

## THE EXCLUSIVNESS OF ISRAEL IN THE NEW TESTAMENT.

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The New Testament Scriptures show no disharmony or change of position from that which is written in the Law, the Psalms and the Prophets. In view of what has been written and shown from the Old Testament, this might be seen for the first time with new eyes. It will come as a shock for some people to realise that exclusiveness of Israel continues throughout the New Testament, because this cuts across the traditional doctrine that Israel is now "The Church" and that this Church is multi-racial. Redemption from the broken Law-covenant can never be multi-racial or universal, since only Israel was given the Law as a covenant. That is why this foundation has to be shown in detail in the last chapter.

In the quotations made from the New Testament you will note many references to *the fathers* referring to Abraham, Isaac and Jacob. The people addressed in the Acts and the epistles are the children [descendants] of these fathers, the fathers of Israel. It is not just to Abraham in isolation in the way most use this to try to say Abraham's seed is a spiritual seed.

The harmony mentioned concerning the law being given to Israel is amply confirmed in the New Testament.

*Rom 9:4*      *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;*

So, the promises, covenants and the adoption do not apply to any but Israelites!

### *EACH BOOK IN ORDER through the New Testament*

The New Testament Scriptures below are in direct contrast to the way *Go into all the world* is interpreted as a doctrine. This may also be a shock and so we will look through some of these. We will quote from Gospel selections to save repetition and then comment from each book of the New Testament in order. Please note carefully the emphasised words, because this will help understanding.

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

There is no suggestion that any other than the Children of Israel will be turned to God. The "many", rather than "all", is found a number of times within the New Testament.

*Luke 1:32,33*      *He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto him the throne of **his father David**; and he shall reign over the **house of Jacob** for ever, ...*

Jesus is always spoken of as being the ruler of Israel nationally, the "House of Jacob" including all the tribes. The House of Jacob is still the very same entity in the New Testament as it was in the Old Testament. This Throne [indicating Kingdom] is to be restored TO JACOB. God's promises will be fulfilled in those to whom they were made. Everything which offends will be gathered OUT of the Kingdom, Jesus tells us.

*Luke 1:54,55*      *He hath holpen his servant **Israel**, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed forever.*

Mercy is always spoken of as being to Israel only. This promise of mercy was to The Fathers and to their seed of Israel only. Israel is the servant race as this verse says. "The Fathers" were not the fathers of all races. Scripture does not present God as being the father of all peoples. Is there record of any other seed to whom God *spake* other than to the seed of Abraham? Some want to take the traditional position that the *seed* is now spiritual and not racial. Accordingly this will be looked into further in the chapter titled *Seeds, Natural and Spiritual*. But there is no suggestion of a "spiritual seed" in all of these Scriptures. They are too precise and specific! When we see that they are fulfilment of the Old Testament prophecy we have harmony.

*Luke 1:68      Blessed be the Lord God of Israel, for he hath visited and redeemed **his people**.*

There is never any mention of redemption for any outside of Israel. Here they are described as *His People*. Jesus is always spoken of as being *The Redeemer of Israel*. Israel in the Old Testament is a precise racial term. None of all these Scriptures provide evidence of any change in that fact in the New Testament.

*Luke 1:73,74    The oath which he sware to **our father** Abraham, that he would grant unto **us**, that **we** being delivered out of the hand of **our** enemies might serve him without fear,*

As in all Scripture, the pronouns cannot be generalised. *We* and *us* contrast with *enemies* as two defined groups. Here the pronouns define a racial origin. There is much more about this through the New Testament as we will see.

*Luke 1:77      To give the knowledge of salvation unto **his People** ...*

Again, is any other race included in the giving of the knowledge of salvation? Is it possible for any race but Israel to know salvation from the sin of breaking the Law since the Law was given specifically to Israel alone? This confirms the Old Testament prophetic Scriptures. This is a very specific statement of God's purpose. Dare we meddle with God's stated purpose?

*Luke 2:34      ... this child is set for the fall and rising again of many **in Israel**; ...*

There is no mention of races other than Israel.

*Matt 1:21      ... and thou shalt call his name Jesus, for he shall save **his people** from their sins.*

This again is confirmation of the Scriptures already quoted and is just as specific as to whom would be saved. One of the major problems traditionalists have is to find any continuing pattern of prophecy in the Old Testament which would back up their position that *His People* now includes all races. As pointed out earlier, the people Jesus saves from their sins here are already His people before they are saved.

