

# THE CHURCHES ARE HELPING TO REBUILD BABYLON

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When we consider the whole push towards world government we can see the nearing of the end result of a long process towards the re-building of Babylon, to repeat what we see in Genesis 11:1. "*And the whole earth was of one language, and of one speech*". This push is towards "*one language and one speech*", and the elimination of racial differences together with the Law of God being replaced by the Law of man. The "one language" is the law of man. When man makes law he is making himself a god. That is why God will destroy this Babylon 'the great'. So what did God do about this in the past?

*Gen. 11:6-11 And the LORD said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. So the LORD scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel; because the LORD did there confound the language of all the earth: and from thence did the LORD scatter them abroad upon the face of all the earth.*

## WHAT HAPPENED BEFORE WILL HAPPEN AGAIN.

*Revelation 18:1-4 And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

This section of Scripture ends with a warning. Just as the warning in Noah's day, this warning is being ignored by the churches in general. They are "going in" rather than "coming out". Because most churches do not realise that they hold a number of doctrines that originate from Rome, they are "joining the rush" back to Rome with its "universal", one-language and one-speech-ecumenical church doctrines.

Priests, Pastors and Preachers have joined together *teaching for doctrines, the commandments of men*. These commend unity rather than the separation and obedience to the "Commandments of God" demanded by God. As Jesus confirmed, "*If ye love me, keep my commandments*"-[John 14:15].

## UNDERSTANDING "BABYLON"

"Babylon" means "confusion by mixing together"; the word is used as a symbol of the social and economic world system that is contrary to the law of God.

There are two primary things that are essential to understanding about Babylon. Firstly the Bible tells us that Babylon was built by the sons of Ham, from whence came Nimrod and the Madonna-Child religion, or system of worship. What was set up was a form of government which was in opposition to the rule of Noah and Shem. The Canaanite 'world' had been cursed and was designated to be servants to Shem-[Gen.9:25]. The Canaanite religion seeks for one language and one speech. Later, after the apostolic period, Rome claimed to have inherited all the promises made to Israel, thereby creating a false "Israel" and a rival religion in the same way as Ham had done.

Being a self-styled "universal" church, Rome made another claim that in Scriptures such as "*God so loved the world*" and "*Go ye into all the world*", the "world" had the meaning of being 'all the world-universal' which Rome claimed authority over; that is, over every race on earth. Thus under Rome the earth would be of one religious language under a universal Pontiff. All roads are tending back to Rome. That is all except those who understand what Rome is about and who know that the "world" or "*kosmos*" in Greek refers to that particular *kosmos* of each context. In the case of the two critical Scriptures above, the context *kosmos* is that **of Israel** where Jesus is talking to a "Master in Israel". It never has or had the meaning of *oikomene* which broadly referred to all the known world, as Rome claims. When we read about Satan, "*which deceiveth the whole world*"-[Rev.12:9], the 'world' here is *oikomene*, which typifies the universalism that Rome presents.

The United Nations, the World Church and Rome are jointly seeking to re-establish the world-wide Canaanite religion embracing all races. The United Nations becomes "god" and has Rome behind it. To the United Nations as well as most Churches, Biblical belief about the exclusiveness of Israel is called "racism" and is anathema, even if this has no 'hatred' content. "Racism" has become the major sin to those who support the *law of man*.

Jesus will return to destroy this Canaanite enemy and we are told, "*and in that day there shall be no more the Canaanite in the house of the LORD of hosts*"-[Zech. 14:21]. The "all races" view will then be destroyed and this will include those of God's people who do not believe what their God says.

To accept Rome's universal "one world" doctrine is to deny many simple and direct statements of Jesus, the Prophets and the Apostles. In reading the verses quoted in this paper, note must be taken of what is highlighted by bold print and by what is underlined as this saves a lot of words. We will look at some thirty wrong teachings of the modern churches that are used to support the Babylonian concept of ecumenical 'oneness'. We will not include other practical things like usury, banking, suretyship, divorce, morals, commerce and trade, and all the evidences of the ungodly attributes of Babylon as shown in Scripture. Neither will this paper include the issues of Grace and Law. God's people, as defined in Scripture, have to make their choice, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plague*". This paper is designed to help from a doctrinal point of view.

It is to be noted that most denominations and free-standing churches no longer use Bible translations; they use such as "The living Bible" which is a paraphrase and the N.I.V. which is a "dynamic equivalent" but not a translation. The Babylonian doctrines woven in corrupt of the Word of God by the wording used.

