

The Bible Standard

**... And Thou, being a Wild Olive Tree,
wert grafted in Among Them ...**



Boast Not Against The Branches

GOD'S EVERLASTING LOVE FOR ISRAEL

I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee"

— Jeremiah 31: 3 —

THE PRACTICAL PROOF of God's everlasting love for His people Israel is evident in our own day. Established as a sovereign nation in their own land for the past 55 years, they are undoubtedly a recognized nation of survivors, even as they were survivors scattered among the Gentiles for many centuries. God promised: "I will bring them again into their land that I gave unto their fathers" (Jer. 16: 15). In lovingkindness He has drawn them.

Though some, driven by despair during the years of persecution, sought to bury their identity and merge with the Gentile world, this was not God's purpose for His chosen people. The desolation of the House of Israel, pronounced upon them by our Lord Jesus because of their rejection of Him as the promised Messiah, was not permanent, but "till ye shall say, Blessed is he that cometh in the name of the Lord" (Matt. 23: 37-39).

A Peculiar People

Until the time of their regathering, however, it was as though God had set a distinguishing mark upon His outcast people. While bearing the unrelenting censure of Christendom for crucifying the Son of God, and enduring all manner of reviling for other supposed sins, they were destined to be a means of bringing blessing to all the nations of the earth (Gen. 28: 14; Deut. 14: 2).

Chosen because of the loyalty and faith of their forefather Abraham, their inheritance along the lines of tenacity led them from earliest times to acts of wilfulness, so that God often rebuked them for their stiff-necked attitude. Yet He chooses only instruments fit for His purposes, and in His infinite wisdom permits life's adversities to develop in His people that latent capacity for great good, which they themselves may not comprehend, but which He sees and desires to foster. History testifies that in spite of the intense hatred, oppression, and persecution that was their common experience, Jews have always been at the forefront in all

branches of art and science. Even at the present time, the prosperity of the nation of Israel is a cause for wonder — and provokes jealousy, so that the Jewish people remain the targets of resentment and criticism.

But the major charge today is that they have occupied land to which they have no right. Arab and other propaganda dismisses the Biblical concept that the Jewish nation has a claim to its ancient land as an inalienable possession. Much traditional Christian teaching takes a similar view, betraying a sad failure to take God at His word, if not a determination to perpetuate the anti-Semitism of 20 centuries. Since Christianity sprang from Jewish roots, how could such a situation have arisen?

St. Paul's Concern for the Jews

In his great discourse to the Romans, the Apostle Paul clearly defines the election of Israel, their subsequent rejection for unbelief, and their eventual restoration to God's favor.

"Has God then totally repudiated His People? Certainly not! . . . Was this fall of theirs an utter disaster? It was not! For through their failure the benefit of salvation has passed to the Gentiles, with the result that Israel is made to see and feel what it has missed . . . the partial insensibility which has come to Israel is only to last until the full number of the Gentiles has been called in. Once this has happened, all Israel will be saved, as the Scripture says:

There shall come out of Zion the Deliverer;
He shall turn away ungodliness from Jacob;
And this is my covenant unto them,
When I shall take away their sins.

. . . they are still beloved for their fathers' sakes. For once they are made, God does not withdraw His gifts or His calling" — Rom. 11: 1, 11, 25-29.

— *Letters to Young Churches, J.B. Phillips*

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"Lift up a standard for the people" — Isa. 62: 10

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The Olive Tree

In the language of Divine husbandry Paul explains how unbelieving Jews were cut off from the rootstock of the symbolic olive tree, the Abrahamic promise, Gentiles being grafted in to take their place. But those "Israelites indeed" who recognized their Messiah were not cut off. They remained in place as part of that promised "seed" that would in due time bless all families of the earth. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. 3: 29).

Israel as a nation, through blindness, did not receive the chief favor, but the *election* — of Jews and Gentiles in Christ — had obtained it. Yet all hope of blessing for the chosen nation was not lost. When their Deliverer should come again, in His mercy their blindness would be removed and they would be grafted again into the olive tree. Their national life and their destiny as sharers in the great work of blessing all mankind would be revived, and the promises of earthly prosperity in a God-given land would again be theirs (Rom. 11: 12, 15).

How could the rational, convincing, and inspired words of so great a servant of God as the Apostle Paul come to be disregarded by Christendom as a whole? While the Scriptures positively declare that God's mercy towards His rebellious people will return, the increasingly Gentile Church in their turn became proud and careless of their privileges and responsibilities as servants of God, and unmerciful to those Jews who were from 69–70 exiled from the land of promise and abandoned to the severities of a hostile world.

