

GOD'S SOVEREIGN CHOICES.

BY: Arnold Kennedy.

Many Christians treat this subject as a complete mystery, even suggesting that somehow God is capricious, in that God chooses some people and places them in a totally different relationship to Himself than others. Christians have mixed ideas about this subject, and they are often told that God makes His choices upon the basis that He knows what a person will do in the future. That God knows the future is obviously true, but this is not the fundamental factor. The Bible is consistent in showing that God has a basis for making choices, and we can look into some of these. Some of these concern the consequences of the actions of His people, whilst others are made apart from having done good or evil. In declaring, "*In Isaac shall thy seed be called*", the basis of God's sovereign selection is "seed", not belief. It is obviously genetic here.

Anyone who wants to understand about this can easily confirm that the Hebrew word "*bachar*", which is translated most often as "choose" and "chosen", occurs 165 times, and many of these are about God making a choice amongst peoples; most often this being a national or racial choice.

In the New Testament the word *eklegomai* meaning "*to pick out, choose, to pick or choose out for one's self*" occurs 21 times and has the same import as "chosen" in the Old Testament. What the Bible declares is that God chose Israel as a people apart from all other people; this is expressed in the following verse.

Deuteronomy 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.

On this racial basis, if only this one race has this "chosen" status, then all other peoples must literally "unchosen".

The New Testament makes it clear that God's choice of this one people has nothing to do with whether or not they have done good or evil.

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;)

Denominational Churches will not accept this, universally teaching that "race" has now the meaning of "belief". By "belief" they mean any person of any race who "believes in Jesus" is now of the chosen people. They stretch the meaning of "all" and "every" beyond the "all" and "every" of each context, which in this area is always Israel only. Although they may agree to the special intimate relationship Israelites had with God, they teach that all other nations can "come to the Lord" in the sense of conversion, either with or without the ministry or testimony of the race of Israel. To include other races they have invented doctrines such as "adoption" and "grafting in" that can be shown to be patently false.

God's love for Israel was not motivated by any goodness in the nation. He chose them because of an oath He swore to Israel's forefathers Abraham, Isaac, and Jacob. God had promised the Patriarchs that their descendants would become a mighty nation and inherit the land of Canaan. The Bible teaches that Israel will yet be re-gathered to that land, but it does not teach anywhere that any other races will join in; indeed, the New Jerusalem has twelve gates with the names of the twelve tribes of Israel written upon the gates. Israel retains its chosen status where those of Israel who believe will enter the city.

But even people who believe that Israel has this chosen status, often believe that God's purpose for Israel is to save all other peoples, and that somehow they can be incorporated into God's "church". The verse below tells us that Israel is "a people" and is "to be a people for ever".

2 Samuel 7:23-24 And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel to be a people unto thee for ever: and thou, LORD, art become their God.

God's sovereign purpose for Israel is not for Israel to go and convert other peoples, but to dwell alone (See Num. 23.9 "*Lo, the people shall dwell alone, and shall not be reckoned among the nations*"). The

reason given is so that Israel might demonstrate to other peoples that the keeping of God's commandments brings greatness, wisdom and understanding.

Deuteronomy 4:6-8 Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?

We find a similar picture in the New Testament.

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.

God shows his sovereign design in that this love is to be confined within the group, as a demonstration to others. The verse below is another illustration in the words, "See it shall be said of Jacob and Israel".

Numbers 23:9-23 Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, What hath God wrought!

GOD SETS THE RULES.

We all know in our hearts that God sets all the rules; He would not be sovereign otherwise. There are many Scriptures about this. An important thing is that we have no scope to question God. Questioning God started early in Genesis, and doing this comes from the "Hath God said?" of the serpent -[Gen.3:1]. We will see further on that Paul asks who we think that we are to question the Potter who makes differing vessels for differing purposes. Job agrees.

Job 9:12 Behold, he taketh away, who can hinder him? who will say unto him, What doest thou?

God sometimes makes conditions.

Deut 4:40 Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong [thy] days upon the earth, which the LORD thy God giveth thee, for ever.

But, God is over all.

Dan. 2:21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:

Sometimes in Scripture, we find that God gives us a choice of punishments, or corrections.

2Sam 24:12 Go and say unto David, Thus saith the LORD, I offer thee three [things]; choose thee one of them, that I may [do it] unto thee.

2Sam 24:13 So Gad came to David, and told him, and said unto him, Shall seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days' pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

2Sam 24:14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD; for his mercies [are] great: and let me not fall into the hand of man.

Solely God determines the three choices here, but King David had to make his selection from these alone.

CHOICES CAN BRING DELUSIONS.

Being chosen of God does not automatically absolve any chosen person from the consequences of his actions.

*Isaiah 66:4 **I also will choose their delusions**, and will bring their fears upon them; because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose [that] in which I delighted not.*

In the New Testament there is no change. God makes His choice following our choice of actions.