### TO WHAT 'WORLD' WAS JESUS SENT AND WHERE DID HE SEND HIS DISCIPLES?

*John 20:21 Then said Jesus to them again, Peace be unto you: as my Father hath sent me, **EVEN SO** send I you.*

It does not need a lot of study to conclude to whom the prophets said Jesus would be sent. Likewise, Jesus sent His disciples **to Israel**. The "even so" applies to disciples today.

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

*Matthew 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.***

There are 88 references to 'rather' [as *mallon*] if anyone wants to argue the meaning in this verse. It is popular to deny this Israel limitation and saying, "*Well, that was then, but now....*". The simple question that has to be asked is, "*When exactly is it supposed to have changed from Israel to all races*"? It had not changed after Pentecost. The churches have no answer. The application to Israel does not change even until the end of the age, as Jesus says to the Israelites He was speaking to:

*Matt. 10:22-24 And ye shall be hated of all men for my name's sake: but he that endureth to the end shall be saved. 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.*

The "Cities of Israel" do not mean the cities of other races. Israel is a people in Scripture, not a place. Now we can look at another group of Scripture statements that show the same very definite limitation confining the application only to the people **of Israel**. Think about what is emphasised in these verses below.

*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.**"*

*Matthew 2:6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall **rule my people 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.**"*

Even at this early point, we can see that all of these contradict and limit the way the "Go ye into all the world" and "God so loved the world" are applied in the Babylonian fashion to all races by the churches.

### WHAT DOES BABYLON DO TO "MY PEOPLE ISRAEL"?

The Churches have followed Rome's lead, in their determination to make the earth of one speech and one language. To do this they have to make the words, "*My people Israel*" mean something different, that is, they have to change "Israel" to another identity they call the "church" which is supposed to include all other races,

or otherwise to exclude Israel. They have to vary every doctrine to fit this concept. The prime change that is made is to change the meaning of "Israel" from one of race to mean one of belief. It is very easy to demonstrate that this cannot rightly be done. Firstly, look at the following verse, and then ask some questions.

*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".*

Are these people "His people" BEFORE they are saved, or not? As "people" here is *laos* which Strong's Dictionary gives as, "all those who are of the same stock and language", how then could it apply to all races?

This passage is shown to be a fulfillment of prophecy made to Israel, "*Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God **with us***". This prophecy in Isaiah 7:14, was made to the House of David, and for this reason the fulfillment does not apply to others outside of Israel. But the one-world church denies this, saying that all the verses above about Israel and the lost sheep are wrongly taken if they are limited to Israelites; so they try to add 'spiritual' interpretations. They also are denying what the prophets of Israel prophesied about Israel, and all the other Scriptures that could be quoted which confirm the isolation of Israel as "His people".

### **SO WHO IS ISRAEL TODAY?**

Today we hear people being described as being "Caucasian" without realising that this refers to from whence they originated. Caucasia is the area where the House of Israel were taken into captivity, as recorded in the Old Testament. History records the later movement of these tribes Westward towards the British Isles. From thence we find today many of these same people scattered around the globe. Essentially, they are still "Israel" as the people the Bible separates from all other peoples for all time. The people mixed with them are not Israelites.

### **SOME ERRORS OF THE BABYLONIAN CHURCHES.**

The Churches have a long history of tradition going back even to many of the Church Fathers. What happened? Rome was the prime mover in making an identity change, for which there is no provision in all prophecy. The people of Israel were made into a multi-racial 'church' in a re-defined sense. In order to accommodate the race-universal doctrines they have to teach many major errors:

#### **ERROR ONE: Jesus came to give eternal life to everyone of every race.**

This is not true because in 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. The grammar here is in the imperfect, and of course, this was long after Pentecost and thus is still valid. The basis is not belief!

#### **ERROR TWO: Anyone can come to understand the mysteries of the Kingdom.**

This is the wrong conclusion of universalism, because in 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. This is confirmed by the statement being passive and perfect, that is it is the result of a past action, and not only a person's individual choice.

#### **ERROR THREE: Anyone can believe.**

In John 6:65 Jesus says, "*No man commeth unto Me, except it be given unto him of My Father*". This also is passive. So we know that this does not include everyone, nor is it only the individual choice of anyone at all.

#### **ERROR FOUR: Jesus was wounded for all mankind.**

*Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

"Many" does not mean everyone, and thus we know that the Gospel writers agree with the limitation Isaiah 53, "*for the transgression of my people was He stricken*". "My people" is Israel.