REPLACEMENT THEOLOGY

Disregarding St. Paul's answer to his own rhetorical question, *Hath God cast away his people?*, the proud Church made its own judgment: *Ye generation of vipers!* Having repudiated its Jewish origins, that Church needed to claim an established identity, a background, a foundation. It was not long before a systematic appropriation to itself of all the blessings promised to the Seed of Abraham was put into effect. As a result, the natural children of Israel were seen as disinherited and disgraced, receiving only the curses attendant upon unfaithfulness.

Put simply, Replacement Theology, known also as supersessionism, teaches that the Christian Church has supplanted Israel in God's plan of salvation. All the prophecies relating to Israel are fulfilled in a spiritual sense in the

Church, termed "Spiritual Israel," the natural descendants of Jacob being entirely excluded, God having for them no further purpose. In common parlance, Jewish identity was hijacked.

During the able ministry of the Apostles and their immediate successors the Gospel prospered, Jewish and Gentile believers were united in the faith, and a firm foundation was laid for the gathering of an elect body which would in due time, under the headship of the Lord Jesus, bring blessings to all mankind.

But while the new Christian faith grew in strength and numbers and took a firm hold on genuine seekers after truth and righteousness, it also attracted many hangers-on; "nominal" Christians, and others who loved nothing better than to debate and argue, much like the philosophers of Paul's day who gathered regularly in Athens to analyze and criticize any new thing (Acts 17: 21). Thus it was, that by the third century, Platonic philosophies had begun to corrupt the purity of the Divine revelation and the Nominal Church was wide open to every Satanic deception, one of the most powerful being that of Replacement Theology. Who were the Adversary's agents in foisting this error on the Christian Church, thereby promoting the atrocious persecution of God's people Israel?

Origen (c. 185–254)

Origen was a man of vast learning and one of the most influential of the early Church Fathers. Of saintly character and having great honesty of purpose, he departed on some points of doctrine from the orthodox view and still remains under the censure of the Roman Catholic Church.

A Platonic philosopher, and head of the catechetical school in Alexandria, he did not win the favor of the Christian community there, probably because of the freedom of some of his opinions. It is said that "Origen's theological system is an elaborate web, of which Greek metaphysics is the warp, and Gospel history the woof" (*Chambers Encyclopaedia 1901*).

But it was his production of a fanciful allegorical interpretation of the Bible "in which he indulged to a pernicious extent" (*Kitto*), that laid the foundations of Replacement Theology. He taught that the Gentile Church was the new Israel, and wrote:

We may assert in utter confidence that the Jews will not return to their earlier situation, for they have committed the most abominable of crimes in



forming this conspiracy against the Savior of the human race. . . . The Jewish nation was driven from its country, and another people was called by God to the blessed election . . . their divine election was revoked; they were destined to stand in perpetual opposition to God.

— *Ante-Nicene Christian Literature, IV, p.506*

John Chrysostom (c. 347–407)

“Golden-mouthed” was the complimentary title bestowed on John, Archbishop of Constantinople. Of exemplary character and devotion to the service of God, he was greatly loved and revered, though his burning eloquence and fearless denunciation of what he considered evil conduct or heretical teaching won him as many enemies as adherents.

Of orthodox convictions, he conformed to the prevailing ideas as to the permanent rejection of the Jews, and used his eloquence to express his contempt for them:

You did slay Christ. You did lift violent hands against the Master. You did spill His precious blood. This is why you have no chance of atonement, excuse or defense. . . . When it is clear that God hates them, it is the duty of Christians to hate them too.

— *Homiliae Adversus Iudaeos*

Jerome (c. 346–420)

A theologian in the somewhat controversialist tradition of Origen, Jerome is renowned chiefly for his translation of the Scriptures from the Hebrew, known as the Vulgate. Taking an extreme anti-Jewish stance he went so far as to describe Jewish places of worship as “synagogues of Satan” (Rev. 2: 9) and rashly asserted that God had given the Law to Israel for the deliberate purpose of deceiving them and leading them to destruction.

Ambrose (340–397)

Bishop of Milan for 23 years, Ambrose belonged to a mystical and allegorical school of Biblical interpreters and is said to have outdone Origen in his finding of mystical meanings in the plainest historical narrative. Writing to the Emperor Theodosius he chastised him for showing favor to the synagogue, which he described as a “home of unbelief, a house of impiety, a receptacle of folly” (*Ambrose, Letter 40, E.H. Flannery, The Anguish of the Jews*).

Augustine (354–430)

The writings of this great and influential thinker are numerous. Like many of his contemporaries, he indulged extensively in allegorical interpretations depriving the Jews of their rightful place in God’s plan of salvation. He forbade the practice by Christians of any features of the Jewish Law, such as Sabbath-keeping or dietary restrictions, which, he asserted, implied that salvation did not come through Christ alone.

