

# IS ISRAEL A CHOSEN SERVANT RACE TO “SAVE THE WORLD”?

Arnold Kennedy

aekennedy@xtra.co.nz

## INTRODUCTION.

There is an almost universal view amongst those generally called “Christian”, together with Jews, that God’s purpose in selecting the chosen race of Israel was that this race was chosen, “to save the world”. The same idea is held both by many of those who say that “Israel” refers to a people as a racial lineage, and also by all those who declare that Israel is now a spiritual “church” made up of those of any race who “believe in Jesus”. Looking at this literally, we would have to accept that if only one race was the “chosen race”, then all other all races would have to be ‘un-chosen’ in regard to God’s purpose for Israel. To see one application under the New Covenant, of what God’s purpose is, we read:

*Hebrews 8:8-10, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.*

Here one purpose is expressed as being that “the Lord” was to be “a God” (singular) of “a people” (singular). This is exactly the same purpose as that expressed in the Old Testament. No one can honestly escape the singular nature of Israel as “a people”, in the New Testament, expressed here as being the *House of Israel* and the *House of Judah*. These are the same people whom God led out of Egypt in the Exodus, that is, they are Israelites. This passage points out that these only two parties concerned in the New Covenant.

This understanding about these two Houses is very different to what the denominations teach. They teach that somehow one of these Houses has become a multi-racial “church” and that the other House has become “The Jews”. Denominations teach that Jesus was sent to “everyone”, whereas Jesus says, “*I was not sent but to the lost sheep of the House of Israel*”-[Matt.15:24]. To try to get over this difficulty, the denominations have invented the phrases, “spiritual Israel” (as “the Church”) and “natural Israel” (as “the Nation”) which they wrongly term ‘The Jews’. Actually, this is nothing new; reference to this can be found as far back as AD116 where there was suggestion made that the two parties were “The Church” and “The Jews”. This later developed into the idea that there is a “Church” comprised of “Gentiles” [supposedly non-Israelites] and “The Jews” [supposedly “Israelites”]. How the House of Israel could become non-Israelites is never explained.

Most commentaries and modern Bible footnotes are ‘factories of confusion’; they will say in one place that “Israel” now means “the Church” in which everyone of any race can be ‘saved’, whilst also pointing out elsewhere that Israel as a race will yet be restored to the land promised to Abraham. To make this more confusing they also say in other places “Israel” means “The Jews”. Then they will speak about God’s special relationship with Israel, and so one way or another “Israel” could mean either “The Church” or “The Jews”, to suit whatever passage they are commenting upon.

There is no way anyone could rightly force-fit the House of Israel and the House of Judah into the concept of “*Jews and Gentiles*”. The “*Jews and Gentiles*” are not the two parties of Hebrews 8:8-10 as above, nor of Old Testament prophecy—[See Jer.31:31]. In the expression, “*The Jew and the Greek*”—[Rom. 1:16, 10:12, Col. 3:11] - “The Jew” is the Judean part of Israel and “The Greek” refers to those Israelites dispersed in parts of the old Greek empire. If we make the two parties different in identity from these two Houses, (as Scripture states so clearly they are), we must come to a wrong conclusion when we come to look at God’s purpose for electing Israel to be a chosen race.

Nowhere do the denominations explain how their multi-racial concept of “the Church”, as they like to call it, could be partakers of the New Covenant, especially in the terms of Hebrews 8:8-9, as above. We can easily see that a “new” Covenant could not be made with any race, which had not first had an “old” Covenant, as it would not be “new” to any race but Israel. To try to cover this up, denominations make the claim that God’s purpose for Israel is to “*save the world*”, by making “believers in Jesus” into one pseudo-race by belief. Which “believer” might be a member of the House of Israel and which might be in the House of Judah is never stated, and indeed, never could be. Denominations offer, “*That they might be one*” <(John 17, 11+21+22)>, out of its “Israel” context, in support of their claim. This conflict is added to by a misinterpretation of a handful of much-misused verses, wrong word meanings and phrases. These will not be discussed here because they, and objections raised so far, are all well covered and answered in the book, “*The Exclusiveness of Israel*” by ‘Eliel’, which is obtainable through the address inside the front cover of this booklet.

Before we explore some of the things Scripture says about God’s purpose in making Israel a “chosen people”, we will look at published statements, which typify the popular denominational teachings about God’s purpose for making Israel a chosen people. These teachings are based upon the Jewish and denominational claims that the two parties are “*Jews and Gentiles*” rather than the two parties of both Testaments, namely the *House of Israel* and the *House of Judah*.

There is no prophecy in the Old Testament books that says “Israel” would become “The Church” in the popular concept, and there is no statement showing this as fulfilment of such prophecy in the New Testament books.

### **A VIEWPOINT EXPRESSED BY THE JEWS.**

From the 1994-2000 Encyclopædia Britannica Inc., we can read the following extracts, which come from Jewish assertions. Please note what is emphasized below, because they show the viewpoint, not only of most Jews, but also of virtually everyone else who wears the tag “Christian”. Please note the emphasised words.

1. “The idea that they have been chosen by God as his special people implies that the Jewish people have been chosen by God to worship only him and **to fulfil the mission of proclaiming his truth among all the nations of the world.**”
2. Those whom God had selected to preserve and **transmit his revelation to all the world.**
3. The destinies of **all nations** were shaped toward the fulfilment of God's purpose and that this purpose was **to ultimately unite all humanity as one people** in their acknowledgement of him as God. Israel was to be God's instrument to accomplish this

great revelation and would serve as the messenger and witness of God's reality and law **to all the other nations of the earth**. The people of Israel would exemplify and teach God's statutes **to the rest of humanity** and would thus help **bring the entire human race to salvation**. Israel would be **the saviour of humanity** and the national embodiment of the messiah.

4. Israel was to be God's instrument to accomplish this great revelation and would serve as the messenger and witness of God's reality and law **to all the other nations of the earth**.

5. Abraham and his descendants are singled out not merely as the object of the divine blessing but **also as its channel to all mankind**.

6. In Isa. 43-44, Israel is declared to be God's witness and servant who is to bring the knowledge of God **to the nations**. In chapter 42 of the same book Israel is declared to be a **"covenant of the people, a light to the nations**, to open the blind eyes, to bring out the prisoners from the prisons, and them that sit in darkness out of the prison house" (42:6-7).