*Matt 2:6      ... for out of thee shall come a Governor, that shall rule **my people Israel**.*

This defines the people of whom Jesus is the Lord and the race of which He is King. This is a straight statement of the fulfilment of prophecy made many times.

*Matt 15:24    I am not sent but unto the lost sheep of the **house of Israel**.*

It is impossible for the followers of the present traditional teachings to cope with this Scripture so it is ignored. There is a translation difficulty in this verse also, the word *but* meaning *if not* and

therefore it includes the House of Judah as well. Jesus was then in the coasts of Tyre and Sidon but, as He says, He had *other sheep* which were not of the fold within Palestine. He dispatched His disciples to the House of Israel, the bulk of whom were scattered outside of Judea, mainly about Northern Greece and parts of the old Grecian empire. Note that Jesus even confirms the separation between Galilee and Jewry [John 7:1 and John 11:54].

Why should we not do the same instead of calling both parties "The Jews"? This is an error of tradition. The House of Israel were not so "lost" that the disciples could not find them, were they?

*Matt 15:31 ... and they glorified the God of Israel.*

This is a clear statement of whom He is the God.

*Matt 19:28 ... in the regeneration, ... ye also shall sit upon twelve thrones, judging **the twelve tribes of Israel.***

Dare we say "The Church" has taken the place of the Twelve Tribes of Israel at the *Time of the Regeneration*, which is yet to come? The "Church" is not what we have been led to believe, as we will see.

*Mark 12:29 The first of all the commandments is, Hear, **O Israel**; The Lord **our** God is one Lord;*

Is anyone other than Israel requested to "hear"? Only Israel can "hear". Remember how Jesus said in John 8:43 to the Edomite leaders of Jewry, *Ye cannot hear my words?* There is still the synagogue of Satan who call themselves "Jews" or Judeans [Rev 2:9 and Rev 3:9] who cannot "hear". These could not be of the House of Judah, as they claimed to be. Could this part of Jewry possibly be part of the Church of God or of the *Israel of God*? It is common to hear that *the Israel of God is the multi-racial church*, and then to use this statement as the basis of argument! It is easy to say anything without backing it up and especially without the full Biblical basis of argument.

*John 1:11,12 He came unto **his own**, and **his own** received him not. But as many as received him, to them gave he power to become the sons of God, ...*

Jesus came to his own territory, wherein was the temple, but all of His own people there did not receive Him as having any authority over what was His. Those of His own who believed, received, accepted and recognised Him were given the authority to once again become placed [that is, *adopted*] as the sons of God.

*John 1:31 ... but that he should be manifest to **Israel** ...*

Can we find reference to Jesus being manifest to others than Israelites? That is *all men* of Israel.

*Acts 1:6 Lord, wilt thou at this time restore **again the kingdom to Israel?***

The restoration of the Kingdom to Israel is a subject which the traditional teachings refuse to emphasise, despite Jesus' instruction that this must be our priority prayer and the time to look forward to when His Will will be done IN EARTH, as it is in Heaven. This instruction is a statement of the Will of God. Instead of preaching the Kingdom, and the remnant out of Israel who will *find it*, traditional teaching preaches that the "Church" will be raptured away from Earth! But, the saints [separated ones] are to reign on earth when the Kingdom is restored to Israel.

*Acts 2:17 ... **your** sons and your daughters shall prophesy ...*

The specific *your* refers to the children of those being spoken to and again there is, as usual, no mention of any who did not have *the Fathers* as their pro-genitors being able to prophesy! The people being addressed are described in verse 22 as being *men of Israel*. And Joel's prophecy which is the basis of this verse was only to Israel!

*Acts 2:22*     *Ye men of Israel, hear these words, ...*

*Acts 3:12,13*   *Ye men of Israel, why marvel ye at this? ... the God of Abraham, and of Isaac, and of Jacob, the God of our fathers ...*

Can we pretend these *men of Israel* were from other racial stock?

*Acts 2:36*     *Therefore let all the house of Israel know ...*

This is specifically limited to Israelites.

*Acts 2:39*     *For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*

Please note that this verse is post-Pentecost and again isolates to whom the promise is made. The many of Israel are called, but few of Israel are chosen. Those of Israel who were *afar off* and not dwelling in Judea were not excluded. It is still *our God*, the God of *Ye men of Israel* [v22] who were being addressed.