#### **ERROR FIVE: Anyone can come to reverence the Son Of God.**

This is not true because the prophets of Israel prophesied of the Messiah who would come to Israel. There is no prophetic stream about Jesus coming to other than Israel.

*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 and who Jesus was speaking about. Jesus here was addressing non-Israelite Jewish leaders.

#### **ERROR SIX: Anyone who wants to can hear God.**

*John 8:43 Why do ye not understand my speech? even because ye cannot hear my word.* This was addressed to the Edomite leadership of Jewry whom Jesus said originated "from below". In 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. In Psalm 147:19-20, Acts 10:36 and Acts 13:26 we can read about the Word being given to Israel. As “*faith cometh by hearing, and hearing by the Word of God*”-[Rom.10:17], how possibly could those without the ability to hear ever be converted?

**ERROR SEVEN: Every one can be and is planted in the garden of God by God.**

This popular concept has no Scriptural basis.

*Matthew 15:13-14* But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.

Jesus tells us that the tares in the garden of God were planted by the “Enemy” and so there are those not planted by God who will be rooted up. Note that these are found in the Churches.

**ERROR EIGHT: Israel is now “The Church” comprised of believers from every race.**

What is conveniently forgotten are the many statements showing that God’s people were already His people prior to the redemptive act, for example:

*Psalm 111:9,* “He sent redemption unto his people.  
*Luke 1:68,* “For he hath visited and redeemed his people”.  
*Matt 1:21,* “Thou shalt call his name JESUS: for he shall save his people from their sins.  
*Isaiah 49:7* Thus saith the LORD, the Redeemer of Israel, .....the Holy One of Israel, and he shall choose thee.

**Always it is Israel only that is chosen.**

*Galatians 4:5* To redeem them that were under the law, that we might receive the adoption of sons.

Only Israel had the Law Covenant, and so only Israel could be redeemed from having broken it. But the Babylonian churches teach that people become God’s people by becoming “saved” in the popular misuse of that word.

**ERROR NINE: There is a ‘natural Israel’, commonly called the Jews and also a “spiritual Israel” commonly called the Church.**

This cannot be true because the New Testament Scriptures show no disharmony or change of position from that which is written in the Law, the Psalms and the Prophets. It will come as a shock for some people to realise that exclusiveness of Israel as a subject continues throughout the New Testament. 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. No other race could possibly have a New Covenant because it would not be ‘new’ to them. The harmony mentioned concerning the law being given to Israel only is amply confirmed in the New Testament. A tense study will sort out the expression, “*Israel after the flesh*” which is often misused to support an argument. God has made it clear that He would do nothing unless He *revealed it to His servants, the prophets*-[Amos 3:7]. These prophets of Israel do not support any of this [or other] popular ideas promoted in the Babylonian churches. That is, these ideas cannot be found as a theme through the Old Testament, or in the New Testament as fulfilment of prophecy.

To call the Jews ‘Israel’, is totally a false concept. The Encyclopedia Judaica makes the claim. “*Modern Jewry is Edom*” and also admits that modern Jewry is multi-racial, as we know it is. From Scripture we know, “*In Isaac shall they seed be called*” and that Esau [Edom] must not be included. In fact God says he hates Edom.-[Mal.1.1-2 and Romans 9:13]. So could Edom be part of the ‘world’ or *kosmos* that “God so loved”?

**ERROR TEN: Non-Israelites can be adopted into Israel.**

*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.

The ‘are’ is present indicative. So, the promises, covenants and the adoption cannot apply to any but Israelites! They do not ever ‘pertain’ to anyone else! The word “adoption” in Greek means, “the placing in the position as a Son”, and relates to the placing as Sons [*huios*] of Israel out of the Children [*teknon*] of Israel; that is, those of Israel who believe in Jesus who came to save them. There are different words translated as “strangers”, and some of these relate to Israelites only. Racial foreigners cannot join Israel, in fact their exclusion is required.

The churches insist on the idea that a thistle or other non-olive stock can be grafted onto an olive, giving the idea that any race could be grafted into Israel. But Romans 11:17 is about grafting a wild Olive back onto an Olive stock. We have to note that they were originally broken off. This is all about the Northern House of

Israel [ten tribes] being placed again onto the stock of the Southern House of Judah [two tribes] which had not been divorced by God. The “Gentiles” here again refers to the House of Israel. The very fact the “Gentiles” is from an un-translated Latin word betrays its origin and consequent misuse.