Note carefully how they wrongly call Israel "the Jewish people", to fit in with their "*Jews and Gentiles*" belief, and note also that Israel is supposed to be, "*The national embodiment of the Messiah*". In both Isaiah 42:6-7 and 44:6 which are quoted, the Servant who is to "*raise up the tribes of Jacob, and to restore the preserved of Israel*", and to be "*a light to the nations*", is Jesus who is, "*A light to lighten the Gentiles [ethnos = people], and the glory of thy people Israel*-[Luke 4:32]. Israel thus is not the corporate Messiah to "*bring the entire human race to salvation*" as is claimed. Denominations, which say Israel's purpose is "*to save the world*", are agreeing that Israel is a corporate Saviour of all races. In this they are denying the personal Jesus as the Saviour and Redeemer of Israel. By claiming that "Israel" and "The Jews" are the same identity, and that Israel's purpose is to "save the world", the Jews are able to suggest that they are the world's corporate saviour. They openly claim they are this corporate Messiah, and within themselves say they are destined to rule nations of the world. Instead of majoring on the redemption of Israel by a personal Redeemer, they (and the churches) major on bringing all the races together by social action, bringing in their Humanistic and Talmudic teachings such as "Human Rights", pro-Homosexuality and "non-Discrimination". Neither the "Jews" nor the churches get these values from the Bible.

The Bible does not teach that God's purpose is to turn non-Israelites into Israelites, or to make all races one. It is the House of Israel and the House of Judah that God purposes should become one. The "*middle wall of partition*"<[Eph. 2:14]> divides one thing, that is, "all Israel"-[See also Zech. 11.14]. The unconverted of the Houses of Israel and Judah have enmity between them until the time given in Isaiah chapter 11. So, the parties could not have become "Jews and Gentiles", even up until this time in the future!

There are variations upon this "Jews and Gentiles" and "save the world" theme held by the Roman Catholic Church, Conservative Denominations, Pentecostals, Jehovah Witnesses, Mormons, Seventh Day Adventists and so-called "Holy Ghost" denominations. It could broadly be said, "This is what everyone believes".

## **THE "BRITISH-ISRAEL" GROUP'S VIEW.**

British-Israel presentations show there is much inconsistency in what they give as their beliefs. Their creed, or the "we believe" statements, is analyzed in the writer's paper, "*British-Israel Creed Contradictions*", together with doctrinal expositions. Although these groups rightly acknowledge that there is a national message in the Bible, we can see from

the creed-statements, that most British Israelites, and some 'Identity' people, also hold some same viewpoints as the Jews and the other groups above do. British Israelites know where racial Israel may be found today, but many of them, as well as the denominations, still want to include every other race in a universal 'salvation'. They would include the Edomites whom God says he perpetually hates [*Esau have I hated*-Mal. 1:3 and Rom. 9:13], trying to form a religion that incorporates members from every race. They forget that God says in Romans 9:18, "*Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth*". This chapter goes on to tell us that the Potter did not make all vessels for His glory -"*And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory*". This passage goes on to tell us that there are also other vessels "*fitted for destruction*" and not for glory. The basis is race and God made the choice before his Chosen has done good or evil-[Rom. 9-11].

Not believing these things is one reason why British-Israel/Identity groups are so divided in their expression as to God's purpose in choosing one race. Their persistent setback is that they present the word "Gentiles" as always meaning non-Israelites, forgetting that in both Hebrew and Greek, the words translated as "Gentiles" are also used of the peoples of Israel. They also forget (or do not know) that the so-called Gentiles that Paul was writing to in 1 Cor. 10:1-7 could not possibly be other than Israelites. Their progenitors (fathers) were Israelites, and therefore the traditional view that the Latin-originated word "Gentiles" means non-Israelites, is seen to be absurd from the verses below.

*1 Cor. 10,1-7 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play.*

The phrase "Our fathers" shows the whole context concerns only Israel. Likewise all the New Testament books can be shown to be written only to Israel, just as the letters to the Corinthians are, as above. Because they have a fixation about "Gentiles" being always non-Israelites, churches have to invent a belief about getting the message out to Israel first before going to what they think of as being Gentiles. In Acts 13:43, where Paul says, "*Lo, we turn to the Gentiles, For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth*", it does not take much working out that Paul was turning from the Judean Israelites to the "other sheep" Israelites which were the scattered House of Israel. This is the sequence pre-determined in prophecy.

A verse they confuse people with is:

*Acts 9:15 "But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel".*

This appears on the surface to suggest that there are Israelites and non-Israelites involved. In the phrase, "*and the children of Israel*", the word "*and*" here is translated in 62 other places as "*both*". Following this pattern, "*the Gentiles and kings*" are both of the Children of Israel, or to paraphrase this, "*to bear my name before the peoples and rulers, both of whom are Children of Israel*".

Further to this, many British-Israelites claim that what they call “the Church” is “*by definition composed of people of all nations*”-[This is a reference from “Bible Truth” –UK]. They talk about foreigners coming to join themselves to “the Lord” in Isaiah 56:3 and Zechariah 2:11 as if that made them one with Israel, but the word “join” has more the meaning of “borrow”, or “attend” in the Hebrew. Although these foreigners see how God’s blessing is upon Israel, these foreigners never can become equal, or “*adopted*” into Israel, nor “*grafted in*” in the way the denominations teach. A branch cannot be grafted “in again” onto a tree unless it had previously been attached-[Rom.11:22].

Another idea claimed is that when Peter says in 1 Peter 2:9, “*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light*”, that the royal priesthood is to minister to all the other races. The simple response to this is to ask if a priest ministers to people, or “unto the Lord”. In the fifth verse of this chapter we can see these words, “*Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ*”.

All Denominational groups, including many British Israelites, express a wrong purpose in God’s choosing Israel to be “*above all other races*, which expression brings much conflict into the Bible. As already pointed out, this is more often because of the wrong understanding of the word “Gentiles”, which is also translated as “people”, “nations”, and “heathen”. But the word is also used in the Israel context. So, what is God’s expressed purpose for Israel? Let us examine the major verses they base their view upon.

#### “IN THEE SHALL ALL NATIONS BE BLESSED”.

Gal 3:7-9 *Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathen through faith, preached (proclaimed) before the gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham.*

This verse together with and the verses below, are favoured by universalists because they seem to present a universal gospel for all races. “Nations” is sometimes translated emotively as “Heathen” to try to add weight to the universal argument. To understand any passage of Scripture it is necessary to look at it as a whole by going back to the prophecy behind it to see what it is fulfilling.

