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WHY ANTISEMITISM WILL CONTINUE UNTIL THE END OF THIS AGE

"But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee," Deuteronomy 28:15.

On June 22nd and 23rd I read chapters 27 and 28 of Deuteronomy each year as I follow the Robert Murray McCheyne Bible Reading Calendar in my daily readings.

As I read these chapters a few days ago, I took note of the terrible judgments threatened against Israel all those ages ago, some 3500 years ago.

There is a price to pay for disobeying God and trampling underfoot His mercies and kindnesses! There is a lesson in that for every sinner and for every child of God and every assembly of God's people. But I will return to that a little later.

First of all I want to address the subject of my title: WHY ANTISEMITISM WILL CONTINUE UNTIL THE END OF THIS AGE!

Part of the judgment threatened here upon Israel, should they cast aside God and His Law is that of a spirit of bitter enmity amongst the nations of the earth toward Israel.

The alternative to God's blessing is God's curse. Surely man has learned this by now!

Following Adam's transgression, we read that the Lord said to him: "And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return," Genesis 3:17-19.

Mankind has lived under this curse ever since. He has made many efforts to avoid the curse and to this day still entertains hopes that he will yet escape it by his own devising! Every effort is made to seek respite from death and disease and uncover 'eternal life'!

There is a perfect and effective means of escaping the curse which Adam, as the federal head of humanity brought upon all his offspring. That means is the glorious gospel of the Lord Jesus Christ. He Himself said of His reason for coming into this world: "I am come that they might have life, and that they might have it more abundantly," John 10:10. Man by nature is ". . . dead in trespasses and sins," Ephesians 2:1. The gospel message is God's merciful means of setting poor sinners free from the curse sin brings upon them. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree," Galatians 3:15. Those come in under the precious blood of Christ by trusting in Him, are set free from from the curse that sin has brought upon them. The Lord Jesus bore the judgment that was due to our sin. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," Romans 8:1.

National Judgments

For now I wish to return to the pronouncements and threatenings of God's judgment against a wayward and defiant Israel. As we read through Deuteronomy 28, we discover some significant edicts. The Lord indicates that rebellion against HIM will bring PERSONAL consequences, verses 18, 32, 41. There will be judgment upon their POSSESSIONS, verses 16-20, 30-34, 38-45. They will be PHYSICALLY afflicted by the judgments. Verses 21-24, 27-29, 35, 60-62.

But consider these verses and the judgments that are threatened. Here we come to the heart of our subject,



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the PREVAILING of the nations over Israel or the spirit of ANTISEMITISM that is abroad today. Verses 25-26, 36-37, 48-57, 64-68.

Just consider Deuteronomy 28:25 as the initial threat of subjugation by their enemies. "The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth." I say 'initial threat' for the Lord enlarges upon this threat through the rest of the chapter and anyone with an acquaintance with the sad history of Israel's sufferings, especially subsequent to AD 70 and the destruction of Jerusalem and its temple by the Romans, which marked the beginning of the dreadful culmination of their rejection of God and His truth by the crucifixion of the Son of God.

The dreadful statements of verses 50-57, extremely distressing as they are, literally have come to pass in the experience of the Jewish people and the annals of their sufferings record them.

We must learn how dreadful a thing it is to sin against the Lord! It is especially dreadful for a people of PRIVILEGE and SPIRITUAL PREROGATIVES!

Moses

Just this morning, June 27th, I read these words addressed to Moses by the Lord in Deuteronomy 32. "Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho; and behold the land of Canaan, which I give unto the children of Israel for a possession: and die in the mount whither thou goest up, and be gathered unto thy people; as Aaron thy brother died in mount Hor, and was gathered unto his people: because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye sanctified me not in the midst of the children of Israel. Yet thou shalt see the land before thee; but thou shalt not go thither unto the land which I give the children of Israel," 49-52.

Moses was judged for sinning against the Lord by being refused permission to enter the promised land. He was permitted only to view it from afar from the top of Pisgah, 34:1-6.

We might deem the sin of Moses (Numbers 20:11-12) a small matter in comparison to the record of other men's sins. In the same manner we are inclined to question the judgment of God against Uzzah, 2 Samuel 6:6-7. Indeed, David seems to do just that. "And David was displeased, because the LORD had made a breach upon Uzzah: and he called the name of the place Perezuzzah to this day," verse 8.

All this demonstrates that we do not see sin as does the Lord! We classify sin from 'misdemeanours' to 'capital crimes'! But there is no such classification in God's eyes. "Thou art of purer eyes than to behold evil, and canst not look on iniquity," Habakkuk 1:13. Commenting on these words, John Gill wrote: "The Lord with his eyes of omniscience beholds all things good and evil, and all men good and bad, with all their actions; but then he does not look upon the sins of men with pleasure and approbation; since they are contrary to his nature, repugnant to his will, and breaches of his righteous law." Albert Barnes adds these words. "All sin is hateful in God's sight, and in His Holy Wisdom He cannot endure to "look toward iniquity." As man turns away from sickening sights, so God's abhorrence of wrong is pictured by His not being able to "look toward it." If He looked toward them (sinners), they must perish. Light cannot co-exist with darkness, fire with water, heat with cold, deformity with beauty, foulness with sweetness, nor is sin compatible with the Presence of God, except as its Judge and punisher."

Charging God with Injustice

Let us not in folly and defiance charge God with cruelty when we consider His judgments against sin. Many have done so and continue to do so. Indeed, in this godless age, it has become more common. However, there is a day when wicked men will understand and submit to the justice of God's judgments.