Other Christian Leaders

The powerful persuasion of such eminent Church Fathers set the stage for the almost complete dismissal of natural Israel’s place in God’s Plan. Their stumbling and rejection were generally misunderstood, and the spectacle of the scattered and homeless Jew became to Christians in general a conclusive proof of Divine judgment upon their race.

And so, suffering the loss of God’s favor, the loss of nationhood, the loss of homeland, the Jewish race endured also the deep hostility of Christendom at large. Even the highly esteemed Martin Luther, who served God and the true Church so faithfully in his generation and liberated many from the oppression of a corrupt religious system, wrote scathingly of the Jews, adding fuel to the fires of anti-Semitism which swept through Europe, culminating in the pogroms and the Holocaust.

Some did acknowledge that the mercy of God would return to the afflicted people in due time, but could not see a future role for them in God’s great scheme of things. The vast majority of Christ’s professed followers were hostile to a greater or lesser degree, conveniently forgetting that Jesus was Himself a Jew, and they took upon themselves Israel’s original status as God’s chosen people, a kingdom of priests, a holy nation (Ex. 19: 5, 6).

ELEMENTS OF TRUTH

The great Adversary, the father of lies, is too cunning to take a stand against the Word of God without incorporating into his proposition some elements of truth, “For Satan himself is transformed into an angel of light” (2 Cor. 11: 14). The false doctrine that became known as Replacement Theology was therefore skillfully devised to appeal to the ablest intellects of the early Church, while at the same time fostering in them a sense of superiority and suppressing some of the nobler graces of Christian character.

It must be acknowledged on the authority of Jesus, and of the Apostles, who wrote under Divine inspiration, that in many respects the *true* Church has inherited the role intended originally for the Jewish nation.

The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof

— Matt. 21: 43

Our Lord Jesus here prophesied that the chief kingdom privileges, first offered to natural Israel, among whom only a remnant was found worthy, would indeed be transferred to spiritual Israel, Gentiles eventually being called to make up the full number required.

Ye also, as lively stones, are built up a spiritual house, . . . a chosen generation, a royal priesthood, an holy nation, a peculiar people

— 1 Pet. 2: 5, 9

The Apostle Peter, though probably writing chiefly to Christian Jews, recognized that to the house of Israel as a

whole Jesus had been a stone of stumbling and a “rock of offence” (v. 8). The *spiritual* house comprised those Jews — and Gentiles — who were “elect according to the foreknowledge of God the Father” (1 Pet. 1: 2).

Israel hath not obtained that which he seeketh for; but the election hath obtained it

— Rom. 11: 7

The Jews, of course, desired the chief blessings promised to the Seed of Abraham, the highest privileges of office and service. Although they claimed Abraham as their father, Jesus declared, “If ye were Abraham’s children, ye would do the works of Abraham. . . . Ye are of your father the devil” (John 8: 39, 44). St. Paul later clearly identified the *true* Seed of Abraham:

Now to Abraham and his seed were the promises made. . . . which is Christ. And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise

— Gal. 3: 16, 29

Israel *as a nation* was not in Christ, but those Jews and Greeks (Gentiles) who exercised faith in Him became His joint-heirs, to the exclusion of the natural Seed. The logical, spirit-enlightened mind of the Apostle enabled him to present incontrovertible proof of the real outworking of the Abrahamic promise. Not the flesh, but “the Spirit itself beareth witness with our spirit, that we are the children of God: . . . heirs of God, and joint-heirs with Christ” (Rom. 8: 16, 17; Gal. 3: 27, 28).

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, . . . born, not of blood, nor of the will of the flesh, . . . but of God

— John 1: 11–13

The advent of their Messiah was a crisis in the affairs of the seed of Abraham according to the flesh — a judgment as to whether or not they were fit to be God’s holy nation. A considerable number did receive Him and were elevated from the status of servants, to that of sons. The Apostle John in identifying Jesus Christ as “the true Light, which lighteth every man that cometh into the world” (John 1: 9), calls to mind the prophecy of Isa. 49: 6: “I will also give thee for a light to the Gentiles,” a thought repeated by Simeon at the birth of the Savior (Luke 2: 32).

Manifestly, the faithful of Israel saw clearly the true situation and were able to trace in their Scriptures God’s foreknowledge of Israel’s failure *as a nation* to receive their Messiah. They saw that God had not changed His mind, but that the standards of integrity necessary in those to be entrusted with such high honor, were found only in a few “Israelites indeed.” It was these that received the chief blessings of the Abrahamic covenant. Not until Christ should come again in His second advent would *all* Israel be

Will the real Israel please stand up . . .

IT USED TO BE a common belief in many nations that the supreme ruler of the land was appointed and directed by God, the so-called, Divine Right.