#### To Abraham:

Gen 12:2,3 *And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and will curse him that curseth thee, and in thee shall **all families of the earth** be blessed.*

Gen 18:18 *Seeing that Abraham shall surely become a great and a mighty nation, and all **the nations of the earth** shall be blessed in him?*

Gen 22:18 *And in thy seed shall all **the nations of the earth** be blessed; because thou hast obeyed my voice.*

#### To Isaac:

Gen 26:3 *Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, **I will give all these countries**, and I will perform the oath that I sware unto Abraham thy father.*

#### To Jacob:

Gen 28:14 *And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the **families of the earth** be blessed.*

To Israel:

Psalms 22:27 *All the ends of the world shall remember and turn unto the Lord: and all **the kindreds of the nations** shall worship before thee.*

Here are six important verses that are used to support the doctrine of universal racial salvation. Indeed, they do appear to give valid support on the surface. But do they actually say what the religious translators make them say? Is this the problem here?

### **THE “FAMILIES OF THE EARTH” BEING BLESSED IN ABRAHAM**

The major source of error in these *blessing* passages is what we mean by certain words. We have different words translated as *earth* and the *ground, countries* and the *land*, as also occurs with the words translated *nations, families* and *kindreds*. Although an extensive technical Hebrew language exposition is beyond the scope of this paper, there are things that need to be pointed out.

Originally Abraham was told to go from his father's house unto an *eretz* that God would show him. If *eretz* here is the whole Earth, then Abraham must have gone to another planet! Abraham was told *all The 'Earth' which thou seest, I will give thee*. He was told to arise and walk through the earth. Did he walk across the whole globe? So we have to ask if this 'earth' is the whole earth or the Promised Land. It is not all the '*eretz*s of all the races on earth. Abraham was told to get himself out of his present *earth* and to go to *THE earth*. There are many references that give confirmation of the meaning. *THE earth* does not mean the whole globe, but rather that portion belonging to the particular area or person under consideration.

Contrary to popular presentation, we must note that in Genesis 12:3, the 'them' *in I will bless them* is plural, whereas the 'him' in "*I will curse him*" is singular. The Hebrew allows for two possible translations of *be blessed*, namely:

- (1) *may be blessed in, or by, association with thee, and*
- (2) *may bless themselves* [as the RV footnote says].

Some awkward questions could be posed here if it was to be taken that *all nations* had the meaning of "*every race on earth*":

- If those who curse Abraham are cursed, how could those so cursed be part of *all nations* which were to be blessed?
- Were the Egyptians blessed or cursed through Israel's presence during their captivity and also in the Exodus?
- When the Children of Israel went into the Promised Land, they were told to exterminate all the Canaanite nations. Was not that an unusual way of blessing the Canaanites? After all, they were supposed to be part of *all nations*. Likewise Amalek was to be exterminated.
- In Deut 23:6, God commanded Israel that they should not seek the peace or the prosperity of the Ammonites and the Moabites right up to the end of the age. Ezra 9:12 indicates similar treatment of the non-Israelites in the land. This is hardly a blessing on those nations, is it?
- When The House of Judah was in captivity in Babylon, is there any evidence of Israel being a blessing to Babylon?
- When the House of Israel was in captivity in Assyria, did this make the Assyrians blossom?

In prophecy why are all the forecasts concerning non-Israel nations always detailing them as being servants to Israel and for them to perish if they refuse this destiny? This is so right up to the end of the age.

The promise to Abraham was to “ALL” nations without any exceptions. “All” cannot include those who are cursed and those God says that He hates. Hence “all” means *all the nations of Israel*.

Throughout Scripture, Israel was *to dwell alone and shall not be reckoned among the nations* [Num 23:9]. Prophecy sustains this to the end.

Daniel 7:27 *And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve him.*

Isaiah 60:12 *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

Zech 14:16,17 *And it shall come to pass, that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain.*

Israel and Judah were scattered among *all nations*, but are these other nations to be blessed? Jeremiah does not agree.

Jer 30:11 *... though I make a full end of all nations whither I have scattered thee, yet I will not make a full end of thee ...*

Jeremiah repeats this in Jer 46:28, addressing this to Jacob.

In all these Scriptures we can see the unique place of Israel among the other nations. This continues after Jesus returns and Israel reigns with God over the other nations. Finally there will be no more death. What a blessing! The blessing is either given by this seed, or by the Act of God.

#### **‘FOR I HAVE CREATED HIM [ISRAEL] FOR MY GLORY’!**

A full treatment showing that there is no change made in God’s purpose for Israel under the New Covenant is made in “The Exclusiveness of Israel” (as referred to above). So we will consider God’s purpose for Israel, continuing with the Isaiah chapters used by the Jewish claims as quoted earlier in this paper. We have ample evidence through the New Testament that the “it is written” does not change under the New Covenant. Can we surpass, or deny, God’s purpose for Israel as shown in the following verses which express aspects of God’s purpose?

Isaiah 46:13 *“and I will place salvation in Zion for Israel **my glory**”.*

Isaiah 43:7, *“for I have created him (Israel) for **my glory**”.*

Isaiah 43:21 *“ **This people** have I formed for myself; they shall shew forth my praise”?*

Isaiah 49:3 *“And said unto me, Thou art my servant, O Israel, **in whom I will be glorified**.”*

We can compare these verses listed above against the list of presentations listed above from Jewish and British-Israel sources. The Jewish sources mention Isaiah

chapters 42-49, in which they claim that such phrases as “*to the nations*” represent all mankind. But when we look at each context, we can see that the phrases refer only to the peoples of Israel. Looking at all the other passages quoted from Isaiah, we can see that these are totally in the context of Israel only, and not of all mankind. For example:

Isaiah 43:3 *For I am the LORD thy God, the Holy One of Israel, thy Saviour.*

There is no mention in Scripture of God being the Saviour of other than the “world” of Israel.

Isaiah 49:7 *Thus saith the LORD, the Redeemer of Israel.*

There is no mention in Scripture of God being the Redeemer, or the Holy (separated) one, of any but Israel. Grammatically, “all”, and “every” refers to “all and every man of Israel”, in context.

Isaiah 44:1 *O Jacob my servant; and Israel, whom I have chosen.*

There is no mention in Scripture of other races than Jacob/Israel being “chosen”, or of being “my servant”. [In “*Nebuchadrezzar the king of Babylon, my servant*” a different word is used for “servant”].

Isaiah 43:1 *But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine.*

There is no mention in Scripture of other races than Israel being “created”, “formed”, “called” and “redeemed” by God.

Isaiah 43:10-11 *Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour.*

Here God declares that Israel is the witness as to what God has done. Again Israel is the ‘chosen’. This verse shows that no other race could have this God-given understanding. It is that “*Ye may know.... and understand*”, the “ye” being Israel.

