

SOME THINGS WE KNOW.

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There are brief notes concerning some things that we know that are incontrovertible facts. Even if some are not commonly accepted, a list of these is a helpful in doctrinal analysis. For those who says “*all that is Old Testament*”, or, “*the Old Testament shows principles*”, the quotes below show there are things we know that are carried on from the Old Testament in an unchanged manner.

The major words that appear to support the popular doctrinal position in opposition to this list of facts are the words, “*all*”, “*every*”, “*whosoever*”, etc. Lexicons and Greek Grammar agree that “*all*”, “*whosoever*” etc is confined to “*all*” of the context group only. The other word is the word, “*Gentiles*”, which is also used of Israel in both Greek and Hebrew. Comment on these are appended as end notes. Full exposition notes are available from the Author.

1. Acts 13:32-3 Paul says, *The promises made to the fathers [of Israel] are fulfilled in us their children*. There is no direct reference to them being fulfilled in any others. So the fulfilment must be only in Israelites.
2. Romans 9:11. This is about offspring being elected by God, before having done good or evil So we know then that election is not a matter of belief. *Israel is mine elect*, says God. [Is 42:1, 45:4, 65:9]. The identity of the ‘elect’ are is not changed in the N.T.
3. Acts 13:48 Paul speaks about, “*As many as were ordained to eternal life*”, so we know there were those who were not so ordained.”.
4. Matt 13:11 Jesus answered, “*Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given*”. Thus we know that there are those to whom it is not given.
5. John 6:65 Jesus says, “*No man commeth unto Me, except it be given unto him of My Father*”. So we know that this does not include all.. [Note the tense also].
6. Romans 9:21-22. The Potter makes two groups of vessels”: [a] “*Fitted for destruction*”. [b]“*Afore prepared for glory*”. God says that He had a purpose. We know they had not done good or evil when the Potter made them. So we know that all people are not treated the same in the N.T. as well as the Old.
7. John 8:42-43. Jesus says that those begotten “*from above*” from conception can hear, and that those “*from below*” cannot hear His words. Jesus says, “*Let him that hath ears, let him hear*”. So we know some can ‘hear’ and some cannot.
8. Matt. 7:18 Jesus tells us “*A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit*”. Trees come from the seed of a particular stock and cannot change. Paul addressed “*Men of the stock of Israel*”.
9. Matthew 13: Wheat is sown by God and Tares are sown by the ‘enemy’. Each were sown one way and according to God’s Law each reproduces “*after his kind*”. They grow together and are separated unchanged at the harvest time. We know that one cannot turn into the other by belief. The same applies to sheep and goats.
10. Jude 19 and Rom. 8:15 There are religious persons in the assemblies, “*Not having the Spirit*” , and that there also are those whose spirit can witness with God’s Spirit that they are children of God. The natural man cannot receive the things of the Spirit of God. So we know that there is a difference in ‘spirit’ between peoples in the assemblies.
11. John 17:9 Jesus prayed about “*as many as Thou hast given Me*” and then He prayed for those who would believe amongst those to whom the twelve were sent. The twelve were sent, “*to the lost sheep of the House of Israel*”-[Matt.10:6], the same ones to whom Jesus says that He was sent to, i.e.”*I am not sent but to the lost sheep of the House of Israel*”.-[Matt.15:24]. We know then that Jesus was not sent to others.

12. John 2:27 "But the anointing which you have received abideth in you..".
John 3:9 "Whosoever is born of God doth not commit sin, because his seed remaineth in him".
John 5:18 "We know that whosoever is born of God sinneth not".
Even if the contradicts conventional theology, we know that the Apostle John is right in agreeing with Paul in, "and hath anointed us is God, who also hath sealed us".

13. Rom. 9:13 "Jacob have I loved, Esau have I hated". So we know by statement and by tense that the Old Testament position of Malachi 1:1-2 is maintained in the New Testament.. If God loved "all" the world how could He if he hated even one race of people. "All the world" is the world of Israel.

14. Cor. 10:1-2 "Moreover Brethren, I would not have you ignorant, how that all OUR FATHERS were under the cloud, and all passed through the sea [i.e. the Red Sea], and were baptised unto Moses".
This determines that we can know that these Corinthians and so-called Gentiles were Israelites. See the following verses for confirmation.

