

COMMON REACTIONS TO AN EXCLUSIVE ISRAEL

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When people are presented with statements about Israel being separated from other races in regard to the grace of God, this conflicts with their pre-conditioning that suggests all races are the same in the eyes of God. Some of their reactions are listed below.

Through the New Testament there are many topics and words that originate in the Old Testament. In the Old Testament there are words such as *promises, know, elect, called, chosen, seed* and variations of them which are generally agreed to refer only to the Israel nation. We have to ask if there is adequate reason to suggest a switch which might allow the equivalent Greek words to apply to some multi-racial church in the New Testament.

First it would be well review what was written in the last chapter. It can be seen that there is an overwhelming weight of evidence from simple direct statements against the traditional teachings. The traditional teachings do not arise from any weight of simple direct statements. In a separate chapter we will look into aspects of the basis of the traditional teachings.

To use words like *deception* and *another Gospel* cannot be done lightly. These are very serious considerations and if the weight of evidence as shown in the previous two chapters is accepted, then the popular teachings must have cultish elements. The implications of this conclusion are vast and almost devastating to many Christians and churches. It would have bearing on missionary activity as well. But, please note well, it has not been said or suggested that all the non-Israel nations should not be made subject to the Law of God. Neither has it been said that they are condemned by God. This matter is a later consideration in this book. When we come to *God so loved the world* as taught, traditionalists have to immediately get around every reference to the exclusiveness of Israel (in both Testaments), if they want to change the nation of Israel into some multi-racial church, or if they want to say there is both a national Israel and a Church consisting of non-Israelites. This is impossible to do from any pattern of consistent direct statements. We would have to get around it from the foundation of the Law, the Psalms and the Prophets, and this cannot be done.

God has told us that He will do nothing He does not reveal first to his servants the prophets **of Israel**. He will fulfil His Word **to Israel**. Some of what has already been written in this book will cause immediate (and common) reactions among Christians who think they know their Bible. This is why it has been necessary to lay a good foundation from both Testaments and to demonstrate the consistent direction and weight of evidence in that direction.

Now we can have a look at some of these common reactions. Only brief comments are made on these reactions, because they are all expanded at various places elsewhere in this book.

REACTION ONE [THE MOST COMMON]

“Yes, that is true, but God was speaking to them, and not to us. Now God is speaking to everyone”.

This would be the thought of the majority of church-going people today, and is a thought that is wrongly encouraged. So should we go along with that reaction just because it sounds right? As soon as it is asked, “*When in this church age did God’s speaking change from ‘them’ to ‘us’?*”, there is no answer at all. If this question cannot be answered from Scripture, then it has no basis.

It would be profitable for any who would like to retain this particular thought and reaction, to look at the root word *grapho* which is used in the New Testament 194 times. It is used in the expression *it is written* and refers to the Old Testament Scriptures. It would be profitable too, to look at *written*

in a concordance where it will be seen afresh that many times the basis of all doctrine is *it is written*. *It is written* means written in the Old Testament and so these quotes refer to Israel.

If the basis of a belief or doctrine appears to be in the New Testament alone, it must be suspect because it is not written in the Law, the Psalms and the Prophets. This is important because there are a number of such ideas which are generally accepted, but which do not have *it is written* as a basis. In fact it might be said that much of what is debated has no foundation at all in the Law, the Psalms and the Prophets. Some traditional teachings cannot present a clear pattern of simple direct statements from the Old Testament to support these views. They rely mainly on fabricated "types", "shadows" and analogies. Man's tradition therefore is not established *in the mouth of two or three witnesses* as is required by Scripture. Israel cannot be changed to mean non-Israel just by making such a statement without the right foundation.

If a New Testament book, written in the 'Christian age', [for example, James' Epistle to the Twelve Tribes] was written and addressed to Israelites, then either the writer was wrong or there would need to have been something that happened since Pentecost in order for men to be able to say, *God is now speaking to everyone* [meaning every race].

REACTION TWO

"Yes, but Israel has now become the church, so all these things belong to the church".

This says that "Israel" and "The Church" no longer have any connection and that Israel has vanished. The church is supposed to consist of non-Israelites, the so-called "Gentiles". However, the Hebrew word *goi*, upon which the "gentiles" thought is based, is also used of Israel. So *goi* does not always equate with so-called non-Israel "gentiles". The whole subject is simplified when we accept what we find when we build upon the right foundation and have the Cornerstone.

Eph 2:20 And are built upon the foundation of the apostles and the prophets, ...