Isaiah 43:5 *I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

There is no mention of God blotting out the transgressions of other than the context people of Israel. No others are mentioned as being written in “The Book of Life”, or indeed, of being blotted out of it!

Isaiah 44:7 *“.....Since I appointed the ancient people”.*

Here the word “ancient” [Strong’s 8769] has the meaning of “*everlasting*” or “*perpetual*”. It is a word from which “Celtic” is derived. Permanently Israel only, as a race, is God’s people. Likewise, in the New Testament we read, “*And He shall save His people from their sins*”-[Matt. 1:21]. No one else is included. Since they were “His people” before they were saved from their sins, we see an enduring racial statement.

When we read in Isaiah 42, “*Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles*”, in Mark 4:20 and Luke 4:18”, Jesus confirms He was speaking of Himself, with the context being that of Israel. As pointed out above, the word “Gentiles” in the New Testament comes from a Latin-originated word which is used to suggest something different from the Greek word *ethnos* which means “people” as “races” in national groups.



The words translated as “Gentiles” are also used of Israel in both Testaments. It is necessary to keep on repeating this so that it can sink in.

### “ISRAEL MY GLORY”.

Now we can look at references to “my glory”, as in “Israel “my glory”, to look further into God’s purpose. The words, “**my glory**” are highlighted.

1. Isaiah 46:11 *I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for **Israel my glory.***

Here Israel specifically is described as being “My glory”. Salvation is in Zion “**for Israel!**”

2. Isaiah 42:8 *I am the LORD: that is my name: **and my glory will ! not give to another.***

Isaiah 48:10-12 *I have chosen thee in the furnace of affliction. For mine own sake, even for mine own sake, will I do it: for how should my name be polluted? and **I will not give my glory unto another.** Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.*

In these two verses, “another” has the meaning of “another of a different kind”. Again, Israel as “My glory” is the “chosen” and that which is the “called”. Israel is God’s glory, not any other race.

3. Isaiah 66:18 *It shall come, that I will gather all nations and tongues; and they shall come, and see **my glory.** And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare **my glory** among the Gentiles.*

Israel, as God’s glory, will yet be manifest.

4. Ezek 39:21-25 *And I will set **my glory** among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the LORD their God from that day and forward. And the heathen shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies: so fell they all by the sword. According to their uncleanness and according to their transgressions have I done unto them, and hid my face from them. Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, **and have mercy upon the whole house of Israel,** and will be jealous for my holy name.*

The time is coming when God will have mercy upon Israel and reveal His purpose through a redeemed Israel. The last sentence is about the re-gathering of Israel and about mercy to the whole House of Israel and to no other peoples. Every single one of the prophets agrees by confining the re-gathering to the House of Israel and the House of Judah. Without exception, there is no suggestion of the popular “Jews and Gentiles” concept ever mentioned by the prophets in this regard. “The whole House of Israel” in the verse above could never have the popular meaning of “Jews and Gentiles”. True, we do find reference to foreigners, “*that join themselves to the LORD, to serve him*”, but that is after the re-gathering of Israel. “My holy name” is significant too; we will see about this later in Exodus 3:15, in particular.

5. John 17:9-10 *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and **I am glorified in them.***

Here we find a distinction that popular religion of all colours refuses to admit. In saying, “*I pray not for the world*”, why did Jesus not pray for the non-Israelite multi-racial peoples as the denominations do? Who are the “them” only Jesus is glorified in? And whom did Paul say he prayed for, “*Brethren, my heart’s desire and prayer to God for Israel is, that they might be saved*” –[Romans 10:1]. Paul prayed only for Israel. When Peter says, “*watch unto prayer*”, this is in the context of having fervent charity “*among yourselves*”, that is, amongst the dispersed Israelites (*parepidemos*), that he is addressing-[1 Peter 1:1 and 4:8].

6. John 17:24 *Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.*

In verse 11, Jesus speaks about, “*those that thou gavest me*” as being in the context of Israel. Jesus prayed this request because of God’s ownership of Israel by formation and election in the words, “*they are Yours*”.

#### **OTHER OLD TESTAMENT EXPRESSIONS OF GOD’S PURPOSE FOR ISRAEL.**

Speaking of Israel as a race of people, we read,

Deuteronomy 7:7-9 *The LORD did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the LORD loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations.*

God shows here that He had a purpose to keep His promise to Abraham, Isaac and Jacob, and God’s oath did not apply to any other race of people than Israel. This covenant still applies since it is “*to a thousand generations*”. The promise was to a specific race of people, not to any pseudo-race based upon belief. And we are told, “*In Isaac shalt thy seed be called*”. This thus cannot refer to any ‘spiritual’ seed, since “seed” in both Hebrew (*zera*) and Greek, (*sperma*) are consistently used in the natural sense. When Paul stood before King Agrippa, he said the promise was made to twelve tribes.

Acts 26:6-7 *And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise **our twelve tribes**, instantly serving God day and night, hope to come.*

There is no way ‘*twelve tribes*’ could be converted to the popular “*Jews and Gentiles*” concept, so Paul is suggesting nothing about any universal “*save the world*” purpose. This “*promise made of God*” could not thus come to incorporate others. Further to this, Paul shows that the New Covenant position about Israel [*our Twelve Tribes*] is unchanged. Paul again confirms this:

Acts 13:32-33 *And we declare unto you glad tidings, how that the promise which was made unto the fathers, God hath fulfilled the same unto us their children*”.

Repeating this confirmation, Paul mentions the word *ethnos*= peoples, which was not translated from the Latin versions where it now appears as “Gentiles”. Few commentaries will admit that “the Gentiles” refers to the “Gentilised” House of Israel. Tradition will not allow them to do so.

*Rom. 15:8-9 Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again he saith, Rejoice, ye Gentiles, with his people.*

The word "people" here is "laos" which means "a people, people group, tribe, nation, all those who are of the same stock and language". So Paul here says the New Covenant makes no changes here.

We will look further into the Old/New Covenant unchanging position.

*Deut. 28:9-10 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the LORD; and they shall be afraid of thee.*

God says He will not be glorified in other than Jacob/Israel. Here the word "establish" is in the imperfect mood showing that it will yet come to pass fully. The "holy people" can never become anything else, such as "the Church" in the popular sense. "All the people of the earth...shall be afraid of you", in this verse makes a clear separation between God's people and all others. It also shows that there are two groups, with Israel not being included in "all the people of the earth". This further is an example of how "all" is not inclusive of two groups. The expression of God's purpose is found in the phrase, "an holy people unto himself".

*Deut 14:2 For thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.*

The term 'holy people' and 'peculiar people' are free translations of the biblical terms 'am qadosh ("set-apart people") and 'am clegullah ("treasure people") who were designed to be different than all other races.

