

SEEDS: NATURAL AND SPIRITUAL

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To many people, the subject of Abraham's seed is somewhat of an enigma. The purpose of this paper is to clarify thinking about:

1. What is *the seed of Abraham* - is it genetic only?
2. What is "offspring" - what is the meaning of the expression *offspring of David*?
3. What is the difference between "seed", "offspring", "children", "fruit", etc.?
4. Why it is necessary to divide between these things that are different?

THE DIFFERENT WORDS FOR "SEED"

In most common translations the Hebrew and Greek words pertaining to this subject are often badly translated, and the various translations are inconsistent. So, for a start let us look at all the words in Strong's concordance and Thayer's Lexicon for "seed", "offspring", "fruit", "generation", etc.

OLD TESTAMENT:

Strong H2233 **zera or zerah** Seed; fig. fruit, plant, sowing time, posterity - carnally, child, fruitful, seed - time, sowing time.

Strong H6631 **tse'etsa** Offspring, issue, that is, produce, children, - that which cometh forth [out].

NEW TESTAMENT:

Strong G1074 **genea** From a presumed der. of 1085. A generation, by impl. an age [the period or the persons]: age generation, nation, time. Fathered, birth, nativity; that which has been begotten, men of the same stock, a family. The several ranks of natural descent, the successive members of a genealogy. Metaph. a race of men very like each other in endowments, pursuits, character - esp. in a bad sense, a perverse race. The whole multitude of men living at the same time. An age (that is, the time ordinarily occupied by each successive generation), a space of 30 - 33 years.

Strong G1078 **genesis** From the same as G1074; nativity, fig. nature, generation, nature[- ral]. Source, origin - a book of one's lineage, that is, in which his ancestry or progeny are enumerated. Used of birth, nativity. Of that which follows origin, viz. existence, life - the wheel of life (Jas 3:6), other explain it, the wheel of human origin which as soon as men are born begins to run, that is, its course of life.

Strong G1081 **gennema** From 1080: offspring, by anal. produce [lit or fig.] fruit, generation. That which has been born or begotten - the offspring or progeny of men or animals; the fruits of the earth, the produce of agriculture.

Strong G1085 **genos** From G1096; kin [abstr. or con., lit. or fig., indiv. or coll.]: born, country[man], diversity, generation, kin, kindred, nation, offspring, stock. Race - offspring; family; stock, race; nation that is, nationality or descent from a particular people. The aggregate of many individuals of the same nature, kind, sort.

Strong G4687 **speiro** To sow, scatter, seed.

Strong G4690 **sperma** Seed; that from which a plant germinates, the seed that is, the grain or kernel which contains within itself the germ of the future plants. metaph. a seed that is, residue, or a few survivors reserved as the germ of a new race (just as seed is kept from the harvest for the sowing). The semen virile; the product of this semen, seed, children, offspring, progeny; family, race, posterity. Whatever possesses vital force or life giving

power; of divine energy of the Holy Spirit operating within the soul by which we are regenerated
Strong G4703 *sporas* From G4687; a sowing; a scattering [of seed], that is, [concr.] seed [as sown].

It can be seen that there are a number of words in the original languages which need to be rightly divided.

SEED IN THE OLD TESTAMENT

The word *zera* is used of the genetic seed of both men and plants. In Genesis 1, these seeds always produce after their own *miyn* (kind or species). In Genesis 1:11 in the expression *whose seed is in itself*, we see a principle. There is a later principle established that mixed seeds should not be sown together. Sentimental Christians might like to think that all seeds of men are the same as far as God is concerned, but separation is shown very early in the Bible pages. It is God who separates the seeds of mankind. It is for us to believe God.

In the early part of the Old Testament, we have a story about the one special seed of Israel that was commanded by God to utterly destroy certain other seeds [races]. This shows that there was a difference between the two groups. According to the common teaching, this separation is not supposed to continue into the New Testament, so we will have a look and see if it does. Within the Law, the Psalms and the Prophets there is no pattern of prophecy forecasting any change by God to this position; therefore any change in teaching must be questioned from the full foundation of the Law and the Prophets.

THE TWO SEEDS IN GENESIS 3:15.