*Acts 3:25*     *Ye are the children of the prophets and of the covenant which God made with our fathers, ...*

Since every one of the prophets were Israelites by race, their children must be of the same race. [Note: Nationality must not be confused with race. This is a mistake often made by traditional teachers who try to prove non-Israel stock by nationality or place of domicile].

*Acts 5:31*     *Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and the forgiveness of sins.*

Yet again, we have definition of race which is post-Passion, and post-Pentecost. It is a definition which carries on through the New Testament.

*Acts 7:37*     *... A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear.*

The question that has to be asked here is, "Were Moses and Paul both wrong?" This is what the traditional teachers are saying when they say Jesus was not raised up "UNTO YOU", but *unto all races*. Their teaching is a blatant denial of Scripture and of what Moses and Paul have said. The *of your brethren* fixes very firmly to whom Jesus came as being to Israel only.

*Acts 10:36*     *The word which God sent unto the children of Israel, preaching peace by Jesus Christ ...*

This confirms the Old Testament teaching that God gave His Word only to Israel, as a race. The peace was proclaimed to those who were near [Judeans] and to those who were afar off [the dispersion – called *Grecians* in Acts]. This is still no different from Psalm 147:19,20, *he showed His word unto Jacob*, or unto all Israel.

*Acts 13:22,23 ... I have found David the son of Jesse, a man after mine own heart ... of this man's seed hath God, according to his promise, raised up unto Israel a Saviour, Jesus.*

Is there any record of the promise of a Saviour being raised up to people other than Israel? All the references refer to the promise that is made to Israel only. This again shows this is fulfilment of Old Testament prophecy *unto Israel*.

*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 ...*

Note to whom Paul was speaking and that he was speaking at Antioch. This Apostle to the Gentiles was still speaking to Israelites, to those among the *stock of Abraham* who feared God [v26]. For a long time it has been a traditional belief that the word "Gentiles" refers specifically to non-Israelites, but it cannot be avoided that the stock of Abraham is specifically mentioned in verse 26 of this passage! The word for "stock" is *genos* [race and offspring]. The children are shown in relationship to "The Fathers". The *us their children* is too explicit to bend to fit the mould of tradition. There is still no change in the New Testament as to the exclusiveness of Israel.

*Acts 26:6 And now I stand and am judged for the hope of the promise made of God unto our fathers.*

This is a typical example of a Scripture that is commonly generalised to say that the promise made to *our fathers* is now made to everyone of every race. The promise spoken of here is made to Israel alone.

*Acts 26:7 Unto which promise our twelve tribes, instantly serving God day and night hope to come ...*

Some might not like having this Scripture pointed out, along with others in the New Testament that present the fact that the Twelve Tribes still feature in the New Testament, after Pentecost. The time of this quotation is about AD 59. All these Scriptures quoted from Acts onwards are post-Pentecost, after Jesus had fulfilled the Law of Sacrifices. In traditional teachings the people being addressed are supposed to be a multi-racial church as presented in the popular teachings. Again this promise of the resurrection is still made to Israel. Remember that Jesus had already been resurrected so this particular promise of resurrection could not refer to Jesus. This promise of the resurrection is here shown as being made unto the *Twelve Tribes*. Can we find, in specific direct statements anywhere at all in the Bible, where this promise is shown to be made to non-Israelites?

*Acts 28:20 For this cause therefore I have called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.*

This verse, together with the previous one, speaks about "hope". The subjects of this hope are stated to be Israel or *the Twelve Tribes*. Hope is sometimes connected with election [for example, 1 Thess 1:4] and this is connected with Israel in other passages, particularly in the Book of Hebrews where Law and Hope are contrasted [for example, Heb 7:19, *For the law made nothing perfect, but the bringing in of a better hope did*].

*Rom 1:7 To all that be in Rome, beloved of God, called to be saints, ...*

*Rom 1:13 ... brethren ... and ... even as among other Gentiles.*

The people Paul is addressing in Rome are defined as those who are *beloved of God* and *called to be saints*. The emphasised words will be explained later, as will *Gentiles*. These pin-point the racial identity of those Paul was addressing. Called is *kletos* or appointed. These words cannot be found identifying non-Israel races.