This parallel about Israel being a "peculiar people" carries in into the New Testament, without change.

*1 Peter 2:9 But ye **are a chosen generation, a royal priesthood, an holy nation, a peculiar people**; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.*

1. These people are a chosen (elect) 'generation'. -[genos =race, or descent from a particular people].
2. They are a 'nation'. -[ethnos = racial group].
3. They are 'holy'. -[hagios =sacred and set apart].
4. They are 'peculiar'. -[periousios = "beyond the usual, or "a people selected by God from the other nations for his own possession", according to Strongs 4041].

Denominations will not accept this because it does not support their "to save the world" doctrine. From this latter verse we can see that God's purpose for Israel in the New Testament is still "to show forth the praises of God". Israel is the 'chosen' or 'elect' [eklektos]. Peter goes on to quote the prophecy of Hosea about this same people, thus showing God's purpose is for one and the same people, for all time.

*Isaiah 51:2 Look unto Abraham your father, and unto Sarah that bare you: for I called him **alone**, and blessed him, and increased him.*

Here "alone" ['echad] means "one in number". There is no record of any change to include others, through Scripture. Here "called" means making a proclamation; this is in the perfect mood, which means it is a completed action. It cannot be added to in order to include any other peoples. The "blessed" and the 'increased' are in the imperfect mood, showing that this will yet fully come to pass.

## THE WORD “PURPOSE”.

The Greek word for “purpose” (*prothesis*) is used for God purposing. It is also translated as “*shewbread*” in Hebrews 9:2. This is about the twelve loaves of wheaten bread, corresponding to the number of the tribes of Israel, which twelve loaves were offered to God every Sabbath. The New Covenant nowhere changes the purpose of God concerning the twelve tribes of Israel. No one else is possibly included. Israel (racially) is the only people Scripture associates with the New Covenant—[Hebrews 8:8-9].

Romans 8:28-29 *And we know that all things work together for good to them that love God, to them who are the called according to **his purpose**. For whom he did foreknow, he also did predestinate to be conformed to the image of his son, that he might be the firstborn among many brethren.*

Examination of the use of this word “purpose” (*prothesis*) shows clearly that it is impossible for it to have any meaning that would suggest that non-Israel peoples could be included in the manner that Jews, Roman Catholics, denominations and most others allege. Firstly, “purpose” is connected with those that God foreknew, that is Israel in the Old Testament. Secondly it concerns “brethren” (*adelphos* = from the same womb, stock or family). The words, “the called” are also definitive. God’s purpose still is about Israel only. These are the ones predestined to “*be conformed to the image of his son*”. This is active on God’s part and passive on His people’s part.

Romans 9:10-11 *And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that **the purpose of God** according to election might stand, not of works, but of him that calleth;)*

Again, the New Testament relates this back to the Old Testament unchanged. Thus the idea about anyone of any race coming into the fold by “believing in Jesus” is invalid. God’s purpose has nothing to do with having done good or evil, and thus nothing to do with belief. The ability to believe in Jesus is confined to the elect. It can be seen this has nothing to do with “works” in the phrase, “*neither having done good or evil*”. With any form of multi-racism, there could be no such thing as “election”. There could be no “elect”, *neither having done any good or evil*.

Ephesians 1:11 *In whom also we have obtained an inheritance, being predestinated according to **the purpose of him** who worketh all things after the counsel of his own will:*

This verse is national in character, and accordingly we have to note that in the Greek, “*obtained an inheritance*” and “*predestinated*” in the verse above are in the passive voice, so the inheritance has nothing to do with anyone of any race making his or her own choice. God does the choosing as to who can believe. God has a purpose. People of other races cannot “choose God” or “choose Jesus” in the way popular evangelism insists. As Jesus confirms, “*You have not chosen me, but I have chosen you*”—[John 15:16-19].

Ephesians 3:11 *According to **the eternal purpose** which he purposed in Christ Jesus our Lord:*

God’s eternal purpose is not something that came to pass in the so-called “Gospel Age”. Strong’s 165 gives “eternal” as, “*for ever, an unbroken age, perpetuity of time, eternity*”. “Purposed” here is, aorist in tense and active in voice. It concerns what God is always doing, without change, so the alleged change the religionists have made, to now try to incorporate other non-Israelites, is wrong.

Another verse, which clarifies this matter of “*His own purpose*” further, is:

2 Timothy 1:9-10 *Who hath saved us, and called us with an holy calling, not according to our works, but according to **his own purpose** and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel.*

Again, His purpose is not a matter of our choice or works. It is passive. God’s purpose was established “*before the world [ages] began*”. What “*is now made manifest by the appearing of our Saviour Jesus Christ*”, in no way defines any different purpose.

Both “Jesus Christ” and “Christ Jesus” appears in 2 Tim. 1:9 above. “Jesus Christ” means “*Jesus the Christ*”, whereas “*Christ Jesus*” refers to an anointed people belong to Jesus. The “*hath saved us*” cannot have the meaning of “*save the world*”, “us” being a limited to the party being addressed.

### **THE LORD GLORIFIED IN ISRAEL.**

We have looked at and considered the word “glory” as in “Israel My Glory”, and it will be helpful to look further into the word “glorified”. The word is highlighted in the verses below.

Isaiah 26:15 *Thou hast increased the nation, O LORD, thou hast increased the nation: **thou art glorified**: thou hadst removed it far unto all the ends of the earth.*

Isaiah 44:23 *Sing, O ye heavens; for the LORD hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and **glorified himself in Israel.***

Yes, God glorifies Himself by increase in Israel! At this prophesied time of the re-gathering and restoration of the Kingdom to Israel, the ‘Israel’ limitation remains. Israel (only) is the people in whom God is glorified. It is only Israel that is redeemed. This could not be otherwise, since only Israel could be redeemed (purchased back). No other race was originally spoken of as being God’s possession, so they could never be “bought back”.

Isaiah 60:21 *Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, **that I may be glorified.***

This again has to do with Israel’s inheritance, and again it only concerns Israel. There are 206 references to Israelites as “*thy people*”, and 231 as “*my people*”. God has a purpose for Israel to “*inherit the land*”, not to “*go to heaven*”.

### **GOD’S “GLORIOUS” NAME.**

We have considered, “glory” and “glorified” in connection with God’s purpose for Israel, but what about the word “glorious”? There are Old Testament references to God’s “Glorious Name” we could refer to. There is enough in the next verse to silence all those who would “give God’s glory to another”. There is enough to slay the “save the world” dragon. Here God tells us something important about His Name.