*2 Thess 2:11-12 And for this cause **God shall send them strong delusion**, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.*

The word 'delusion' is *plane* and is translated most commonly as "error", and also as "deceit" and "deceive". Christians are not encouraged to think along these lines today. Peter talks about the angels that sinned being 'spared not' and being 'delivered unto chains of darkness'-[2 Peter 2:4], and of people being "delivered

unto Satan"-[1 Tim.1:20]. The false idea is that a God of love would not make any people deluded. Paul made it very clear that God's people had the choice to believe God or not. To not believe is "sin unto death".

Rom 6:16 *Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?*

As Jesus said,

Matt 7:21-22 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils and in thy name done many wonderful works?*

As Paul said,

1Cor 1:27-29 *But **God hath chosen** the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, **hath God chosen**, [yea], and things which are not, to bring to nought things that are: That no flesh should glory in his presence.*

This is yet another expression of the choices of a sovereign God but He does have to give his reasons. Now we can look at Abraham, who is given to us as an example of a person of faith who believed the promises of God. It is not hard to see that God's choice of Abraham was based upon Abraham's character. The consequence followed on to Abraham's offspring where God, in selecting Israel, made a covenant based primarily upon race. That character was a covenant condition does not eliminate the racial election.

This sovereign choice of Israel by God continues to be a feature of Scripture right through to the end of the New Testament. It is not an Old Testament reservation only, and this is demonstrated below. Few Churches will accept this. A full exposition of this, countering every objection, is available in the writer's book, "*The Exclusiveness Of Israel*" which is available from Christian Identity Ministries, P.O. Box 146, Cardwell, Queensland 4849, Australia, telephone 00617-4066-146, ". Words like "*Gentiles*", "*strangers*" etc. are examined, and the un-translated Latin word "*Gentiles*" is shown to refer to the dispersed Israelites among the other nations. With this understanding, both Testaments of the Bible become absolutely consistent.

1. ABRAHAM, AN EXAMPLE.

Gen 18:19 *For I know him, that he will command his children and his household after him, and they shall keep the way of the LORD, to do justice and judgment; that the LORD may bring upon Abraham that which he hath spoken of him.*

Here, God is saying that he knew what Abraham would do in the future, but in this case it is not necessarily based upon God knowing this before Abraham was born. God had proved Abraham and knew his heart. Abraham is pictured in the New Testament as a man who had the faith to obey God, at the same time believing what God had promised. He did not keep the Law of God outside of faith. *He staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God*-[Rom 4:20]. We are told that he became the father of them that walked in his steps-[Rom.4:12 + 16]. God says that He knew Abraham would do "justice and judgement" [or *tsedaqah and mishpat*]. The first is most commonly translated as "righteousness" whilst the second is the eternal law of God. We find these within the Law of Moses, both of which have their first mention with Abraham. These are what Abraham would command his children. Faith and obedience are not separated. Most Christians who make claim to being the children of Abraham by faith do not believe in the eternal law of God. In other words, they have been taught that 'faith' does not involve obedience. But, God made a choice based upon the 'spirit' that He had placed in Abram and Sara when He added the number of the Spirit to their names making them become Sarah and Abraham. This is what Paul calls, "*The spirit of faith*"-[2 Cor.. 4:3]. This Spirit is from whence we get the power to obey. It is why we are told not to grieve the Spirit of God.

Romans 5:5 *And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.*

Any emotional experience apart from believing and obeying God is suspect as to its origin. We are told that 'Satan' can even call down fire from the sky, and this would convince many churchgoers that an operation of 'Satan' was from God. Many are convinced that their doctrinal belief is from God, even if they refuse to believe Moses, the prophets and Jesus Himself.

John 5:46-47 *For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?*

Luke 16: *And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

THE PROPHETS OF ISRAEL WERE SENT TO ISRAEL ONLY.

God made a sovereign choice in addressing Israel only, through the prophets. We have to note and agree that every prophet of Israel was sent only to Israel as a people, although they prophesied about others. As we have seen, the warning to us is that if we do not want to believe Moses and the prophets, we must receive a delusion. So we must note to whom all the prophets were sent and sent only. Please note the emphasis in the following verses.

- 1Sam 7:3 *And Samuel spake **unto all the house of Israel**, saying, If ye do return unto the LORD with all your hearts, [then] put away the strange gods and Ashtaroath from among you, and prepare your hearts unto the LORD, and serve him only: and he will deliver you out of the hand of the Philistines.*
- Jer 2:4 *Hear ye the word of the LORD, O house of Jacob, and all the **families of the house of Israel**:*
- Ezek 3:1 *Moreover he said unto me, Son of man, eat that thou findest; eat this roll, and **go speak unto the house of Israel**.*
- Ezek 3:5 *For thou [art] not sent to a people of a strange speech and of an hard language, [but] **to the house of Israel**;*
- Ezek 40:4 *And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew [them] unto thee [art] thou brought hither: declare all that thou seest **to the house of Israel**.*
- Amos 5:4 *For thus saith the LORD **unto the house of Israel**, Seek ye me, and ye shall live:*
- Hosea 5:1 *Hear ye this, O priests; and hearken, **ye house of Israel**; and give ye ear,....*
- Micah 3:1 *And I said, Hear, I pray you, **O heads of Jacob, and ye princes of the house of Israel**;*
- Malachi *The burden of the word of the LORD **to Israel** by Malachi.*

ROMANS CHAPTER NINE.