Gen 3:15 And I will put enmity between thee and the woman, between thy seed [zera] and her seed [zera]; it shall bruise thy head, and thou shalt bruise his heel.

Both seeds are the same word *zera* so we must accept the genetic context. Notice there is no enmity between the seeds at the time of speaking, because the seeds to be affected did not exist at that point in time. We have been taught that God is not like that; that He does not put enmity between differing seeds, but, in fact, God is still sovereign. If God wants to separate seeds, that is His business. If God wants to put enmity between seeds, that too is His business. Yet, the hypothesis of the Church of Everyone/World Church is that God made all races and seeds of men to be one, and that they should be mixed together. To use the expression *that they might be one* of John 17:21 as justification is to take the expression out of the context of *those that thou hast given me* of verse 9. God made no such extension - so where does that leave the World Church?

In the passage from Genesis above, there are stated to be two seeds. The *seed of the woman* and the *seed of the serpent* need to be identified before we can have any understanding of the issues. The *seed of the woman* refers to the Adamic line, and the remainder of the Bible deals only with the history of the Adamic line and its refinement to the seed of Jacob only. Somewhere along the line we have to come to a conclusion as to whether the difference between the *seed of the woman* and the *seed of the serpent* is a matter of:

- [a] Belief
- [b] A genetic difference
- [c] A combination of these

What happened in Eden? Satan beguiled Eve by clearly misusing and misapplying God's words. Eve was remiss by failing to quote God's words precisely - she altered God's words and hence was led into a trap. Adam, on the other hand, simply disobeyed. He saw Eve eating and without fancy discussion, went ahead and disobeyed God's commandment. The capacity or facility to disregard God was now manifest in the physical make-up of Adam's line. The Bible account of what happened to these people, down to Noah, shows us how they generally followed the ways of natural man (those of Genesis 1).

In Abram and Sarai, God wrought a major change in the Adamic line. The spirit that had been breathed into Adam was dissipated to such a low level, that something needed to change if this human line of spirit-carrying people were to continue into the future. When Isaac was conceived, God changed Abram's name to Abraham and Sarai's name to Sarah. This commemorated the fixing of the spirit in Abraham and Sarah so that everyone conceived of their line received the same amount of spirit as Isaac.

Esau also received the same amount of spirit as Isaac and Jacob. But whereas Isaac and Jacob chose to believe God, Esau rejected God by rejecting his birthright. He compounded the matter by marrying into the families that God had rejected and declared as not suitable for marriage with Israel. This was no mere prohibition but enshrined in the Law - much to the astonishment of modern Christians. To act contrary to this Law is the wilful pursuit of those who live like the natural man of Genesis 1. It was the giving over of himself to Satan's ways that made him and his progeny the seed of Satan as surely as if Satan had been their physical father. The whole of Esau's line is devoted to the destruction of Israel - as is Satan. This is the enmity foretold by God in Gen 3:15. Hence Esau's line is the seed of the serpent through acts of disbelief and it is a genetic line because it applies to all who are descended from that line.

ABRAHAM'S SEED IS GENETIC

Let us look closer at the promises made to Abraham. These promises are also made to Abraham's *zera* through Isaac. It is here suggested that the readers go to the trouble to pick up a Strong's concordance, page 896-7 and look through the multitude of references which use *zera* [Strong's ref 2233]. Every Old Testament reference to the seed of men, as a line, is to genetic seeds. There are no exceptions! Therefore it cannot refer to any spiritual seed in this context.

Lev 15:17 And every garment, and every skin, whereon is the Seed of copulation ...

Now, how would one get some spiritual seed on his skin and garments? This seed is *zera*! "Copulation" is just copulation. So, could *zera* here be spiritualised to be a *spiritual* seed? Remember that *zera* is also used for animals. Abraham's seed is always a genetic seed. Please do not pass on reading until you have satisfied yourself that this is so. To go through Young's or Strong's concordance references is better than extracting verses for you! Then you will be able to see the total area covered.

If God chooses to make promises to those of one particular seed or race, that is His prerogative. That God does do this is found to be so from the beginning to the end of the Bible. Dare we question the purposes of God any longer? *For the Lord of Hosts hath purposed, who shall disannul it* [Is 14:27]. When it comes to the race of Israel, God says, "*That the purpose of God according to election might stand, not of works, but of Him that calleth*" - [Romans 9:11].

