

The Attackers: Jesus Christ Controls History: through Preservation of Israel: the Unconditional Covenants; Replacement Theology Is Unbiblical; the Evil of Anti-Semitism: Bernard Lewis on the History of Anti-Semitism; R. B. Thieme, Jr., on Biblical Examples of Blessing and Cursing Associated with Gen 12:3; GDC's Doctrinal Statement

V. Jesus Christ controls history through the preservation of Israel.

1. Israel as a nation and the Jews as a people have an eternal future, guaranteed by the unconditional promises – or covenants – made to Abraham, Isaac, Jacob, and David.

2. These unconditional covenants may be classified as a disposition:

Disposition. 9. In Scots law, a unilateral deed of alienation, by which a right to property, especially heritable, is conveyed.¹

3. These are binding only on the party making the contract. Each of the four unconditional covenants announced by God has four necessary components:

- 1) It is to be considered literal and therefore equivalent to a prophecy.
- 2) It is eternal in nature, meaning that following its fulfillment its provisions continue on forever.
- 3) Its fulfillment is dependent exclusively on the integrity of God with absolutely no human input required.
- 4) It is issued to Israel, not the church. The church was a mystery not yet revealed. Taken literally then, the fulfillment of these covenants will be to Israel in the Millennium.

4. The four unconditional covenants to Israel are:

1) **Abrahamic:** This is the promise to Abraham that he would be the father of a great nation whose lineage would encompass an innumerable number of people, later called Israel.

This covenant was reiterated by the Lord to Isaac and Jacob.

(Gen 12:1-3, Gen 13:15-16, Gen 15:18, Gen 22:15-18, Gen 26:3-4; Ex 6:2-8)

2) **Palestinian:** This is the land grant covenant that assigned to Israel all the real estate from the Nile River in the East to the Euphrates River in the West. (Genesis 15:18; Numbers 34:1-12; Deuteronomy 30:1-9; Josh 1:3-4)

3) **Davidic:** This is the promise of a ruling political dynasty for client nation Israel whose lineage runs through the tribe of Judah and the House of David. (2 Samuel 7:8-16; Psalm 89:20-37)

4) **New:** This is the promise that the client nation would be restored in the Millennium. (Jeremiah 31:31-34)

5. **PRINCIPLE:** If these covenants were given exclusively to Israel, if these covenants are unconditional, and if they are backed by the integrity of God, then it must be concluded that they must be fulfilled at some point in the future.

¹ Webster's New Twentieth Century Dictionary of the English Language: Unabridged, 2d ed. (Cleveland: The World Publishing Co., 1962), 1:529.

6. The race of people who will form the client nation in the Millennium is the Jewish.
7. The location of the client nation in the Millennium will be that which encompasses the land between the Nile River in Egypt and the Euphrates River in Iraq.
8. The ruling dynasty of the millennial kingdom will be from the tribe of Judah, House of David, in the person of Jesus Christ, who will rule from Jerusalem on David's throne.
9. The client nation status that Israel enjoyed in its dispensation is guaranteed to be restored following the Second Advent of Christ and populated by those Jews who, during the course of the Tribulation, believed that Jesus is the Messiah.
10. PRINCIPLE: If these covenants are dependent upon the survival of the Jewish race for their fulfillment, then it follows that the Jew must be divinely preserved in history.
11. Therefore, the preservation of the Jew, wherever he may be located, is imperative, for without the Jew these covenants cannot be fulfilled, and if the covenants cannot be fulfilled, then there is no need for the Second Advent.
12. Therefore, the preservation of the Jew in history becomes a central part of divine policy prior to the Second Advent while, on the other hand, extermination of the Jew from history becomes a major element of satanic strategy prior to the Second Advent.
13. It becomes apparent that those who are anti-Semitic are not only in opposition to the plan of God, but they also align themselves with the strategy and tactics of Satan.
14. The Jew who rejects Jesus as Messiah is in jeopardy in two areas: (1) if he should die before the Rapture his soul will be transferred to Torments and later to the lake of fire, or (2) if he should be alive at the Rapture, he must face the specter of genocidal efforts to eradicate the Jew before the Second Advent.
15. Efforts to extinguish the Jewish race from the earth are amplified during the Tribulation, which Scripture refers to as the "time of Jacob's trouble" (Jeremiah 30:7), but will encompass the entire earth and include its Gentile inhabitants as well.
16. The evil of anti-Semitism is therefore an effort to head off the Second Advent and a clear definition of the term is necessary.
17. We turn first of all to the writings of Dr. Bernard Lewis, a British-American historian, born to Jewish parents in 1916, and presently the Cleveland E. Dodge Professor of Near Eastern Studies, Emeritus at Princeton University:

The term anti-Semitism was first used in 1879, and seems to have been invented by one Wilhelm Marr, a minor Jew-baiting journalist with no other claim to memory.