Romans chapter nine is a great chapter about the sovereignty of God and of God making choices because He is sovereign. Being sovereign, He can do what ever He likes, and indeed, He is entitled to make a sovereign choice on the basis of race, because He is who He is. When we look into this, few Church people agree with God's choices. In fact, they are usually taught something quite different. When we work our way through this chapter, we can learn a lot about the choices God has made on this racial basis.

- Rom 9:1 *I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost,*
- 2 *That I have great heaviness and continual sorrow in my heart.*
- 3 *For I could wish that myself were accursed from Christ **for my brethren, my kinsmen according to the flesh**:*
- 4 ***Who are Israelites**; to whom [pertaineth] the adoption, and the glory, and the covenants, and the giving of the law, and the service [of God], **and the promises**;*
- 5 ***Whose [are] the fathers**, and of whom **as concerning the flesh Christ [came]**, who is over all, God blessed for ever. Amen.*

- "My brethren" = from the same womb.
- "Kinsmen according to the flesh" show that it is racial and not a spiritual relationship only.
- "Who are Israelites" details exactly who they were racially.
- "The giving of the Law", etc. again confirms Israel as the choice since the Law as a Covenant was only made with Israel.
- "Whose are the fathers" confirms their fathers were Abraham, Isaac and Jacob as a lineage.
- "Of whom concerning the flesh Christ came" confirms, "And He shall save His people from their sins"- [Matt. 1:21].

- 6 *Not as though the word of God hath taken none effect. For they [are] not all Israel, which are of Israel:*
- 7 *Neither, because they are the seed of Abraham, [are they] all children: but, In Isaac shall thy seed be called.*
- 8 *That is, They which are the children of the flesh, these [are] not the children of God: but the children of the promise are counted for the seed.*
- 9 *For this [is] the word of promise, At this time will I come, and Sara shall have a son.*
- 10 *And not only [this]; but when Rebecca also had conceived by one, [even] by our father Isaac;*

- God did not make all of Abraham's sons as the chosen seed. Isaac was the child of promise created by God's action when Abraham and Sarah were past age for normal reproduction. God made a sovereign

choice in selection of children of promise through Isaac. Do Christians really believe that there is a chosen line that goes from Abraham, through Isaac to Jacob whose name was changed to Israel? This line presents an obvious racial lineage.

11 *(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;)*

12 *It was said unto her, The elder shall serve the younger.*

13 *As it is written, Jacob have I loved, but Esau have I hated.*

- God's calling and purpose according to election is a clear statement that the choice was made before the children were born.
- God's sovereign choice was according to God's purpose, not of works itself. God's sovereign choice was that Esau's descendants should serve Jacob's seed and have a destiny as tares among the wheat.
- God loves Jacob, but actually hates Esau's offspring. This hatred is for all generations -[Mal. 1:1-2 and Exodus 17:16-"For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation". Therefore, these are not included in the world that God "so loved".

14 *What shall we say then? [Is there] unrighteousness with God? God forbid.*

15 *For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.*

16 *So then [it is] not of him that willeth, nor of him that runneth, but of God that sheweth mercy.*

- Here we find a clear repeat statement of what God had said to Moses that God's choice and offer of mercy is not according to man's will or sacrifice, outside of obedience within those chosen ones.

17 *For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.*

18 *Therefore hath he mercy on whom he will [have mercy], and whom he will he hardeneth.*

- God had a different purpose in raising up Pharaoh, and mercy and hardening of the heart are according to God's will.

19 *Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will?*

20 *Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed [it], Why hast thou made me thus?*

21 *Hath not the potter power over the clay, of the same lump to **make one vessel unto honour, and another unto dishonour?***

22 *[What] if God, willing to shew [his] wrath, and to make his power known, endured with much longsuffering the vessels of wrath **fitted to destruction:***

23 *And that he might make known the riches of his glory on the vessels of mercy, which he had **afore prepared unto glory,***

- Christians ever 'reply' or contradict God about his election of Israel, and that God should have chosen every race on earth. Paul is telling us that the Potter who makes vessels:

1. Vessels of wrath, or "unto dishonour" who are *fitted* or '*completed thoroughly*' for destruction.

2. Vessels of mercy, or unto honour, who are *afore* or '*fitted up in advance*' prepared for glory.

We may not like to think that a sovereign God would do this, because we have been brought up to think differently. God makes differing vessels for differing purposes. It is indicated that to not believe this is to be suffering from a delusion. We will look at the rest of the verses in this chapter.

24 *Even us, whom he hath called, not of the Jews only, but also of the Gentiles [i.e. dispersed Israelites]?*

25 *As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved.*

26 *And it shall come to pass, [that] in the place where it was said unto them, Ye [are] not my people; there shall they be called the children of the living God.*

- Verse 24 tells us that Israel is made up of the Judeans and the "Gentiles", i.e. the Israelites who were dispersed among the other nations. This is demonstrated in this quotation from Hosea which refers to the ten tribes of the House of Israel [Ephraim].