SEED AND OFFSPRING

In the prophetic Scriptures in particular, the words shown above as "seed" and "offspring" are often linked together. For example, speaking of Israel, God says:

Isaiah 61:9 And their seed shall be known among the Gentiles [nations], and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord has blessed.

This seed which the Lord has blessed is spoken of as being the planting of the Lord [v3]. In this section of Scripture, strangers [*zar*] and aliens [*nekar*] are to serve as servants, vine-dressers, and plough-men to God's seed. The relationship is that of servant-hood to those with the garments of salvation.

Isaiah 44:3 For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring.

In verse one of this chapter *my people, my chosen* are expressed as being Israel and/or Jacob. Their King is described in verse six as *the king of Israel*. This prophecy cannot be extended to all races. There are no Scriptures like this for other than Israel. The offspring of Israel are different and separate from that of all other races or people.

*Isaiah 65:23 ... for they are **the seed** of the blessed of the Lord, and **their offspring** with them.*

This chapter is about an “elect” [v22], and a singular “nation” [v1]. Their situation is Jerusalem which is reserved for a “seed”. The time is the time of the *new heavens and a new earth* [v17]. Anyone will look in vain for a prophetic stream which regathers all the seeds of men to either the Jerusalem that now is, or to the New Jerusalem.

*Gen 17:7 And I will establish my covenant between me and thee and **thy seed** [zera] after thee in their generations [posterity] for an everlasting covenant, to be a God unto thee, and to **thy seed** [zera] after thee.*

Throughout the Old Testament the seed of Abraham is through the seed of copulation, through the son of promise, Isaac. Isaac’s birth was a physical event, not a mystical, spiritual church-conceived experience. The birth of Isaac was supernatural, but God had told Abraham that Sarah would bear him the child - *unto thee* [v21]. The covenant was made to him and his *zera*. Israel came from Abraham’s loins [Heb 7:5].

Try as we like, we cannot stretch the promise to include any other seed, or even to encompass any other of Abraham’s seed. We cannot honestly say that all of mankind came through Abraham’s loins! If any want to say God’s people now a spiritual seed from every race, where would *Abraham’s loins* come into it?

SEED IN THE NEW TESTAMENT

In the New Testament we find the same picture as is presented in the Old Testament.

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

Some might like to suggest from what they teach that the subject is not Israel and the seed of Abraham. They teach that all the New Testament is now about “The Church”. This is not true, because what they mean by “The Church” is what the Greek text says! The passage above says nothing about a multi-racial church. The people who are the subject of the passage are Israel as the seed [zera] of Abraham [Note the “our Fathers”].

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

There is no mention of other peoples. There never is!

*Luke 1:73 To perform the mercy promised to our fathers, and to remember his holy covenant, the oath which he sware to **our father Abraham**, that we ... to give the knowledge of salvation unto **His people**.*

“*Our fathers*” is another way of expressing the line by descent of *His people*. Now we are back to the covenant in Genesis 17:7. This is a generation of Abraham’s physical seed to whom fulfilment is made. The promise was made to Abraham’s *zera* [in Hebrew] and it is being fulfilled in Abraham’s *sperma* [in Greek].

“SPERMA” (AV: “seed”)

This word is used 37 times in the New Testament in a familial sense - referring to things that are homogenous in a genetic sense. The word used in Luke 1:44-55 in discussing Abraham’s seed (*sperma*). So, let us look at some more verses in which *sperma* occurs so we can have certainty about this matter.

Mark 12:22 The seven had her, and left no seed.
Luke 20:28 And raise up seed unto his brother.

“Sperma” does not sound like a spiritual seed, does it? It is physical! And it is physical seed in the following verses:

- Acts 3:25,26 *Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in **thy seed** [sperma] shall all the kindreds [the same kin] of the earth be blessed. Unto you first God, having raised up his son Jesus, sent him to bless you, in turning away every one of **you** from his iniquities.*
- Acts 7:5 *And he gave him none inheritance in it, no not so much as to set his foot on: yet he promised that he would give it to him for a possession, and **to his seed** [sperma] after him, when as yet he had no child.*
- Rom 4:13 *For the promise, that he should be heir to the world, was not to Abraham, or **to his seed** [sperma], through the law, but through the righteousness of faith.*
- Rom 4:16 *Therefore it is of faith, that it might be by grace; to the end the promise might be to all **the seed** [sperma]; not only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all [separated ones (Israelites) as identified in Rom 1:7].*

The pronoun *us* is the children of Abraham to whom the original covenant was made. The promise is not made at any stage to other than *all the seed*, namely to those of whom Abraham is the father. This could not be clearer.