Exodus 3:15 *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name for ever, and this is my memorial unto all generations.***

God has purposed something here! His name is “*the God of Abraham, the God of Isaac, and the God of Jacob*”. This is “for ever”! It is unto “all generations”. Dare any change this into “the God of Jews and Gentiles”? We have seen that God is jealous about His Name. In books about the names of God, this is the name they leave out!

Isaiah 63:12 *That led them by the right hand of Moses with his glorious arm, dividing the water before them, to make himself **an everlasting name?***

Could this connect with other than Israel as the verses give “forever” and “everlasting”?

### THE PLACE OF OTHER RACES IN ASSOCIATION WITH ISRAEL.

Israel was to dwell separately and not to associate with other races in such as in the worship sense, but they had communication with other races. The next passage from Isaiah is lengthier, but it tells us about who (only) are of God’s planting (as seeds). Jesus also tells us in Matthew 15:13-14,

*“Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch”.*

Obviously there must be those others in the garden (and the denominations) who are not of God’s planting. Those who do not believe what Jesus tells us about this must of necessity be blind leaders of the blind. The “*let them alone*” of Jesus is given in the imperative mood! It is a command. “Alone” means “go from them”. It is futile to attempt to change those who want to insist on including “all the world”, i.e. the rest of humanity, as being part of God’s purpose in redeeming Israel.

What is presented in the next passage may upset some people, as they may have heard of the first part about “*beauty for ashes*”, but they will never have heard a sermon upon the subject matter of verse 5.

Isaiah 61:3-9 *To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, **that he might be glorified.***

*And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*

**V5. And strangers [zuwr] shall stand and feed your flocks, and the sons of the alien [nekar] shall be your plowmen and your vinedressers. But ye shall be named the Priests of the LORD: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.**

*For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. For I the LORD love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.*

*And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.*

We can see that “*the seed which the LORD hath blessed*” is singular. [It is singular in the Hebrew]. The separation between Israel and aliens is still in place, even at the late time this prophecy refers to. Israel and foreigners have not been “made one”, even then. It may not be ‘politically correct’ (or religiously acceptable) to suggest that foreigners (*zuwr*) and aliens (*nekar*) are designed to be labourers for God’s people. Verse 5 says, “*And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers*”. This one verse, and others like it, is never the subject of a Sunday sermon in our humanistic denominations. So God does have a different purpose for foreigners. This purpose obviously is not to make aliens one with Israel.

Isaiah 60:10 agrees, “*And the sons of strangers shall build up thy walls, and their kings shall minister unto thee*”. Here again the foreigners (*nekar*) are ministers (servants)

to Israel. Servant-hood was exactly the status of the Gibeonites who were within the camp of Israel -(See Joshua 9:21-27, "*And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the LORD*"). But, in their association with Israel, as foreigners they had a requirement to keep the Law of God in order to survive. This is somewhat different from the present-day English attitude of, "It might offend the Muslims". Even if, as foreigners, the Gibeonites had benefits from associating with the Israelites in the camp, they never could have equal status with Israelites.

The position of "Priests of the Lord" and "Ministers of our God" in Isaiah 61:6 has not changed in the New Testament, as we see in 2 Peter 1:9. "*But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people*". "Peculiar" is also translated as "purchased possession". The Word "generation" (*genos*) has the meaning of "stock" and "race", and cannot be dismissed in any way, or changed to be a matter of belief only. Seed only reproduces 'after its own kind'!

### **CONFIRMING FOREIGNERS AS BEING SERVANTS TO ISRAELITES.**

All those who want to believe that Israel is now a spiritual entity need to ponder the following passage about, "strangers", "kings", "nation(s)" and "kingdom". Looking at Isaiah 60 again, they need to ponder the relationships between Israel and non-Israel.

Isaiah 60:10 *And the sons of strangers [nekar] shall build up thy walls, and their kings shall minister unto thee:*

v12. *For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted.*

v16 *Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings.*

In these we again can see the servant-hood status of foreigners. We have seen, "*Ye shall eat the riches of the Gentiles [peoples, genitive], and in their glory shall ye boast yourselves*".

Although the above Scriptures concern the future, foreigners, as being servants to Israel, is not a new position. King David and King Solomon made forced workers out of foreigners.

1 Chronicles 22:2 *And David commanded to gather together **the strangers** that were in the land of Israel; and he set masons to hew wrought stones to build the house of God.*

2 Chronicles 2:17-18 *And Solomon numbered **all the strangers** that were in the land of Israel, after the numbering wherewith David his father had numbered them; and they were found an hundred and fifty thousand and three thousand and six hundred. And he set threescore and ten thousand of them to be bearers of burdens, and fourscore thousand to be hewers in the mountain, and three thousand and six hundred overseers to set the people a work.*

1 Kings 9:20-22 *And all the people that were left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, **which were not of the children of Israel**, Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bondservice unto this day.*

But of the children of Israel did Solomon make no bondmen: they were men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horsemen.

When we look into “tribute” as in “*levy a tribute of bondservice*”, we see something most would not expect. Strong gives the word the meaning of, “*gang or body of forced laborers, task-workers, etc..* We find Israel making tribute (i.e. forced labour) of foreigners.

Judges 1.28 *And it came to pass, when Israel was strong, that they put the Canaanites **to tribute.***

Prophecy says that Israel will once again become strong under the mighty God of Jacob. Israel is not strong enough to exercise dominion now, and there is no evidence of great charity to other races at any time. Those foreigners who submit to God through Israel are permitted to live.

The next verse is used by some to say that the words, “*strangers shall be joined with them*” confirms foreigners will become one with Israel as one people, that God’s blessing upon Israel will overflow to other races. True, foreigners are blessed indeed in their being joined to Israel, but not in the manner suggested by the denominations. They are blessed as becoming “servants and handmaids”!

Isaiah 14:1-2 *For the LORD will have mercy on Jacob, and will yet choose Israel, and set them in their own land: and the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them, and bring them to their place: and the house of Israel shall possess them in the land of the LORD **for servants and handmaids:** and they shall take them captives, whose captives they were; and they shall rule over their oppressors.*

Mercy is still “*on Jacob*” and this excludes the “all the world” faction. The meaning of foreigners being “joined” to Israel says nothing about mercy to foreigners; “joined” having a different meaning. So, as we read on, the passage confirms that those joining themselves to Israel become “*servants and handmaids*” to Israelites. Neither do other verses such as, “*And many nations shall be joined to the LORD in that day, and shall be my people*”-[Zech. 2:11] tell different story. “Possess”, as in “*shall possess them*”, has the meaning of “take possession”. Israel takes “possession” of the foreigners.

