

Romans 15 (2-2-12)

JEWS IN PROPHECY AND PERSPECTIVE

TEXT: Romans 15:10 And again he saith, Rejoice, ye Gentiles, **with his people.**

11 And again, Praise the Lord, all ye Gentiles; and laud him, all ye people.

12 And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

25 But now I go **unto Jerusalem** to minister unto **the saints.**

27 It hath pleased them verily; and their debtors they are. For if the Gentiles have been made partakers of **their spiritual things**, their duty is also to minister unto them in carnal things.

30 Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye **strive together with me in your prayers to God for me;**

31 **That I may be delivered from them that do not believe in Judaea;** and that my service which I have for Jerusalem may be accepted of the saints;

In our previous study of this chapter, we examined the importance of literal interpretation and the principle of double-fulfillment. Jesus teaches us that prophecies such as the coming of Elijah before the great day of the Lord (Malachi 4:5), will be fulfilled literally, in the future (Matthew 17:11), even though there has already been a partial, figurative fulfillment (Matthew 17:12). The NT is filled with examples of prophecies being literally fulfilled (e.g., the Messiah being born in Bethlehem, His triumphal entry on a donkey, His stripes, His hands and feet being pierced, His garments parted, His resurrection, etc.). Partial, representative fulfillments do not negate the final, future, literal fulfillments. This important key, as we have seen, keeps us from grave errors in interpreting the prophecies. It also gives us a proper perspective concerning the Jews in prophecy.

Many interpreters have adopted the figurative method of interpretation that is often called *Replacement Theology*. It argues that the OT prophecies concerning the Jews are completely fulfilled in the "church" of the NT, and that national Israel has no future place in prophecy - it has been "replaced":

"How strange it would seem to find Jews appropriating promises made to Gentiles by name, and yet it is far from uncommon to find Gentiles exclusively appropriating promises made to Jews or Israelites by name...Commentaries and sermons are still too largely characterized by spiritualizing all promises made to Israel and literalizing all curses denounced on the same people. This principle is unjust, unscriptural, and misleading...The promise that Christ will be 'a light to lighten the Gentiles,' is a promise to the Gentiles and not to the Jews. This is readily admitted. The promise that He will be 'the Glory of His people Israel' will be fulfilled literally and exclusively in the interest of His ancient people. 'Rejoice ye Gentiles, with His people,' which occurs both in the Old Testament and in the New, gives the distinction between Israel and the Gentiles...Nevertheless, there is a legitimate use by Christian Gentiles of promises and threatenings primarily made to the Jewish people..."

(John Wilkenson, *Israel My Glory*, 1894)

Replacement theology (sometimes called Covenant theology, postmillennialism, reconstructionism, etc.), misses the Biblical balance that Paul has already taught us in a previous chapter:

Romans 11:5 Even so then at this present time also **there is a remnant** according to the election of grace.

8 (According as it is written, God hath given them the **spirit of slumber, eyes that they should not see,** and ears that they should not hear;) unto this day.

In these verses (as in Romans 15:25 and 31), we have two classes of Jews in this present time (i.e., the believing and the unbelieving). But Paul continues:

Romans 11:12 Now if **the fall** of them be the riches of the world, and **the diminishing** of them the riches of the Gentiles; how much more their **fulness**?

If the *diminishing* refers to the fall of literal, national Israel, then the *fulness* must refer to the same people. Therefore, there must be a restoration of national Israel (literal Jews):

Romans 11:15 For if the **casting away** of them be the reconciling of the world, what shall the **receiving** of them be, but life from the dead?

The *casting away* was of literal, national Israel (i.e., "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" - Matthew 21:43). Therefore, the future *receiving* must be of literal, national Israel:

Romans 11:23 And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again.

25 For **I would not, brethren, that ye should be ignorant** of this mystery, lest ye should be wise in your own conceits; that **blindness in part is happened to Israel, until** the fulness of the Gentiles be come in.

26 And so **all Israel** shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness **from Jacob**:

The context is not merely individual, but national, and it implies the full restoration of the Jews to the Promised Land, with all of its prophesied blessings. This will be fulfilled in the coming Millennium:

Acts 1:6 When they therefore were come together, they asked of him, saying, Lord, **wilt thou at this time restore again the kingdom to Israel?**

The prophecy in Romans (out of Isaiah) states that ungodliness will be turned away from national Israel. This implies that there will be a nation restored physically *in unbelief* before this great spiritual restoration. Many other prophecies reveal the same order, as so many of our forefathers understood (long before the events of 1948):

"When the power of God gathers the Jews back into their own land, that same Providence will bring out the representative of the Assyrian in the last days...There will be **a return of the Jews in unbelief**: and then will come this great crisis..."