**ERROR ELEVEN: God places His Name on anyone at all who believes.**

Not so! The numerous references refer to “My name” as being placed upon the Children of Israel. For example:

*Deut 28:10* And all the people of the earth shall see that thou art called by **the name** of the Lord; and they shall be afraid of thee.

*Numbers 6:27* And they shall put **my name** upon **the children of Israel**; and I will bless them.

*Deut 26:19* And to make thee [that is, Israel] high above all nations which he hath made, in praise, and **in name**, and in honour; and that thou mayest be **an holy** [separate] **people unto the Lord thy God**, as he hath spoken.

The name of Jehovah [AV *The Lord*] is exclusive upon Israel as a race. *All the people of the earth* in the Deut. 28:10 above then does NOT include the Children of Israel, in this case. This demonstrates how words like “all”, “every” etc are used in Hebrew and Greek; they are not all-inclusive of everything else. God Himself decides just where He will place His Name, whether it be on a people or a place-[*Deut 26:2: which the Lord THY God shall choose to place His Name there*].

**ERROR TWELVE:**

**‘All’, ‘everyone’, ‘whosoever’ etc means all of every race.**

It is simple to demonstrate by Greek usage that these words are confined to “all” of each context only, not ‘all’ of everything else. That is, “*That all men might be saved*” means all men of those being the subject people only, i.e. “*all men of Israel*” as Paul confirms:

*Romans 10:1* Brethren, my heart’s desire and prayer to God **for Israel** is, that they might be saved.

*Romans 11:26* And so **all Israel** shall be saved: as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob*:

The word “Jacob” cannot include non-Israel peoples. In the following verse for example, the “all” are all those of the “Jew” [or the House of Judah] and all the “Greek”, [or the House of Israel who were found in parts of the Old Greek Empire following their captivity in Assyria].

*Romans 10:12,13* For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.

The context of this verse is Israel, so this means the Lord is rich unto all **of Israel** who call upon him.

Quoting C.H. Spurgeon, from a sermon on “Particular Redemption”:

- ◆ “**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**. The Hebrew and Greek language consistently confirms this” (End quote).

**ERROR THIRTEEN: The Seed of Abraham is now the seed of Jesus.**

This idea has a long tradition which tries to say that the seed [*sperma*] of Abraham is now a spiritual seed. In Galatians 3:26, “*And to thy seed which is Christ*”, the word “Christ” is not a noun. It is a verbal adjective which given the meaning, “*And to thy seed which is anointed*”. The seed line goes beyond Abraham, through the fathers of Israel, Isaac and Jacob [Israel]. The references to these fathers **of Israel** goes on through the New Testament, as does, “*The Twelve Tribes of Israel*”. No multi-racial ‘church’ could relate to “The twelve Tribes of Israel.

**ERROR FOURTEEN: All who say they are Christians are Christians, and should work together.**

The idea makes the assumption that everyone of all races in all churches are Christians. Those who believe the entry point is by baptism [e.g Roman Catholics] or by ‘Lordship salvation’ or just by going to a church have not entered by the “*door of the sheep*” and are thieves and robbers. The harlot church has the Babylonian system of worship where righteousness is primarily through the sacraments and forms of the church. The whole idea compromises the glorious gospel of our Lord Jesus Christ. Scripture is always against mixtures working together or throwing our lot in with robbers.

**ERROR FIFTEEN: All peoples who believe can bring forth fruit unto God.**

Jesus does not agree! It is thought by the Babylonian churches that a thistle can turn into grape vine through behaviour or conversion. But any tree [family tree?] must produce after its kind according to God's law. Jesus says, "*Neither can a corrupt tree bring forth good fruit*". It is impossible as we see below.

Matthew 7:16-20 *Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them.*

So there are "trees" that can never bring forth good fruit. Trees come from the seed of a particular stock and cannot change. A seed produces the same fruit as itself. Paul addressed "*Men of the stock of Israel*". The Bible does not address others this way or include them within Israel. The churches transfer the meaning of "fruit" here into the "fruits of the Spirit", thus fudging the issue.

**ERROR SIXTEEN: God is love and would not hate anyone.**

If there were any people described as, "*The people against whom the LORD hath indignation for ever*", then these Edomites could not be part of that world [of Israel] that "*God so loved*". And God says He does hate the descendants of Esau until the end of this age.

Malachi 1:2-4; *Was not Esau Jacob's brother? saith the LORD: yet I loved Jacob, And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness. Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.*

We have the expected New Testament confirmation. [It is in the aorist tense]. Romans 9:13 *As it is written, Jacob have I loved, but Esau have I hated.* So who is rebuilding the desolate places in the State of Israel?