*Rom 3:19*      *Now we know that what things soever the Law saith, it saith to them who are under the Law: ...*

The Law is not saying anything to anyone else but to Israel. It is not said to others who were not under the Law. This whole epistle is written to Israelites in Rome at that time.

*Rom 4:24*      *But for us also to whom it shall be imputed, ...*

In context, *for us* does not refer to non-Israelites, but to Israelites who believe, as Abraham did, that the Law of Faith in the Atoning Sacrifice superseded the Law of Sacrifices contained in Ordinances.

*Rom 7:1*      *Know ye not, brethren, ... how that the law hath dominion over a man as long as he liveth?*

The symbolism here is that of marriage under Israel's law. When we consider this in the light of the Law having been given to Israel only, we can see that Israelites are those being addressed. Paul confirms this by calling them "my brethren," [*adelphos*] or "kinsmen of the womb".

*Rom 9:7*      *Neither, because they are the seed of Abraham, are they all children: but **in Isaac shall thy seed be called.***

The seed, [*zera* in Hebrew or *sperma* in Greek], refers to semen product, that is, it refers to a line of people genetically. Through the New Testament, the *sperma* is used this same way. The much-used expression *The Fathers* both implies and emphasises the genetic line.

*Rom 11:17*      *And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them ...*

Could other than Olive stock be grafted into an Olive tree? This was part of the House of Israel which had "become as aliens" rejoining part of the House of Judah under the New Testament. The House of Israel had become as "wild" Olive trees. This is in full accord with the Law, the Psalms and the Prophets. The popular teaching cannot be found prophetically on a proper foundation, or in fact.

*Rom 15:8*      *Now I say the Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made **unto the fathers.***

Here we have a statement which is important, because it tells us the people to whom Jesus came, and why He came. These promises were not made to any but to Israel and this seed of Israel. The exclusive Israel content of this chapter [Romans 15] is extensive, as shown below. Verse 9 is a quotation from Ps 18:49 which shows David praising God within Israel.

v9              *And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess thee among the Gentiles, and sing unto thy name.*

v10             *Rejoice, ye Gentiles, with his people comes from Deut 32:43 where the people [called Gentiles by the translators] are Israel. With his people is all*

the Israelites together - the dispersed Israelites together with the Israelites in Judea.

- v11 *Praise the Lord, all ye Gentiles and laud him, all ye people.* Psalm 117 from which this quotation comes, again refers to Israel.
- v12 *Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.* Isaiah was talking to Israel. The only nations [translated as Gentiles] who could trust God were Israelites.
- v16 *That I should be the minister of Jesus Christ to the Gentiles. ....* Paul confirms the statement in Rom 11:13 that he is a minister to Israel.

The word "Gentiles" in this section is a Latin word that is given a manufactured meaning, so do not be misled by it. It will later be shown that the word "Gentiles" often refers to the House of Israel as opposed to the House of Judah. Again, there is no prophecy for the traditional view which arose from the Latin Vulgate and has carried on ever since. Rome made the word "Gentile" to support the view that the Roman church was the *Israel of God*. Let this sink in! Early translators carried on the Roman church word meaning because they were blind to their identity as part of Israel, and they thought that they might be missing out on God's blessing. A later chapter titled, *That Unfortunate Word "Gentile"*, examines this word in detail.

Going on to the Book of Corinthians, we find that these so-called Gentiles could only be Israelites. The *brethren, our fathers* and *Moses* confirm this.

*1 Cor 10:1-4 Moreover brethren, I would not that ye should be ignorant, how that **our fathers** were under the cloud, and all passed through the sea, and were all baptised **unto Moses** ... for they drank of that spiritual rock ... and that rock was Christ.*

*Our Fathers* gives definition in a most positive way. The children of *The Fathers* are those who are being addressed. Note: it does not say *and that Rock was Jesus Christ*. ["Jesus" is inserted in some translations to change the meaning to make the verse comply with tradition]. What is said is and that rock was anointed.

*Gal 3:13 Christ hath redeemed **us** from the curse of the Law ...*

Only Israel was given the Law so only Israel needed redeeming from the curse of the broken law. The pronouns are so important! To understand that only Israel had been given the Law is most important. It is deception to believe to the contrary against all the clear statements of Scripture. "Us" in this context is still the same exclusive people of Israel.

