

UNTIL YOU SAY, “BLESSED IS HE WHO COMES IN THE NAME OF THE LORD!”

- Next Week: **NUGGET NIGHT** . Bring your favorite polished gem that God has taught you from Matthew. Bring snack or drink. In September, Bible studies will resume, D.V.
- PRAY
- READ Matthew 23

Theme of Matthew: “Behold your King is coming to you” (Zech.9:9; Mt.21:4-5)

CHARTING THE COURSE FOR THIS EVENING:

6/8/2005
Study #61

- Review
- *Are there Scriptural promises made concerning ethnic Israel that have not yet been fulfilled?*



1. The above picture is a man wearing a phylactery (Greek; *tefillin* in Aramaic).
2. In Jesus' day it was probably worn by the scribes and Pharisees in literal obedience to Exodus 13:9,16 [note the connection with the Passover]; Deuteronomy 6:8; 11:18. The evidence suggests that phylacteries were not worn by the “common” Jews.
3. The head-phyllactery was divided into four sections with the following passages placed in each compartment: Exodus 13:1-10,11-16; Deut.6:4-9; 11:13-21.
4. Many Jews today take Deuteronomy 6:4-9; 11:13-21 literally by placing a *m^ezûzâ* in their door-posts.

tassel – (Matthew 9:20; 14:35-36; 23:5; cf. **Numbers 15:37-41; Deut.22:12; 1 Samuel 15:27-28; 24:1-15**).

BIG QUESTION: *Are there Scriptural promises made concerning ethnic Israel that have not yet been fulfilled? If so, what are they?*

I. THE RELATIONSHIP BETWEEN ISRAEL AND THE CHURCH IN MATTHEW

What is God's plan for Israel in light of Matthew 23-28? What is the relationship of the church to Israel?

There are different camps of dispensationalism: (1) “**Classical or Scofieldian Dispensationalists**” (represented by J.N. Darby, Chafer, Scofield), (2) “**Essentialist/revised or Normative Dispensationalists**” (represented by Zane Hodges, Dwight Pentecost, Charles Ryrie and John Walvoord) and (3) “**Progressive Dispensationalists**” (represented by Craig Blaising [Joseph Emerson Brown professor of Christian theology at Southern Baptist Theological Seminary and formerly at Dallas Seminary], Darrell L. Bock [Research Prof of NT at Dallas Theological Seminary], Robert L. Saucy [distinguished prof. of systematic theology at Talbot School of Theology], Marvin Pate, Kenneth Barker, David Turner).

Would you have been a true Israelite if you accepted the Abrahamic covenant but not the Mosaic covenant?

Would you have been a true Israelite if you accepted the Mosaic covenant but not the Davidic covenant? (i.e. Would you be a true Israelite if you accepted tabernacle worship but not temple?)

Is one a true Israelite who accepts the Abrahamic, Mosaic and Davidic covenant but not the New Covenant? (cf. Matthew 26:26-30 with Jeremiah 31:31-34)

Justin Martyr was born in Samaria around A.D. 100. As an adult, he searched for truth in pagan philosophy but was not satisfied, and around A.D. 130 he converted to Christianity. Justin taught for a while at Ephesus and later moved to Rome, where he gathered disciples into a philosophic "school."

Around 155 A.D., Justin published his famous *Dialogue with Trypho*, an argument with a Jew about the true interpretation of Scripture. The *Dialogue with Trypho* teaches three main points: (1) The Old Covenant is passing away to make place for the New; (2) the Logos is the God of the Old Testament; (3) ***the Gentiles are the new Israel.*** (*Persecution in the Early Church: Christian History, Issue 27; emphasis added*).

II. ANTI-SEMITISM AND ETHNIC ISRAEL'S REJECTION OF JESUS

Is Jesus or Paul anti-Semitic? (see Deuteronomy 31:21ff.; Romans 10:19; 11:11,14)

Is there a necessary correlation between the church being the inheritors of God's promises in Christ and anti-Semitism?