Matthew 1:21 "And she shall bring forth a son, and thou shalt call His name Jesus, for he shall save His people from their sins."

Luke 1:16 "And many of the Children of Israel shall he turn to the Lord their God..

Luke 1: 55 "He has helped His servant Israel, in remembrance of His mercy, as he spake to our fathers, to Abraham, and to His seed forever".

Luke 1:68-9 "Blessed be the Lord God of Israel for He hath visited and redeemed His people. And has raised up a horn of salvation for us in the House of His servant David....as He spake by the mouth of His holy prophets.....to perform the mercy promised to our fathers.....

Luke 1:77 "To give knowledge of salvation unto His people by the remission of their sins".

Luke 2: 34 "Behold, this Child is set for the rising again of many in Israel."

John 1:31 "But that He should be made manifest to Israel, therefore am I come baptising in water".

Acts 5:30 "The God of our fathers raised up Jesus.....to be a Prince and a Saviour.....to give repentance to Israel".

15 Thus we know that the Gospel writers agree with the limitation Isaiah 53, , "for the transgression of "my people" was He stricken", and again with Jesus when He said, "I was not sent but to the lost sheep of the House of Israel".

16 Matt 21:37. Last of all he sent unto them his son, saying, They will reverence my son. "Unto them" does not include anyone else but Israel to whom the prophets were sent.

17. Rom. 8 "Who are Israelites to whom pertaineth the adoption". So we know that the adoption or the placing of sons [huios] out of the Children [teknon] of Israel does not "pertain" to other than Israel.

These scriptures demonstrate that there are differences between "men" and "men" that are not on a belief basis. To try to lump all men of all races together by the popular "born again" instead of "begotten from above [from the past origin]" belief doctrine cannot be valid.

APPENDIX.

1. "BORN AGAIN"

Fuller expositions are available from the author. In scripture children are *begotten* by men at conception and are later *born* of women. In most translations, the words *born again* have been carried on in a traditional manner, suggesting that a second "birth" is necessary to enter the Kingdom of God. Many Bibles, in their margins, will have "from above" showing this is what the original word means. The word is "begotten" and the tense is from the past. When we look into the words actually spoken, we find that it was Nicodemus who made the suggestion about entering a second time into his mother's womb. This was the interpretation that Nicodemus put on Jesus' words, but Jesus did not say anything about a second time even if the translations make Him appear to say He did. JESUS DID NOT USE THE WORD "AGAIN"! There is no manuscript at all that says Jesus used the word "again". The word *deuteros* that Nicodemus spake appears in the New Testament 44 times, and it always means twice, again, etc. Jesus did not use this word *deuteros*; Jesus used the word *anothen*.

Strong G509	another	Includes from above, or <u>from the first</u> .
Thayer	another	Used of things that come from heaven [from God], or from a higher [upper] place, or from the very first, or <u>from the origin</u> .

Knowing this one word difference helps understanding and shows up the problems there are with the popular concept. Jesus confirmed to Nicodemus that He was not speaking of a second birth when He told Nicodemus that He was referring to being born of water and of Spirit. Jesus did not use the future tense as did Nicodemus. Jesus was speaking of something which existed at the time of speaking. The Christian Church has picked up the words Nicodemus spoke, rather than the words of Jesus. Jesus chided Nicodemus for not knowing *these things* [v10]. Likewise today, our teachers need chiding for the same reason of not knowing *these things*. Jesus went on to say that not every person is begotten *of the Spirit*, noting that that which is *of flesh* is of the flesh, being born that way at physical birth.

“AGAIN”.

The word another that Jesus uses appears 14 times in the New Testament and it does not have a meaning similar to *deuteros* (second time) or *pallin* (again), the latter being the word most commonly translated as “again”. The adverb *another* always relates to place and is used of past or former time, but never the future time. In order to discuss the word *another*, let us consider examples of how the word has been translated.