(William Kelly, *Notes on Daniel*, 1865)

"The Antichrist will not only pronounce himself highest of the false gods, but will sit in the temple of God, as if he were God...**the Jews, who did not want to believe in the Lord**, as though He were an adversary to God, **will believe in the Antichrist** who will pronounce himself to be the god of all."

(Theodoret of Cyprus, Commentary on 2 Thessalonians, 5th century)

"The temple in Jerusalem will be yet rebuilt **by the Jews in unbelief**, and be the scene of wickedness greater than has ever appeared...Till the Jew is brought back to his own land, and the temple and its sacrifices are restored, the prophetic part of the Apocalypse does not begin."

(Robert Govett, *The Apocalypse: Expounded By Scripture*, 1861)

"...the greater portion of the Jewish nation will return to their land in a state of unbelief; that they will rebuild their city and their temple, and that God will choose that time to consummate His judgments on them..."

(William Burgh, *Apocalypse Unfulfilled*, 1883)

"Israel's agelong apostasy can only ripen to its close. The vast resurgence of the Jew to Palestine...can...have but one certain goal - a rebuilt temple."

(D.M. Panton, *The Dawn*, December, 1935)

Daniel 9:27 And he shall confirm the covenant **with many** for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease...

Isaiah 28:18 And your covenant with death shall be disannulled, and your agreement with hell shall not stand...

John 5:43 I am come in my Father's name, and ye receive me not: **if another shall come in his own name, him ye will receive.**

2 Thessalonians 2:4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; **so that he as God sitteth in the temple of God, shewing himself that he is God.**

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Matthew 24:15 When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:)

16 Then let them which be in Judaea flee into the mountains:

The prophecies teach that there will be in this age, unbelieving Jews, who often fiercely oppose the Gospel; and there will also be the remnant who do receive Jesus. Between these two sides, there is another conservative class that is presently lost in blindness (though seeking the Messiah). Many of these will be deceived by the Antichrist - at least at first, to their own destruction. Others will be preserved through the fires of the Tribulation Period, and will finally turn unto the Lord in full repentance:

Zechariah 13:9 And I will **bring the third part through the fire**, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.

Zechariah 12:9 And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and **they shall look upon me whom they have pierced...**

Zechariah 13:6 And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.

Zechariah 12:11 In that day shall there be a great mourning in Jerusalem...

Zechariah 1:15 And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies...

The Biblical view of this subject is therefore one of proper balance: Paul asked for prayer in Romans 15 to be delivered from unbelieving Jews, and he mentions their opposition elsewhere:

1 Thessalonians 2:15 Who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men:

Romans 11:28 As concerning the gospel, they are enemies for your sakes: but as touching the election, **they are beloved** for the fathers' sakes.

But Satan *hates* them for their fathers' sakes! Therefore, we must beware of "boasting against the branches" in Gentile conceit (Romans 11:18). Having examined the inspired Scriptures concerning the Jews (that is so often missed), let us now get a perspective from history, that is also, too often, lost sight of:

1876: John Wilkinson founds a large mission in London (Mildmay) to evangelize the Jews.

1878: Premillennialist William E. Blackstone (1841-1935), influenced by D.L. Moody, writes, *Jesus is Coming!* Millions of copies are sold in years to come.

1887: Arno C. Gaebelin (d. 1945), converts to premillennialism and begins evangelistic work among the Jews. These early Christian evangelists found that when Jews convert to Christ, they lose everything (they were often considered "dead" by spouses and parents).

1887: Blackstone founds a mission to evangelize the Jews in Chicago.

1891: Blackstone petitions the U.S. President to work toward the restoration of the Jews, as an answer to their afflictions in Russia. It is signed by 413 prominent Christians. Business leaders John D. Rockefeller, J.P. Morgan and other notables also signed. Later Zionist leaders would write to Blackstone naming him as the "father" of their movement, since his work predated Herzl (e.g., Nathan Straus). Blackstone later (1921) visits the ruins of Babylon, as he predicted a future rebuilding.

