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The Two Most Misapplied Verses In The New Testament

By
Arnold Kennedy

John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

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The exclusive nature of Israel is no new doctrine. It is ancient, and is supported through the Church of England Prayer Book. From the first century, many Kings of England have considered that they are Kings of Israel.

It can be found through many years of history in the songs of the redeemed from among people of one origin!

**Ye chosen seed of Israel's race,
A remnant weak and small,
Hail Him who saves you by His grace,
And crown Him Lord of all.**

One Scripture is said to be THE MOST LOVED Scripture in the Bible. The other is said to be THE MOST MOTIVATING Scripture in the Bible.

These are the two verses:

John 3:16-17 *For God so loved **the world** that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life. For God sent not His Son into **the world** to condemn **the world**, but that **the world** through Him might be saved".*

Mark 16:15 *'And He said unto them, Go into all the world, and preach the gospel to every creature'*: [The words, "the world" are emphasised because they are critical].

Why should it be said that these are the two most misapplied verses in the New Testament? Why could we even call them troublesome? It is because they cut across the flow of all Scripture, and are used today to try to over-ride racial- origin differences presented in the Holy writ right back as far as Genesis 3:15, "And I will put enmity between thee and the woman, and between thy seed and her seed". God placed this enmity there and there is no record anywhere of it being removed. Jesus reminds us of a similar action by God in the matter of the tares and the wheat, one of which cannot turn into the other, as does Paul when he asks who man thinks he is to question God, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour" with the one "fitted for destruction" and the other, "afore prepared for glory". Paul confirms about election in the words, "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". The verses John 3:16 and Mark 16:15 and others like it are used to question God. But if God had removed the enmity between the parties in Genesis 3:15, Paul would not have had to tell us about God saying, "I will have mercy on whom I will have mercy, and I .will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy". The idea that "all peoples are God's people" and that God's grace over-rides everything else is not Biblical.

All the verses like "Only the LORD had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day":

[Deut.10:15], and *"For thou didst separate them from among all the people of the earth, to be thine inheritance"*-[1 Kings 8:52], show detail within them that excludes any possibility of the multi-racial gospel as presented today. This separation continues up to and into the New Jerusalem.

It might seem to the pre-conditioned mind that it is impossible to mis-translate and impossible to misapply John 3:16 and Mark 16:15. To even suggest that there might be a problem in these two verses would upset many people because of years of pre-conditioning.

To demonstrate why it is being said that they are misapplied, we can make a comparison between the two brackets of Scriptures below.

BRACKET ONE

John 1:29; Behold the Lamb of God which taketh away the sin of the world

John 3:15; Whosoever believeth in Him should not perish but have eternal life.

John 3:16-17; For God so loved the world - but that the world through Him might be saved.

Mark 16:15; And he said unto them, `Go ye into all the world and preach the gospel to every creature.

Romans 10:13; For whosoever shall call upon the name of the Lord shall be saved.

1 John 3:6; Whosoever abideth in Him sinneth not.

Rev. 22:17; Whosoever will, let him take of the water life freely.

BRACKET TWO

Matt 1:2; For He shall save His people from their sins.

Matt 10:6; Go rather to the lost sheep of the House of Israel.

'Luke 1:77; To give the knowledge of salvation unto His people.

Luke 1:68; Blessed be the Lord God of Israel, for He has visited and redeemed His people.

Matt 16:24; I am not sent but to the lost sheep of the House of Israel.

John 1:31; But, that He should be made manifest to Israel.

Rom 11:26; And so all Israel shall be saved.

Gal. 6:16; Peace be on them, and mercy, and upon the House of Israel.

Rev. 22:12; Twelve gates, and names written thereon which are the names of the twelve tribes of Israel.

Bracket one seems to indicate that the message is to everybody of every race on earth.

Bracket two positively indicates that the message is exclusive to Israel as God's people.

These verses do not indicate that one bracket applies to one lot of people with the second applying to a second lot of people. It is popular to try to make the first group apply to everyone on earth, but this could not be said of the second group. We are not talking here about the two seeds of Genesis 3:15; we are talking about two groups of Scripture that are forced to contradict each other in popular doctrine when they do not do so.