The “people”, as a congregation is one unit, comprising of masters and servants, just as the “church in the wilderness” under Moses was, where the “*congregation of the Lord*” (*edah*) was comprised of Israelites, together with the “*mixed multitude*”. In the wilderness the two groups, within the one unit, were treated the same in regard to Law, but were treated differently in temple service, with only the *cahal* (Israelites) being able to attend the tabernacle.

Those who hold the “*Jew and Gentile*” belief, like to quote Zech. 8:23 in support of their view. They give “Jew” as meaning ancient or modern Jewry. (They do not think about, “*them that say they are Jews but are not*”[Rev.2:9], either).

Zech. 8:23 *Thus saith the LORD of hosts; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.*

The timing of this section of prophecy is when Israel is re-gathered to the land promised to Abraham, Isaac and Jacob. Jerusalem by then has become the centre of the Kingdom, which contains the redeemed of House of Israel and the House of Judah-[See Zech. 8:13]. The word “Jew” in Hebrew is not in the passage as a word! No, it is not there! Strong gives the word given as “Jew” as actually being *iysh*, which is usually



translated “husband” or “man” -[This word is also used of a pair of breeding animals]. The translators probably thought that because the “man” lived in Jerusalem, he must have been Jewish, and so they interpreted rather than translated the passage. [Note: The revisers of the Septuagint did the same]. So “*him that is a Jew*” must rightly refer to Israelites of both Houses. Here we see the men (*‘enowsh*) of the other races (*gowy*) seeking to attach themselves to Israel, because of the blessing there is for them in being associated with Israel. Those of them who will not come to Jerusalem to worship [means “bow down to”] the King will experience famine-[Zech.14;17]. There is no suggestion that the foreigners become the same as the Israelites; the subjection requirement by men as *‘enowsh* to men as *‘adam* remains. The relationship is no different here than it was when Solomon built the temple using certain foreigners as forced labour.

Solomon prayed for the foreigners who had a right “attitude” to God and Israel.

1 Kings 8:35-43. *Moreover concerning a stranger [nokriy], that is not of thy people Israel, but cometh out of a far country for thy name’s sake -(For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;)- when he shall come and pray toward this house; Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as do thy people Israel; and that they may know that this house, which I have builded, is called by thy name.*

It is outside of the scope of this paper to enlarge upon the different words for, and in connection with, “strangers”, “aliens”, “heathen” and “foreigners”, etc., such as *maguwr, ge, zuwr, nekar, nokriy,* and *towshab*, apart from saying that “strangers” sometimes are Israelites, secondly that the translators (every version) have been utterly inconsistent in translating or interpreting these words.

There is none of the modern denominational attitude of “*everybody love everybody, regardless of race*” in all of this. Israel taking “tribute” of foreigners was not an isolated incident either. Some may say, “Well, that was just what they did in those days” as if it has no present-day bearing. But we saw a glimpse of God’s purpose in Isaiah 60:10-12, 14:1 in the past, and in Zech. 14, for the future. We have seen what was done in the past and what will be done in the future. We have to ask what would be God’s purpose in the intervening period, that is, the present? And, could the universal “*save the world*” concept possibly fit in to God’s purpose?

### **THERE IS NO SCOPE FOR RACIAL HATRED.**

There does not appear to be any scope for racial hatred, even against those (racially) whom God says that He hates “forever”-[Mal. 1;5, “*The people against whom the LORD hath indignation for ever*” and Deut. 23;7, “*Thou shalt not abhor an Edomite*”-(the Jews say, “Modern Jewry is Edom”)]. The Biblical “World View” incorporates all peoples, but with each in a proper relationship with Israel as determined by God.

Is there any scope then for Israel to exercise social injustice, on a racial basis? There is in a sense such as Israel was not to allow foreigners to rule over them, because the foreigner would seek to apply a differing law system, and Israel would seek to obey (worship) others gods. God has decreed, “*One law and one manner shall be for you, and for the stranger that sojourneth with you*”. “Manner” as *mishpat* means “place, court, or seat of judgment”. The stranger is to be judged according to the Law of Israel, just as the Israelite is. The only place for hatred towards the foreigner is when the foreigner hates God’s Law, but it must be noted that the same hatred applies towards the Israelite who likewise despises God’s Laws.

*Psalm 139:21-22 Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies.*

But as far as difference is concerned, we read such as, “*The Lord doth put a difference between the Egyptians and Israel*”. Strong gives “different” (*palah*) as meaning, “*to be distinct, marked out, be separated*”. Leviticus 20:24 reminds us of God’s purpose for Israel, “*I am the LORD your God, which have separated you from other people*”. This is in the perfect mood, so this putting a boundary between Israel and others as a completed action, for all time.

Social justice based upon Law must be exercised for all races. But when we find a universalised “*save the world*” belief, where the ‘believer’ can “*continue in sin that Grace may abound*”, and where the foreigner can continue in his culture, customs and superstitions at the same time as “believing in Jesus”, we must have “another gospel”. This is where the “*save the world*” advocates are presenting “another gospel”. It is obviously very easy take on “another gospel”, and it seems that most do.

*Gal. 1:6-7 I marvel that ye are so soon removed from him that called you into the grace of Christ unto another [hetros = different] gospel: Which is not another [allos = the same]; but there be some that trouble you, and would pervert the gospel of Christ.*

Paul then goes on to say, “*Let him be accursed*” who proclaims “another gospel”. Scripture provides no allowance for cultural sensitivity by the people of God towards foreigners. Israel destroyed other races because of their idolatry, iniquity and transgression. God decreed this! God did not use Israel to ‘save’ this ‘world’!

But Israel is presently in no position strength-wise to exercise dominion over foreigners, and will not be until there is national repentance. God has decreed of an obedient Israel in Deut. 28:13, “*And the LORD shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the LORD thy God, which I command thee this day, to observe and to do them*”. Israel is not hearkening to the “Commandments of God” and has become “the tail”. Isaiah tells us the present situation in Israel as we see in Isaiah 9:13-15 “*For the people turneth not unto him that smiteth them, neither do they seek he LORD of hosts. Therefore the LORD will cut off from Israel head and tail, branch and rush, in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed*”.

National problems come from our leaders. There is a “tail” situation for Israel amongst the nations; there is a “tail” situation within the God’s nation. “*The prophet that teacheth lies, he is the tail*”. National Israel has no strength over other races whilst she remains a “tail”. And, Israel will not become the “head” again until all her strength is gone, her strength presently being taken by foreigners-[Lam.5:1-7]. In the end God says He will step in.