1895: Gaebelin returns from Germany and proclaims: "It is only too true that Protestant Germany is Jew-hating, and we fear, from what we have seen and heard, that sooner or later there will come another disgraceful outbreak." (The leaders of the under-ground movement in Nazi Germany, which aided the Jews, were premillennial, such as the family of Corrie Ten Boom, etc.).

1896: Jewish writer Theodore Herzl publishes, *The Jewish State*, addressed to Rothschild. He argues that the "statelessness" of the Jews was a root cause of the Anti-Semitism they were experiencing. He called for a state of Israel somewhere, *anywhere*, and sought financing and state sanction. Many wealthy, European Jews were not interested in the colonization project. His plan was rejected by Rothschild.

1897: The first Zionist Congress is held in Switzerland:

"The call, issued by Dr. Herzl...in 1897 met with severe opposition from...the mass of rich Reformed Jews...They have no desire to return to Palestine...[But] anti-semitism instead of dying out, is rather on the increase...In the midst of these disputes, the Zionists have seized the reins and eschewing the help of Abraham's God, they have accepted agnostics as leaders and are plunging madly into this scheme of a Godless state. But the Bible student will surely say, this godless national gathering is not the fulfillment of the glorious Divine restoration...No, indeed!...[But God has prophesied:] 'Gather yourselves together, yea, gather together, O nation [not desired], before the decree [bring] forth...before the fierce anger of the Lord come upon you.' Zeph. 2:1,2. Could this prophecy be more literally fulfilled than by this present Zionist movement? One of the speakers at the first congress said of the Sultan, 'If His majesty will now

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receive us, we will accept Him as our Messiah.' God says, 'Ye have sold yourselves for nought; and ye shall be redeemed without money.' Isa. 52:3. But Dr. Herzl is reported to have said, 'We must buy our way back to Palestine, salvation is to be by money.' What a sign is this that the end of this dispensation is near...Shall we Christians condemn the Jews for not accepting the cumulative evidence that Jesus is the Messiah; and ourselves refuse this other cumulative evidence that His second coming is near?" (Blackstone, *Jesus Is Coming*, 1908, edition)

1898: The second Zionist Congress is held, and several Christian premillennialists attend with great interest.

1903: After much lobbying the Zionists were offered Uganda by the British as a possible site. Herzl communicates the plan to his fellows, and it stirs up a great controversy. William E. Blackstone campaigns against the Uganda plan. He sends Herzl a Bible with the OT prophecies concerning the Jews highlighted, in an effort to convince him to seek out Palestine for the planned state.

1904: Herzl dies. The movement for a time struggled, as Reformed Jews continued to reject any idea of leaving their status in Europe. American Jews (never suffering the afflictions of European Jews), had an even greater opposition to Zionism. Reformed Jewish leaders in America mocked the movement. Many others were simply doubtful that the time was right. The Orthodox Jews often argued the need to wait on God.

1905: The Christian literalists understood that Zionism was a *nationalistic* movement (not a spiritual awakening), exactly as the Bible (and their literalist forefathers) had predicted. Though excited, prophecy writers like Arno Gaebelein wrote:

"Zionism is not the Divinely promised restoration of Israel...It is rather a political and philanthropic undertaking."

(*Hath God Cast Awy His People?*, 1905)

1914-: By WWI, only 130,000 even embraced the idea of a national homeland. Yet, the restoration was begun. Biblical literalists (premillennialists) had fully expected these events, and they saw them as setting the stage for the Biblical prophecies concerning the end-times. Articles and sermons kept the faithful awake with news reports of the developments. Figurative interpreters responded by mocking the early colonization attempt as merely a "trickling stream" that would never grow to any true, national status.

1916: Blackstone, at 75 years of age, again petitions the President with signatures from business men and Christian organizations.

1918: Blackstone is recognized with gratitude by Jews at a Zionist Conference in Philadelphia. The same year, he addresses another Zionist meeting in California with the following appeal:

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"I believe that true Zionism is founded upon the plan...of the everlasting and omnipotent God...There are only three courses open to every Jew...The first is to become a true Christian, accepting Jesus as Lord and Saviour, which brings not only forgiveness and regeneration, but insures escape from the unequalled time of tribulation which is coming upon all the earth...Second, become a true Zionist and thus hold fast the ancient hopes of the fathers...It is true that this leads to unequalled sorrows, as prophesied notably by Jeremiah...Third...are the *assimilants*. They are the Jews who will not be either Christians or Zionists...Oh, my dear Jewish friends, which of these paths shall be yours?...[God] has put an overwhelming love in my heart for you all, and therefore I have spoken thus plainly..."