- Rom 4:18 *Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall **thy seed** be.*

The context here is the original covenant to Abraham and his seed.

- Rom 9:8 *That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for **the seed**.*

Not all of Abraham's offspring are counted for the seed, but only those through the son of promise, Isaac and Jacob - *I am the God of Abraham, Isaac and Jacob*. Because the seed is *sperma*, it cannot be a spiritual seed made up from *converted* people from all other races, as commonly taught!

- Rom 11:1 *I say then, **Hath God cast away his people? God forbid.** For I am an Israelite, of **the seed** of Abraham, of the tribe of Benjamin.*

Israel and the Seed of Abraham are always linked in the New Testament, not as a spiritual seed, but as a physical seed.

- 2 Cor 11:22 *Are they Hebrews? so am I. Are they Israelites? so am I. Are they the **seed of Abraham?** so am I.*

In this passage alone, there is an association between three factors [Hebrews, Israelites and the Seed of Abraham] which is impossible to break apart. Israel can never be any thing other than of the *sperma* of Abraham. It cannot be a spiritual seed as is commonly taught.

- Heb 11:11 *Through faith also, Sara herself received strength to conceive seed [sperma, that is, zera of Abraham].*

Before we pass on from *sperma*, it might be noted that the *sperma* verses in Galatians have been omitted. This is because they have been covered in the chapter, *Galatians and Israel Exclusive*. They tell the same story.

THE TWO SOWINGS IN HIS FIELD

Only Matthew mentions and explains about the tares as being sown in *His field* along with the wheat. Mark and Luke do not mention either the field or the wheat. The good seed [*sperma*] in Matthew are defined as *the children of the Kingdom* [Matt 13:38]. In this field there are sown two kinds of plants, the children of the Kingdom and the children of the wicked one. The sowings are both at the seed stage. Both grow together until the harvest; there is no suggestion given that one can convert into the other.

“SPOROS” (AV: seed)

This word occurs only five times in the New Testament. The *sporos* verses relate to the Word of God as seed, or to the sowing of seed where *physical offspring* alone is not the issue. Luke 8:11 says that the seed [*sporos*] is the Word of God.

THE WORDS “SPIRITUAL” AND “NATURAL”

The idea commonly presented is that the Seed of Abraham, or Abraham’s children, are a spiritual rather than a genetic seed. This is a physical impossibility! We hear the expression used, *First the natural, then the spiritual* to attempt to say that Israel nationally was the *natural* and that the Church is the *spiritual* that came later. What the Bible says words mean may be different to what we mean. So let us look at *natural* and *spiritual* as they connect to our present subject.

NATURAL

The word, of course, has a connection with “nature” which is most commonly a translation of *phusis*. This word is also translated as *natural*.

Strong G5449 Growth [by germination or expansion that is, [by impl.] natural production [lineal descent]; by extens. a genus or sort, fig. native disposition, constitution or usage ... [man] kind.

Thayer The nature of things, the force, laws, order of nature, as opposed to what is monstrous, abnormal, perverse. The operation of nature. The sum of innate properties and powers by which one differs from others.

However, when we come to the verses where the “natural” body and the “spiritual” body are compared, we find the word *psuchikos* [Strong G5591].

Thayer This is having the nature and characteristics of the breath. The principle of animal life; which men have in common with brutes. The sensuous nature with its subjection to appetite and passion.

Hence:

1 Cor 15:44 It is sown a natural body; it is raised a spiritual body.

1 Cor 15:46 Howbeit, that was not first that was spiritual, but that which is natural; and afterwards that which is spiritual.

The context of these verses has reference to the resurrection. This is when the change from the natural body to the spiritual body takes place.

SPIRITUAL

The word “spiritual” is *pneumatikos* [Strong 4152].