Believers need to be able to effectively satisfy themselves that all these scriptures are referring to one group of people only. The conflict starts with the word "**world**" = "kosmos" which does not have the meaning of "ge" = earth or soil, or that of "oikoumene" = inhabited earth. So, to start with we will consider in a reasonably simple manner "**the world**" = "kosmos".

COMPARISONS BETWEEN DIFFERENT SORTS OF WORLDS [KOSMOS]

In English we may talk about, "The world of music", "The world of science", etc. where each 'world' here is limited to either the context of music or science. Lexicons confirm that this is the way kosmos' is used in Scripture. The particular "world' concerned is determined by the context. If any reader has reservations about "the world" having different meanings according to the context, we will look at pairs of verses each of which contain the words "the world". The word "world" is emphasised.

Pair One.

John 7:7 "The world cannot hate you, but me it hateth".

1 John 3:13 "Marvel not, my brethren, if the world hates you".

If both of these two "worlds" were the same, then the disciples could not be hated by a world that was not able to hate them. Both worlds are "kosmos" but are about differing 'worlds'.

Pair Two.

John 17:6 "I have manifested Thy Name unto the men which thou gavest me out of the world".

John 17:14+16 "They are not of the world, even as I am not of the world':

In one verse they are out of "the world" and in the second they are not of "the world".

Pair Three

John 17:9 "I pray not for the world, but for them which thou hast given me, for they are Thine':

John 3:16 "God so loved the world":

Might it not be blasphemy to suggest that Jesus would not pray for that world He loved. So He must pray for one "world" and not for another!

Here are demonstrated three pairs of Scriptures which show contrasts in the "kosmos" they are talking about. We have been brought up to believe that this means something like the inhabited earth consisting of "all God's creatures" and thus applying to all races and nations. This is obviously not valid.

There are other words translated as "world" in Scripture, such as "aion" which is translated as 'world' but which means 'age' or 'period'. The other two words that are both translated as "world" are different in application and do not concern us here.

DEMONSTRATING WHAT "KOSMOS' MEANS."

These two misapplied scriptures we are considering are two much quoted verses both containing the word "world" as kosmos". This word "kosmos" is probably one of the least understood and misused words in the New Testament, and perhaps we should take a short-cut and make statements about the word "kosmos" that is usually translated as "world".

[a] It does not mean every race or the inhabited earth-["oikoumene"]. Nor does it mean the land mass of the earth or its soil-["ge"].

[b] Its prime meaning is "order", "arrangement" or "beauty", but never the common multi-racial meaning as taught.

[c] It often means that particular world which is being spoken about, to the exclusion of other "worlds".

[d] It can refer to other things than people, e.g. the adornment of woman's hair [-see I Tim 2:9 where "kosmos" is

translated as "modest"]. This is particularly hard to preach the gospel unto!

[e] "Kosmos" is spoken of, not only as the world that now is, but also of that which is to come. [Do we preach to the world to come?].

[f] "Kosmos" is used of the world that was before the flood-[2 Peter 2:5]. This world was destroyed-[Heb 11:7], although the principle continued through Noah and Abraham.

[g] "Kosmos" can mean the whole world of wicked and reprobate men as opposed to the "world" of God's elect.

[h] "Kosmos" is used of the Roman Empire -[John 8:23].

[i] "Kosmos" is used of many other things and these can include either order or disorder, fame and honour, the orderly universe, the stars in the universe and even heaven!

DEMONSTRATING WHAT "OIKOUMENE" MEANS

We can understand "world" as "oikoumene" easily in verses like Luke 2:1 where Caesar was to tax "all the world" and Acts 11:28 about a famine throughout "all the world". In Acts 17:6 we read where the disciples "turned the world upside down". In Acts 19:27 we read about "all Asia and the world" worshipping the goddess Dianna" and in Acts 24:5 about Paul being said to be "a mover of sedition throughout the world". In Rev 3:10 Jesus speaks about the "hour of temptation which shall come upon all the world". Thus it has a differing meaning to kosmos.

DEMONSTRATING THE DIFFERENCE BETWEEN KOSMOS AND OIKOMENE.