**ERROR SEVENTEEN: "Gentiles" means non-Israelites.**

This is a great error of tradition. In both Testaments, the words translated as "Gentiles" are also used of Israel. A quick look at a Young's concordance will confirm this.

1 Corinthians 10:1-5 *"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And did all eat the same spiritual meat..."*

Thus these so-called Corinthian 'Gentiles' could be nothing else other than Israelites as their fathers were led by Moses through the wilderness. There are many such examples.

**ERROR EIGHTEEN: Jesus was sent to all races.**

There are so many like Scriptures which deny the "all the world" interpretation. Jesus was sent to the "*all the world*" of Israel. Likewise He sent his disciples to the same peoples.

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

Matthew 10:6 *But go rather to the lost sheep of the house of Israel.*

**ERROR NINETEEN: Everyone can be included in the 'Kingdom'.**

All the prophets of Israel prophesied about the Kingdom of Heaven [plural] over Israel. This limitation is not acceptable to the Babylonian churches so they have extended what it means to suit their Babylonian ideals.

Matt 10:7 *And as ye go, preach, saying, The kingdom of heaven is at hand.*

The Kingdom is to be restored to Israel!

**ERROR TWENTY: Old Testament prophecy applies to all races.**

Acts 13:32-3 Paul says, "*The promises made to the fathers [i.e. 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. The words 'fathers' and 'children' are not used outside of the sense given in the genealogies.

**ERROR TWENTY-ONE: People are elected because God knew who would come to believe.**

Romans 9:11 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 who the "elect" are is not changed in the New Testament.

**ERROR TWENTY-TWO: God made all races the same.**

Romans 9:21-22 tells us that the Potter makes two prime 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. A fired clay pot can never be changed from the purpose for which it was made. It cannot be reshaped. So we know that all people are not treated the same in the New Testament, as well as the Old Testament. Different races have clear-cut differing destinies in Scripture, and are stated to be the offspring from certain progenitors, who are not either Adam or Noah in a universal sense.

Also, the popular Church belief is the doctrine of "*The brotherhood of man*" which is based upon the surmise that all men of every kind are made in the image of God. The Bible uses differing words for "man" in Hebrew and Greek which separate the "seed of the serpent" from the "seed of the woman". It is the Adamic line which was made in God's image, not the line from Cain or the pre-Adamites.

**ERROR TWENTY-THREE: God would not shut out any man on earth.**

To make an statement like that is to argue, or *reply against God*. God is described as the 'Potter' who can make vessels for any purposes that He likes. He says that He made Israel for a special purpose. God will have mercy upon whom He chooses only.

Romans 9:18-25 *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? 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? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

**ERROR TWENTY- FOUR: Moses is outdated.**

Jesus made it very clear that His words would be misinterpreted when Moses was not believed, and so Moses cannot ever be outdated. Moses made prophecies that are no longer believed by the churches because they do not fit in with the universalist theories of Babylon.

*John 3:12 If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?*

*John 5:46-7 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 16:31 And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.*

This means that if Moses is not believed, Jesus will be misinterpreted.

**ERROR TWENTY-FIVE. Tares can become wheat by conversion.**

Hardly! In 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. Neither can goats change into sheep.

**ERROR TWENTY-SIX. God's Spirit is in everyone.**

Jude 19 and Rom. 8:15 tell is that there are religious persons in the assemblies, "*Not having the Spirit*", and on the other hand 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 there is no way he could be converted. The churches teach that anyone can become converted whether begotten 'from above' or 'from below'. So we know that there is a difference in 'spirit' between peoples in the assemblies because of their origin from the past.

**ERROR TWENTY-SEVEN: Jesus was sent for everyone on earth.**

In John 17:9, Jesus prayed about "*as many as Thou hast given Me*" and then He prayed for those who would believe amongst those same people 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 have to agree that Jesus was not sent to others. His "*other sheep*" were the House of Israel; at the time of speaking He was talking to the Judahite section of Israel. The misused phrase, "*That they might be one*" only applies to the Israel context, that is, to the House of Judah and the House of Israel.

**ERROR TWENTY-EIGHT: That references to 'men' and 'mankind' always includes all races, as well as women.**

This is gross error because Scripture speaks about husbands 1,925 times and separately to wives 980 times. In Scripture there are differing kinds of men and words for man, mankind, male etc. as *adam, enosh, baal, zakar, giebar, aner, arsen, tis*, and others. The expression, "*neither male nor female*" in Galatians 3:28 is misused since "*for ye are all one in Christ Jesus*" in Greek has a different meaning than "*one in Jesus*"

*Christ*. "Christ Jesus" has the meaning here of "in an anointed people belonging to Jesus". Both men and women within Israel have the same opportunity to receive redemption.