<i>Matt 27:51 and Mark 15:38</i>	<i>the veil of the temple was rent in twain from the top to the bottom; ...</i>
<i>Luke 1:3</i>	<i>... having had perfect understanding all things from the very first ...</i>
<i>John 3:31</i>	<i>He that cometh from above is above all: ...</i>
<i>John 19:11</i>	<i>... except it were given thee from above: ...</i>
<i>John 19:23</i>	<i>... now the coat was without seam, woven from the top throughout.</i>
<i>Acts 26:5</i>	<i>Which knew me from the beginning, ...</i>
<i>James 1:17</i>	<i>Every good gift and every perfect gift is from above, ...</i>
<i>James 3:17</i>	<i>But the wisdom that is from above ...</i>

None of these indicate “again” in any sense.

2. EVERY, ALL, WHOSOEVER ETC.

In addition from what we find in lexicons confirming that “every” etc in confined to “all” in the particular context, C.H. Spurgeon from a sermon on Particular Redemption points out:

- “**the whole world** has gone after him”. Did all the world go after Christ?
- “**then went all Judea**, and were baptized of him in Jordan.” Was all Judea, or all Jerusalem, baptized in Jordan?
- “Ye are of God, little children”, and “**the whole world** lieth in the wicked one”. Does the whole world there mean everybody?
- The words “world” and “all” are used in some seven or eight senses in Scripture, **and it is very rarely the “all” means all persons, taken individually.**

3. THE PLACE OF BASTARDS AND FOREIGNERS IN ISRAEL.

Foreigners can never become “as Israel”. Scripture details ‘strangers’ who are Israelites and ‘strangers’ who are foreigners

Strong's 4464 { **mam-zare'** } from an unused root meaning to alienate;

GK - 4927 { □□□□□□ } -mixed population (fig.)

-born of a Israelite father and a heathen mother or visa versa.

Deut 23:2-3

A bastard shall not enter into the congregation of the LORD; even to his tenth generation shall he not enter into the congregation of the LORD. An Ammonite or Moabite shall not enter into the congregation of the LORD; even to their tenth generation shall they not enter into the congregation of the LORD for ever:

The place of “Strange [zuwr and nokriy] women” in Israel.

{ **zoor** } -a primitive root;

Translated in KJV/AV - stranger 45, strange 18, estranged 4, stranger + 376 3, another 2, strange woman 2, gone away 1, fanners 1, another place 1; 77

GK - 2319 { □□□& 2320 { □□□to be strange, be a stranger

1a) (Qal)

1a1) to become estranged

1a2) strange, another, stranger, foreigner, an enemy (participle)

1a3) loathsome (of breath) (participle)

1a4) strange woman, prostitute, harlot (meton)

1b) (Niphal) to be estranged

1c) (Hophal) to be a stranger, be one alienated.

- Kings 11:1.* But king Solomon loved many **strange women**, together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians, and Hittites; ²*Of the nations concerning which the LORD said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you:*
- Prov. 22:14* The mouth of **strange women** is a deep pit: he that is abhorred of the LORD shall fall therein.
- Prov 23:33-* Thine eyes shall behold **strange women**, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

This agrees with the N/ Testament in the overall context, linking this with Balaam's Doctrine.

- I Cor 10:13* Wherefore let him that thinketh he standeth take heed lest he fall. There hath no temptation taken you but such as is common to man [i.e. the Israel man in context].
- Jude 1:7* Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.
- Cor 6:17* ¹⁷Wherefore come out from among them, and be ye separate, saith the Lord, and touch [i.e. physically or sexually] not the unclean [Thing is an added word-it is not to touch 'them'] and I will receive you.1

We know that foreigners, or even those travelling with Israel could not attend the Tabernacle. If they even went near they were to be stoned to death. We know from Ezra and Nehemiah that Israel were to divorce their non-Israel wives and mixed blood children. God says Israel are to be separate and 'above' all peoples of the earth. God says he called Israel 'alone'. Also see Num. 23:9, Deut 33:28.

Abraham sought a wife for Isaac from among his own people.

Those women who appear to be non-Israelites such as Ruth and Rahab were Israelites. This is easy to confirm. Through Scripture, God seeks to destroy the half breeds. Noah was pure "in his generations"-[Gen 6:9]..