In Romans 10:18 we are told the Word of God went "into all the earth" and "unto the ends of the world" where 'world' here is oikomene. When

we remember that both parts of Israel, namely the House of Judah and the House of Israel, were scattered among the nations this is easily understood. We might say that the "kosmos" of Israel was scattered throughout the "oikoumene". Jesus came into the "oikoumene" [Heb 1:6] to minister to the "kosmos" of Israel.

Once we understand these two word differences, we can correct verses which the universalists use such as 1 John 2:2: "And He is the propitiation for our sins, and not for ours only, but for [i.e. the sins of] the whole world". Here the word for world is "kosmos" and not "oikoumene". The "whole" is "holos" which means every bit and every whit of the "kosmos" of Israel it refers to. Here John is saying that the propitiation applies to all of Israel, not just that part of Israel he was addressing at that time.

It also helps with Matt 24:14 where Jesus speaks about the gospel being "preached in all the world". Here we find "oikoumene" for "world"; this time it is not "kosmos". The expression "in the world" is not "to the world". Here Jesus was addressing Israelite disciples, about the gospel being a witness to all the Israel nations who would be dispersed in the "oikoumene" at the end of the age.

SO WHICH "KOSMOS" OR WORLD DID GOD LOVE'?

Does all mankind belong to that "world"?

Do only certain men belong to that "world"?

Who are those people then that God loves?

Where do they come from?

These are very important questions which have to be answered and faced up to. From the Scriptures, we have seen that there are differing kinds of "worlds". Think about this and how this relates to what is written in the Law, the Psalms and the Prophets. In the Old Testament we are told that God loved Israel. There does not seem to be a single direct reference to God loving any other race. Let us consider the Israel order whom God says He loved in the Old Testament. Note the highlighted words.

Deut 7:8; “But the Lord LOVED YOU, and because He would keep the oath which he swore to your fathers...” i.e. of Israel]

Psalm 4 7:4 "The excellency of Jacob whom HE LOVED”.

Isaiah 63:7-9 “I will mention the LOVING KINDNESS of the Lord and the great goodness toward the House of Israel in His LOVE and pity He redeemed them....”

Hosea 3:1; “- according to the LOVE of the Lord towards the Children of Israel”.

Hosea 11:1-4 'When Israel was a child, then I LOVED him. I drew them with cords of a man, with bands of LOVE'!

Zeph 3:17 'The Lord thy God in the midst of thee [i.e. Israel] is mighty, He will save, he will rejoice over thee with joy, He will rest in HIS LOVE'!

Malachi 1:2 "Yet I LOVED Jacob....and I hated Esau"!

In the Old Testament we have these expressions of the Israel people that God "so loved". They tell of the love of God for Israel in a way which separates them from the other races. Prophecy tells us that Israel as a twelve-tribed entity continues up to the New Jerusalem where only Israelites are within the City of God with the other nations being outside. Are we now to believe that this people Israel have somehow disappeared. despite prophecy to the contrary? Did Paul agree with this? He said:

Acts 13:32; And we declare unto you the glad tidings, how that the promise made UNTO THE FATHERS, God hath fulfilled the same unto US their children.

There are no other set of promises or prophecy made to anyone else of any *other race!* *The words "Us their children" cannot be spiritualised.* *Through the book of Acts Paul addresses "men of Israel",* so Paul did

not spiritualise this into a matter of belief, and this confirms that "all people" means "*all the people of Israel*".

Now we are beginning to see why the original two verses under consideration are being said to be misapplied scriptures. The way that they are usually misinterpreted contradict the whole flow of Scripture. A very solid foundation can be established from both Testaments which shows 'the world' of an exceedingly exclusive, chosen, called, predestined, royal and elect race of people. Many verses, [e.g. Matt. I :21 [*And He shall save His people from their sins*)], show that these are God's people before they are saved. The popular idea that anyone of any race can become God's people by being 'saved' is not valid. We will not go into the difference in meaning between salvation and redemption here, nor into the misuse of the word "*Gentile*" which is also used of Israel in both Testaments.

DOES GOD LOVE THOSE HE DECLARES THAT HE HATES?