- 27 *Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:*
- 28 *For he will finish the work, and cut [it] short in righteousness: because a short work will the Lord make upon the earth.*
- 29 *And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrha.*

- This shows us that, although God made a choice or a calling of Israel, those who would submit to God and believe Him amongst Israel, as Abraham did, are very few in number.

- 30 *What shall we say then? That the Gentiles [Israel scattered in the nations], which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith.*
- 31 *But [that part of] Israel, which followed after the law of righteousness, hath not attained to the law of righteousness.*
- 32 *Wherefore? Because [they sought it] not by faith, but as it were by the works of the law. For they stumbled at that stumblingstone;*
- 33 *As it is written, Behold, I lay in Sion a stumblingstone and rock of offence: and whosoever believeth on him shall not be ashamed.*

Paul goes on to say, "My hearts desire and prayer to God for Israel is that, they might be saved". Paul does not include any outside of Israel. Then he goes on to declare "Christ is the end of the law for righteousness to everyone [of Israel, in context] that believeth". Jesus said, "Think not that I am come to destroy the Law", and so the "end of the Law" does not mean that the Law is ended. The "end" or *telos* means the goal towards which the Law has been moving. The ceremonial law points us to the sacrifice of Christ who has fulfilled that part of the Law. So when we are justified by faith, Jesus' sacrifice is the basis of justification and forgiveness for past sins. From this point 1 Cor.9:21 applies, "Being not without law to God, but under law to Christ". But this does not include the fulfilled ceremonial law, which is what Judaisers want to reinstate. Having received the gift of faith, we, amongst the chosen, then are in league with Abraham and have a new heart which "shall keep the way of the LORD, to do justice and judgment" as Abraham did.

GOD'S CALLING AND SOVEREIGN CHOICE OF A RACE OF PEOPLE.

Modern "Christians" might admit to this within the Old Testament, but then question God in saying that this is no longer so. God, who changes not is supposed to have changed. Speaking to the race of Israel, God says:

- Ezek 19:5* *Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth [is] mine.:*
- Deut 7:6* *For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth.*

God made a sovereign choice to select Israel as a special race 'above' all other races.

Jesus confirms this, because He says He was not sent to all races.

- Matt 15:24* *But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*
- Matt 10:6* *But go rather to the lost sheep of the house of Israel.*

Very few Christians will accept these latter two statements. They deny not only God's sovereign choice, but also His command about this. Let us move through the New Testament and look at the words, "of Israel". We have to look in vain to find God being spoken of as other than the God of Israel, or of God loving other than 'all the world' of Israel [context. In both Hebrew and Greek, "all", "whosoever", etc are all of the particular context, not all of others. If Israel is the context, the "all the world" means "all the world of Israel"]. In all these verses below, note the context and exactly who is being addressed right through the New Testament.

- Matt 10:23* *But when they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come.*
- Matt 15:31* *Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.*
- Matt 19:28* *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.*

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- Matt 27:9 Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of **the children of Israel** did value;
- Matt 27:42 He saved others; himself he cannot save. If he be **the King of Israel**, let him now come down from the cross, and we will believe him.
- Luke 1:16 And many **of the children of Israel** shall he turn to the Lord their God.
- Luke 1:68 Blessed [be] **the Lord God of Israel**; for he hath visited and redeemed his people,
- Luke 2:25 And, behold, there was a man in Jerusalem, whose name [was] Simeon; and the same man [was] just and devout, waiting for **the consolation of Israel**: and the Holy Ghost was upon him.
- John 1:49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God; **thou art the King of Israel**.
- John 3:10 Jesus answered and said unto him, Art thou a master **of Israel**, and knowest not these things?
- John 12:13 Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed [is] **the King of Israel** that cometh in the name of the Lord.
- Acts 2:22 Ye **men of Israel**, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know:
- Acts 2:36 Therefore let **all the house of Israel** know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.
- Acts 3:12 And when Peter saw [it], he answered unto the people, **Ye men of Israel**, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk?
- Acts 4:10 Be it known unto you all, and to **all the people of Israel**, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, [even] by him doth this man stand here before you whole.
- Acts 5:35 And said unto them, **Ye men of Israel**, take heed to yourselves what ye intend to do as touching these men.
- Acts 7:23 And when he was full forty years old, it came into his heart to visit **his brethren the children of Israel**.
- Acts 7:37 This is that Moses, which said **unto the children of Israel**, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear.
- Acts 7:42 Then God turned, and gave them up to worship the host of heaven; as it is written in the book of the prophets, **O ye house of Israel**, have ye offered to me slain beasts and sacrifices [by the space of] forty years in the wilderness?
- Acts 10:36 The word which [God] sent **unto the children of Israel**, preaching peace by Jesus Christ: (he is Lord of all:)
- Acts 13:16 Then Paul stood up, and beckoning with [his] hand said, **Men of Israel**, and ye that fear God, give audience.
- Acts 13:17 The God **of this people of Israel** chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.
- Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.
- Acts 21:28 Crying out, **Men of Israel**, help: This is the man, that teacheth all [men] every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.
- Acts 28:20 For this cause therefore have I called for you, to see [you], and to speak with [you]: because that for **the hope of Israel** I am bound with this chain.
- Rom 9:27 Esaias also crieth **concerning Israel**, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved:
- 2Cro 3:7 But if the ministration of death, written [and] engraven in stones, was glorious, so that **the children of Israel** could not stedfastly behold the face of Moses for the glory of his countenance; which [glory] was to be done away:
- 2Cor 3:13 And not as Moses, [which] put a vail over his face, that **the children of Israel** could not stedfastly look to the end of that which is abolished:
- Php 3:5 Circumcised the eighth day, **of the stock of Israel**, [of] the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;
- Heb 8:8 For finding fault with them, he saith, 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**:
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- Heb 8:10 *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:*
- Heb 11:22 *By faith Joseph, when he died, made mention of the departing of **the children of Israel**; and gave commandment concerning his bones.*
- Rev 2:14 *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock **before the children of Israel**, to eat things sacrificed unto idols, and to commit fornication.*
- Rve 7:4 *And I heard the number of them which were sealed: [and there were] sealed an hundred [and] forty [and] four thousand **of all the tribes of the children of Israel**.*
- Rev 21:12 *And had a wall great and high, [and] had twelve gates, and at the gates twelve angels, and names written thereon, which are [the names] **of the twelve tribes of the children of Israel**:*