Dan. 4: 25 says that “the most High ruleth in the kingdom of men, and giveth it to whomsoever he will.” God has indeed worked through rulers and nations to accomplish His will, especially as it relates to His deliverance of Israel.

With the rejection and dissolution of the Jewish people and their dispersion throughout the world, Gentile nations were given the right to rule this world’s affairs. Some of them became very powerful, with widespread empires. The Jews were turned over to one empire after another throughout their centuries of dispersion. As the Scriptures had foretold, they became the “tail” (Deut. 28: 15, 43, 44). Viewed as the killers of Christ and worthy of punishment, national powers encouraged cruel persecution of the Jewish people in their midst.

More enlightened countries, especially following the Reformation, had a generally sympathetic view of the ancient Jewish nation and were profoundly influenced by it. In some cases they began to think of themselves as inheritors of Israel’s promises. Nineteenth-century Britain, a staunchly Protestant country which had in many ways embraced the cause of the “wandering Jew,” laid claim to God’s choicest blessings. Many Britons believed that God had sanctified them in their empire, which carried industry, trade, parliamentary influence, and the Gospel message to many regions around the world. This sense that their enterprise was Divinely commissioned is expressed in the old hymn, “Jerusalem,” by Parry, part of which reads:

*And did those feet in ancient time
Walk upon England’s mountains green?
And was the holy Lamb of God
On England’s pleasant pastures seen?*

and ending with the expressed aspiration to
build Jerusalem in England’s green and pleasant land.

Similarly, during the same period, the United States proclaimed its doctrine of Manifest Destiny (the right and duty to expand its territories), and following the Second World War began to see itself as the “city on a hill” (a Biblical term — Matt. 5: 14). Today, one frequently hears its conservative evangelical wing claim that of all the nations on earth it is the most highly favored by God and that its freedoms, wealth, and power are evidences of His approval.

But nations are not alone in hijacking Israel’s title of God’s chosen people. The following are a few from the religious world:

- The *Anglo-Israel* movement, which asserts that the 10 “lost” tribes, especially as represented in Ephraim and Manasseh find their modern representation in Anglo-American influence around the world.

- *Jehovah’s Witnesses* (*Watch Tower Bible and Tract Society*) — who hold that they alone constitute the ark of deliverance, asserting that the nation of Israel has no part in God’s Plan.

- *Islam* — Moslem teaching has substituted Isaac with Ishmael, their progenitor, as the seed of promise, and although they regard the Jews (and Christians) as “people of the book,” they do not in practice accord the Jewish nation any prophetic legitimacy.

Not only is the Bible replete with assurances as to natural Israel's returning favor and prosperity, but we have the evidence of our own eyes.

saved (Rom. 11: 26), and the further promises in reservation for God's beloved, but rebellious people, would be fulfilled.

In short, the *national* salvation and aspirations of the natural Jewish race are assured. This privilege was never transferred to any other nation. There is, and only ever has been, one chosen nation.

THE LEGITIMATE USE OF ALLEGORY

Extreme forms of Replacement Theology deny natural Israel any vestige of hope for renewed recognition by their Covenant God. The Abrahamic promises are applied exclusively to the Church, though which body of people constitute the Church today is a vexed question. The Hebrew Scriptures are thoroughly "spiritualized" so that literal meanings are dismissed and mystical or allegorical interpretation is the only valid approach.

Allegory does have a place in Scripture according to St. Paul, who speaks, for example, of Abraham's wives, one a bondmaid, one a freewoman, as representing respectively the bondage of the Law Covenant and the freedom in Christ (Gal. 4: 22-5: 1). Allegory may be defined as figurative speech, or the use of symbolism to illustrate a truth. Other similar terms in the Bible expand this concept.

Example, Shadow, Pattern

The priests who served under the Law are said to be examples of heavenly things, somewhat as a cast shadow gives an impression of the reality behind or before it. The Apostle states a persuasive case for the foreshadowing in the things that are past of things which are to come, referring in particular to the typical Atonement Day offerings and other ordinances under the Mosaic Law (Col. 2: 16, 17; Heb. 10: 1).

Types in Scripture

The typical nature of much Scripture is a well-established concept, and without it parts of the Word of God would be incomprehensible. Every Bible concordance lists numerous typical representations, for example, of Christ, and on the premise that "one picture is worth ten thousand words" we see the heavenly wisdom in stimulating our understanding by this method.

Hath God Cast Away His People?

God forbid! Jesus said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy,

but to fulfil" (Matt. 5: 17). Though it was not appropriate at that time to preach the restoration of Israel to their land, He would know assuredly that the Church herself was not to inhabit the literal promised land, whose boundaries were defined in the details of the Abrahamic Covenant.

