

THE EXCLUSIVENESS OF ISRAEL IN THE OLD TESTAMENT

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There are two very interesting facts found in both Testaments that are not commonly accepted. Firstly there are the many statements that show that God redeems those who were already His people prior to the redemptive act, for example, Psalm 111:9, *He sent redemption unto his people* or Luke 1:68, *for he hath visited and redeemed his people*. The second interesting fact that will be seen in these Scriptures is that what is commonly known as "The Law" as a covenant was given to Israel as a race and it states that it was not given to any other race or people.

These two Biblical facts run counter to popular teachings today that have almost universal acceptance. What is really being taught today is that all races are the same with respect to the broken Law. We do not find this being witnessed in the Old Testament Law and the Prophets. In the New Testament, we still find reference to the Twelve Tribes of Israel; they have in no way disappeared. In this study, it is recommended that you forget what you currently know about the words, *Gentile*, *Jews*, and *The Church* and have another look. We will start by quoting Scriptures making comment upon them.

A BOOK BY BOOK LOOK AT THE EXCLUSIVENESS OF ISRAEL

The verses listed below are all addressed to Israel and not to anyone else! In reading them, please take note of the emphasised words in each verse to see that this is so.

Exodus 6:7 And I will take **you** to me for a people, and I will be unto **you** a God: and ye shall know that I am the Lord **your** God ...

We start here with the separation of Israel from other peoples. God, who is addressing Israel, is saying that He will be the God of this one people. Here it is Jehovah who is Israel's creator. Throughout the Bible we cannot find any specific verse which says the God of the Bible is other than the God of Israel.

Exodus 19:5,6 Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me **above all people**, for all the earth is mine. And ye shall be unto me a kingdom of priests, and **an holy nation**.

The words *above all people* immediately states that there is a different relationship established between God and Israel that does not apply to other races. It was Jesus who later said that unless a person was born *from above* he would not be able to see the Kingdom of Heaven, confirming they must come from the same people. The very Greek prefix *ano* suggests "upwards" or "superior". Furthermore, the expressions *Kingdom of Priests* and *an holy nation* as a direct quotation is found in 1 Peter 2:9 [*a royal priesthood*] showing the people are the same. No other race is spoken of in this same unique way.

Lev 20:26. Ye shall be holy [separate] unto me, for I the Lord am holy, and **have severed you from other people**, that ye should be mine.

Here we find a clarity which witnesses the racial separation of Israel from other races. The Hebrew word *badal'* means *to separate, distinguish, select, divide* and *to sever utterly*. The basic meaning of the words *holy* and *holiness* in both Testaments conveys the idea of being *separate* or *set apart*. God Himself is spoken of as *The Holy One of Israel*, but never as being the Holy One of any other race. Thus, in both Testaments, a *holy nation* means a "separated" nation. The Holy Spirit is also the Spirit of separation upon the *holy nation*. In Scripture we can find reference to *The Holy People* [Daniel 8:24], referring to Israel. When God severed Israel from the other races, there is no

indication that the separation was to be for any limited period. In fact, it is the opposite that is shown.

*Deut 4:7,8. For **what nation is there so great**, who hath God so nigh unto them ... **what nation is there so great** that hath statutes and judgements so righteous as all this law, which I set before you this day.*

This verse establishes that the Law was given to Israel alone. Moses, speaking to Israel alone, declares in verse 13 that this involves the Ten Commandments. The Old Testament was made with Israel alone, even if there were a mixed multitude present with them at that time. The issue here is law and covenant relationship.

*Deut 4:37 And because he loved **thy fathers**, therefore he chose **their seed** after them ...*

The genetic relationship between *fathers* and *seed* cannot be avoided! This reference continues through the New Testament!

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

This is not a popular teaching, but it is one of the early Bible statements about the unique, racially exclusive, place of Israel among all the other races. If Israel was to disappear as a race from the Bible, prophecy would forecast this. In the New Testament, Paul asks the question, *Hath God cast away His people? – No! – God forbid* [Rom 11:1]. At that point in time, Israel was separated into two Houses of whom "part" were blinded [v7], but Israel as a whole *hath not obtained*.

*Deut 32:9 For the Lord's portion is **his people**; **Jacob** is the lot of His inheritance.*

There is not one Scripture anywhere which says any race other than Israel is genetically God's inheritance.

*Deut 33:29 Happy art thou, **O Israel**: who is like thee, O people saved by the Lord ...*

People are taught or like to think that God is unbiased or unselective, but as a Sovereign God He can do whatever pleases Him. Paul says, *and so ALL ISRAEL shall be saved* [Romans 11:26].

*Numbers 23:9 ... lo, the people shall **dwell alone**, and **shall not be reckoned among the nations**.*

In the New Testament, the call is still to *come out from among THEM and touch not the unclean*. It is God who made this sexual or physical separation for all time. Israel is not to interact with other races in any such common purpose or become unequally yoked with other races, particularly with their idols. This brings God's judgement upon transgressors.