Thayer Relating to the human spirit, or rational soul, and the part of man which is akin to God, and serves as his instrument or organ. Belonging to a spirit, or being higher than man, but inferior to God. Belonging to the Divine Spirit. Produced by the sole power of God himself, without natural instrumentality or parent.

It is used of this present age for many things other than of the body.

Rom 1:11 ... spiritual gift ... also 1 Cor 12:1 and 14:1.

Rom 15:27 spiritual things

1 Cor 3:1 As unto spiritual

1 Cor 10:3 And did all eat the same spiritual meat

1 Cor 2:13 Comparing spiritual things with spiritual

1 Cor 2:14 Spiritually discerned

Gal 6:1 Ye which are spiritual

Eph 1:3 Spiritual blessings

Eph 5:19 Spiritual songs

Eph 6:12 Spiritual wickedness

Col 1:9 Spiritual understanding

1 Peter 2:5 Spiritual house ... spiritual sacrifices

Rev 11:8 Spiritually called Sodom and Egypt

But the present bodies we have are never called *spiritual* in this present age. These bodies may be *anointed, filled* etc. but they do not become *spirit bodies* until they are raised from the dead in their spirit form.

1 Cor 15:36 *Thou fool, that which thou sowest is not quickened, except it die.*

Thus, the seed of Abraham is still a *natural* body. The common teaching today is that the *seed of Abraham* is now a spiritual seed consisting of *born again* believers of every race. This *born again* expression is as incorrect as when Nicodemus thought it! Jesus never said *born again*; He said *begotten from above*].

The words “spiritual”, “anointed” and “holy” do not mean the same things.

ISRAEL – THE HOLY SEED

Ezra 9:2 *For they have taken of their daughters for themselves, and for their sons: and so that **the holy seed** [zera] have mingled themselves with the people of those lands: ...*

Here we find the seed in question is *zera* and that they are “holy” (set apart; Hebrew: *qodesh*). This is another Scripture which clearly shows that all seeds are not the same. It also shows that the seeds of mankind are not to be mixed together! That our multi-culturists [“Christian” or otherwise] disagree, only declares their ignorance.

Isaiah 6:13 *... so **the holy seed** [zera] shall be the substance thereof.*

In context, this verse concerns only the remnant of Israel, but it still shows that God’s people are a holy seed [*zera*], thus being different from other seeds.

ISRAEL – AN HOLY PEOPLE

There are many Scriptures that present God’s chosen nation as being a *Holy People*. The word for “people” is quite different from “seed”, but these Scriptures quickly give the same picture.

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

This verse shows the separation of *special people* [Israel as being addressed] from all others. Deut 14:2 and Deut 26:19 are similar verses.

“Holy” is *qadosh* [H6918]: used of people [and God, God’s name and holy places], rather than of objects.

“People” [H5971] is *am*: or a *people as a congregated unit, a tribe, to associate*. This is used to delineate a *people* as being separate from other people. It is used of Israel, and also of other races, to show racial separation.

Isaiah 62:12 *and they shall call them, **The holy people**, ...*

Dan 12:7 *... and when he shall have accomplished to scatter the power of **the holy people** ...*

ISRAEL – A SEPARATED PEOPLE

Then we come to a people who are *separated* from other races. That this carries on into the New Testament might not find favour with many teachers, but it is hard to avoid. The doctrine of separation, as taught, might have to be re-considered in this aspect!

Exodus 33:16 *For wherein shall it be known here that I and thy people have found grace in thy sight? is it not that thou goest with us? so shall we be **separated**, I and thy people, from all the people that are upon the face of the earth.*

Lev 20:24 *... I am the Lord your God, which have **separated you** from other people.*

Neh 9:2 *And the seed of Israel **separated themselves** from all strangers [the Hebrew text states *sons of* - *nekar* - *foreigners* (which clearly identifies these children as half-castes)] ...*

The word *badal* for separation is shown by Strong H914 to denote an utter separation and a selection.

ISRAEL – A PECULIAR PEOPLE

This also continues on into the New Testament, like it or not! The word in the Old Testament is *segullah* which signifies *an enclosure or peculiar treasure*. In the New Testament the noun is *peripoiesis* and the adjective is *periousios* showing that there is a people who are an acquisition, or purchased possession.