The Bible tells us of God's hatred as well as God's love. So if God hated even one man he would not "so love the world". He does say "Esau have I hated"- [Mal. 1:3 and Rom.9:13]. If God hated just Esau, then Edom could not be included in the "all" of "Go ye into all the world" and "God so loved the world".

Quoting from R.K. and R.N. Phillips in "*The Book of Revelation*", part two, P25:

“For those who are firmly convinced that the one who was crucified is Gentle Jesus, meek and mild, please note that He is capable of hate. The Greek word is "miseo", to hate, regard with ill-will, to detest, to abhor. This puts the followers of the Nicolaitanes in the same category as Esau [whom God hated before he was born]. If deeds have nothing to do with resurrection, why does Jesus make such a statement about the deeds of the Nicolaitanes? If all men are equal before God, why did God hate Esau before he was born?"

God's love to the Elect is in no way limited. He so loved this "**world**" of His Elect. This is the order of Israel He loved and sent His Son to redeem. This is for whom Jesus died. We are told He came "**to save HIS PEOPLE from their sins.**"

Scripture says, "**Whosoever believeth on Him shall not perish, but have everlasting life**". We have to look at which "**world**" is being addressed and see that the "**whosoever**" refers to "**all**" of that part being spoken about and not "all" of everything else. The context here is Israel so "**whosoever**" refers to "**whosoever of Israel**".

Now we can go back to the Old Testament Scriptures with understanding and see just why it is so important to appreciate all the Scriptures which show that the Law and the Ten Commandment were given to Israel alone as a covenant. It is vital to understand this. Redeeming Love can only mean redemption from the curse of the broken Law. Israel is 'the world' Jesus came to redeem back to Himself. He "bought back" or redeemed Israel. No other race could he 'bought back' because not one of them had originally been so chosen by God in the first place. This does not determine that all other races are condemned to hell and this is not being said. Other races did not have the same law-covenant relationship with God. Israel is God's battle axe to enforce God's will on the other races-[Jer.51:22].

JOHN CHAPTER THREE.

Let us go back to John chapter three where Jesus was talking with Nicodemus, a Master of Israel.' In context, Israel is the "world" they were talking about. Consider, "**For God so loved the world**"; the word "**for**" connects with what is spoken of immediately above. This provides the context. To whom is Jesus speaking? This tells us what kosmos is being spoken of. The whole subject matter concerns Israelites and a master in Israel, Nicodemus.

Verse 3 They have to be "begotten from above" [not "**born again**" as translated] to be able to perceive [in their minds' eye] the Kingdom. [From the Greek, 'begotten' indicates an origin in the past. Even in the

KJV uses the tense "*be*" which is not "become" in the tense the 'born again' exponents like to use it].

Verses 5-7 Unless this spirit is inherited FROM CONCEPTION, none can enter the Kingdom [1 John 3:9]. Israelites are born with a spirit that came to bear witness with God's Spirit that they are children of God.

Verse 8 We, [*the Israelites*] have [*all*] received the Spirit of God.

Verses 14-15 "And even as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up". To what race did Moses lift up that serpent? What race only was then healed and cleansed from the serpent bites? It was only Israel.

WHICH "WORLD" DID JESUS AND HIS DISCIPLES GO TO?

We quoted Mark 16:15 about going into all the "kosmos" and "preaching" [i.e. proclaiming] the gospel to every creature. Which "world" were the disciples to go into? This is a fair question. When the disciples were sent to the "Lost sheep of the House OF ISRAEL" in Matthew 10:6, to whom and to which "world" were they sent? When Jesus said in Matthew 15:24: "I am not sent BUT unto the lost sheep of the House of Israel", to what race was He sent? Should we really try to say Jesus was wrong, and that He was sent to every race? Are we to say Jesus was wrong in sending His disciples only to Israelites? If they were told "go ye into all the world", why did they not go to the Negroes, the Chinese or the Indians? Why did they choose only one direction and go to where the Children of Israel were? Where the House of Israel were at that time after their captivity in Assyria can easily be established and confirmed by contemporary historians.

Matt 11:1; "He departed thence to preach in their [i.e. disciples] cities".

Matt 10:6; "Go not into the way of the Gentiles, and into any city of the Samaritans, enter ye not, but go rather to the lost sheep of the House of Israel, and as ye go, preach saying, the Kingdom of God is at hand!"

