

MY DISCOVERY OF BIBLICAL ISRAEL

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A Testimony by Arnold Kennedy

For about forty years I went faithfully to church and tried to regularly read the Word of God every day. My beliefs were rather orthodox, that is, they were essentially based upon the notes in the Schoefield Bible. I did not then realise was that everything I read in the Bible was conditioned by these notes, and I will tell why I now see that some of these traditional beliefs are wrong beliefs. Today I feel ashamed at the quality of my Bible reading over that period, but that was largely due to how the notes had pre-conditioned me to believe a type of universalism that was not valid.

One day this all started to change. For some reason I looked at the early pages of each Gospel, and Matthew 1:21 caught my eye. This said, "*And she shall bring forth a son, and thou shalt call His name Jesus, for he shall save **His people** from their sins.*" What this said to me was that the persons being addressed were God's people **before** they were saved. Strange I thought, I had always believed that people "got saved" and became God's people (Schoefield style). So through these Gospels, I went on to find many verses that backed what I was seeing for the first time. These were simple statements that could not be bent, and statements that are foundational doctrinal points that will stand up to any scrutiny. All of these verses said something vastly different to what I had been led to believe since they concerned only one people, here termed "Israel". Luke 1:77 (as below) of course confirmed Matthew 1:21, and obviously all these verses concerned a one particular people only.

1. 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.*"
2. Luke 1:16 "*And many of the **Children of Israel** shall he turn to the Lord their God.*"
3. 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*".
4. 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**.....*"
5. Luke 1:77 "*To give knowledge of salvation **unto His people** by the remission of **their sins***".
6. Luke 2: 34 "*Behold, this Child is set for the rising again of **many in Israel**.*"
7. John 1:31 "*But that He should be made manifest **to Israel**, therefore am I come baptising in water*".

Every church I had attended presented the idea that people of any race who "got saved" became what they called "spiritual Israelites", but as the sequence was back to front, I realised that this could never be right. Oh yes, I had heard the phrase, "The Chosen People", but what this said to me was obviously that every other race must literally be "un-chosen". This latter factor gave me a lot to chew upon, especially in regard to "race". At first I found this to be difficult because of years of church pre-conditioning, but we can consider my conclusions after looking at some more verses.

I went on to find many similar Scriptures to those above, some of which I will list. These I have come to regard these as "foundational" verses, by which we can test doctrines. I will make some comments on what "**we know**" from them.

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

From this I could see **we know that repentance here concerns none but Israel**. The Gospel writers agree with all the similar limitations such as Isaiah 53, "*for the transgression of **my people** was He stricken*", and again with Jesus when He said, "*I was not sent but to the lost sheep of the House of Israel*".

9. Romans 9:10-11. "*When Rebecca also had conceived by one, even by our father Isaac; (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)*"

So I found that election still is not a matter of behaviour. This is about offspring being elected by God, **BEFORE** having done good or evil. This shows the choosing was done before human conception.

10. Romans 9:21 *Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?*

This was difficult to accept at first, but from it we can say, **“We know that the Potter makes different peoples for differing ends, thus they are not all the same in God’s purposes. We know they had not done good or evil when the Potter made them.** I could see that the Potter makes two different types of vessels that are [a] “*Fitted for destruction*” and [b] “*Afore prepared for glory*” . After clay is fired, it cannot be changed into another vessel.

11. John 8:42-43. *Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do.*

From this I came to see that God was not the “Father” of all races, and I recalled passages such as Jer. 31:9 which reads, “*I am (a) Father to Israel*”. This is still the same context as 2 Cor 6:18, “And will be a Father unto you” where from the first verses of the tenth chapter I could see that the context was only in terms of racial Israelites, despite what I had been taught.

Jesus says that those begotten “*from above*” (from conception, or the time of begetting) can hear, and that those “*from below*” cannot hear His words. Jesus says, “Let him that hath ears, let him hear”. Obviously there are those who do not have ears that can “hear”. What could I say I knew from this?

We know here that God is not the “Father” of all peoples. So the “Brotherhood of Man” doctrine is false.

We know that there are those who cannot “hear” Jesus’ words because of their origin, not their belief.

12. Matthew 13: 37 *He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world.*

This taught me a lot, because according to God’s Law each reproduces “after his kind”, so one “seed” or “child” cannot change into another. There were three lessons from this..

(a) We know that people, as wheat, are sown by God and tares are sown by the ‘enemy’.

(b) We know that tares cannot turn into wheat by belief.

They grow together and are separated unchanged at the harvest time. Goats cannot turn into sheep likewise.