The strongest attacks on Jews and Judaism by the Church Fathers are to be found in the Homilies of Chrysostom (344-407 C.E.) in his Antioch sermons. His discourses were prompted by the fact that many Christians were meeting on friendly terms with Jews, visiting Jewish homes, and attending their synagogues. Chrysostom said that the Jews had become a degenerate race because of their "odious assassination of Christ for which crime there is no expiation possible, no indulgence, no pardon, and for which they will always be a people without a nation, enduring a servitude without end."...On another occasion Chrysostom is quoted as saying "I hate the Jews because they violate the Law. I hate the synagogue because it has the Law and the prophets. It is the duty of all Christians to hate the Jews." (quoted by Sandra Williams, "The Origins of Christian Anti-Semitism" <http://www.billwilliams.org/ANTI/anti-semitism.html>)

"Although in his earlier ministry Luther sympathetically acknowledged the shameful way the Church had treated the Jews and urged kind treatment of them, in later life he was to write the complete opposite. Here in part is what Luther wrote in C.E. 1543. Note that Adolf Hitler seemed to use it as a general guide for implementing the earlier phase of his "final solution" against the Jews:

"What then shall we Christians do with this damned, rejected race of Jews? Since they live among us and we know about their lying and blasphemy and cursing, we cannot tolerate them if we do not wish to share in their lies, curses, and blasphemy. . . . We must prayerfully and reverentially practice a merciful severity. . . . Let me give you my honest advice:

First, to set fire to their synagogues or schools and to bury and cover with dirt whatever will not burn, so that no man will ever again see a stone or cinder of them. This is to be done in honor of our LORD and of Christendom.

Second, I advise that their houses also be razed and destroyed.

Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them.

Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb.

Fifth, I advise that safe conduct on the highways be abolished completely for the Jews. For they have no business in the countryside, since they are not lords, officials, tradesmen, or the like. Let them stay at home. [We might well ask "What home?", since they were all presumably burned in point two!]

Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them, and put aside for safe keeping.

Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hand of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow." (A pamphlet by Martin Luther [written in 1543 when Luther was 60] entitled, *Concerning the Jews and Their Lies*; quoted by Sandra Williams, "The Origins of Christian Anti-Semitism" <http://www.billwilliams.org/ANTI/anti-semitism.html>).

Why might Luther have changed over the years?

"One leading Protestant churchman, Bishop Martin Sasse published a compendium of Martin Luther's antisemitic vitriol shortly after *Kristallnacht's* orgy of anti-Jewish violence. In the foreword to the volume, he applauded the burning of the synagogues and the coincidence of the day: 'On November 10, 1938, on Luther's birthday, the synagogues are burning in Germany.' The German people, he urged, ought to heed these words 'of the greatest antisemite of his time, the warner of his people against the Jews.'"

(Daniel Johah Goldhagen, *Hitler's Willing Executioners* quoted at, <http://www.nobeliefs.com/luther.htm>)

Julius Streicher (one of Hitler's top henchmen and publisher of the anti-Semitic *Der Sturmer*) was asked during the Nuremberg trials if there were any other publications in Germany which treated the Jewish question in an anti-Semitic way., Streicher put it well:

"Dr. Martin Luther would very probably sit in my place in the defendants' dock today, if this book had been taken into consideration by the Prosecution. In the book 'The Jews and Their Lies,' Dr. Martin Luther writes that the Jews are a serpent's brood and one should burn down their synagogues and destroy them..."

<http://www.nobeliefs.com/luther.htm>

What should we learn from these Christless examples of anti-Semitism in the history of the church?

III. FUTURE PROMISES CONCERNING ETHNIC ISRAEL

Will there be a large-scale conversion of ethnic Jews in the future? Is Matthew 23:39 anticipating a future time when multitudes of ethnic Israelites will welcome Jesus as they welcomed Him when He entered Jerusalem? (Matthew 21:9 with 23:37-39; Luke 13:33-35; 21:24; Acts 3:19-21; Rom.11:11-32)

are fulfilled.