*2 Sam 7:23 And what **one nation** in the earth is like **thy people**, even like **Israel**, whom God went to redeem for a people to himself and to make him a name ...*

We must note the singular emphasis here which tells us the same story about Israel being the one people Jesus came to redeem.

*Psalm 78:5 For he established a testimony **in Jacob**, and appointed a Law **in Israel**, which he commanded **our fathers** ...*

The triad, *Jacob, Israel* and *fathers* is a three fold bond that cannot be broken. Again we find here the confirmation that the Law was given to Israel. In the New Testament, we find the same

expressions, *fathers, Jacob and Israel* which show the New Testament is addressed to the same people - those who had the Old Testament. That is, they are all Israelites by race.

Psalm 147:19,20 He showeth his word unto Jacob, his statutes and his judgements unto Israel. ... as for his judgements, they [the other races] have not known them.

This is a very clear statement that *His Word* is not given to other races! This is not a popular concept or teaching but it is confirmed in both Testaments. But if God declares that *He hath not dealt so with any nation*, we dare not question it! Israel is unique by God's sovereign choice.

Psalm 148:14 He also exalteth the horn of his people, the praise of all his saints, even the children of Israel, a people near to him.

This Scripture defines who and who only are saints. *Saints* appears in the New Testament without any new definition. It is God who made this separation for all time. Also, we do not find other races being "near" to God.

Isaiah 41:8-9 But thou, Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

"The seed" – this word is very important, as it defines which part of Abraham's seed is continually referred to in both Testaments, as being God's people racially. Not all the nations which spring from Abraham are regarded as his seed. Only the nation 'named' or 'called' IN Isaac is to be so regarded. Jacob and his descendants were accepted as this seed. To show this, Jacob was named 'Israel' - that is, he was given God's name. Thus Jacob was the seed named in Isaac.

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

This verse includes the words, "created" and "formed" that are not the same. Jacob was created, but Israel was formed

Formed	<i>yatsar</i>	To fashion, form or make.
Created	<i>bara</i>	In context, this is to create.
Redeemed	<i>gawal</i>	Bought back, ransomed, recovered or avenged.

These things are never said of any other race. If God chose every race there would be no election, choosing or buying back. All mankind would be the same! These expressions continue through the New Testament. Do they sound familiar? There is a difference between the expressions *the sons of Jacob* and the *children of Israel* through Scripture, one being 'created' with the other being 'formed'. Those 'formed' by fully believing God come from among those who are the natural descendants. We find a similar difference between Genesis 1 and Genesis 2.

Isaiah 45:4 For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee ...

Note: the elect is an important term also which defines God's selection of a people [singular] which is genetic [national Israel]. Elect or *bachiyir* means "chosen one" [singular]. Jesus and the New Testament writers use the term in a way that does not change.

Isaiah 46:3 Hearken unto me, O House of Jacob, and all the remnant of the house of Israel, which are borne by me **from the belly**, which are carried **from the womb**.

Note: This defines the racial origin of Israel as being from the womb of Sarah [see also Isaiah 51:1,2, *the hole of the pit*]. This is expanded later in this book.

Isaiah 49:3 ... thou art my servant, **O Israel**, in whom I will be glorified.

This shows Israel is God's servant people. This again is a continuing expression which is used of those fulfilling God's purposes. "Servant" is sometimes applied to other races which God is using to discipline Israel so that Israel might glorify God. God does not say that He will be glorified in any other race but Israel. In the New Testament we will see that *and they glorified the God of Israel* [Matthew 15:31].

Isaiah 53:8 ... for the transgression of **my people** was he stricken.

My people here are either God's people or Isaiah's people (who are the same people). It is popular to extend this limitation so that other races can be included. This is not valid; they are Israel only. This much-loved chapter with its *all we like sheep have gone astray* speaks of Jesus being wounded for *our* transgressions with mention of *we* and *our*. *My people went down aforetime into Egypt to sojourn there* in Isaiah 52:4 gives expression and positive identity of the people being addressed and this follows through to the following chapter. The "sheep" who had gone astray are the ones whom the Good Shepherd came to seek and to save.

Isaiah 59:20,21 And the Redeemer shall come to Zion, and unto them that turn from transgression in **Jacob** saith the Lord. As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of **thy seed's seed**, saith the Lord, from henceforth and for ever.

It is impossible to spiritualise seed or "seed's seed"; they are genetic terms which are on-going.

There does not appear to be a single reference to any other nation than Israel to whom the Redeemer would come. He is always *The Redeemer of Israel* and it is, as stated, to be forever. Jesus came to *visit and redeem His People* [Luke 1:68]. Jesus is the Kinsman-Redeemer of Israel. There is never any suggestion of any others than Israel being redeemed. From which broken Law-covenant would the other races need redeeming? Recall again how only Israel was given the statutes and judgements and only Israel needed redemption from that Law which they had broken.