*Gal 4:4,5 But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, **to redeem them that were under the law**, that we might receive the adoption of sons.*

Paul here quotes Isaiah 54:1 which refers to the Redeemer of Israel. Again redemption only concerns *them that were under the Law*, and these are the people to whom it is written. Two parties had been under the Law. This is important to understand. These two parties are known as:

[a] Jews and Gentiles [the House of Judah and the House of Israel], or

[b] The Circumcision and the Uncircumcision [the House of Judah and the House of Israel].

Both parties were Israelites and could not be otherwise since only Israel had been under the Law. What is traditionally taught about Jews and Gentiles is simply not right and could not be right because of this.

*Eph 2:12 That at the time ye were without Christ, being aliens from the **commonwealth of Israel**, and strangers from the covenants of promise, having no hope, and without God in the world.*

Those to whom Paul was writing had become estranged from Israel. Examination of the highlighted words give identification. The words *aliens* and *strangers* are not what they might appear on the surface. These particular *strangers* were the House of Israel. The exclusiveness of Israel in the book of Ephesians will be looked at separately. The *ye* refers to the *saints* as is found in the first verse of this book of Ephesians. A later chapter titled *Pilgrims, Strangers and Israel* discusses these particular "strangers". In this verse we have the *covenants of promise*. Going back to identify to whom these promises were made, takes us back to Israelites by race.

*Phil 3:1 Finally, my **brethren**, ...*

"Brethren", as we will see in James, refers to a brother or a near kinsman.

*Phil 3:5 ... of the **stock of Israel**, ...*

"Stock" is another genetic term.

*Phil 3:9 ... not having mine own righteousness which is of the law, ...*

Here, as usual, there is the association with the Law that was only given to Israel.

*Phil 4:21 Salute every **saint** in Christ Jesus. ...*

"Saints" are always Israelites. For example, Psalm 148:14, *The praise of all His saints: even the Children of Israel.*

*1 Thess 1:4 Knowing, **brethren, your election** of God ...*

Isaiah 45:4 defines Israel as being God's elect - *Israel mine Elect*. These elect are chosen by God and so are of Divine origin. They are of the seed "from above". Remember to keep in mind this word "elect". The "your" in "your election" is related to "brethren" [of the womb].

*1 Thess 5:9,10 For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, ...*

In Scripture there are those who are appointed to wrath and vessels *fit for destruction*. That is their appointment. 1 Thess 1:4 shows that this book is written to the Elect [*Knowing, brethren, your election of God*].

*2 Thess 2:13 But we are bound to give thanks always to God for you, brethren **beloved of the Lord**, because God hath from the beginning **chosen you to salvation**.*

It is the "brethren" who are "chosen" and no one else. We will soon be looking at the definition of "brethren".

*1 Tim 3:15 ... how thou oughtest to behave thyself in the house [that is, household] of God, which is the church of the living God, the pillar and ground of the truth.*

Examination here will define just who is "The Church". The *Household of God* refers to Israel, as does "*the church*" which is called out of Israel. This is the remnant which still comes from Israel only, according to the Law, the Psalms and the Prophets.

*2 Tim 1:3 I thank God, whom I serve from my forefathers ...*

Paul again will not discount racial origin [*My forefathers*]. He says that he endured all things for THE ELECT'S sake and for the appearing of the Kingdom. Again, this Kingdom is the one of which Jesus is to be the King. The Gospel of the Kingdom, or the restoration of the Kingdom to Israel, is not proclaimed any more. This is because the doctrine of a multi-racial church has taken the place of Israel. *My Forefathers* and *The Fathers* do not signify all races as having come from the loins of Isaac.

*Heb 2:16 For verily he took not on him the nature of angels; but he took on him **the seed of Abraham.***

Why would it be necessary to specify *the seed of Abraham* instead of the seed of either Adam or mankind in general? Throughout this chapter we find many references to "brethren" [of the womb], together with Old Testament references to Psalms 8:18 and 22. These are Psalms of Israel among which we find, *all ye seed of Jacob glorify Him; and fear Him all ye the seed of Israel* [Ps 22:23]. The *Ye* is absolutely specific and limited to Israel as the seed.

*Heb 3:6 But Christ as a son over **his own house**; ...*

So, there must be other houses [*oikos*] that Jesus is not over! This chapter then goes on to talk about Israel and the fathers of Israel.