Though the name anti-Semitism was new, the special hatred of the Jews which it designated was very old, going back to the rise of Christianity. From the time when the Roman Emperor Constantine embraced the new faith and Christians obtained control of the apparatus of the state, there were few periods during which some Jews were not being persecuted in one or other part of the Christian world. Hostility to Jews was sometimes restrained, sometimes violent, sometimes epidemic, always endemic. But though hatred of the Jew was old, the term anti-Semitism did indeed denote a significant change—not the initiation but rather the culmination of a major shift in the way this hatred was felt, perceived, and expressed. In medieval times hostility to the Jew, whatever its underlying social or psychological motivations, was defined primarily in religious terms. From the fifteenth century onward this was no longer true, and Jew hatred was redefined, becoming at first partly, and then, at least in theory, wholly racial.

The earlier hostility was basically and indeed profoundly religious. It was concerned with the rejection by the Jew of the Christian redeemer and message, and was documented by the account in the Gospels of the Jewish role in the life and death of Christ. The Jew was denounced and at times persecuted as a Christ killer and as a denier of God's truths. While this hatred might be stimulated and directed by the roles which Jews were compelled to play in medieval Christian society, their persecutors did not normally condemn them for being different in race and language.

This religious hostility acquired racial overtones when Jews were compelled, under penalty of death or exile, to adopt Christianity. A voluntary conversion may be accepted as sincere. A forced conversion inevitably arouses the suspicion, above all among the enforcers, that it may be insincere.²

17. The next reference we note provides more of a biblical context for the evil of anti-Semitism:

The anti-Semitism clause reads:

And I [God] will bless those who bless you,
And the one who curses you I will curse. (Gen. 12:3a)

Genesis 12:3 is by no means the only statement of divine approval of pro-Semitism and divine condemnation of anti-Semitism. Other affirmations are given in principle and fulfillment throughout the Bible.

To cite two examples: The Lord blessed the house of Potiphar, the Egyptian, for Joseph's sake (Genesis 39:5) but judged Egypt for enslaving the Jews (Gen. 15:13-14). While He prospered Cyrus, King of Persia, for his attitude toward captive Judah (Ezra 1:1-4), God executed wicked Haman and all who sought to exterminate the Jews during the reign of Xerxes (Esther 3:5-6, 13; 6:10-9:15).

Thus, a correlation exists between the rise and fall of individuals, nations, and empires and their attitude toward the Jews. The clause first presented in Genesis 12:3 serves as a warning not only to Satan and his demonic hordes but to all mankind. God will bless all who bless the Jews and punish all who seek their destruction.³

18. Nations are judged for their anti-Semitism; likewise for individuals. You cannot harbor hatred of the Jews and participate in verbal or overt persecution of them and get away with it.

² Bernard Lewis, "Anti-Semites," in *Semites and Anti-Semites: An Inquiry into Conflict and Prejudice* (New York: W. W. Norton & Co., 1986), 81-82.

³ R. B. Thieme, Jr., "The Source of Anti-Semitism," *Anti-Semitism*, 4th ed. (Houston: R. B. Thieme, Jr., Bible Ministries, 2003), 15.

19. The doctrinal statement of Grace Doctrine Church addresses this problem:

Anti-Semitism is defined as intolerance, hatred, prejudice, opposition, and persecution of the Jewish people; and represents a satanic plot to eliminate the Jews from history. God has promised the Jews a reigning Messiah who will rule them in their own land called Israel. In order for Christ to fulfill these divine promises to Israel, Jews must survive until His Second Advent. Thus, anti-Semitism becomes a part of Satan's desperate plan to circumvent Messiah's return. Every member of the human race is warned by God Himself to avoid any form of anti-Semitism: "I will bless those who bless you and I will curse those who curse you" (Gen. 12:3). Consequently, Grace Doctrine Church stands in righteous opposition to any vestige of anti-Semitic thought, comment, or action.

Further, anyone associated with this church that engages in anti-Semitic actions will be withdrawn from the fellowship. (Zech. 2:8-9; Revelation 12)⁴

⁴ Joe Griffin, *40 Proclamations: The Theology of Grace Doctrine Church*, (St. Charles: Joe Griffin Media Ministries, 2008), no. 33.