The Cornerstone, the prophets and the apostles all agree. Since "apostles" is put before "prophets", this Scripture is used to say that New Testament apostles have new prophecy and doctrine that was not contained or forecast within the Old Testament. Just to say something like that does not make it fact. In the books of Galatians and Romans in particular, modern teaching says that the Apostle Paul has made a turn around from what is recorded in Acts where he tells King Agrippa that he spoke nothing other than what was said in the law and the prophets! In Romans and Galatians he is now supposed to be writing to certain so-called Gentiles who are supposed to be non-Israelites. The internal statements show that each letter in the New Testament is written only to Israelites. This is discussed in more detail in a chapter titled *That Unfortunate Word "Gentile"*.

Let us look again at the Apostle Paul's famous speech in Acts 13 which was made long after Jesus' death and resurrection. Here, right in the New Testament age, Israel is still a genetic term. There is still no sign of "The Church" as this is commonly perceived. Consider all the following highlighted words from Acts 13:17-42:

v17 *The God of **this people of Israel** chose our fathers, ...*
v23 *Of this man's seed hath God, according to his promise, raised **unto Israel** a Saviour, Jesus.*
v24 *... the baptism of repentance to **all the people of Israel**.*
v26 *Men and brethren, children of the **stock of Abraham**, ...*
v32,3 *... how that the promise which was made **unto the fathers**, God hath fulfilled the same unto us their children, ...*

And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

In the last verse we see the first "all" that people most like to generalise to include everyone on Earth. But the "ye", and the context, nails it down to Israel alone as the ones to whom the Law of Moses was given. All the highlighted words in these verses give a very specific definition of who is being addressed in the New Testament; it is always to a genetic Israel! We can no longer say that these children of the fathers, (Abraham, Isaac and Jacob), come from other stock. These are the people who had been under the Law of Moses! In the above passage, Paul was addressing those whom he described as **MEN OF ISRAEL**, who feared God. The only way we could say that "The Church" has replaced Israel is to prove that the New Testament Church comes from within Israel via the mechanism of the New Testament; this is discussed later in this book.

REACTION THREE

"The Gentiles are now adopted into Israel, so the promises made to Israel are now made to everyone who believes in Jesus".

A short answer to this reaction is not possible because there are so many aspects to cover. These are covered as individual sections on "gentiles", "the church", "strangers" and "adoption", and the promises made to Abraham and his seed.

REACTION FOUR

"The seed of Abraham has now become the seed of Jesus ... it is now a spiritual Seed".

The promises were made to Abraham's seed, but not to Jesus, who came to fulfil them. The promises were made to Abraham and his seed, which is named in Isaac [Gen 21:12]. The promises were therefore given to the Israel people as a whole. Now, as Jesus was born into Israel, He is regarded as the seed of Abraham and of David [Matt 1:1]. But the promises were not specifically given to Jesus as the 'one seed' of Galatians 3:16. And, of course, Jesus had no 'seed'. If Jesus was that one seed, then everyone between Abraham and Jesus would be disinherited, including Isaac and Jacob. Israel then, could not have existed as the seed of Abraham through Isaac and Jacob, if Jesus were that seed. A more accurate translation of Gal 3:16 reads:

And to Abraham and the seed of him the promises were spoken. He says not, 'And to the seed of thee' as of many, but as of one. And to the seed of thee which is anointed.

Note: "seed" is used here and elsewhere as a collective noun.

REACTION FIVE

"It is said that the middle wall of partition between Jew and Gentile has been broken down so that all are now one in Jesus."

Here we have another hinge-point of much of what is taught in the evangelical churches today. But, in the Law, the Psalms and the Prophets, the partition is found to be between The House of Israel and The House of Judah. It is not between Israelites and non-Israelites [see Isaiah 11:13 *Ephraim shall not vex Judah any more*]. In all of the New Testament Scriptures quoted above where the exclusiveness of Israel was shown, all the people addressed by Paul, the Apostle to the Gentiles, are clearly shown to be Israelites. All the books of the Bible provide the same evidence. It will be

shown that the House of Israel had been "scattered" among the nations and that any pattern showing a gathering or the joining together of Israel with non-Israel races cannot be found in prophecy.

REACTION SIX

"The Jews are God's natural children, but the members of the Church are God's spiritual children".

Two sets of parallel promises cannot be found in the Law, the Psalms and the Prophets. Neither are the promises made to Abraham's seed directed specifically to Jesus. The promises made to the fathers are always presented as being fulfilled in *us their children*. Israelites are the children of the promise. There is only one promise in this respect. There is not a second similar promise found for non-Israel races.

NOTE: The "children" still have to be redeemed individually from the curse of the broken Law. They are born at physical birth as heirs of salvation. This sixth reaction results from attempting to get around the problem of a national and racial Israel and retain tradition at the same time. The word *Jew* has to be made to equate with Israel and the word *Gentile* has to be made to equate with non-Israel. This is not the world of reality! Yet it has been drummed into most Christians, conditioning all their thinking, teaching and writing, on almost every subject.