*Heb 6:13 For when God made promise to Abraham ...*

There is no recorded promise to anyone else but Abraham and certain of his descendants.

*Heb 9:28 So Christ was once offered to bear the sins of many, ...*

We are not told Jesus would bear the sins of every race. "Many" is not "all" of every race. "Sin" is transgression of the Law that was given to Israel only. Isaiah 53:11 and 12 agrees about this word "many" which is limited to "my people".

Compare: *Matt 20:28 ... and to give his life a ransom for many.*

*Matt 26:28 ... which is shed for many for the remission of sins.*

*Rom 5:15 ... much more the grace of God, ... hath abounded to many.*

*1 Cor 10:17 For we (those Israelites being addressed) being many, are one bread and one body.*

So, with whom is the New Testament made?

*Heb 8:8,9 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; ...*

Of all the verses in this Book of Hebrews, this verse identifies clearly with whom the New Testament is made. If any one thing is clear, it is the continuing presentation through this book that the New Testament is made with those who had the Old Testament and there is never a statement to the contrary. The two Testaments are contrasted as they relate to one another, to the one people, through this book of Hebrews. Old Testament prophecy says exactly the same [Jer 31:31], where Jeremiah prophesies to whom the New Testament would be made. "The Fathers", again, gives racial definition. The book of Hebrews begins, yet again, with reference to THE FATHERS. The immediate connection is made, *hath in these last days spoken to US by His Son* ["Us" being the children of "the fathers"; those whom Jesus came to redeem; "The Hebrews" being addressed]. These are the children of "The Fathers". When God said *I will put my laws into their minds, and will write them on their hearts*, the Old Testament reference was, and is still, only to Israel. The historical references through this book of Hebrews would have had no meaning to those without the knowledge of Israel's history or of the Law given to Israel. [At this point it is better to forget all you have been previously taught or thought about "Israel"].

*James 1:1,2 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, ...*

For two excellent reasons, this possibly is the best statement to show who the "brethren" are. They are the twelve tribes of Israel by statement, and they are *adelphoi* in Greek. *Adelphos* is translated 346 times as "brother" or "brothers". Dictionaries and lexicons give the prime meaning as a kinsman [racially related].

Strong 80                      from the womb - near or remote.

Vine:                              *Adelphos* denotes a brother, or near kinsman: in the plural, a community based on identity of origin, or life.

Thayer                              From the same womb.

The words *brotherhood* or *brethren* are mostly used to indicate those having a kinsman-blood relationship, rather than some common belief. From the translations the common belief might sometimes appear to be the meaning but the proper meaning of 'brother' should never be overlooked. The words are used in both the near and remote relationships. Because the words *brethren* or *brothers* are much used word in the New Testament books, it is important to know what is the common usage. In James it is given as being those of the Twelve Tribes [Israel]. The remote relationship is given in James 2:21 as *our father Abraham*. James suggests a spiritual origin in James 1:18: *Of His own will begat He us with the word of truth*. This only confirms the word of truth being given to Israel. The wrong use of the words in a belief connection or a spiritual application does not eliminate this from its proper relevance to kinsmen of Israel.

In some of the post-KJV translations, either *the Twelve Tribes* or *brethren* are omitted, thus hiding the troublesome-to-them truth of Scripture. This book is addressed to *the Twelve Tribes*. A glance at an interlinear literal Greek-English translation will immediately show the misleading translation in some versions. Sad to say, some modern, religious translators and teachers seek to insert or substitute in their particular doctrine, especially when it comes to the racial issues in the Bible. The Living Bible is probably one of the worst in this respect. Paraphrases cannot be used to study the Bible.

*James 2:21 Was not Abraham our father justified by works, ...*

"Father" here is *pater* meaning an earlier member of the same family. When we look at these two quotations from James we have to admit or deny that this letter was written in this present age [AD]. Anyone who wants to say this letter is written to other than the Twelve Tribes as well as to those whose father was Abraham, has to explain when the transition took place to make it include everyone else. This explanation is required also for other New Testament books.