Thayer That which is one's own, belongs to one's own possessions. A people selected by God from the other nations for His own possession.

Hence:

Ex 19:5 ... ye shall be **a peculiar treasure** unto me above all people.
Deut 14:2 For thou art an holy [separated] people unto the Lord thy God, and the Lord hath chosen you to be **a peculiar treasure** above all nations that are upon the earth.
Deut 26:18,19 And the Lord hath avouched thee this day to be **his peculiar people** ... high above all nations ... that thou mayest be **an holy people** unto the Lord thy God, ...
Psa 135:4 For the Lord hath chosen Jacob for himself and Israel for **his peculiar treasure**.
Titus 2:14 ... to purify unto himself **a peculiar people**, ...
1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an [singular] holy [separated] nation, **a peculiar people**; ...

The race of Israel is spoken of as a collective treasure and a singular people. A treasure is a depository or *a thing laid up*. It is also translated as *special, proper* and *jewels*. In the New Testament, *peculiar treasure* is variously translated as *obtain salvation* [1 Thess 5:9], *obtaining of the glory* [2 Thes 2:14], and *purchased possession* [Eph 1:14], or as expressed in Hebrews, as *the saving*.

Heb 10:39 But we are not of them who draw back into perdition; but of them that believe unto the saving of the soul.

In this book of Hebrews some might not like the pronouns, but *we* and *them* both refer to Israelites only. The first *them* refers to those who reject God and refuse to believe and who did not *follow after holiness* [or set-apartness], thus failing the grace of God [Heb 12:15,16]. Most would not like to think that there is a birthright [a right from birth] racially that could be sold, but there is. Remember how Esau sold his birthright, and how he could not regain it? But, for now, let us return to the “seed”. Esau did not *follow after holiness* by breaching racial set-apartness.

ISRAEL – THE ANOINTED SEED

This might well *get some people going!* For those who have been brought up to think that all seeds are the same this might be just too much; this might be the last straw. Let it be so! That there is *an Anointed Seed* as well as *a Holy Seed, an Holy People, a Separated People* and *a Peculiar People*, gives a lot of confirmation. It all compounds perfectly, does it not? Does it not show different aspects of God's chosen Israel race? Our sovereign God gives us enough detail so that we can ignore Him no longer! To not believe Him is to *kick against the pricks*. The seed of Abraham to whom the covenants were made still exists. **The spiritual “body” comes after the resurrection, so the seed of Abraham does not yet have a spiritual body.** We are still *waiting the redemption of the body*, whether individual or corporate.

Rom 8:23 ... which have the first-fruits of the Spirit even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

We have looked into “adoption” as a subject already. We are looking for the placing of the Sons of God. But what about this particular and singular anointed seed? Is there such a thing in both Testaments?

Anointed in Hebrew is *mashiach*. [This is translated as Messiah in Daniel!!]

To anoint in Hebrew is *mashach*.

Anointing in Hebrew is *mishchah*.

They have universal application to persons, people and things. There are also other words in Hebrew so translated, such as *suk* and *badal*.

Hab 3:13 *Thou wentest forth for the salvation of thy people, even for the salvation of Thine **anointed**.*

This places *Thine anointed* and *Thy people* as being one and the same. This says that they were anointed before they were saved - anointed by the presence of the indwelling spirit.

Speaking of the Seed of Abraham, [His servant] and the Children of Jacob [His chosen], and the covenant God made **to Israel**, we read:

Ps 105:15 *Touch not **mine anointed**, and do my prophets no harm.*

Rev 11:15,16 *The Kingdoms of this world [kosmos] are become the kingdoms of our Lord, and of **his Christ** [anointed (people)] and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God.*

Here we need, as usual, to go back and see what prophecy this is fulfilling. It is found in Daniel 7:13-18 and concerns Jesus and the Holy People. In Revelation, the worship is directed to the Lord, but it is not directed to the “anointed”. If Jesus was “His anointed”, then Jesus was being ignored!

ISRAEL – A CHOSEN PEOPLE

It has been pointed out before that most people have some thought about the existence of a chosen race of people. For Christians and others brought up in the Western World, the thought is towards Israel as being that chosen race. [Some may choose incorrectly to call Israel “The Jews”]. Then, of course, if one race is chosen, then every other race not chosen! Christians are somehow able to think about an *exclusive Israel* and yet include everybody at the same time.