Through the prophet Ezekiel, God promised: "I will . . . gather you out of all countries, and will bring you into your own land" (Ezek. 36: 24). "Ye shall live, and I shall place you in your own land" (37: 14). "The house of Israel shall know that I am the Lord their God from that day and forward" (39: 22). The Jewish people were never scattered in all countries until after their rejection of Messiah, and their regathering indicates the progressive fulfillment of prophecies as to their reinstatement into God's favor. "They shall build the waste cities, and inhabit them; . . . and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God" (Amos 9: 14, 15).

A HEAVENLY SALVATION — AND AN EARTHLY
Not only is the Bible replete with assurances as to natural Israel's returning favor and prosperity, but we have the evidence of our own eyes. The Scriptures speak of a *two-fold* salvation — heavenly and earthly. The Church receive an inheritance reserved for them in heaven (1 Pet. 1: 4), and many thousands of Jewish men and women have entered into that reward, along with "the fulness of the Gentiles" (Rom. 11: 25). These are the seed "as the stars of the heaven" (Gen. 22: 17).

But restoration to their ancient homeland means for the vast majority of God's people Israel an earthly inheritance. It is with restored Israel, and not with the Church, that a New Covenant is to be made, re-establishing the relationship of Jehovah with His chosen ones, those He has loved with an everlasting love.

"And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, . . . so will I watch over them, to build, and to plant, saith the Lord. . . . I will make a new covenant with the house of Israel, and with the house of Judah: . . . 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: 28, 31, 33

As Gentiles were welcomed into the heavenly salvation, so all nations — under Israel — will become sharers in the blessings of earthly prosperity (Isa. 2: 2). They will become, as it were, Abraham's adopted children, his seed "as the sand which is upon the sea shore" (Gen. 22: 17). Then we will understand God's eternal purpose, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1: 10).

* * *

The Jew

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you? —
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Messiah came
For guilty man to bleed,
He did not take an angel's name,
No — born of Abraham's seed —
Jesus, who gave His life for you,
The gentle Savior was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you —
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

— *Author Unknown*

of interest . . .

Considered to be one of the most serious problems afflicting Israel is the unprecedented drought cycle of the last 10 years that has caused the country's fresh water supply to shrink. Fortunately, in February of this year, Israel was inundated by rain, snows, and flash floods which filled the 156 reservoirs built by the Jewish National Fund (JNF).

JNF's Besor Reservoir system in the Negev has filled completely and will provide for 15 percent of the region's annual domestic consumption needs this year. The Besor reservoirs collect the runoff water from the Besor riverbeds, capturing water that would otherwise be wasted as it disappears in the soil. The reservoirs allow the Besor region to be independent of Israel's national water carrier.

In the Beit She'an Valley, JNF's network of 30 reservoirs caught the water overflow from the Jordan River that would normally be rendered useless because it flows into the Dead Sea and evaporates. The runoff was enough to fill the entire network of reservoirs, or approximately 20 million cubic meters of water. Additionally, JNF reservoirs are reducing the economic strain faced by farmers and kibbutzim during the past decade due to the water shortage. But even though the water reserves and the significant rise in the level of Lake Kinneret will provide a reprieve this year, the water problem is not yet solved.

Answering an appeal by the Israeli government, Jewish National Fund has committed to building another 75 reservoirs in Israel during the next five years.

— *Jewish National Fund*

Throughout the period dubbed "Ebb and Flow" (starting in September 2000), there has been a progression in the number and type of terror attacks carried out against civilians in Israel. The attacks include shootings, hangings, stabbings, ambushes, and bombings. The first suicide bombing in Israel occurred on April 16, 1993 — before that, suicide attacks were directed only against Israel Defense Force soldiers in Lebanon.

In the year 2000, suicide attacks were carried out by Hamas and the Islamic Jihad primarily in the West Bank and the Gaza Strip. In the year 2001, suicide attacks were carried out by Hamas, the Islamic Jihad, Fatah, and the Popular Front for the Liberation of Palestine (PFLP). In the year 2002, an unprecedented wave of suicide attacks was unleashed by all the terrorist organizations.

From September 2000, to the end of March 2003, the total number of terrorist attacks in Israel (suicide and non-suicide) was numbered at 16,898, which resulted in over 750 killed and 5,223 injured.

— *Various sources*



Q As used in Scripture, is there a difference between *Jew* and *Israelite*?

A After the death of Solomon, the 12 tribes of Israel divided — 10 of the tribes forming the northern kingdom and the two tribes (Judah and Benjamin) forming the southern kingdom. The kings of the 10 tribes were called kings of Israel, and the descendants of David who ruled over Judah and Benjamin were usually called kings of Judah.