REACTION SEVEN

"That seems to be true, but no one knows who is an Israelite today."

May we quote 2 Timothy 2:19? *Never-the-less the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. There is a holy [separate] people which are stone, elect and precious, above all other people which have now obtained mercy. They are brethren from the womb and are anointed [christos]. They are born from above (that is, begotten from above). The Bible does give marks of identification that are clear and unmistakable, but this identity factor is outside the scope of this book.*

REACTION EIGHT

"This is all very well, but now everything is spiritualised."

It is unfortunate for such a belief that the Twelve Tribes of Israel keep appearing in the New Testament. In this present New Testament age they are not spiritualised away! To react this way is to say that Jesus and Paul are wrong. Paul said *unto which promise our twelve tribes, instantly serving God day and night, hope to come - Acts 26:7*. How can twelve individual tribes be spiritualised?

REACTION NINE

"The law has been fulfilled, therefore nothing in the law applies any more."

Jesus says in Matthew 5:17,18:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

The Law has different aspects. In Romans 13:8-10 we have a discourse about fulfilling the Law which concludes with, *therefore love is the fulfilling of the Law*. This Scripture is sometimes quoted as proof that everything relating to the Law is finished, but verse 8 is about people, as individuals, fulfilling the Law by their actions. It is not about God fulfilling His covenants and promises. This is confirmed in Matthew 7:12 where Jesus is saying, *therefore all things whatsoever ye would that men should do unto you, do YE also unto them, for this is the Law and the Prophets*. Jesus has fulfilled what is written in the Law concerning Himself [Luke 24:44]. His sacrifice has fulfilled that part of the Law concerning sacrifices.

Possibly the short answer to the rest of the matter of fulfilling the Law is that heaven and earth has not yet passed away. When they are passed away, all will have been fulfilled. What has been written in the Law, The Psalms and The Prophets will come to pass. The promises to the seed of Abraham still stand and will yet come to pass!

REACTION TEN

"Everyone is now the same because all are one in Christ Jesus."

This epitomises the traditional teachings.

Gal 3:7 Know ye therefore that they which be of faith, the same are the children of Abraham.

Gal 3:26 For ye are all children of God by faith in Christ Jesus.

It sounds right at first glance, particularly when the pronouns are ignored. The *ye* are the people being addressed. That is why it is necessary to establish that the so-called Gentiles in the Epistles were Israelites. A later chapter is devoted to this subject. There is no pattern through The Law, The Psalms and The Prophets to support tradition. It is not there, so something must be wrong with the traditional teaching.

REACTION ELEVEN

"It makes no difference now because all nations are blessed in Abraham. All is now of Grace."

Some teachers actually do say this, believe it or not. Now, if this were true, it means that the Old Testament is invalid. It is like the Roman Catholic idea of saying that the Church is the authority rather than the Bible and yet quoting the Bible wrongly about Peter and the rock to support their view.

But to whom is God gracious if all is of grace? Is it every one of every race on Earth?

Exodus 33:19 ... and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Rom 9:15-18 For he saith to Moses, I will have mercy on whom I will have mercy, ... so then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy ... therefore hath he mercy upon whom he will have mercy, and whom he will he hardeneth.

This question of the Grace of God is a subject in itself; but the over-riding principle is the Sovereignty of God. It is *whom He will*. To say glibly, *all is of grace* is to include everyone and to make a mockery of the Sovereignty of God. If redemption is for every man of every race, then the whole choice is man's choice and this is *another gospel* [2 Cor 11:6 and Gal 1:6].

In the New Testament, "grace" refers to *the Divine influence upon the heart*. We can find no reference to *God writing the Law on their hearts* other than to Israel, nor can we find a word of prophecy about a new heart being given to any other than Israel.

ARE THERE two or THREE WITNESSES for "EXCLUSIVE ISRAEL"?

2 Cor 13:1 In the mouth of two or three witnesses shall every word be established.

First witness:

1. The Old Testament is contained in the Law, the Psalms and the Prophets.
2. The New Testament is contained in the Gospels, the Epistles and Revelations.

Second witness:

1. The Old Testament speaks redemption being for Israel ALONE.
2. The New Testament speaks of redemption being for Israel ALONE.

Third witness:

1. The Old Testament was made with Israel ALONE [Psalm 147:19,20 etc].
2. The New Testament is made with Israel ALONE [Hebrews 8:8].

Let us go on to look further into these issues and to meet the objections and the things that might appear to be at variance.

We will look at a chapter devoted to *the world* as found in *Go into all the world*, and follow this with a chapter on specific stumbling blocks placed in the way to comprehending the whole Bible witnesses concerning the exclusiveness of Israel.