(c) We know that the unrighteous are gathered first and separated from amongst the righteous (v49).

This is the reverse of the Schoefield “Rapture” doctrine most churches follow, and that I once followed too.

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

Rom. 8:16 *The Spirit itself beareth witness with our spirit, that we are the children of God.*

This threw me somewhat, especially when I saw the word “spirit” (as a neuter noun) was not preceded by the definite article in the Greek text. I started to see how there are people who did not have “spirit” who are described as “natural”, and who could not receive the things of the Spirit of God. This reminded me of Genesis 1 and 2 where we find, “The seed of the Serpent” (the natural man) and “The Seed of the woman”, showing there are these two streams or origins of mankind. This had nothing to do with being converted.

We know there are religious persons in the assemblies, “*Not having the Spirit*”.

We know there also are those whose spirit can witness with God’s Spirit that they are children of God.

14. John 17:9 *I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.*

Jesus prayed about “*as many as Thou hast given Me*” and then He prayed for those who would believe amongst those to whom the twelve were sent. The twelve were sent, “*to the lost sheep of the House of Israel*”-[Matt.10:6], the same ones to whom Jesus says that He was sent to, i.e. “*I am not sent but to the lost sheep of the House of Israel*”.-[Matt.15:24].

We know then that Jesus was not sent to other than those the Father gave to Him, and that He did not pray for other than Israelites who would come to believe.

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

I once had had a tussle with this word "Gentiles" but when I discovered the word was also used of Israel, everything simplified, because context determined whether the context was used in regard to Israelites or non-Israelites..

We know from this that everyone of all races are not ordained to eternal life.

16. 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*".

We know that there are those to whom knowledge of the Kingdom of Heaven is not given.

17. John 6:65 Jesus says, "*No man commeth unto Me, except it be given unto him of My Father*".

We know that all races cannot come to Jesus. [I noted that "be given" is in the perfect tense, that it is was completed in the past].

18. John 2:27 "*But the anointing which you have received abideth in you..*".

John 3:9 "*Whosoever is born of God doth not commit sin, because his seed remaineth in him*".

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

Because of my upbringing, I found these verses difficult, but I came to see that the issue was one of "seed" (*sperma*) and thus had to do with race, and that "*seed remaineth*" has to do with this seed being unpolluted by race mixing. I saw that this word "seed" was also used of the offspring of animals, so I knew it could not refer to any "spiritual" seed.

We know that there is an anointed race of people, and that not every race (seed) is "born of God".

19. Rom. 9:13 "*As it is written, Jacob have I loved, Esau have I hated*".

This I knew to be a repeat of an Old Testament phrase from Malachi chapter one, but it helped me when I found "it is written" was 'perfect' in tense and 'passive' in mood. This meant that it would always be true, and that being passive in mood, no human agency could change it. If God hated just one set of people, they could not be part of that 'world' God 'so-loved'. I have found since that there is no direct statement about God loving any other than Israel. I came to learn that the generalized phrase, "the world" refers to that world of the particular context. In many cases this is "The world of Israel".

We know by statement and by tense that the Old Testament position is maintained in the New Testament.-[See Mal. 1:1-4]. God hates the descendants of Esau (who now call themselves "Jews") for all generations.

20. Cor. 10:1-2 "*Moreover Brethren, I would not have you ignorant, how that all OUR FATHERS were under the cloud, and all passed through the sea [i.e. the Red Sea], and were baptised unto Moses*".

I looked at this and the next verses and asked, "How could these people being addressed be other than Israelites"? Yet, I had been taught that the Corinthians were non-Israelite "Gentiles".

We know that these "Gentile" Corinthians [as other 'Gentiles' in most places] were Israelites.

21. Rom. 8 "*Who are Israelites to whom pertaineth the adoption*".

I found that the word "adoption" had no connection with today's common meaning. A short examination of the five places where this word occurs showed me from the Greek word and lexicons that it had the meaning of "placing a child in the position of a son". The popular concept about foreigners becoming Israelites by adoption is nonsense as "adoption" only pertains to Israelites, as seen in the verse above.

So we know that the adoption or the placing of sons [huios] out of the Children [teknon] of Israel does not pertain to other than Israel.

22. John 3:6 "*That which is born of ~~the~~ flesh is flesh; and that which is born of ~~the~~ Spirit is spirit.*

I could see that the insertion of the article by translators changed the meaning, and that "is born" is perfect/passive. Being born one way is something we cannot change.