The term *Jew* is the translation of the Hebrew word *Yehudim* and means “of the tribe of Judah,” that is, a Judaite — a subject of the kingdom of Judah. Thus, for a time, Jacob’s descendants were called either Israelites or Jews according to their tribal relation to one or the other kingdom. However, even during the time of the two kingdoms the application of the name *Israel* to the entire nation was not entirely lost.

An example is found in Jer. 31: 27-33 which points to the Millennial Age, and the New Covenant which God will make with all 12 tribes of Israel. This prophecy was made when the 10 tribes were separate from the two; however, it is clear that all 12 are included in the promise of a New Covenant. Both kingdoms are mentioned by name (v. 31), and after joining them as one the prophecy refers to all 12 tribes by the one name, *Israel*.

Young’s Concordance defines a Jew as “a descendant of Judah; in later times also an Israelite,” and states, “In 2 Kings 16: 6 this appellation is applied to the *two* tribes; in later days the *twelve* tribes.”

Change Takes Place After Captivity

The 10 tribes and later the two tribes went into captivity in Babylon. After the captivity, representatives from all 12, especially from the tribe of Judah, returned to the land of Israel. From that time on all 12 tribes were represented in the land and the 10 tribes and two were no longer considered as two separate kingdoms. Remnants of the 12 tribes were referred to as Jews and as men of Israel — the terms being used interchangeably.

Jesus was an example of this, for He was recognized as a Jew, yet the people hailed Him as “the King of Israel” (John 4: 9). Another example is Paul, of the tribe of Benjamin, who called himself an Israelite, and who also

speaks of himself as a Jew (Rom. 11: 1; Acts 22: 3). Further, our Lord apparently used the expression “house of Israel” to include both Jew and Israelite in Matt. 10: 6. See also Matt. 15: 24.

In summary, the only instance in which we can make a distinction between the terms *Jew* and *Israelite* is when referring strictly to members of the tribes of Judah and Benjamin (the southern kingdom), as distinct from members of the 10 tribes (the northern kingdom). Generally, the two terms are synonymous and interchangeable.

Q What should be the Christian’s view of Jews as individuals and Israel as a nation?

A The general viewpoint that Christians have had of Jews throughout the Gospel Age has been that because they rejected and crucified Jesus, any Jews who do not accept Him in this life have no hope of being saved. This viewpoint has, in large part, contributed to the great persecutions the Jews have faced throughout the age. (See the first article in this issue.)

We agree with the first conclusion — that the Jews did reject Jesus and were responsible for His death (Acts 3: 13-17). However, that the Jews who do not accept Jesus in this life (and that includes the vast majority) have no hope of being saved is not Scriptural. That thought is based upon the error of *no future probation* — that the only opportunity for any to gain eternal life ends in this life.

Scriptures Indicate a Bright Future

Perhaps the strongest and clearest set of Scriptures teaching that the Jews individually and the nation of Israel as a whole have a bright future is Rom. 11: 25-32. In these verses the Apostle Paul is addressing Gentile Christians —

V. 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.”

Paul here explains that the unbelieving part of Israel was partially blinded, hardened in head and heart, but for only for a limited time — until those Gentiles that would become part of the Body of Christ were selected.

Vs. 26, 27: “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: for this is my covenant unto them, when I shall take away their sins.”

All members of Israel, the dead as well as the living at that time shall be saved, not eternally, but (1) from their blinded or hardened condition and (2) from the Adamic sentence. The guarantee for this is the ransom-sacrifice of the Lord Jesus (Rom. 5: 17-19).

Vs. 28, 29: “As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers’ sakes. For the gifts and calling of God are without repentance.”

The “gospel” here refers to God’s Gospel Age purpose of developing the Church (consisting of both Jews and Gentiles), to bless all mankind (Jews and Gentiles) during the Millennial Age. Those Jews who have been blind and hostile to that truth have been enemies to the Church. This enmity, however, will not last forever for, because of their relation to their fathers (Abraham, Isaac, and Jacob), they are heirs to unconditional “gifts” and a “calling.”

The “gifts” are to, (1) be the chief nation in the Millennial Age, (2) have the first opportunity to be blessed during the Millennial Age, (3) be the first to come under the conditions of the New Covenant, and (4) be the inheritors of the land of Palestine. Their “calling” refers to their office of being the Millennial Age missionaries, converting the Gentiles to the new Kingdom arrangements (Isa. 2: 2).

Blessing to Come in Next Age

Vs. 30-32: “For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all.”

The Jews remaining in a blinded or hardened condition during the Gospel Age will prove a blessing to them; for in the Millennial Age God will be able to show them mercy, something He could not do had they received the Gospel light and then turned against it.