*Deut. 32:36 For the LORD shall judge his people, and repent himself for his servants, when he seeth that their power is gone.*

We saw above, “*For the leaders of this people cause them to err*”. Even today, the “save the world” denominational leaders deny the place of “*The Commandments of God*”, even within the New Testament. And, they have changed “*save His people*” to “*save the world*”,

thus causing people to err! In this they hold to the “brotherhood of man and the fatherhood of God” doctrine. They sing, “God and Father of mankind” even if the Bible tells us that God is a Father to Israel only. They say, “*Have we not all one father*” and thus “*profane the covenant of our fathers*”.

*Malachi 2:10-12 Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts.*

It is the Father who says such will be “cut off”!

The thrust of Scripture is that “*Israel might be saved*” through “*the redemption that is in Christ Jesus*”-[Rom. 3:24]. Jesus came with The Father’s purpose; “*And He shall save His people from their sins*”-[Matt. 1:21]. “People”= *laos* as meaning *people, people group, tribe, nation, all those who are of the same stock and language*. So no other race could be included in the “*covenant of our fathers*”! Neither are the churches of the same stock and language!

Those who like to generalise everything in saying there are only two groups of individuals amongst all races, namely the “saved” and the “unsaved”, should consider Psalm two, a Psalm that is quoted in the New Testament books of Acts, Hebrews and The Revelation. Here we find, “heathen” as *gowry*, “people” as *l’eom*, “kings” as *melek*, “rulers” as *razan* and “judges” as *shaphat*. Of the Son we read, “*Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter’s vessel*”, when the King is “*set upon My holy hill of Zion*”. “Them” is spoken of in national terms, as is “Zion”. Again, the foreign races are told in verse 10 to be subject to the King of Israel to survive, “*Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little*”. See Acts 4:25-28 also.

### **THIS PAPER WILL OFFEND THE “SAVE THE WORLD” ADVOCATES.**

The last section about racial differences may offend many people, in the same way as the religious people (Pharisees) in Jesus’ day were offended –(Matthew 13 and Mark 14). Jesus had just spoken about ‘God’s Kingdom’ (over Israel) and ‘Satan’s kingdom’ in chapter 12. ‘Satan’ offered Jesus “*the kingdoms of this world*”. Jesus went on to speak racially about tares and wheat. Wheat comes from wheat seed and tares come from tare seed. God planted the wheat (seed) as “*the children (sons) of the Kingdom*”, and Jesus says ‘the enemy’ planted the tares (as seed). A bad plant can only produce bad fruit, Jesus tells us-[Matt.7:18]. Even if denominations like to suppose tares can change their “kind” by ‘conversion’, contrary to God’s Law, Jesus never suggests this. Tares are never made one with the wheat, or into wheat, but they grow together until the reaping time. The tares have the destiny of being gathered up and burned. Many such racial statements are made in the New Testament. Jesus says He is “the shepherd of the sheep”- (the Judean flock and of His “other sheep” outside of Judea). In these things we can see God’s purpose for Israel. Jesus made no changes. We have always to keep in mind where Jesus answered and said, “*I am not sent but unto the lost sheep of the house of Israel*”-[Matt 15:24]. He told His disciples to go to no others-[Matt.10:6]. They went unto “*‘all the world’ of Israel*”. God, “so loved” the world of Israel!

The book, "*The Exclusiveness of Israel*" by 'Eliel', has been mentioned. In it the popular traditional doctrines are examined and all objections raised so far are answered. It is not proposed to examine these here, or to demonstrate how all the New Testament is written to Israel only, as a people. The Bible is not written to "The Jews"; it is written to Israel.

Redemption only applies to Israel

*Ps. 111:9 He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverend is his name.*

Those who like to misuse Jesus' words, "*I came not to judge the world, but to save the world*", put a wrong context and meaning on "the world"; it is "the world of Israel". In all this, denominations are presenting a wrong purpose as to why God chose Israel to be His "purchased" possession. Yes, what they have changed is "*save His people*" into "*save the world*"!

### **"RIGHT WING" AND "LEFT WING" DENOMINATIONS.**

The issues discussed in this article parallel those in politics where we have what is commonly termed the "right wing" and the "left wing". The "right wing" essentially is concerned with nationalism, whereas the "left wing" is concerned with internationalism. The denominations follow Roman Catholicism in its internationalism/universalism (Rome claims to be the Universal "Church") and Judaism (makes proselytes of all races).

*Matt. 23:15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.*

The Roman "*mother of abominations*" <Rev.17:5> has seduced the denominations into becoming "left wing", whereas the Bible is "right wing". The "right wing" denominations have some understanding of the relationship of Law and Grace, whereas the "left wing" denominations say the "*commandments of God*" <see Rev. 14:12 and 22:14> are done away with. Without supporting the Law of God the "left wing" denominations of necessity must be humanistic in the application of doctrine. Those who try to "*hold the truth in unrighteousness*" <Rom. 1:18> are under the wrath of God by violating His law and justice.

The "right wing" have a proper view of individual responsibility, as expressed below.

*Hebrews 10: 26-31 For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.*

The "left wing" denominations deny personal responsibility, going the way of the world in blaming others (or 'Satan') for their sin, and justifying sin by saying things like, "God understands our humanity" and "God still loves you, no matter what you do". Thus they lead people to believe they cannot *fall into the hands of the living God*. Their peace is a false peace because they have no fear of God.

*Romans 3:16-17 Destruction and misery are in their ways: And the way of peace have they not known: There is no fear of God before their eyes.*

The “left wing” denominations deny racial differences as expressed through Scripture. Without question then, the “left wing” denominations, in their *form of godliness*, are to be turned away from-[2 Tim. 3:5]. They hold a parallel but counterfeit belief.

God exhibited nationalism in His choice of Israel as a “chosen” and “peculiar” race. God says He put a difference between Israel and the other races-[See Ex. 11:15]. Jesus expresses this nationalism in confirming, “*I am not sent but to the lost sheep of the House of Israel*”. Nationalism continues through the New Testament into the New Jerusalem.

#### **FINAL COMMENT.**

The “*save the world*” denominations are doing worse than Jeroboam did -[1 Kings 12:31]- when he set other than Levites to be priests. Today they set up foreigners (and women) to try to minister their version of the New Covenant and “Gospel”, sometimes to Israelites.

Ezek. 44:6 *And thou shalt say to the rebellious, even to the house of Israel, Thus saith the Lord GOD; O ye house of Israel, let it suffice you of all your abominations, In that ye have brought into my sanctuary strangers, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house.*

***Thus saith the Lord GOD;***

***No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.***