*1 Peter 1:1,2 ... to the strangers scattered ... elect according to the foreknowledge of God the Father, through sanctification of the Spirit, ...*

Comparison of this verse and also *pilgrims and strangers* [1 Peter 2:11] with other places in the New Testament, and with the counterparts in the Old Testament [see Psalm 39:12], will quickly identify these particular strangers as being Israelites who had been living apart from God and the temple system. A chapter titled *Pilgrims, Strangers and Israel* deals with this in detail. These particular words are used of Israel when Israel is scattered among the other races. They were "elect", a word covered lightly earlier on in the Old Testament texts. They were "holy" or "sanctified" by the Spirit upon them [both are the same word in the original texts, meaning "separated" or "set apart"]. They are holy in a way in which no other race is separated unto God.

*1 Peter 1:10 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you.*

The "you" here refers to the strangers etc of verses 1 and 2. The prophets all prophesied about grace which would come to Israel. There is no prophecy about this grace being to others. Peter was writing to Israelites!

*1 Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify ...*

This anointing Spirit was *in them* [note this well because we will come upon this again later] and the Word goes on to say:

*1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation.*

This is another quotation from the Old Testament which shows that there is no New Testament change in the separate nature of Israel. This separation is to be maintained. The KJV translates Lev 11:45 as, *I am the Lord that bringeth you up out of the Land of Egypt to be your God. Ye shall therefore be holy, for I am holy*. It is God who made Israel a holy people. God is holy now. Israel also is holy [separate] to God now. This is what the verse is saying. "Holy" does not mean righteous as some would lead us to believe.

*1 Peter 2:9 But ye are a chosen generation, a royal priesthood, **an holy nation, a peculiar people**; ...*

We have looked at this quotation from Exodus 19:5 which Peter quotes here. Israel is still *an holy nation* and not a "church" in the commonly accepted meaning of the word "church". Peter goes on to show that this nation had a king that they were to honour. This nation must have been in existence at the time of writing. In a later chapter we will show that this king was not the Emperor of the Roman Empire, as some modern translations say in their footnotes.

*2 Peter 1:4 Whereby are given unto us exceeding great and precious promises: ...*

These promises are stated in Romans 9:3,4 to be given to *kinsmen of the flesh who are Israelites* and that the promises pertained to them. Peter also wrote to Israelites!

*1 Peter 2:17 ... honour the King.*

In prophecy, the House of Israel would always have a monarch on the continuing Throne of David, whereas the House of Judah would not have a monarch in the last days. When the two Houses regather to the Holy [separate] Land, they will have *one Head* again [Hos 1:11 and please note the timing of this]. It has not happened yet!

*1 Peter 2:24,25 Who his own self bare our sins in his own body ... for ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

This is under the New Testament which some of the House of Israel had come under. Jesus bare the sins of Israel and Jesus describes Himself as the Shepherd of the sheep, but never as the shepherd of the Tares or the Goats or of any other race. Again, the pronouns refer to those being addressed, again they are *brethren*, etc.

*2 Peter 3:2-4 That ye may be mindful of the words which were spoken before by the holy [that is, separated] prophets, and the commandment of us the apostles of the Lord and Saviour.*

These prophets were prophets of Israel. The Lord and Saviour is the Lord and Saviour of Israel and never of others.

The words of the Apostles do not override the words of the Prophets. The Apostles confirm the Prophets. In this verse the Apostles and Prophets are linked together. Peter had already written about the false prophets which would be *among you* and he describes their character.

In John's letters there is much separation by pronouns.

*1 John 2:12 I write to you little children, because your sins are forgiven for his name's sake.*

*1 John 2:19 They went out from us, because they were not of us; for if they had been of us, they would no doubt have continued with us: ...*

*1 John 2:20 But ye have an unction from the Holy One, ...*

*1 John 2:27 But the anointing which ye have received of him abideth in you, ...*

*1 John 3:9 whosoever is born of God [that is, from above by spirit and by water] does not commit [practice] sin.*

*1 John 5:18 We know that whosoever is born of God sinneth not, ...*

*Your sins* refers to the sins of those to whom John is writing. Jesus did come to save *HIS People* from their sins. John also refers to certain who are false and by pronoun separation these are "they" as opposed to "ye" and "we". *They were not of us* tells us that they were different in some way, even if they professed to believe in Jesus! It becomes self-evident that the anointing *which abideth in you* could only abide because the anointed people are conceived with this potential. How else

could it abide? This bears witness to the anointed race in the Old Testament. These alone have the capacity to "hear" and to "believe".