**ERROR TWENTY-NINE: Racial intermarriage is acceptable to God.**

*Revelation 2:14-15* *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.*

The Doctrine of Balaam is held by most churches, following the lead of Rome, even if Jesus holds it against them. The essence of what Balaam counselled Balak was that there was no curse against the people of Israel, but if Israel intermarried with the daughters of Moab, God would judge Israel. [Please see Numbers 23:23 and 1 Cor. 10:8 where we see from the context that this is the temptation that is common to the Israel man]. Foreigners can never become "as Israel". Scripture details 'strangers' who are Israelites and 'strangers' who are foreigners. There are a number of corresponding words in both Hebrew and Greek to consider. Intermarriage is forbidden, and one reason is seen below where the word "strange" means "foreign".

*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; 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 New Testament in the overall context, linking this with Balaam's Doctrine.

*1 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.*

*1 Cor 6:17* *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean and I will receive you.*

The "them" in this passage are people that are not to be 'touched' sexually. 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]. A look at Young's Concordance will show that there are words translated also as 'strangers' that are used of Israelites. Through Scripture, God seeks to destroy the half breeds, that is those who had become corrupted. Noah was spared because he was "pure in his generations"-[Gen 6:9]. 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, as are the Ethiopian eunuch and the "Roman" Centurion. We can note that race and nationality may be different.

**ERROR THIRTY: Anyone of any race can become "born again" [future tense].**

*John 3:7* *Marvel not that I said unto thee, Ye must be born again.*

Even in the KJV the tense is not future. Fuller expositions are available from the author. In scripture children are *begotten* by men at conception and are later *born* of women at a later date. 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 shows it is from the past; that is, they must come from a past origin. 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 spoke 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 *another*.

**Strong G509** "*Includes from above, or from the first*".

**Thayer** "*Used of things that come from heaven [from God], or from a higher [upper] place, or from the very first, or from the origin*".

Knowing this one word difference helps our understanding and shows up the problems that 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 an origin of having been 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 born of flesh is of the flesh, being born that way at physical birth.

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

*Matt 27:51 and Mark 15:3. The veil of the temple was rent in twain **from the top to the bottom***

*Luke 1:3 Having had perfect understanding all things from **the very first** .*

*John 3:31 He that cometh **from above** is above all:*

*John 19:11 Except it were given thee **from above**:*

*John 19:23 Now the coat was without seam, woven **from the top** throughout.*

*Acts 26:5 Which knew me **from the beginning**,*

*James 1:17 Every good gift and every perfect gift is **from above**, James 3:17 But the wisdom that is **from above**....*

None of these indicate “again” in any sense, but they do illustrate what has been said about an origin, or starting point, this being as shown below:

*Isaiah 51:1-5 Hearken to me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. **Look unto Abraham your father, and unto Sarah that bare you: for I called him alone**, and blessed him, and increased him.*

That is, the beginning or starting point is about the origin of Israel with Abraham and Sarah. Note the “alone” = ‘*echad*’ which means one only in number. This is what the Churches want to change to conform to the Babylonian ideal of multi-culturalism. The “church” in the Biblical concept concerns the “sons of God” who are called “out of”, and redeemed, from among every tongue, people, nation, etc. from whence they had been scattered. But, these are not “of” those tongues, peoples, nations, etc. “Out of” and “of” have differing meanings.

## CONCLUSION.

The Babylonian religious world and the United Nations find any reference to the Sovereignty of God objectionable because those references do not support the re-building of Babylon. They do not support becoming “of one language and of one speech” under the envisioned world government of man; a state of having no national sovereignty at all. The Universal Declaration of Human Rights makes speaking against any of the purposes of the United Nations a criminal act. In their hatred of God they hate those who can and do believe the record God has given unto His people.

As Jesus says:

*John 15: 18-19 If the world hate you, ye know that it hated me before it hated you. 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.*

It was the religious world that had Jesus executed. The opposition comes from the Babylonian churches as we see from the verse below from the word “synagogues”:

*Luke 12:11-12. And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: For the Holy Ghost shall teach you in the same hour what ye ought to say.*

It is trusted that this paper will provide something for the Holy Ghost to bring to readers’ remembrance, when that time comes.