[Israel dedicated a forest in his honor, in 1956].

1919: I.M. Haldeman (*Signs of the Times*) sees Zionism as the sign of the soon coming of Christ. He shows the prophecies of the Jewish return in unbelief. He warned that the coming Antichrist would pretend to be a friend to Zionism, only to betray the Jews.

1920: Winston Churchill writes, "Zionism versus Bolshevism: A Struggle for the Soul of the Jewish People" (published in *The Illustrated Sunday Herald*, Feb. 8, 1920):

"Some people like Jews and some do not; but no thoughtful man can doubt the fact that they are beyond all question the most formidable and the most remarkable race which has ever appeared in the world...The conflict between good and evil which proceeds unceasingly in the breast of man nowhere reaches such an intensity as in the Jewish race. The dual nature of mankind is nowhere more strongly or more terribly exemplified...It would almost seem as if the gospel of Christ and the gospel of Antichrist were destined to originate among the same people; and that this mystic and mysterious race had been chosen for the supreme manifestations, both of the divine and the diabolical...Nothing is more wrong than to deny to an individual, on account of race or origin, his right to be judged on his personal merits and conduct...At the present fateful period there are three main lines of political conception among the Jews...**[National Jews]** First there are the Jews who, dwelling in every country throughout the world, identify themselves with that country, enter into its national life and, while adhering faithfully to their own religion, regard themselves as citizens in the fullest sense of the State which has received them...**[International Jews]** In violent opposition to all this sphere of Jewish effort rise the schemes of the International Jews...Most, if not all, of them have forsaken the faith of their forefathers, and divorced from their minds all spiritual hopes of the next world. This movement among the Jews is not new. From the days of Spartacus-Weishaupt to those of Karl Marx, and down to Trotsky (Russia), Bela Kun (Hungary), Rosa Luxembourg (Germany), and Emma Goldman (United States), this world-wide conspiracy for the overthrow of civilization and for the reconstitution of society on the basis of arrested development, of envious malevolence, and impossible equality, has been steadily growing. It played, as a modern writer, Mrs. Webster, has so ably shown, a definitely recognizable part in the tragedy of the French Revolution. It has been the mainspring of every subversive movement during the Nineteenth Century; and now at last this band of extraordinary personalities from the underworld of the great cities of Europe and America have gripped the Russian people by the hair of their heads and have become

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practically the undisputed masters of that enormous empire. There is no need to exaggerate the part played in the creation of Bolshevism [Communism], and in the actual bringing about of the Russian Revolution, by these international and for the most part atheistical Jews...With the notable exception of Lenin, the majority of the leading figures are Jews. Moreover, the principal inspiration and driving power comes from the Jewish leaders....Although in all these countries there are many non-Jews every whit as bad as the worst of the Jewish revolutionaries, the part played by the latter in proportion to their numbers in the population is astonishing...[Zionism] Zionism offers the third sphere to the political conceptions of the Jewish race. In violent contrast to international communism, it presents to the Jew a national idea of a commanding character...The fiery energies of Dr. Weissmann, the leader, for practical purposes, of the Zionist project, backed by many of the most prominent British Jews, and supported by the full authority of Lord Allenby, are all directed to achieving the success of this inspiring movement. Of course, Palestine is far too small to accommodate more than a fraction of the Jewish race, nor do the majority of national Jews wish to go there [In 2001, 8.3 million Jews lived outside of Israel - the Diaspora - and 4.9 million lived in Israel]...Nothing could be more significant than the fury with which Trotsky has attacked the Zionists generally, and Dr. Weissmann in particular. The cruel penetration of his mind leaves him in no doubt that his schemes of a world-wide communistic State under Jewish domination are directly thwarted and hindered by this new ideal, which directs the energies and the hopes of Jews in every land towards a simpler, a truer, and a far more attainable goal. The struggle which is now beginning between the Zionist and Bolshevik Jews is little less than a struggle for the soul of the Jewish people. It is particularly important in these circumstances that the national Jews in every country who are loyal to the land of their adoption should come forward on every occasion, as many of them in England have already done, and take a prominent part in every measure for combating the Bolshevik conspiracy. In this way they will be able to vindicate the honor of the Jewish name and make it clear to all the world that the Bolshevik movement is not a Jewish movement, but is repudiated vehemently by the great mass of the Jewish race..."