The disciples were instructed specifically not to go to certain peoples, that is they were to go to only one people. The disciples of Jesus went out from Galilee knowing exactly where to find these "lost" sheep. They were not so "lost" that they could not be found! In this connection, we read about Zacchaeus,

Luke 19:9-10. This day is salvation come to this house, forasmuch as he also is A SON OF ABRAHAM, for the Son of Man is come to seek and save that which was lost.

"Lost" here is *apollumi* which means "**fully perish**" or 'set aside for judgement and destruction'. In context this applies to Israel who had broken the Covenant. To change 'the lost' to include everyone else of every race is to change the whole force of Scripture! More than that, it is a lie.

PREACH THE GOSPEL "TO EVERY CREATURE".

St. Francis thought the birds were part of "**every creature**" and so he preached to birds. So we must determine exactly what 'every creature' means. Consider again these two verses:

John 3:16 '**God so loved the world**'
Mark 16:15 '**Go ye into all the world**'

Such verses are the basis of the thought that the "**go and preach the gospel to every creature**" of Mark 16:15: refers to going to every person of every race on earth. Let us consider some of the words in these verses.

[a] Preach or "**kerusso**" means to proclaim, or to announce good news like a town crier. It does not mean "**to make disciples**" or "**to evangelise**" as many teach.

[b] But where were they to make their proclamations? Was it to everyone of every race? Let us look at "**every creature**". The Greek word "**ktisis**" is given by:

Strong G2936-7 as "original formation, building, creature, and ordinance".

Vine's Dictionary of New Testament Words: "ktizo" is "used among the Greeks to mean the foundation of a place, a city, or a colony".

Thayer's Lexicon "To make habitable to people, a place, region Island" The verb "ktisis" is the act of creating as in Rom 1:20 and Gal 6:15 and indicates the product of the creative act." - "The act of founding, establishing, building", and, "of some particular kind or class of created things or beings".

This is the "creature" [or rather 'creation'] of Mark 16:15. The word "ktisis" in the Greek classics is used in the sense of a village, or place where certain people live. The "kitzo" are built by man, not God. The disciples were to go specifically to the places or the villages or places where the Israelites lived.

Matt 10: 23; "*Ye shall not have gone over the cities OF ISRAEL until the Son of Man be come*".

No one can make "the cities of Israel" mean the cities of every race. Note here that Jesus is speaking primarily of the time of the end.

- What is the area of evangelism; is it not all the world of Israel?
- What were they teaching; was it not the Gospel of the Kingdom?
- What should we be proclaiming; is it not the Kingdom of Heaven?

The Kingdom is what Jesus and John the Baptist came proclaiming, "**Repent, for the Kingdom of God is at hand**". Who proclaims that today? It is impossible to believe and teach both the modern universal gospel of salvation to all races and the exclusive Kingdom of Heaven over Israel at the same time. Here Jesus is talking about the end of the age. Likewise, He confines "*all the world*" to the cities of Israel! In other words it is to be proclaimed in the dwellings or places where the Israelites live right up to the end of the age.

ARE "ALL", "EVERY", ETC. LIMITED EXPRESSIONS?

In other words, does "*all*" usually mean "*all of everything*" or "*all of that part being spoken about*". Does "*all the world*" mean all the planet, or just all of that part of the planet being spoken about? A look through Young's Analytical Concordance will show how these words are used. This will give an indication without having to go into the Greek. Being certain on this topic is well worth the time involved researching lexicons to specify the meanings of the words used. The words for "*all*", "*every*" etc. are often singular, NOT plural. Thus they refer to:

**"all" the one [group],
or "the whole" of the class,
or "the entire" of the class.**

To grasp the use of "*all*" in Greek and Hebrew, consider Deut 28:10: "*And all the peoples of the earth shall see that thou art called by the name of Jehovah, and they shall be afraid of you*". Here, "*all the peoples of the earth*" does NOT include Israel. In the same way, "*go ye into all the world*" is NOT inclusive of every race. Failure to understand this is the source of error in the modern popular teaching.