GOD'S CHOICES.

We can now enlarge upon God's "choice" as mentioned in the first paragraph of this paper. There are many words that express God's sovereign choices. One is the word "Chosen". We will look at the New Testament to show that what is contained in the New Testament is the same as what is spoken through the Old Testament. The choice God made is in a 'seed'. The churches have the idea that any people can choose God; we hear their expression, "choose Jesus". But Jesus says in John 15:16, "Ye have not chosen me but I have chosen you". We can read further about this.

- Deut 4:37 *And because he loved thy fathers, therefore **he chose their seed** after them, and brought thee out in his sight with his mighty power out of Egypt;*
- Matt 20:16 *So the last shall be first, and the first last: for many be called, but few **chosen**.*
- Mark 13:20 *And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, **whom he hath chosen**, he hath shortened the days.*
- John 6:70 *Jesus answered them, **Have not I chosen you twelve**.*
- John 15:16 *Ye have not chosen me, **but I have chosen you**, and ordained you, that ye should go and bring forth fruit, and [that] your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.*
- John 15:19 *If ye were of the world, the world would love his own: but because ye are not of the world, **but I have chosen you out of the world** therefore the world hateth you.*
- Acts 1:2 *Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto **the apostles whom he had chosen**:*
- Acts 1:24 *And they prayed, and said, Thou, Lord, which knowest the hearts of all [men], shew whether of these two **thou hast chosen**.*
- Acts 10:41 *Not to all the people, but unto witnesses **chosen before of God**, [even] to us, who did eat and drink with him after he rose from the dead.*
- Acts 15:22 *Then pleased it the apostles and elders, with the whole church, **to send chosen men** of their own company to Antioch with Paul and Barnabas; [namely], Judas surnamed Barsabas, and Silas, chief men among the brethren:*
- Acts 22:14 *And he said, The God of our fathers **hath chosen thee, that thou shouldest know his will**, and see that Just One, and shouldest hear the voice of his mouth.*
- 1Cor 1:27-28 *But **God hath chosen** the foolish things of the world to confound the wise; and **God hath chosen** the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, **hath God chosen**, [yea], and things which are not, to bring to nought things that are:*
- Eph 1:4 *According as he hath **chosen us** in him before the foundation of the world, that we should be holy and without blame before him in love:*
- 2Thess 2:13 *But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning **chosen you to salvation** through sanctification of the Spirit and belief of the truth:*
- 2Titus 2:4 *No man that warreth entangleth himself with the affairs of [this] life; that he may please him who hath **chosen him to be a soldier**.*
- James 2:5 *Hearken, my beloved brethren, Hath not **God chosen the poor of this world** rich in faith, and heirs of the kingdom which he hath promised to them that love him?*
- 1Peter 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:*

Rev 17:14 *These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him [are] **called, and chosen**, and faithful.*

The context of every one of these references is again Israel.

THOSE 'KNOWN' IN THE OLD TESTAMENT ARE THOSE "FOREKNOWN" IN THE NEW TESTAMENT.

Amos 3:1-2 *Hear this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only **have I known** of all the families of the earth: therefore I will punish you for all your iniquities.*

Rom 8:29 *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.*

This, once again is an expression of the sovereign choice of God. God's choice is the same family that He brought up from the land of Egypt. This gives us clear identity. "Family" and "brethren" denote kindred.

GOD REIGNING OVER HIS PEOPLE AS KING

Israel rejected the ruler-ship of God over them and wanted a human king like the rest of the nations. This would bring a consequence that was not good for Israel.