The first chapter of John's epistle speaks of hearing, seeing, looking upon and handling *that which was from the beginning*. These were Israelites to whom Jesus was manifest. John the Baptist said, *that He might be made manifest to Israel* [John 1:31]. In 1 John 2:7, he shows that he is addressing those who had the old commandment *from the beginning*. These can only be Israelites. 1 John 2:24 indicates that what was heard from the beginning about the old commandment must remain in the hearers in order to continue *in the Son and in the Father*. These also can only be Israelites.

*Jude 3*           ... the common salvation [that is, common to Israel and Judah] the faith which was once [that is, without change] delivered unto the saints – [that is, the separated people].

*Jude 19*           These be they who separate themselves, sensual, **having not the Spirit**.

Amongst God's saints are others who separate themselves from God through their disbelief. They were not born in such a state – they become that way by their own choice and their own actions. They are described as *not having the spirit*, that is, they may as well have been born outside Israel. They are in the same category as foreigners who try to separate themselves from other nations by living in Israel - they are not *begotten from above* and hence are also *not having the spirit*.

#### *ISRAEL IN THE REVELATION*

Jehovah is not the God of all nations. He is confined to one nation - the sons of Jacob. No Biblical record can be found that Jehovah is the God of any people other than Israel.

In the book of Revelation, THE TWELVE TRIBES still feature! They have in no way become some non-Israel, non-twelve-tribed church! This book begins by speaking of the revelation, *to show unto His servants things which must shortly come to pass*. This revelation is to His Servants of the twelve tribes only and this is confirmed in many places.

*Rev 1:2*           Who bear record of the word of God, and of the testimony of Jesus Christ, ...

This book does not bear witness to anything outside of what has been revealed in the Word of God or the Spirit of Prophecy. The testimony of Israel racially has been clearly revealed through the Word.

#### *TO CONCLUDE*

These Scriptures show the exclusive nature of Israel as a continuing theme throughout both Testaments. If we do not want to accept all these references, then what is to be done with them? The acceptance or non-acceptance of an exclusive Israel determines the prophetic stream one subscribes to. When *exclusive Israel* becomes the foundation of prophetic interpretation, much of the common conflicts in prophecy are found to disappear. But, above all, the acceptance or non-acceptance determines our ability to believe and to understand Jesus' words.

It is not difficult to conclude that the Bible is a book primarily about Israel [as a people] because Jehovah is consistently declared to be the God of this one people. We find other Biblical statistics, such as:

Israel as <i>Yisra'el</i>	2,514 times [Old Testament]
Israel as Israel	70 times [New Testament]
Jacob [KJV]	358 times [24 in New Testament]
Judah	813 times
Ephraim	172 times
Manasseh	143 times
Hebrews	21 times
Lord God of Israel	110 times
God of Israel	90 times
Holy One of Israel	31 times
Lord God of the Hebrews	5 times
Mighty God of Jacob	4 times
Hope of Israel	2 times
Congregation of Israel	160 times [as <i>qahal</i> ] 173 times [as <i>edah</i> ]
Assembly of Israel	21 times [as <i>atsarah</i> ]
<i>Ekklesia</i>	116 times in New Testament
Tribes [ <i>shebet</i> ] of Israel	190 times [Old Testament]
Tribes [ <i>phule</i> ] of Israel	31 times [New Testament]
People of Israel	19 times [KJV]
My people	231 times
Of Israel	1,692 times
To Israel	23 times.
For Israel	24 times

Then we find expressions like, *Israel's God, the Light of, the Rock of, the Redeemer of, the Stone of, the Shepherd of, the Portion of, the God of*; all of which refer expressly to Israel.

Then there are expressions like *the God of your fathers* and *fathers of Israel* ["fathers" is mentioned 549 times including 56 in the New Testament].

There is the intimate word *Jeshurun* for Israel. There are about 5,000 direct references that isolate Israel as a people. Their personal God, Jehovah, [*Yehovah*] is mentioned 6,528 times. In most cases the AV wrongly renders this as 'Lord' and only four places as 'Jehovah' The true pronunciation of God's name is unknown.

The remainder of this book is based on the foundation of an exclusive Israel. This presentation might well come as a shock to sincere dedicated Christians and there will be immediate reactions. Accordingly, we must look at these reactions next. Then we will consider the hinge-point Scriptures of those who hold an opposing view. Their hinge-point Scriptures are *Go ye into all the world* and *God so loved the world*. After looking at the reactions we will then look to see what "world" it is that God *so loved*.