Jesus says that it is not given for everyone to hear or to understand. Speaking to His disciples about the Edomite leadership of the Judean nation He said, "Because it is given unto you to understand the mysteries of the kingdom of heaven, but to them it is not given"-[Matt.13: 1 I]. Immediately we have just one exception like this then "*every*" and "*all*" cannot include that exception, or the other exceptions. If an exception is made about the Edomites who cannot find repentance, or of those tares about which Jesus said, "*Leave them alone*", then these cannot be part of the "*all*" being addressed. Jesus did not preach to certain peoples, as we have seen. Jesus said He was sent to Israel and to save "His people" from their sins. Are we to be wiser than Jesus?

When we consider the volume of Scriptures detailing the exclusiveness of Israel, if we had no mind-set or previous pre-conditioning, we would have to agree to the following:

- 1 They are all consistent statements of fact, [not inferences].**
- 2. They all relate to Israel alone, as a race, no other race being included.**
- 3. Israel alone is God's inheritance.**
- 4. There is no conflict about redemption applying to Israel alone.**
- 5. That certain covenants and promises referred to were made only with Israel.**
- 6. That Israel is a holy, i.e. set-apart, race -[What is commonly called The Chosen Race].**
- 7. That the Statutes [chog] and the Judgements [mishpat] were given to Israel alone as a servant nation.**
- 8. That the word "Jews" is not mentioned in any of these Scriptures.**
- 9. That there are different "seeds", and that Abraham's seed is genetic.**
- 10. That none of these Scriptures can be `spiritualised'.**

If we come to this conclusion about a unique Israel racially, there will immediately be a dilemma between:

[a] What the Scripture teaches in direct statements showing the exclusiveness of Israel through both Testaments.

[b] What is inferred from indirect verses as used by universalists. Universalists may use what appear to be direct statements, but there are certain words that have been given new meanings and tenses. Sometimes completely wrong and deceptive meanings have been placed on words and some of these have become accepted modern teachings. To these manufactured word meanings, "types" are added to fit the interpretation. This

is the common way of teaching, but this is not teaching that is based upon the Cornerstone or the given foundation of the Law, the Psalms and the Prophets.

[c] What we think we see manifest in terms of Christian experience in other races. Both psychology and deliverance from demonic activity, and protection whilst amongst Israel have application here. But, redemption can only apply to Israel.

WHAT IS THE DOCTRINE OF SEPARATION ABOUT?

In the New Testament there is a call to separation which few will deny. In today's preaching, this is presented primarily as a separation from uncleanness and sin. This is not an incorrect presentation in itself, but it is a half truth.

2 Cor 6: 16-17 "And I will dwell in them, and walk in them, and I will be their God, and they shall be MY PEOPLE. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean [thing] and I will receive you".

The addition of "thing" [akathartou, {gen.sing.neuter}] at the end of this verse is justified grammar-wise. But, preachers use it in the sense of things rather than people. When we look at this verse, the obvious thing is that "them" signifies the separation is of one people [not thing] from another. The word used in Greek is "aphorizo" that means "**to border off - to limit off - to separate and to sever from the rest**". In the next verse below we see how this word is used; it is used of the separation of goats from among Israel. [Note: "**nations**" is a neuter noun whereas "them" is masculine].

Matt 25:32 "And before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd separates the sheep from the goats."

This specifically mentions nations. Any such suggestion of election or national/ racial separation horrifies some Christians because of the conflict between this and their understanding of "**God so loved the world**" and similar Scriptures. When God separated Israel from "**other people**" [Lev. 20:24], there is never a suggestion that this was for a limited time. Further to this, there is not a suggestion that the "seed of the serpent" could become 'converted' even as one of the Potter's vessels made for destruction could ever become a vessel unto honour after being fired in the Potter's oven.

WHERE DO WE FIND 'ISRAEL' TODAY?