1Sam 8:7 *And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.*

1Sam 8:8 *According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee.*

1Sam 8:9 *Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them.*

1Sam 8:10 -12 *And Samuel told all the words of the LORD unto the people that asked of him a king. And he said, This will be the manner of the king that shall reign over you: He will take your sons, and appoint [them] for himself, for his chariots, and [to be] his horsemen; and [some] shall run before his chariots.*

And he will appoint him captains over thousands, and captains over fifties; and [will set them] to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

Today, we are still labouring and groaning under a state whose laws are not founded upon the Word of God. Christians discount the Law of God, claiming that this is legalism. If there is no law, then there would be no sin and there would be nothing to repent from. They cannot proclaim the Kingdom of God as Jesus did saying, "Repent: for the kingdom of heaven is at hand", because they deny the laws of that Kingdom.

1 John 3:3-8 *And every man that hath this hope in him purifieth himself, even as he is pure. Whosoever committeth sin transgresseth also the law: **for sin is the transgression of the law.***

Rov 2:13 *(For not the hearers of the law [are] just before God, but **the doers of the law shall be justified.***

Quoting The expanded Vine's, Page 616.

Justification is primarily and gratuitously by faith, subsequently and evidentially by works. In regard to justification by works, the so-called contradiction between James and the Apostle Paul is only apparent. There is harmony in the different views of the subject. Paul has in mind Abraham's attitude towards God, his acceptance of God's word. The Romans epistle is occupied with the effect of the Godward attitude, not upon Abraham's character or actions, but upon faith and the lack of it, namely unbelief. James is occupied with the contrast with faith that is real and faith that is false, a faith barren and dead, which is not faith at all.

Now, we have gone full circle to what we commenced with, namely Abraham's example. God knew that Abraham would do judgement and justice.

Ro 4:16 *Therefore [it is] of faith, that [it might be] by grace; to the end the promise **might be sure to all the seed**; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

"Us" are the Israelites being addressed. Abraham was not of the letter of the law only, he believed the promises of God as well. The great nations of Israel came from Abraham's loins through Isaac.

Gen 17:7 *And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.*

Le 26:42 *Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.*

The covenant made with the patriarchs of Israel was not made with anyone else, we are told many times. This is God's sovereign choice.

GOD'S WORD IS GIVEN ONLY TO ISRAEL.

God by sovereign choice selected Israel to be different from every race on earth. He gave His Word only to Israel

Isa 9:8 *The Lord sent a word into Jacob, and it hath lighted upon Israel*

.Jer 31:33 *But this [shall be] the covenant that I will make with the house of Israel; After those days, saith the LORD, 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.*

Acts 10:36 *The word which [God] sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:)*

God has determined that the New Covenant is made with none others apart from Israel. The New Covenant is made with those who had the Old Covenant, namely Israel only. It would not be a New Covenant to anyone else.

Heb 8:8-9 *For finding fault with them, he saith, 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.*

De 7:6 *For thou [art] an holy people unto the LORD thy God: the LORD thy God hath chosen thee to be a special people unto himself, above all people that [are] upon the face of the earth.*

De 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.*

Ps 147:19 *He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation: and [as for his] judgments, they have not known them. Praise ye the LORD.*

These are straight statements. Few today will accept them!

The living Word Jesus confirms these statements concern no other race. Look at this verse again.

Matt 15:24 *But he answered and said, I am not sent but unto the lost sheep of the house of Israel.*

It is very specific. Jesus sent the disciples to the same people. This was a sovereign command. The "go not" command is not accepted today. Israel was scattered among "all nations", and to "all the world" of these scattered people is where Jesus commands His disciples to go to.

Matt. 10:5-6 *These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel.*

The "go not" command can be seen in the verses below.

Mark 7:27 *But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast [it] unto the dogs.*

Matt 7:6 *Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.*

Phil 3:2 *Beware of dogs, beware of evil workers, beware of the concision.*

Rev 22:15 *For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

It is Jesus Himself who is naming other than 'the children' as being dogs. God's word is holy and is not to be given to 'dogs'. Again, this confirms the Old Testament.

This follows the 'pattern' of the Law.

Num 1:51 *And when the tabernacle setteth forward, the Levites shall take it down: and when the tabernacle is to be pitched, the Levites shall set it up: and the stranger [foreigner] that cometh nigh shall be put to death.*

The 'stranger' here is *zuwr*, which means a racial alien. Israel is to remain racially separate.

1Kings 8:53 *For thou **didst separate them from among all the people of the earth**, [to be] thine inheritance, as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.*

Foreigners are never to be put over God's people Israel.

Deut 17:15 *Thou shalt in any wise set [him] king over thee, whom the LORD thy God shall choose: [one] from among thy brethren shalt thou set king over thee: thou mayest not set a stranger [racial alien] over thee, which [is] not thy brother.*

Deut 23:2 *A bastard [mixed blood person] shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD.*

It takes ten generation of marrying back into Israel stock before becoming acceptable to God again.

In the New Testament, we find this separation continues. A different doctrine of 'separation' is taught today.

2Cor 6:17 *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing]; and I will receive you,*

'Touch' here is *haptomai* which is used in 1 Cor. 7:1-2 of sexual contact. This is the same teaching as is found in the Old Testament where those who had married foreigners were required to divorce foreign wives, and also their mixed-blood children.

Ezra 10:11 *Now therefore make confession unto the LORD God of your fathers, and do his pleasure: and **separate yourselves** from the people of the land, and from the strange wives.*

Israel is always symbolised as being sheep. All races are not sheep. Sheep and goat nations are separated at the judgement of the nations. Goats are born goats and tares are born tares and cannot change.