Jesus went on to say, "*Ye must be born again*" where "again" = *another* = 'from above' or an origin in a past starting point. It was Nicodemus who used the word "again", not Jesus. Making *another* mean "again" is false translating. To try to lump all men together by a "*born again*" belief doctrine cannot be valid. **We know then that some people are born of flesh, and others are born of spirit.**

23. Acts 1:6 *When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?*

Here there is no doubt that “the kingdom” only applies to Israel. “*Repent: for the kingdom of heaven is at hand*” –Matthew 4:17- is the real “Great Commission” that churches refuse to acknowledge. **We know the Kingdom of Heaven applies to none but Israel.**

24. 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, in that he hath raised up Jesus again.*

The “unto the fathers” (of Israel) and the “us their children” cannot ever be stretched to include any other race. **We know from this that the glad tidings are not made to anyone else than the children (genetic lineage) of the fathers (of Israel).**

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

The seeing of verses such as this made me sit up and take notice, because it indicates that Paul did not pray for those races that cannot “hear”. When we read, “*And He shall save His people from their sins*”, it does not mean they all get automatically converted. **We know that Paul did not pray this for all races to this end.**

MY COMMENT.

What this all said to me was that there are racial differences between “men” and “men, as far as God is concerned, these differences being on a racial basis. I saw that no race changed their type on a belief basis, even if Israelites can be believers or unbelievers within that race.

But this presented another seeming contradiction. “What about the so-called “Great Commission”? It was the simplicity of the answer that surprised me. What I found is simply this; in both Hebrew and Greek usage, the words, “all”, “every”, “whosoever” refers to “all” of each context, not all of everything else, in such phrases as, “*Go ye into all the world*”. A member of the NIV and NKJV translation committee confirmed this to me, but when I said “why not apply this to the third chapter of John”, he looked shocked and said he had never thought about it. The word “world” means “that world of each context”, not the whole globe. So, if the context is Israel, “all the world” carries the meaning of “all the world of Israel”. If we were to take the phrase, “God so loved the world” it would have the right meaning if we took it as, “God so loved that world” (of Israel).

Likewise the answer to the “The Jew and the Gentile” problem was easily solved. We can see the answer in #20 above. “The Jew” carried the meaning of “Judean”, that is it referred to Israelites within that nation, whereas in the plural it referred to the Edomite (non-Israelite) leadership of that nation. Churches never teach that there are two words with different applications in Greek that are translated as “Jews”, one being the territorial term “Jew” = “Judean” and the other meaning “Jew” = “Of Judah” as a racial term. The “Gentiles” referred to the House of Israel as opposed to the House of Judah. How could it mean anything else when Jesus told His disciples not to go to others than He was sent to?

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

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

Jesus said, “*As my Father hath sent me, even so send I you*”-[John 29:21], so I could see where we should we go only to. Please compare the first seven points above.

What I found was that both Testaments ceased to conflict. So-called Bible contradictions disappeared. In the New Testament the “God of Israel” (Matt. 15:31 and Luke 1:68) was unchanged. Indeed we were told this would never change long ago:

Exodus 3:15 *And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name [“shem”] for ever, and this is my memorial unto all generations.*

Whilst it was just marvelous to see this great light, I felt upset that I had been cleverly misled for so long. It was like having been robbed. The modern-day churches have made what applied solely to Israel to apply to every race. There was no way their doctrine could contain the Revelation chapter 21 reference to only Israelites being within the City of God, with all other races being outside. Wherever I looked, I found false applications that stemmed from the Schoefield Bible. Today I see these have

flowed into Life Application Bibles and many Bible footnotes, and also are written in to many modern versions (which are not translations).

But even then, who is this Israel? Schoefield, associates and successors say it is "The Jews". Jesus said in John chapter 8 that the Devil was the father, or originator of the Jews, so Schoefield disagreed with Jesus here too. To point to the answer, I will quote from a paper I later wrote:

"There is a weight of traditional belief that mitigates against knowledge of the identity of Biblical Israel today. We are told in prophecy that Israel as a people as a whole would lose knowledge of their identity, and that they would be known by another name. So 'Israel' cannot mean the State of Israel. And while it may contain some Israelite Jews, it does not mean "The Jews" who are multi-racial and admit to this themselves in Encyclopaedia Judaica. The churches wrongly teach that "the Jews" and "Israel" are synonyms. My extensive investigations insist that a broad indication of who Israel is today is found in the racial description "Caucasian". Caucasia (Assyria) is where the House of Israel was taken into captivity, and from whence they migrated Westward according to prophecy.

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

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

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

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

3. Jewish author Harry Golden wrote in 1967,

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

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