Reference is often made to "**God's chosen people or race**" suggesting wrongly that "**The Jews**" equates to all of Israel. If these were "**chosen**", then all the others would be "**unchosen**". Scripture does not indicate that "**The Jews**" or Judeans are Israel, despite the popular suggestion. **Judaism has been a multiracial religion since Bible days!** "**The Jews**" are not a singular race and they easily admit this themselves! The Encyclopaedia Judaica declares the "**Modern Jewry is Edom**" suggesting that the descendants of Esau represent modern Jewry. And, Jesus always condemned "**The Jews**" for what they were [John chapter eight], so "**The Jews**" [plural and as a popular term] cannot be Israel! Jesus said these people could not hear the Word of God! The phrase 'The Jew' refers to the House of Judah and the phrase "**The Greek**" refers to the House of Israel. This is why Paul concludes these as totalling 'all Israel' in "And so shall all Israel be saved".

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 fit in.

I. From Alfred M. Lilienthal'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 Jewish author Yair Davidy 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 North and West of Palestine, i.e. the United Kingdom. The reader will probably be Anglo-Saxon, Celtic, or Nordic, who can be shown to be Israelites, apart from the white Japhethic and Edomic content- [Genesis 9:27 and 16:12], and the obvious foreigners, who have moved in amongst them. Essentially they are what we refer today as being "*Caucasian*", that is, they originated from Caucasia where the House of Israel went into captivity. From thence their prophesied migration Westward can easily be confirmed historically.

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 and the casting down of demonic strongholds over the other races, under the righteous rule of Jesus Christ.

THE TWO VIEWS TAKEN OF "THE WORLD" ARE TWO DIFFERING GOSPELS

The two views commonly taken are really two separate gospels. Only one is the gospel of the Kingdom of God over Israel. One of them then must be "*another gospel*", and those who believe "another gospel", the Apostle Paul states, are accursed!

Gal 1:8 "But, though we, or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed".

This is really very heavy, so to not be accursed we have to look well at both gospels! Both cannot be right. One is the gospel of the universal. One is the gospel of the particular. So think this through well. Either God

loves all men, [including those God says that He hates and the "*seed of the serpent*"], or He loves only His elect as the Bible confirms.

The Bible contains God's message to His people, both to His nation and to the individuals in this nation. This is both the promise of personal redemption and the Kingdom of Heaven. Jesus commanded His disciples, "*As ye go preach, saying The kingdom of Heaven is at hand*". Jesus and John the Baptist both started their ministries with the same 'message. Jesus finished with the same subject to the same people. In Acts chapter one when Jesus was asked, "*Lord, wilt thou at this time restore the Kingdom to Israel?*" He did not deny this. This message was unchanged and the Kingdom will yet be restored to Israel. [Refer to the parable of the vineyard and others]. To "**restore**" does not mean transfer it to a spiritual kingdom!

In popular evangelism the message has been changed from the "Gospel of the Kingdom" to "the Gospel of Salvation to all races". What popular evangelism has done is to take the first bracket of scriptures listed at the beginning of this paper and then elevated these to become doctrine. It has not been seen that the first bracket cannot fit into the second bracket in the way the first bracket is commonly taken to mean. Then there is great effort made to try to say there is a spiritual Israel which they term "the Church" and a natural Israel which they term "The Jews". Then they labour to try to make everything else fit this concept. But, as Paul puts it:

Rom. 15:8; "Now I say that Jesus Christ was a minister of the circumcision for the truth of GOD, TO CONFIRM THE PROMISES MADE UNTO THE FATHERS"

There is not a breath of prophecy to the contrary! Neither can there be contrary fulfilment! The promises were made to none others than the descendants of "the fathers". These "**Gentiles**" had the "*fathers*" Abraham, Isaac and Jacob and thus could only be Israelites. Likewise the "Gentiles" in 1 Cor.,10:1 about which we read, "*how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea*", could not possibly be other than Israelites. Jesus even called the Galilean Israelites "**Gentiles**"

in Matthew 4:15. The word "*ethnos*" which is so often translated as "*Gentiles*" refers to any group of people of a common origin, the separation being according to each context. It is often translated as "*nations*" or "peoples".

There are no separate streams of prophecy for both "Jews and Gentiles" in the popular concept, but there are for "*The House of Judah*" and for "*The House of Israel*", as well as for prophecy for Israel as a whole. Every objection that can be made against the exclusiveness of Israel can easily be met on the foundation of the Law, the Psalms and the Prophets which are confirmed by Jesus and the Apostles. These are detailed in the writer's book, "*The Exclusiveness of Israel*".