Throughout the Old Testament the exclusivity of Israel is a consistent theme, as has been shown in this book. Israel may have been put aside, brought low, dis-allowed by God, but God says the promises that were made to the fathers of Israel will yet be fulfilled in *us their children*.

Isaiah 14:1 *For the Lord will have mercy **on Jacob**, and will yet **choose Israel**, and set them in their own land: ... and the strangers [kinsman-visitor] shall be joined to them.*

Ezek 20:5 *... In the day when I **chose Israel**, and lifted up mine hand unto the **seed of the house of Jacob**, ...*

Here we see the connection between the “chosen” and the “seed” in question. This chapter of Ezekiel goes on to express God’s final determination upon Israel at the end of this age. Trying to move this determination on to other than the seed of Jacob, will not succeed. It is not in prophecy anywhere!

When we follow through to the New Testament, we find the word *eklektos* which is variously translated as the *chosen* or the *elect*. Jesus spoke of the days being shortened for the Elect’s sake, and of the rising up of false christs and prophets who would try to deceive the Elect.

The word *eklektos* appears 23 times in the New Testament. It is derived from the root word *eklego* which refers to selection in the primary sense. This is usually translated as *chosen* or *chose*.

Acts 13:17 *The God of **this people of Israel chose our fathers**, ...*

Read this verse several times. Who is God the God of? Who did He choose? This word for “elect” is used throughout the New Testament in places where it might not be obvious that a racial/national entity is involved. In context the word may be associated with, *called*, *inheritance*, and *predestined*. These are all words that have exact parallels in the Old Testament where they are used racially of the Nations of Israel. There is no question or suggestion in either Testament that the seed [of our fathers] might be any spiritual seed from all races.

Matt 24:31 *And he shall send his angels with a great sound of a trumpet, and they shall gather together **his elect** from the four winds, from one end of heaven to the other.*

This gathering cannot be other than the gathering from among those who are the subject of the prophecy. The Elect are the ones resurrected. This has been shown in the chapter titled *Adoption* as the process for the placing of sons out of Israel.

*2 Tim 2:10 Therefore I endure all things for **the elect's** sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.*

For whose sake? Is it any but the Elect?

These New Testament expressions, *called*, *chosen*, and *elect*, are all used in the Old Testament where they are addressed exclusively to the race and nations **of Israel**. Even through to Revelation, those with the Lamb are the faithful among the *called* and *chosen*. They are not from among others.

ISRAEL – A STONE PEOPLE [OR NATION]

In the Book of Daniel we find prophecy concerning nations. In this book there is a “stone” cut out of a “mountain” which “brake” the other kingdoms in pieces. The stone that smote the image became a great mountain [a symbol of nations] and filled the whole earth. In the New Testament there are references to the Kingdom of God being a nation.

*Matt 21:43,44 Therefore I say unto you, The kingdom of God shall be taken from [among] you [the Judean leaders], and given to **a nation** bringing forth the fruits thereof. And whosoever shall fall on **this stone** shall be broken: but on whosoever it shall fall, it will grind him to powder.*

WHAT IS BEING SAID?

In the matter of “seed”, both Testaments say exactly the same thing. In no way has the *zera* of Abraham changed. God has not changed! The seed of Abraham is genetic only.

Yes, we still have the questions about the other non-Israel seeds/nations/races to answer. There is no justification for insisting that God must mean something different to what is presented in the Word because the non-Israel nations do not appear to be accommodated. Translators have always sought to expand the scope and even the NIV translation does this, justifying interpretation on the grounds of scholarship! We can presume all we like about the other races. We can pretend that God makes no selections among races and that all races must be the same. To say this is to say that God was wrong to choose Israel for a purpose and to sever them from the other races. We can attempt to spiritualise the Seed of Abraham all we like in an attempt to accommodate all the other races, as being in that one particular seed. We can choose to do lots of things other than believing God. But only God’s word will endure for ever. At this stage we will say only this, that understanding is impossible if we cannot accept what God says about His *called*, *chosen*, *elect*, *peculiar* and *separate* people who descended from Abraham through Isaac and Jacob.