John 10:26 *But ye believe not, because **ye are not of my sheep**, as I said unto you.*

John 10:27 ***My sheep** hear my voice, and I know them, and they follow me:*

Not every race can hear, nor are they asked to. Speaking to the Edomite leaders of the Judean nation, Jesus said:

John 8:43 *Why do ye not understand my speech? [even] because ye cannot hear my word.*

Matt 13:11 *He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.*

There are then, those who cannot hear, and there are those to whom this knowledge is not given.

"ETERNAL LIFE" IS ONLY SPOKEN OF IN THE 'ISRAEL' CONTEXT.

The words 'eternal life' are not found in the KJV version of the Old Testament. In context the words apply to Israel or Israelites. Instead of 'eternal life' we find phrases like "shall live for ever" and "life for evermore".

Ps 22:26 *The meek shall eat and be satisfied: they shall praise the LORD that seek him: your heart shall live for ever.*

Ps 133:3 *As the dew of Hermon, [and as the dew] that descended upon the mountains of Zion: for there the LORD commanded the blessing, [even] **life for evermore**.*

Ps 49:9 *That he should still **live for ever**, [and] not see corruption.*

Ps 71:20 *[Thou], which hast shewed me great and sore troubles, shalt quicken me again, and **shalt bring me up again from the depths of the earth**.*

Ps 119:175 *Let my soul live, and it shall praise thee; and let thy judgments help me.*

Isa 38:16 *O Lord, by these [things men] live, and in all these [things is] the life of my spirit: so wilt thou recover me, and make me to live.*

Dan 12:2 *And many of them that sleep in the dust of the earth shall awake, some **to everlasting life**, and some to shame [and] everlasting contempt.*

Since there are differing Hebrew words like 'ad, *chayah* and *netsach* used in connection with "for ever", this is not a simple study, but the limitation as to whom they apply to is consistent.

In the New Testament Jesus limits 'eternal life' to those the Father has given Him. It is only for "sheep". Jesus says, "I give UNTO THEM, eternal life". There are 71 references to *aionios* = "eternal" or "everlasting" to consider in the New Testament.

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- John 10:26-28* But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: 8 And I give unto them eternal life; and they shall never perish, neither shall any [man] pluck them out of my hand.
- John 17:2* As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- John 3:15* That whosoever believeth in him should not perish, but have eternal life.

The “them” and “as many as thou hast given him” show that there is a limitation. It is popular to say that “all”, “whosoever”, etc. includes every one outside of the context but the Greek does not permit this. The context about eternal life is always Israel. This is the same in John 3:16 and John 3:36 and all other places. It is never “holos” or ‘all of everything’. This is a major hinge-point in doctrine and it is well worth the time to establish this Israel limitation from language, grammar study, and of course, Scripture itself.

Not every race on earth is ordained to eternal life

- Acts 13:48* And when the Gentiles [dispersed Israelites] heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

‘Ordained’ is also translated as “appointed”, ‘determined’ and ‘set’.

It is not an automatic allotment forever to Israelites just because they are Israelites.

- Rov 2:7* To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life:
- Rom 6:22* But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.
- 1Ti 6:12* Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.
- Heb 5:9* And being made perfect, he became the author of eternal salvation unto all them that obey him;

As always, we come back to obedience in those who have been given the gift of salvation.

NO RESURRECTION FOR BABYLON.

We have pictures in the prophets, and in the Book of the Revelation, contrasting Israel and that political power which controls all the nations, that is, Babylon. Speaking of Babylon, God says:

- Jer 51:39* In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the LORD.
- Jer 51:57* And I will make drunk her princes, and her wise [men], her captains, and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name [is] the LORD of hosts.

“Perpetual” or ‘owlam is the same word as ‘everlasting’ and ‘for ever’ as used in “The everlasting God” and “His mercy endures forever”, showing that the ‘perpetual sleep’ is everlasting. This is God’s sovereign choice, and we see God’s decree in the verses below..

- Ps 137:8* O daughter of Babylon, who art to be destroyed; happy [shall he be], that rewardeth thee as thou hast served us.
- Isa 48:14* He will do his pleasure on Babylon, and his arm [shall be on] the Chaldeans.
- Rev 18:21* And a mighty angel took up a stone like a great millstone, and cast [it] into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.
- Ps 37:28* For the LORD loveth judgment, and forsaketh not his saints; they are preserved for ever: but the seed of the wicked shall be cut off.

The ‘seed’ indicates posterity. Babylon is given identity in Revelation chapter 17. The name is used allegorically of Rome, the present centre of the Madonna and Child religion. Nimrod instituted the Madonna and Child religion. Speaking of Nimrod, Gen 10:9-10 says, “The beginning of his kingdom was Babel”. So we can connect Babylon with Nimrod. From Nimrod was built Nineveh. Zeph.2:13 says, “And he will stretch forth his hand....and will make Nineveh a desolation”. The prophet Naham tells us much more that parallels the description in Revelation, and says, “Woe to the bloody city, it is full of lies and robbery....Nineveh is laid waste”. Babylon will yet be “thrown down, and shall be found no more”. Babylon will not ‘arise’.

