who enter the land to be blessed says verses 42 and 44 following.

Eze 20:42 And ye shall know that I am the LORD, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers.

Eze 20:43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed.

Eze 20:44 And ye shall know that I am the LORD when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

18.3.3 The land is defined in Gen 15:18-21:

Gen 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Gen 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Gen 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Gen 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

18.4 New Covenant- Jer 31:31-37

Jer 31:31 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah:

Jer 31:32 Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:

Jer 31:33 But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Jer 31:34 And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

Jer 31:35 Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name:

Jer 31:36 If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever.

Jer 31:37 Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD.

18.4.1 Israel is remade and they will no longer sin in the Millennium and the everlasting nature of the Covenant is reiterated.

18.4.2 The eternal and UNCONDITIONAL nature of the Covenant is reiterated in verses 35-37 of Jeremiah chapter 31.