Just as the defiers of Christ were often forced into silence by the words of Christ, so it will be on that great



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"I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear. Surely, shall one say, in the LORD have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed," Isaiah 45:23-24.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God," Romans 14:11.

That being the case, the severe judgments against Israel which have stretched out over many centuries serve to underscore for us how dreadful a thing it is for sinners to reject Christ, especially after they have been privileged with hearing the gospel pressed upon them repeatedly.

"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more," Luke 12:48.

This has an application for believers also. One of the reasons I tremble for the Free Presbyterian Church in the midst of the sadly, all too obvious, departures from the 'old paths', is the many blessed privileges with which we were showered in our short history, Who can look back upon the 60s and 70s and fail to recognise the Spirit of revival that was poured upon us and which is evidenced still by the converts from that time still alive and witnessing of the days of glory they saw and also the congregations founded in those days and which are housed in accommodation which betokens the rich blessings which followed the obedience of the pioneers of those congregations!

May God humble us all again and bring us back to our first love and works!

The subject of 'anti-semitism' is frequently in the news. The British Labour Party has been riddled with accusations of anti-Jewish prejudice. It is true of that party and many other institutions also, not just in the United Kingdom, but often more blatant and wicked. The Muslim nations in particular are open and brazen in their hatred of the Jew and rejoice in the shedding of Jewish blood. Here in Northern Ireland, Sinn Fein, the political face of the IRA, is unrelenting in its hatred of Israel and the Jew. Sinn Fein/IRA has been open in their alliance with the Palestinian terrorist movement and frequently fly its flag in Roman Catholic communities and housing estates as a declaration of their support of anti-Jewish terrorism.

Hitler

Men, in the face of this wickedness, utter some deplorably feeble condemnations of it. What outrage followed the full disclosure of Hitler's vile and satanic campaign of genocide against European Jewry! But in the light of Auschwitz-Birkenau, Dachau, Treblinka, Bergen-Belsen and the many, many other dreadful places of torture and death, monuments to man's hatred of that race which God was pleased to choose for Himself, anti-semitism continued and still does.

Indeed, God's Word indicates clearly that it will continue until that time when the purpose of God toward the Jewish people is fulfilled. As the years of judgment in the wilderness, inflicted because of their unbelief and rebellion, had an end after forty years (Numbers 43:32-35) so it will be for the present judgments. They will have an end and the 'promised land' of mercy and grace will yet be enjoyed by Israel.

Hearken to these words addressed to Israel by the Lord.

"Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the LORD. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not;



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for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.,” Isaiah 54:1-8.

Our Measurement of Time

By our measurements and calculations God’s judgments have lasted a long, long time. But note the Lord speaks of it as ‘a small moment’, ‘a moment’. This is because the eternal joys that Israel will be brought to, as a result of the humbling of the nation under God for her rejection of her Redeemer and Messiah, make the years of time as but a moment. We cannot comprehend this but we can believe it!

Paul said:

“For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal,” 2 Corinthians 4:16-18.

What an encouragement this is for every believer who feels the burden of trials and afflictions in this world.

How we wish we could convey this to the poor Jewish people who still abide under God’s wrath!

Deliverance

Scripture tells us clearly when the time of deliverance will come for Israel.

“The burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness. And the governors of Judah shall say in their heart, The inhabitants of Jerusalem shall be my strength in the LORD of hosts their God. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. 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, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn,” Zechariah 12:1-10.

I have highlighted the word ‘day’ for it is the clue to when this great miracle of deliverance will come and Israel’s troubles will end and I have underlined the especially important words. The day is not a mere 24 hour day but rather, as is a common usage of the word in the Bible, a short period of time in which is featured the



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events recorded. The Saviour illustrates such usage for us. "Your father Abraham rejoiced to see my day: and he saw it, and was glad," John 8:54. "When I was daily with you in the temple, ye stretched forth no hands against me: but this is your hour, and the power of darkness," Luke 22:53.

Here the words 'day' and 'hour' obviously refer to a period of time rather than the more limited meaning we generally attach to the word.

Zechariah is telling us of some of the events that will take place around Jerusalem in the short period, literally a few days, prior to and including the actual day, moment, when the Lord Jesus shall return to this earth.

Zechariah goes on to tell us more about the time when the Lord will intervene in the affairs of Israel and spiritually regenerate the nation and deliver her from her enemies.

"In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 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. 13:1-2, 8-9.

Here we have the saving of the nation that is alive upon the earth at the Saviour's return by their washing in the blood of Christ. We are also informed of the last great time of trouble for Israel wherein two thirds of those alive in Jerusalem at that time will be slain by the forces of Antichrist.

Zechariah returns to the last great conflict between Christ and the armies of Antichrist in the vicinity of Jerusalem and there is in these words a statement which proves beyond dispute just what and when the prophet is referring to!

"Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited. And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth," 14:1-12.

"And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhab-



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ited." That marks the end of the spirit of anti-semitism that has raged against the people of Israel for these many centuries.

Not until that time of divine intervention will we see man's animosity against the ancient people of God dealt with.

In the meantime, we are urged to "pray for the peace of Jerusalem: they shall prosper that love thee.," Psalm 122:6.

In so doing we are, in essence, complying with the Saviour's direction. "After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven," Matthew 6:9-10.

May be ever pray and look for that glorious event that will bring in the Kingdom and peace to Jerusalem.

Ivan Foster.

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