When will they be blessed? After the present “time of trouble” has run its course and Christ has set up His Kingdom on the earth, the Jews (and all the non-elect) will be awakened from the dead and be saved from their blindness and Adamic sins. The operation of the New Covenant will accomplish this (Jer. 31: 29-34).

As to the Christian’s attitude toward the Jews at the present time, perhaps Isa. 40: 1, 2 sums it up best: “Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord’s hand double for all her sins.”

Q Is the Christian obliged to obey the fourth commandment concerning the Sabbath day (Ex. 20: 8-11)?

A The Ten Commandments are based upon the law of justice toward God and toward one’s neighbor. Many believe that Christians, even the world in general, are under the Law Covenant, including these commandments. The Scriptures, on the contrary, teach that the Law Covenant was given *only* to the nation of Israel and is not intended for Christians or the world in general (Gal. 3: 23-26).

Nonetheless, Christians are under the law of *justice*, the same Divine law upon which the Ten Commandments are based. We sometimes refer to this law as the *law of love*. This law of love is comprehensive and takes in all that was said in the Ten Commandments (Rom. 13: 8-10). For consecrated Christians especially, this law of love should extend beyond justice and include sacrifice — a delight and willingness to do the Lord’s will regardless of the sacrifice and suffering it might cause oneself.

The fourth commandment was given to natural Israel to rest on the seventh day. (This included even their animals.) Some insist that Christians are obligated to refrain from any work or labor on the seventh day (Saturday). Others hold that since Jesus’ death, this obligation has merely shifted to the first day of the week (Sunday), which they call the Christian Sabbath.

Christians Under the “law of liberty”

We might ask, If God saw that it was good for the Israelites to rest one day out of seven, would it not also be good for Christians to do the same? Being left without a specific law or instruction on the subject, the Christian is at liberty to make such arrangements for his rest as will be most just and profitable to him. Christians in general have adopted the first day of the week because of its being a memorial of the Lord Jesus’ resurrection. It seems an appropriate and beneficial choice.

In France, years ago it was decided to nullify the Sabbath period of the Bible — one day in seven — and instead to have one day in 10 as a rest day. This worked unsatisfactorily, and however much the French desired to count on the metrical system, they soon discovered that Nature stamps the number *seven* with its approval. This shows the wisdom of a day of rest every seven days.

The seventh day commanded to the Jew as his rest day, while beneficial to him, was also typical or symbolic. It pictured the Christian’s rest of faith, the heart relationship to the Lord in which all of the Lord’s people may continually rejoice. We should rest from our own works of self-justification every day of the week — abiding in the finished work of Christ, our Savior!

* * *

OUR GREAT BURDEN-BEARER

Casting all your care upon him; for he careth for you

— 1 Peter 5: 7 —

THESE COMFORTING WORDS of the Apostle Peter are addressed to the Church of Christ; and all who are of the Lord's people surely realize that there are cares and difficulties of life which are our portion and which are perplexing. These cares of life come also to those who are of the world — to some more and to some less. But they surely come to all who are the Lord's children.

The word *care* is used in two different ways. Thinking of the word in the sense of exercising proper thought and giving proper attention to that which is entrusted to us, or concerning which we are responsible, we might be in danger of misunderstanding our text. The word *care*, however, very often has in it the thought of worry, trouble of mind; and this is its use by the Apostle in this place. The Apostle Paul also says, "Be careful for nothing" — be worried about nothing, have anxiety about nothing. So we might render the words of St. Peter, "Casting all your anxiety upon Him; for He is taking thought for you."

IMPORTANCE OF LITTLE THINGS

The Apostle's advice is not that we shall throw off all sense of responsibility, and cease to exercise care in what we do and in respect to our duties and obligations. Surely we all agree that the man or the woman without care for anything, in this proper sense, would be totally unfit for any position in life.

The children of God, His representatives before men, should not go blundering along through the world or needlessly annoying others, whether it be the brethren or people of the world. Our influence for good may be greatly marred by inattention to what might be called little things, but what in reality are not so. There is a trite saying which is full of meaning: "Trifles make perfection; and perfection is no trifle." The Lord's people should be the most careful people in the world.

The little things of everyday life may prove to be more crucial tests of real character than will seemingly larger matters. Little courtesies, little acts of thoughtful consideration for others, how much they mean! How greatly they often affect the happiness of those around us and our own influence as ambassadors of Christ! So we need to exercise much care and thoughtfulness in regard to our words, our actions, and everything with which we have to do. This is not the care that we are to cast upon the Lord for Him to bear. This we are properly to bear ourselves.