Acts 3:19-21

The restoration of Acts 3:19-21 refers to:

K The time when Jesus bodily returns from heaven to earth.

K The restoration of all things (**Rom.8:18-22**).

K The fulfillment of all prophecy (**Psalms 110:1 with 1 Cor.15:24-28**).

K The state of perfection (2 Cor.5:17; Heb.12:27; **Rev.21:5; 22:3**).

Romans 11:11-32

Within Reformed theology, since the 17th century, there has been a fervent hope for the conversion of the Jews.¹

1. Voetius (1609–1676) believed that the Reformed community must deal responsibly with the Jews by giving itself to prayer, godliness, sound interpretation of the OT Scriptures, and sympathy towards the Jews.
2. Jacobus Koelman (1633–1695) is considered by many to be one of the premier representatives of the *Nadere Reformatie* (The Dutch Second Reformation). Koelman taught that the Jews *must* be restored to Palestine, and that the testimony of the converted Jews will be a light to the Gentiles.
3. The seventeenth-century concern for the Jews comes to expression in the Larger Catechism (Question 191) and in the Directory for the Public Worship of God.
4. Wilhelmus Brakel (1635–1711) held that the twelve tribes of Israel would repent and be restored to the land of Palestine.
5. "Jewish infidelity shall be overthrown...the Jews in all their dispersions shall cast away their old infidelity, and shall have their hearts wonderfully changed...They shall flow together to the blessed Jesus, penitently, humbly, and joyfully owning him as their glorious King and only Savior, and shall with all their hearts, as one heart and voice, declare his praises unto other nations...Nothing is more certainly foretold than this national conversion of the Jews in Rom. xi. (Jonathan Edwards, *The Works of Jonathan Edwards*, Volume 1, Banner of Truth Trust, 1976, page 607.)
6. "The second great event, which, according to the common faith of the Church, is to precede the second advent of Christ, is the national conversion of the Jews....that there is to be such a national conversion may be argued...from the original call and destination of that people. God called Abraham and promised that through him, and in his seed, all the nations of the earth should be blessed...A presumptive argument is drawn from the strange preservation of the Jews through so many centuries as a distinct people.... As the restoration of the Jews is not only a most desirable event, but one which God has determined to accomplish, Christians should keep it constantly in view even in their labors for the conversion of the Gentiles." (Charles Hodge, *Systematic Theology* V.3, James Clark & Co. 1960, p. 805. and *A Commentary on the Epistle to the Romans*, Presb. Board of Pub., 1836, pp. 270-285 passim. Now Published by Banner of Truth Trust)
7. "... Israel in its racial capacity will again in the future be visited by the saving grace of God [Rom. 11.2, 12, 25].... (Geerhardus Vos)
8. "Unfaithful as Israel have been and broken off for that reason, yet God still sustains his peculiar relation of love to them, a relation that will be demonstrated and vindicated in the restoration." (John Murray, *The Epistle to the Romans*, Wm. B. Eerdmans Pub. Co., 1984, Vol. I, p. 28 and Vol. II pp. xiv-xv and 76-101, passim.)

Prepared by Pastor Aaron Goerner (6/8/2005). See Dt.33:8-10; Ezra 7:10; Malachi 2:7; Matt.13:52; Acts 17:11; Col.1:28,29; 1Tim.4:12-16. Questions/Comments? Email: christchurch@christchurchreformed.com Website: www.ChristChurchReformed.com

¹ Much of the following was taken from Willem A. VanGemeran, "Israel as the Hermeneutical Crux in the Interpretation of Prophecy", *Westminster Theological Journal* – V45#1 Spr.1983
Willem A. VanGemeran, "Israel as the Hermeneutical Crux in the Interpretation of Prophecy (PART II)", *Westminster Theological Journal* – V46#2 Fall 1984