We see that the covenant is for all generations to *seed's seed* of Jacob, and it is to those who turn from transgression in JACOB whom the Redeemer saves. Here again we have the Spirit which is of the anointed race. Israel has *My Spirit which IS upon thee*. This is not commonly taught today. We will see that this is the same presentation as that in the New Testament, believe it or not. This Scripture is not acceptable to tradition. Guess why? It is because racial Israel stays exclusive as being *Jacob's seed*.

Jer 50:4 In those days, and in that time, saith the Lord, the Children of **Israel** shall come, they and the children of **Judah** together, going and weeping: they shall go, and seek the Lord **their God**.

A much talked about subject is the regathering of Israel which is supposed to be presently taking place in Palestine, but *and at that time* is not the present activity in the Israeli state. What is being established is just who is to be regathered. Is it a multi-racial church or is it only the House of

Israel and the House of Judah [that is, the Twelve Tribes of Israel]? The latter is the consistent and frequent Biblical presentation, as it is in the verse above [see also Ezekiel 37:15-28 in particular]. The picture painted is always of a still very exclusive Israel. The House of Israel and the House of Judah are exclusive from the heathen races all around. This shows that at the end of the New Testament age they are still exclusive. So they must be exclusive through the New Testament age, even until the regathering. Note that there is no pattern of prophecy which presents a non-Israel content in the regathering, so something must be wrong with the traditional teachings.

Jer 51:19 *The portion of **Jacob** is not like them [that is, Babylon]; for he [that is, Israel] is the former of all things: and Israel is the rod of His inheritance: the Lord of Hosts is his name.*

This completely excludes "Babylon" from God's inheritance. The timing of this event is at the end of the New Testament age. Again, national Israel must go through the age. Israel is to be the rod over the other races to rule with God. Israel means *Ruling with God*. Ruling over whom if all races are the same?

Ezek 37:26-28 *Moreover I will make a covenant of peace with them **it shall be an everlasting covenant** with them ... and the heathen shall know that I the Lord do sanctify **Israel**, when my sanctuary shall be in the midst of **them** for evermore.*

This shows that God's covenant is with Israel alone, and that the other races will be aware of this when God comes to dwell with His People Israel. The timing, again, is the end of the age at Jesus' return and when God's sanctuary is in the midst of Israel and nowhere else.

Daniel 12:1 *And at that time shall Michael stand up ... which standeth for the children of **thy** [Daniel's] **people**: ...*

At the end of the age it is still only *thy people* who are delivered. Israel is still in existence as a *people* at the time of the end and through the New Testament age. Michael does not *stand up* for other races.

Hosea 1:11 *Then shall the children of **Judah** and the children of **Israel** be gathered together, ...*

This and other quotations from the minor prophets are included to show the "unity of the Scriptures" that always presents the exclusive nature of Israel. Hosea again defines who is regathered, and also the timing. We will see that the *children of Judah* and the *children of Israel* are not united until this time. There is no suggestion of there being any other race, or of a multi-racial "Church" comprising of "Jews and Gentiles", as being part of the regathering of the remnant of Israel in these minor prophets. It is always the two Houses who are regathered and come together.

Hosea 14:1-5 ***O Israel**, return unto the Lord **thy** God ... I will be as the dew unto **Israel**: ...*

This is at the time of the regathering when Israel as a nation returns to *The Lord Thy God*. [v9, *Who is wise ... he shall understand these things*]. No other race is being asked to return to Israel's God.

Joel 2:27 *And ye shall know that I am in the midst **of Israel** ...*

Joel 3:2 *I will also gather all nations, and will bring them down into the valley of Jehoshaphet, and will plead with them there for **my people** and for my heritage **Israel**, whom they have scattered among the nations, and parted my land.*

Again, there is no change prophetically about which nation God is in the midst of or which nation He will be in the midst of at this future time.

Amos 3:2 You **only** have I known of all the families of the earth: ...

The word used for *known* cannot be treated fully here, but it does not mean *to acknowledge*. It is used more as *to recognise as a fact, revelation knowledge* or *to discern* in an intimate and chosen way. Here there is the complete isolation of Israel from the other races.

Note: This is important when we come to the New Testament where it refers to those who were *foreknown* of God. This identifies the people as being the same nation in both Testaments; those who were *foreknown* in the New Testament are those who were *known* in the Old Testament.

Micah 2:12 I will surely assemble, **O Jacob**, all of thee; I will surely gather the remnant of **Israel**: ...

Are there still any lingering doubts that no other races are ever mentioned at this time of regathering?

Habakkuk 3:13 Thou wentest forth for the salvation of **thy People**, ...

Zephaniah 3:13 The remnant of **Israel** shall not do iniquity, ...

There are a host of other Old Testament Scriptures that could have been quoted.

GOD PLACES HIS NAME ON THE ONE PEOPLE

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* then does not include the Children of Israel, in this case. The name placed upon the Children of Israel who obey God is that of Jehovah Himself. 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*].

This separation of Israel from all the other races is always distinct, but their blessing is conditional upon their obedience. In the next chapter we can now look at the New Testament in the light of what we have seen in the Old Testament.