OUR EXPERIENCES SUPERVISED BY THE LORD

God is the most careful Being in the universe, we may be sure. He is not careful in the sense in which the word is used in our text — in the sense of worry and unrest of mind — but He is careful in the right and proper sense. There are cares that come to the Lord's people because they are harassed by the Adversary. These experiences the Lord permits for the very purpose of leading His people to cast their care upon Him, of bringing them closer to Himself, of teaching them patient endurance, of showing them more fully their need of Him, their utter helplessness and wretchedness without Him.

But worries and frettings — anxieties that would hinder us in the Lord's service, that would rob us of our peace in the Lord — should be dropped, not carelessly, however, but intelligently, with the thought that Jesus, our great Burden-bearer, has invited us, urged us, to cast all our care — all that would disturb our

peace — upon Him. He will make our burden light and ease our tribulations. This is a rest of faith, and cannot be attained otherwise than through faith in His love, faith in His promises.

OUR FATHER'S CARE FOR HIS CHILDREN

Each day that a Christian lives he should be more reliant upon the Lord. He should realize more fully than before that our Heavenly Father, who has provided for the grass of the field and for the birds of the air, cares far more for His children than for the flowers or for many sparrows, and that He has a plan also for the world — an arrangement for their blessing, in due time. But we have already entered into the blessing of the Lord; we have already become His children, and are His especial care. And "like as a father pitieth his children, so the Lord pitieth them that fear Him" — those that reverence Him (Psa. 103: 13).

We cannot be faithful children of God if we are full of worry. Worry is one thing, but proper carefulness is another. We should be more careful every day, and thus be able to fulfill our obligations to the world in general, to our families, to ourselves, to the brethren, and to the Lord — to render our God more effective service.

We are not to be troubled and anxious as to where we are to get our clothes. We have clothing for the present, such as the Lord has seen fit to give; and we are to do our best to provide the things needful. If the Lord should never give us apparel as good as many others have, or as rich or dainty food, we should not worry, but be content with whatever His providence arranges for us, and accept it thankfully. He will give what is best. We should not doubt, nor fear that He will not provide for our needs. He knows all about our affairs, and is not unmindful of our welfare. "Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time: casting all your care upon Him; for He careth for you" (1 Pet. 5: 6, 7).

How needful this humility before God, and how consoling and precious this loving assurance! As we go on in this blessed way marked out by our Lord, let us learn more fully that we are not to ask anything according to *our* wills, but only that His will may be done in us and for us. His wisdom is unerring. Let us tell the Lord all about our burdens, great and small, and let us appropriate to ourselves His love and sympathy, applying to our hearts the balm of His Word, of the precious promises which are the heritage of His own, trusting Him that He is both able and willing to supply our every need — that He delights thus to bless us, if we abide in His love.

How strong and sweet my Father's care!

The words like music in the air;

Come answering to my whispered prayer —

"He cares for thee!"

Then naught can hurt me, shade or shine,

Nor evil thing touch me or mine,

Since thou with tenderness divine

Dost care for me!

— Selected

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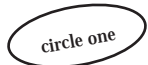
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Poland: *Rzeszow*, July 12-14; *Krakow*, July 15-17; *Lodz*, July 18-20; *Bydgoszcz*, July 21-23

United Kingdom: *Hyde*, England, August 1-3

United States: *Michigan*, May 24-26; *Philadelphia Area*, July 3-6; *Ohio*, August 15-17; *Illinois*, October 3-5; *Oklahoma*, November 7-9

Details

United States

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Philadelphia Area Convention, July 3-6

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Philadelphia Area Convention, July 3-6

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Auburn, Massachusetts, May 11; Michigan Convention, May 24-26; Springfield, Massachusetts, June 1

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Michigan Convention, May 24-26;

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Springfield, Massachusetts, August 3

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Nelsonville, Ohio, May 3, 4; Michigan Convention, May 24-26; Chicago, August 9, 10

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Michigan Convention, May 24-26; Muskegon, Michigan, July 19; Grand Rapids, Michigan, July 20

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Chicago, Illinois, May 3, 4; Michigan Convention, May 24-26; *June:* Lethbridge/Taber, Alberta, Canada, 13; Calgary, Alberta, Canada, 14, 15; Osoyoos, B.C., Canada, 17; Seattle, Washington, 21, 22; Eugene, Oregon, 23; Spokane, Washington, 25; Moscow, Idaho, 26;

James Shaw

Michigan Convention, May 24-26

Marek Piotrowski

Seattle, Washington, July 26, 27

Evangelists' Services

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Jon Hanning, Sand Ridge, W. Virginia, May 17, 18; Louisville, Kentucky, July 19; Cincinnati, Ohio, July 20

Harry Hammer, Minneapolis, June 7, 8; West Frankfort, Illinois, July 20
Dan Herzig, Boston, Massachusetts, June 22; New Haven, Connecticut, August 17

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