(W. Churchill, 1874-1965, British Prime Minister, 1940-45 and 1951-55. For what it is worth, he publicly resigned from Freemasonry long before the First World War).

1922: Gaebelein temporarily assumes that *The Protocols* were authentic (i.e. They were first published in Russia in 1903, and later published in the west by Henry Ford, and others; the *Times*, in 1921 gave evidence that they were plagiarized from an unrelated novel in 1864). Gaebelein warned that not all Jews were involved, but only some. He made a clear distinction between the Orthodox Jews (who he spent his life evangelizing and contending for their rights), and "the political-financial schemers," who he believed would worship the coming Antichrist. Gaebelein was quicker than many to recognize the evils of Hitler (British premillennialist, D.M. Panton exposed Nazism before almost everyone). In 1935, he warned: "German policy is heading straight for the extermination of the Jew..." (Mormons praised Hitler throughout the 1930's).

Hitler, in his *Mein Kampf* (1925), later uses *The Protocols* to renounce *all* Jews:

"To what extent **the whole existence of this people** is based on a continuous lie is shown incomparably by the *Protocols*...they reveal the nature and activity of **the Jewish people** and expose **their** inner contexts as well as **their** ultimate final aims...."

They later became a regular part of Nazi propaganda:

"This Jewish contamination will not subside, this poisoning of the nation will not end, until the carrier himself, the Jew, has been banished from our midst."

(Hitler, Aug. 1920; Irving, *The War Path: Hitler's Germany*)

In 1935, Hitler's Germany supported Zionism (though later greatly taxed those who left Germany).

Today, a large number of Arab and Muslim regimes have endorsed them as authentic, as applying to "Zionists."

Blackstone immediately denounced *The Protocols*, rebuking the editor of Ford's newspaper for printing them:

"I do not believe for a moment that the Jews have any organization for securing control of the government of the world, neither do I believe that they were instrumental in the production or propagation of the so-called protocols..."

On the other hand, popular premillennial Baptist leader, W.B. Riley, later changed his view, and embraced *The Protocols* as authentic. He believed that there was an international, Communist conspiracy outlined in them (*The Protocols and Communism*, 1934). He exposed the *New Deal* as a further example.

J. Frank Norris, although pointing out that the Jews often indeed rose to power, believed *The Protocols* were a forgery, and he reproved Riley for using them. In 1947, he split with L.K. Smith (of the so-called, "Disciples of Christ") over Smith's blatant anti-Semitism. Smith finally wrote that he did not believe Jesus was a Jew (and he railed on them as "hook-nosed," etc.), and Norris refused to work with him. On Oct. 2, 1947, Norris wrote a letter to President Truman, arguing the Biblical and legal right for the Jews to have a homeland in Israel.

1924: D.M. Panton (British premillennialist) writes:

"It is the indisputable fact that a painful proportion of Bolshevik [Communist] Commissars are Jews. Disraeli said that in his day Jews were at the head of all the secret societies of Europe. Such apostates from Judaism will make their own compact (Dan. 11:30) with the Antichrist...Today's agony of the Jew is almost incredible...when he is in the Land, the Dawn will be in the sky..."

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1948: D.M. Panton (British premillennialist) writes:

"Zionism is an urge of nationalism that is sweeping through the Jews of the world...Most terrible of all, the Talmud itself says:- 'He that hath his permanent abode in Palestine is sure of the life to come'...Jehovah pictures the modern Jew in one of the most terrible parables in the Bible. 'The valley...full of bones' - bones dry and scattered...To the Church in Smyrna He says:- 'I know the blasphemy of them which say they are Jews, and they are not, but are a synagogue of Satan' (Rev. 2 : 9). The Zionists endorse godlessness to the full...It is a Jew who has created the mightiest anti-God movement on earth, a creed which threatens to swamp the world - KARL MARX...So far from the present return to Palestine being a re-call of God, a restoration of the Holy Land to the Jew, two-thirds of the entire population are yet to be wiped out by the sword...But the physical restoration is to be followed, later, by a spiritual restoration no less complete..."

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