RESURRECTION ONLY PERTAINS TO ISRAEL.

Resurrection is spoken of only in the context of Israel, but never of any others. [People will argue who Job was, and note that the words “live again” in Job 14:14 are added words].

Luke 2:24 Behold this child is set for the fall and rising again of many IN ISRAEL.
Here 'rising again' is the same Greek word as 'resurrection'.

Matt. 22:21, But as touching the resurrection of the dead, have you not read what is spoken unto you by God, saying, I am the GOD OF ABRAHAM, ISAAC AND JACOB.
Resurrection is in the context of those who knew what was written in the Law. The Sadducees did not know the scriptures. What they knew were the Talmudic perversions or "Traditions of the Elders".

Luke 20:36 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.
But, not every Israelite becomes a child of the resurrection. Each is judged "every man according to their works"-[Rev20:13].
John 5:29 And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.

Not all Israelites become justified.

Acts 24:15 And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.
Luke 14:14 For thou shalt be recompensed at the resurrection OF THE JUST.

Resurrection of those accounted worthy.

Like 20:35 But they which shall be accounted WORTHY TO OBTAIN that world and the resurrection from the dead.
Rom 6:5 For if we [the Israelites being spoken to] in the likeness of his death, we shall be also in the likeness of his resurrection..

Resurrection concerns the 'elect only'.

1 Peter 1:3 which according to his abundant mercy has begotten us [the context is the elect being addressed] again unto a lively hope by the resurrection of Jesus Christ from the dead

Resurrection only concerns "saints".

Matt. 27:52 And the graves were opened, and many of the SAINTS which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

FINAL COMMENT.

There is a weight of traditional belief that mitigates against knowledge of the identity of Biblical Israel today. We are told in prophecy that Israel as a people as a whole would lose knowledge of their identity, and that they would be known by another name. So 'Israel' cannot mean the State of Israel. And while it may contain some Israelite Jews, it does not mean "The Jews" who are multi-racial. Then churches wrongly teach that "the Jews" and "Israel" are synonyms.

Three quotes from Jewish sources may personally help those who have been led to believe that the word "Jews" always relates to Israelites, and who might be wondering where they could fit in.

1. From Alfred M. Lilienthal's book "What Price Israel".

"Here's a paradox: an anthropological fact, many Christians have more Hebrew-Israelite blood in their veins than their Jewish neighbours".

2. The Israeli-resident author Yair Davidy in his book "The Tribes-Israelite Origins of Western peoples" [Foreword by Rabbi A. Field] tells in much detail that *the Saxon folks are Israel.*

3. Jewish author Harry Golden wrote in 1967,

"Isaiah the prophet wrote that the remnant of Yahweh's people would be found in the Islands of the sea".

These Islands can be shown as being be North and West of Palestine, i.e. the United Kingdom. The reader will probably be Anglo-Saxon, Celtic, or Nordic, who can be shown to be Israelites, apart from the white Japhethic and Edomic content-[Genesis 9:27 and 16:12], and the obvious foreigners, who have moved in amongst them. In the Divine foreknowledge, true Israelite posterity possess the inherent 'spirit' characteristics with which God purposed should be used to bring peace to the world and the casting down of demonic strongholds over the other races, under the righteous rule of Jesus Christ.

The Biblical message of God's severance of Israel from the other races is anathema to the New Age, World Government and also to those churches and Christians who have been seduced by the New Age or by the doctrines that originate from Roman Catholic sources. Quoting from Malachi Martin in *"The Keys of Blood"*,

Pope John Paul 11 *"By the end of this decade, we live under the first One World Government that has ever existed in the society of nations... a government with absolute authority to decide the basic issues of human survival. One world government is inevitable"*.

So we can see here confirmation of where the Roman Catholic Church stands in association with world government. Likewise this church supports the fusion of all races and hence the dilution of the blood of the people with the inborn 'spirit' or genetic content. It must be noted that there are Protestant seminaries and denominations, together with big-name evangelists, who support this non-Biblical line. Evangelist Billy Graham is reported in the Charlotte Observer as saying,

"I don't see anything wrong with inter-racial marriage - there is nothing in the Bible to forbid it. It all comes down to a practical matter in today's culture" and, "Integration is the only solution. We've got to be totally integrated - in our homes, in our worship services, even in marriage".

Perhaps he reads a different Bible that does not talk about the restraints concerning resurrection, the Doctrine of Balaam, of Biblical separation, or that Ezra and Nehemiah demanded divorce of foreign non-Israelite wives! Billy Graham certainly denies the sovereign choice God made about Israel. Most of the denominations also deny this, preferring the universal doctrines that originated from the *"mother of Harlots"* in Rome. We can all note that there are very few truly Protestant churches any more. Unfortunately some churches, which claim to be Protestant, have some measures of leaven working in them. The leaven causes them to deny that in the New Jerusalem, only Children of Israel who become Sons of the Resurrection will be found within the City of God, with the other races being outside. The churches in general deny the sovereignty of God in almost every way!