This all leaves Christendom with two differing gospels only one of which is consistent through all scripture. The reader has to admit that only one of these can be the true gospel, and then consider whether or not what is commonly preached so often today is right or wrong in application.

These two gospels are tabled for comparison on the next two pages.

GOSPEL NUMBER ONE [THE FALSE GOSPEL]

This is that gospel which cannot be found throughout the Law, The Psalms, the Prophets, or through the New Testament. So, it must be false. It says in effect:

1. The Law and The Ten Commandments were given to every race, as a covenant.
2. Jesus gave His Life so that He becomes the Redeemer of all races, to redeem them from the curse of that broken law, even if the other races did not have that covenant-law relationship.
3. God loves all men and every individual member of all the human races, including those God says that he hates.

4. The gospel is for all sinners of every race, [not "the sinners of My people"-Amos 9:10 or for the transgression of my people was he stricken Is.53:8].
5. All are called. There are no Tares or Goats, despite what Jesus says to the contrary.
6. All are chosen. There are no inferior vessels, despite what Paul says to the contrary.
7. There are no Twelve Tribes of Israel any more -[Even if they are found through the N.T.].
8. All men are supposed to have faith. -[The Bible says "All men have not faith"].
9. The Father gave Jesus to "all men" of all races, not "all men" of Israel.
10. All races are pre-destined with opportunity for salvation-[God must have been wrong to expect Israel to destroy certain mixed races. All are the same now, it is suggested].
11. There are no elect people, nor any election according to grace.
12. God has mercy on everyone, not just on whom He chooses or elects.
13. There are no scriptural differences between men of differing origins.
14. That "men" always includes women as well.
15. That non-Israel races can be "adopted" into Israel, ignoring, "Who are Israelites to whom pertaineth the adoption"-[Rom.9:4] and "of whom concerning the flesh Christ came".
16. God may be worshipped acceptably within any culture and religion; all being paths to God.

17. All races are the same in God's sight.

18. It is now up to all sinners of all races to embrace the love of God or to not embrace it. It is up to everyone of every race to either have eternal life, or to perish.

I. E. - THIS GOSPEL IS FALSE BECAUSE IT SAYS IT IS MANKIND. IN GENERAL, THAT IS SOVEREIGN. AND MAKES THE CHOICES. This would mean God is not sovereign in establishing a covenant relationship with Israel. About this false gospel we read in Galatians 1:9, "If any preach any other gospel unto you than you have received, let him be accursed".

GOSPEL NUMBER TWO "[THE TRUE GOSPEL].

This is the everlasting gospel, the true gospel in which we stand, if we continue in "The Faith" that was once delivered unto the saints who are defined in the Bible as Israel, God's elect, and delivered to no one else. This says:

1. The Bible does not say anywhere that God loves all mankind, but only the 'world' of His elect nation. Election is established before having done good or evil.

2. Jesus came for those chosen from before the "foundation of the world"

3. Jesus is the Shepherd of the sheep only. He said, "I lay down my life for the sheep"-[John 10:15]. He did not add "for the goats and everyone else as well".

4. Jesus prayed for "them which Thou gavest Me", not everyone else as well.

5. Jesus came to save His People from their sins. They were already His people. The gospel is for "the transgressions of my people"-[Is.53:8].

6. It is the gospel of grace...."And I will be gracious to whom I will..."
7. It is not of ourselves, it is the gift of God.
8. God is merciful to whom He will [Rom.9: 18].
9. The Sons [huios] of God are adopted out of the Children [iteknon1 of Israel, not out of others of other races.
10. The Potter makes different vessels, according to His purposes, some for glory and some for destruction-[Rom 9:21].
11. All races are not the same in God's sight.
12. God does not accept mixed worship of Ba'al and Himself.
13. The gift is given only to the elect, through regeneration and efficacious calling of God.
14. Jesus is the Redeemer of Israel [both Houses only].

I.E. -THE TRUE GOSPEL SAYS THAT GOD IS ABSOLUTELY SOVEREIGN AND PARTICULAR!



**"For out of Zion shall go forth the law, and the
Word of the Lord from Jerusalem"
(Isaiah 2:3)."**

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